SPECTRUM

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After the Rwanadan Genocide

Science and the Bible

Tony Campolo Challenges Adventists

Anarchy and Apocalyptic

Marva Dawn Interview

Peace Talk in a Time of War

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SPECTRUM

Editor Bonnie Dwyer
Associate Editor Leigh Johnsen
Promotions and Circulation Julie Lorenz
Design Jennie Auman

About the Artist

Eunice Aguilar is director of the School of Arts and Communication at the University of Montemorelos, New Lion, Mexico.

About the Cover

My work is an exaltation to God through the use of color and nature, and is an expression of gratitude of redemption that works in me through his death on the cross. In this world damaged through sin life is a continuous luminous renovation from sin to justification, until we are totally transformed by God in heaven, where all will be perfect. This is how we receive new opportunities on this earth, how our roots can go deeper, or our branches reach higher. The results make a path toward greener and more beautiful trees, from which fruit grows that others can eat.

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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

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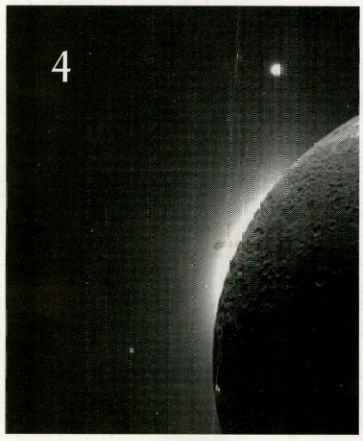

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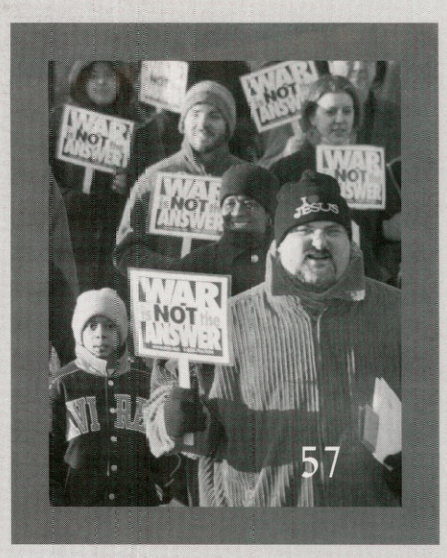
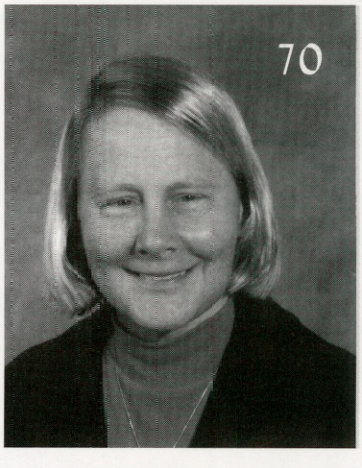




The Photograph Not Taken

The battle for Baghdad was over, and photographer David Lesson of the *Dallas Morning News* was looking for images to capture the story of civilian casualties. He spotted a truck where a man lay slumped over the steering wheel. As the photographer moved in and began to frame his shot, he saw that the driver of the vehicle no longer had a face. It had been obliterated by gunfire. So the photographer left not wanting to humiliate the dead.

"I think the issue that you face when you raise that camera is how do you take the photograph and allow that person to retain their dignity?" he said in his war diary, broadcast by National Public Radio's "Morning Edition" on April 15. That dead Iraqi civilian will not be the image of Baghdad that remains in our minds.

Nor will the oil fires burning, or the looting of museums. Saddam Hussein's statue toppling—that is the photograph of the Iraqi War. It is shorthand for America's conception of what happened. And that is what photographs do for us, Susan Sontag tells us in her new book *Regarding the Pain of Others.*

"Nonstop imagery (television, streaming video, movies) is our surround, but when it comes to remembering the photograph has the deeper bite. Memory freeze-frames; its basic unit is the single image. In an era of information overload, the photograph provides a quick way of apprehending something and a compact form for memorizing it. The photograph is like a quotation, or a maxim, or proverb" (22).

Sontag's book, with its short history of war photography and pictures from the Crimean War to the present, comes to us at an appropriate time. For a month it seems that images of war are all we have seen. Have the pictures numbed us to the realities of war? Have they captured the whole story for us? Somewhere, ages and ages hence, will they make all the difference?

Twenty-five years ago, Sontag's book *On Photography* defined the debate over viewers' perceptions of reality and whether or not they are eroded by a daily barrage of horrors. In her latest book, she makes a fresh appraisal of the arguments, reminding us that it is good to review what we think we already know, to look again and ask questions.

In this issue we look again at a number of important topics and ask what really happened.

What does Genesis 1 say about how God created the world? Is there a gap between Genesis 1:1 and Genesis 1:2? Does personal freedom have a biological component?

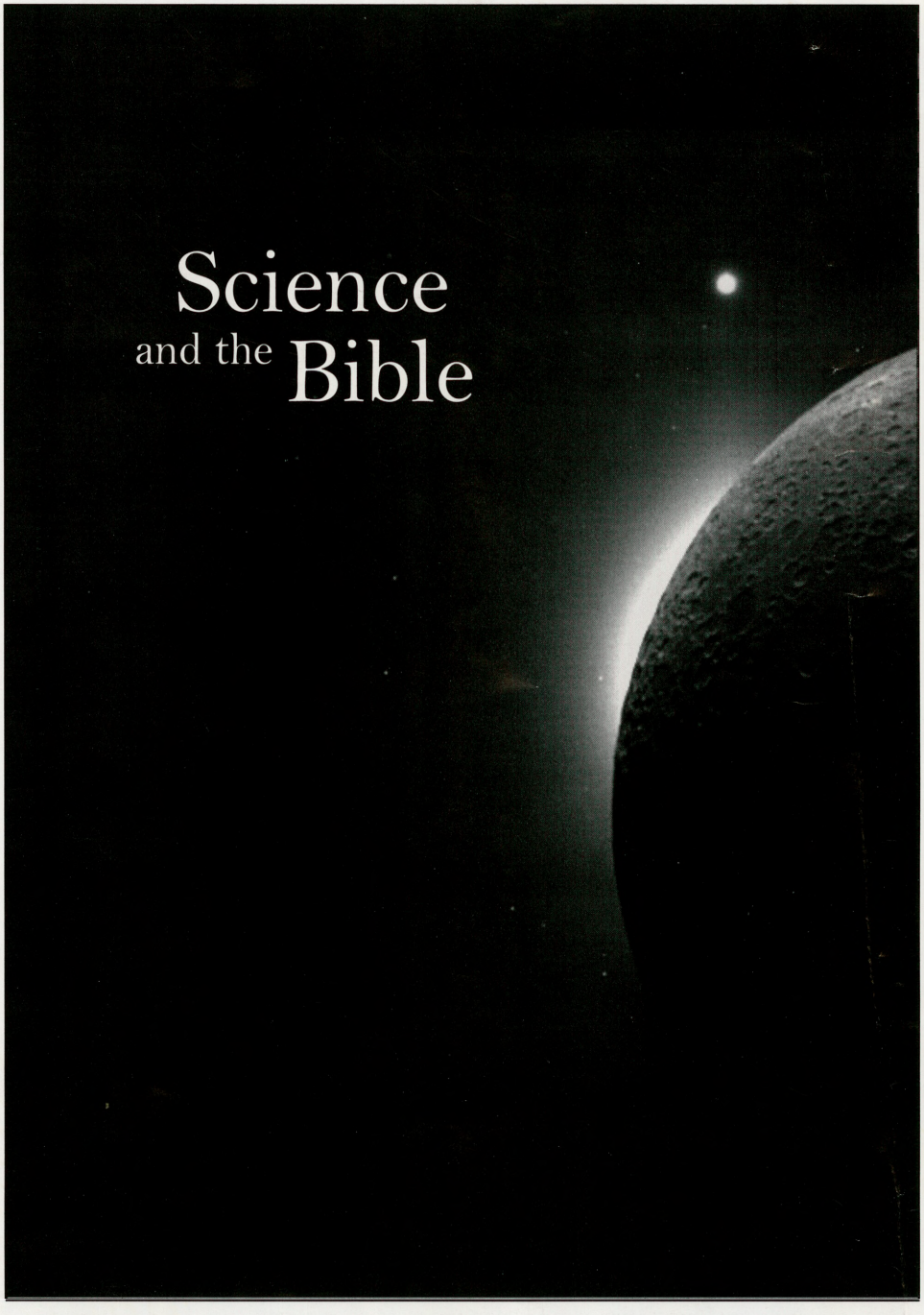
What happened in Rwanda in 1994 and how have Adventists responded to the genocide that took place in an Adventist church? Is Elder Elizaphan Ntakarutimana guilty or innocent?

When Jesus said, "Blessed are the peacemakers," did he mean foreign troops sent to solve ethnic disputes or to eliminate weapons of mass destruction?

Is there power in weakness?

Our purpose in asking the questions is not to provide a quick answer wrapped up in a single quote or photograph. "Harrowing photographs do not inevitably lose their power to shock. But they are not much help if the task is to understand. Narratives can make us understand," Sontag says (89). Now that we have been bombarded with the photographs of war, we need to spend some time trying to understand what we have been through. It's time for photographs not taken, time for narrative.

Bonnie Dwyer
Editor


Science
and the Bible

Interpreting Genesis One in the Twenty-first Century

By Fritz Guy

The question of the relation of natural history to divine creation is the question of how (and when) God has acted in the processes by which the universe, the earth, and the various forms of life have come to the condition in which we now see them. For Christians who are not only religiously serious but also scientifically aware and intellectually honest, the answer to this question partly determines, and is partly determined by, the way they interpret Genesis 1 (by which I mean Genesis 1:1-2:3).[1]

So the question is hermeneutical as well as scientific and theological. It is useful to think of these three aspects of the question as dimensions that are distinct from each other but necessarily intersect and interact. My intention in this article is to address the hermeneutical dimension in relation to the other two.

Our central question is this: in the light of what we understand scientifically and theologically in the twenty-first century, how shall we interpret Genesis 1?

Reading the Text

To answer this question, the first thing to do is to read the text because what it actually says is not necessarily identical to our present understanding of it. As Ellen G. White wrote in 1889, "Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His Word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end."[2]

A few years later, she wrote, "There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error."[3] To the extent that this inspired counsel guides our reading of Scripture, we must recognize both the possibility and the desirability of understanding it better, even if doing so means understanding it differently.

Reading Genesis 1 as if for the first time—without preconceptions about what it actually says and what it really means, but taking content and its intrinsic structure—yields several interesting observations:[4]

- Creation begins, not with nothing at all, but with formlessness and emptiness.
- Creation progresses from light to the image of God in humanity, from the physically elementary to the psychosocially complex.
- The deficiencies of formlessness and emptiness are remedied respectively by "forming" during days one to three and "filling" during days three to six. The "forming" is largely a matter of differentiation, the separation of light from darkness, the waters above from the waters below, and the sea from the land; and the "filling" is largely a matter of production, the "bringing forth" of plants, animals and birds, and humanity.
- The three days of "forming" are each paralleled by three days of "filling": the differentiation of light from darkness (day one) and the production of heavenly lights (day four); the differentiation of the water above and below (day two) and the production of birds and fish (day five); and the differentiation of land from the sea (day three) and the production of land animals and humans (day six).
- The six days are all explained in similar language and reflect a similar structure: a divine word, "God said" (Gen. 1:3, 6, 9, 11, 14, 20, 24, 26, 28, 29); a command, "Let there be" or its equivalent (Gen. 1:3, 6, 9, 14-15, 20, 24); a report, "And it was so" (Gen. 1:3, 7, 9, 22, 25, 24, 30); and an evaluation, "And God saw that it was good" (Gen. 1:4, 10, 12, 18, 25, 31).
- The explanation ends with a surprise, a completely different literary form and content—God resting, designating the seventh day as *shabat*, and making it holy, thereby making the Sabbath the climax of the passage.[5]
- God is the grammatical subject of most of the sentences: "God said"; "God created"; "God saw"; "God called"; "God blessed"; "God finished"; and "God rested."
- Genesis 1 provides an introduction to, explanation of, and advocacy for the Sabbath, which in turn "distinguishes the view of the world as creation from the view of the world as nature."[6]
- As the beginning of the canon of Hebrew Scripture, Genesis 1 is also a prologue to the history of God and the covenant people.[7]
- This whole explanation of creation seems to reflect an ancient understanding of the world that is typically described as follows: The ancient Hebrews imagined the world as flat and round, covered by the great solid dome of the firmament, which was held up by mountain pillars (Job 26: 11; 37:18). Above the firmament and under the earth was water, divided by God at creation (Gen. 1: 6, 7; compare Ps. 24:2; 148:4). The upper waters were joined with the waters of the primordial deep during the Flood; the rains were believed to fall through windows in the firmament (Gen. 7:11; 8: 2). The sun, moon, and stars moved across or were fixed in the firmament (Gen 1:14-19; Ps. 19:4,5). Within the earth lay Sheol, the realm of the dead (Num. 16:30-33; Isa. 14:9,15).[8]

For us who live in the world of the twenty-first century, this kind of language, like that about "heaven above," "the earth beneath," and "the water under the earth" (Exod. 20:4), is highly poetic and metaphorical, and we cannot be sure about what the ancient Hebrews actually envisioned.

Interpreting the Text

Having listened for what Genesis 1 actually says, how shall we interpret it? In other words, what kind of cosmology does Genesis 1 give us? There is no doubt that it is a cosmology, an understanding of the origin and nature of the cosmos, but what kind of cosmology? Is it a natural or a theological cosmology? Is it physics or metaphysics, or perhaps antiphysics? Does it tell us how the world actually began, or what it means? Does Genesis 1 give us a set of natural facts about the world, a picture of what it looks like, or a statement of its ultimate significance?

Literalistic Interpretation

So far as I know, no one who is scientifically informed currently interprets Genesis 1 absolutely literally—believing, for example, that the earth is three days older than the sun and stars and is covered by a dome (Gen. 1:16, 6)—just as no one claims on the basis of Scripture that the sun moves around a square earth.[9] The explanation that the sun and stars existed prior to the fourth day but became visible on that day is arguably a plausible interpretation, but it is certainly not a literal interpretation of a text that clearly reads "made" and not "made visible."[10]

The idea, favored by many Christians, that the

astronomical universe is very old but the present terrestrial ecosystem is relatively young certainly clashes with a literal interpretation not only of Genesis 1, but also of the Exodus 20:11, which unambiguously says that "in six days the Lord made heaven and earth, the sea, and all that is in them." As for the "dome," the interpretive translation "expanse" seems supported more by ideological than by linguistic evidence.[11]

Thus, what is often assumed (or claimed) to be a strictly literal interpretation is often only more literal. Hence, I use the terms "literalistic" and "literalistically," by which I mean "as literal (or literally) as possible."[12]

of proof. It is always appropriate to ask of any interpretation, even a literalistic one, what justifies it. No interpretation has a preferred status, much less immunity to rigorous criticism on literary, factual, logical, or theological grounds.

Related Issues

Accumulating empirical evidence regarding the history of the universe, planet Earth, and life raises an obvious and unavoidable issue: how does this evidence affect an interpretation of Genesis 1? While reading that God did the work of creation in six days and rested on the seventh, what does one do with the indications

It should be common knowledge in theology that there are no uninterpreted texts of Scripture. To read a text is to interpret it.

Too often missing from considerations of hermeneutics is a recognition that a literalistic interpretation, one that regards a text as a factual report or description, is an interpretation, just as much as a nonliteralistic interpretation that regards the text as a metaphorical evocation or explanation. Frequently it is simply assumed that a literalistic interpretation is just what the text says, and that any other interpretation is merely the interpreter's subjective opinion. But the scriptural reality is not that simple. Just as it is common knowledge in science that there are no uninterpreted data of nature, so it should be common knowledge in theology that there are no uninterpreted texts of Scripture. To read a text is to interpret it.

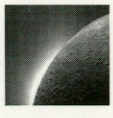
It is sometimes claimed that a literalistic interpretation is the presumptive, preferred interpretation—the "default" hermeneutical setting, so to speak—so that we ought to interpret a passage of Scripture literalistically unless there is good reason to interpret it otherwise.[13] But it is far from self-evident that this claim is correct, especially if the text we are reading (a) comes from a very different time, place, and culture; (b) has an obviously religious—that is, spiritual and theological—intention; and (c) refers to a transcendent reality and activity such as God and creation. Thus, an interpretation that seems simple and straightforward, even obvious and inescapable, to some readers can seem naïve, superficial, careless, or even unreasonable to others.

It may well be, of course, that the most adequate interpretation of a given text is a literalistic one, but the one who makes this claim bears the burden of a temporally extended creative process and of biological change?

We can hardly claim that scientific evidence regarding earth history doesn't matter. This obscurantist view is sometimes expressed as brisk, bumper-sticker theology: "God said it, I believe it, that settles it." But there are at least two things wrong with this kind of thinking.

In the first place, it is psychologically impossible for an educated Western person in the twenty-first century to dismiss modern science as irrelevant; it is an essential element in our cultural identity, part of the fabric of our lives. In the second place, because of the diversity of interpretations of Scripture, as well as our Adventist heritage of progressive understanding of truth, we cannot simply assume that what the Word of God says is just what we suppose it says.

The strategy of ignoring scientific knowledge is not a viable Adventist option, because in our collective psyche rings a memorable assertion by Ellen G. White: "The book of nature and the written word shed light upon each other. They make us acquainted with God by teaching us something of the laws through which He works."[14] We do not honor God by disregarding the "book of nature" and "the laws through which He works"—by pretending, for example, that geological phenomena do not exist, or that radiometric dating is meaningless.



Although we need not be tyrannized by current scientific ideas, we cannot afford to ignore them either.[15] "The fact that certain doctrines have been held as truth for many years by our people is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation."[16] The inescapable corollary of this final sentence is that if a doctrine, no matter how venerable and venerated, does "lose anything by close investigation," it is thereby known to be something other than a "true doctrine."

The scientific issues raise equally obvious and unavoidable theological issues. One of these is the incompatibility of the brutality and wastefulness of a long evolutionary scenario with the idea of an all-wise, all-powerful, all-loving God. In an evolutionary scenario, "nature is . . . where the fittest survive, 'red in tooth and claw,' fierce and indifferent, a scene of hunger, disease, death."[17] Is it reasonable to suppose that the God who is revealed, for example, in the life, death, and resurrection of Jesus would employ this kind of painful, predatory process?

A second issue is the relation of death to sin: If death reigned universally during a multibillion-year process of evolutionary development, in what sense, if any, can it be "the wages of sin"? (Rom. 6:23). A third issue is the meaning of the "fall" of humanity. If the history of life on earth is a continuous development toward greater complexity, sentience, and moral consciousness, in what sense did humanity "fall"?

Issues such as these are certainly not trivial, and they interact constantly and significantly with our hermeneutical question. How shall we interpret Genesis 1?

If we are unwilling to dismiss the significance of either Genesis 1 or current science, we have three principal options for interpreting the sacred text. For the purposes of this article I will call them "quasiscientific," "antirealistic," and "theological." Although these labels are not commonly used, and are different from those I have used elsewhere, I believe they are accurate, and I hope they are useful.[18]

Genesis 1 as Quasiscientific Description

To interpret Genesis 1 as quasiscientific description is to regard the text as providing empirical data that can be understood in a modern context.

I use the term *quasiscientific* rather than *scientific* because the content of Genesis 1 is certainly not "science" in the ordinary modern sense of the word. For one thing, Genesis 1 was composed long before the modern scientific mentality existed, and this historical and cultural distance makes it doubtful that the text can be expected to reflect, or even to provide data that are relevant to, the concerns of modern cosmology.

For another thing, it seems clear that "Scripture and science have different purposes and foci, with Scripture focusing on qualitative issues of purpose and meaning, and the sciences concentrating on quantitative issues of process and structure."[19]

Historically, however, most Christians have interpreted Genesis 1 literalistically, and many still do, convinced that the teaching of Scripture must not be overridden by secular ideas."[20]

This interpretation, which underlies the enterprise known as scientific creationism (or creation science), is vulnerable to two principal kinds of objections.[21] On the one hand, it is extremely difficult to maintain a literalistic interpretation in view of current empirical evidence, including radiometric dating, that suggests a very long history of changing life forms. On the other hand, this interpretation "trivializes the sacred texts by bringing them down into the same secular context as modern scientific discourse."[22]

Some thoughtful Adventists, concerned about the discrepancy between the scientific evidence of natural history and the traditional interpretation of Genesis 1, but unable to accept the apparent theological implications of theistic evolution, have formulated a dualistic interpretation. This interpretation is dualistic not only in the general sense of accepting the respective implications of both geology and Genesis, but also in the classical metaphysical sense of including a powerful demonic force, viewing the process of biological evolution as a failed Satanic attempt at creation followed by divine intervention to create humanity. In explicit contrast to "theistic evolution," this could be described as "Satanic evolution."[23]

According to this interpretation, the empirical evidence documents an evolutionary process that actually occurred over billions of years of life on our planet and involved numerous biological dead ends—hence, the disappearance of species from the fossil record. This scenario is based on Ellen White's development of the idea of the Great Controversy and her account of Satan's rebellion over his exclusion from God's plan for creating humanity.[24]

This interpretation depicts Satan as already knowing about DNA and genomes. His attitude was, "I could do it just as well, if not better, if I had enough

time." So he began with the simplest forms of life, and over two or three billion years developed them into increasingly complex forms, but he was unable to create humanity, with personhood and moral freedom. A few thousand years ago, God stepped in and took over the process, creating the first humans as described in Genesis 1 and 2.

This Great Controversy interpretation of Genesis 1 is a uniquely Adventist version of the so-called "ruin and restoration" version of the "gap" interpretation, according to which an extensive period occurs between verse 1 ("In the beginning God created the heavens and the earth") and verse 2, ("And the earth was [or became] formless and empty"). The distinctive Adventist features are the Satanic engineering of the evolutionary process and the importance of the onlooking moral universe.

We must applaud two aspects of this proposal. First, it highlights a fundamental theological concern, namely, a recognition that our understanding of natural history is related to an understanding of God. Second, it recognizes that a theological argument cannot refute empirical evidence: we cannot use our convictions about the character of God to argue that macroevolution didn't occur because God wouldn't work that way any more than we can say that the Holocaust didn't happen because God wouldn't allow it. The Great Controversy interpretation of Genesis 1 addresses a theological problem with a theological solution.

But we must also acknowledge three objections to the dualistic interpretation. First, there is a total absence of supporting evidence, either Scriptural or empirical. The most that can be claimed is that it is not inconsistent with the biblical or scientific data. Second this view presupposes the validity of a quasiscientific interpretation of Genesis 1, which has the kind of problems we have already noted. Third, in response to the theological problem of a long, brutal evolutionary process as God's method of creation, one arguably more plausible alternative to the idea of demonic evolution is the idea of creation as divine self-limitation.[25]

Genesis 1 and Scientific Antirealism

If a person finds the scientific evidence for a multibillion-year process of the development of life on earth compelling, is there any logically coherent way of taking Genesis 1 literally? Yes there is. It is what I will call the "antirealistic interpretation," so called because it depends on the philosophy of science known as "antirealism."[26]

If a person finds the scientific evidence for a multibillion-year process of the development of life on earth compelling, is there any logically coherent way of taking Genesis 1 literally? Yes, there is.

This view of science insists that the scientific enterprise does not provide information about reality that is unobservable, such as the theoretical entities of elementary particle physics (quarks, mesons, and so forth). Thus, it stands in explicit opposition to the prevailing notion of "critical realism," the view that scientific theories do tell us something about unobservable reality—not exactly what it is, but clues, however imperfect. Scientific antirealism, on the other hand, claims that scientific investigation and theory do not tell us anything at all about unobservable reality.

> From this perspective, science is in the functional business of reporting what the world seems like. It still deals in theories about unobservables, claiming with conviction that, by all experimental accounts, events in the world behave *as if* there are atoms. . . . Scientists are committed to the truth of such "as-if" claims, but this does not force a commitment to the corresponding "is" claim.[27]

Of the various versions of antirealism, the one of greatest interest for our present concerns is phenomenalism.[28] The label is indebted to Immanuel Kant, who made a basic ontological distinction between *phenomena* (appearances based on sense perceptions) and *noumena* (realities in themselves quite apart from perceptions of them). Kant insisted that knowledge is restricted to phenomena, and that

although noumena may be reasonably supposed to exist, they are never actually known because they are in principle unknowable.[29] Accordingly, phenomenalist antirealism views scientific theories as being about appearances, not about reality as such.

Scientific antirealism goes far beyond the recognition that theories about unobservables do not convey literal truth; it insists that such theories do not convey truth at all—either because the truth about unobservables cannot be known or because there are no unobservables to be known. Yet antirealism is by no means antiscience; it is not a rejection of scientific theories as such, but a radically different understanding of their scope and function.

Interpreting Genesis 1

The presence of antirealism as a respectable philosophy of science makes all the more relevant its implications for a literalistic interpretation of Genesis 1. According to the antirealist, scientific theories do not provide information about aspects of reality that are unobservable; and the origins of life, the earth, and the universe are certainly as unobservable as quarks, gamma rays, and gravity. So, we might say, science properly claims that the universe looks as if it began in a Big Bang about 14 billion years ago, that the earth looks as if it began about 4 billion years old, and that life on earth looks as if it developed over time to the emergence of homo sapiens about 100,000 years ago.

However, science does not (and cannot) claim that the universe actually did begin in a Big Bang about 14 billion years old, that the earth actually is about 4 billion years old, or that humanity is the product of a long evolutionary process. Theories about natural history may be judged to be more or less applicable to the apparent ages of the universe and terrestrial life, or more or less useful in correlating relevant data. But they may not be judged as true or false. Thus, evolutionary theories are not something one "believes in" or "denies"; they are, like radioactive dating methods, simply "used."

Combining instrumentalist and phenomenalist antirealism with a literalistic interpretation of Genesis 1, we might argue both (a) that scientific theories of natural history are impressively useful for organizing a vast array of geological, paleontological, and biological data, as well as predicting future observations about how the universe, the earth, and life appear to have originated; and (b) that Genesis 1 provides a reliable factual description of what actually happened. In short, we might claim that science is a study of appearances, whereas Genesis 1 gives the truth about reality.

An unsophisticated example of this combined antirealist and literalist approach has been around for a long time in the "apparent age" theory of creation, which may deserve a better reputation than it has.[30] According to this theory, all created reality began in a "mature" condition. If, for example, we had given Adam and Eve physical examinations at the Eden Medical Clinic a week after they were created, by whatever anatomical or physiological criteria we used they would appear to be adults. None of the physical (that is, scientific) data would indicate an age of only a few days.

Extrapolating from this single case, we might then speculate that the whole cosmos was created with the appearance of "maturity," which might well include the whole geological column, along with electromagnetic radiation apparently on its way from galaxies millions of light-years away.

Thus, on the basis of an antirealist view of scientific theories, we would not need to try to correlate geological data with Genesis 1, because the two sources of information refer to two totally different things—appearance and reality—and there is no compelling reason to suppose that reality resembles appearances. Such a resemblance is simply an unproved and unprovable assumption. This is essentially what antirealists have been saying, with philosophical respectability, if not wide acceptance.

Thus, antirealism suggests a logically possible way of interpreting Genesis 1 literalistically with intellectual integrity, scientific awareness, and religious seriousness.

Some Problems

As far as I know, no one has worked out a detailed argument for a literalistic interpretation of Genesis 1 on the basis of scientific antirealism, and perhaps for good reason. Although applying the principles of antirealism to the interpretation of Genesis 1 seems logically sound, antirealism itself remains problematic in several ways:

- It dissolves the unity of knowledge, completely dissociating not only observational from theoretical knowledge, but also science from theology, making them irrelevant to each other. The integration of faith and learning, is replaced by an isolation of faith and learning.[31]
- The distinction between observables (phenomena) and unobservables (theoretical entities) is dubious. Not only is all observing theory laden, but improvements in technology now enable scientists

to observe entities, structures, and forces that were previously unobservable—a recent example being the microscopic study of the atom, which previously could not be seen.[32] If the sharp distinction entailed by antirealism becomes untenable, antirealism itself becomes highly dubious.

- If scientific theories do not in some sense refer to reality as such, "it is difficult to account for the success science has had in predicting entirely new phenomena, phenomena often observationally unrelated to either the phenomena for which the theory was originally proposed or to anything else previously known."[33]
- If theoretical science is fantasy, much of the motivation for engaging in pure scientific research is lost.[34]

Genesis 1 as Theological Explanation

A theological interpretation of Genesis 1 regards the text as a fundamental—that is, foundational—expression of the relation of God, humanity, and the world. "Creation is the term that describes the miracle of existence in general."[37]

Genesis 1 as the Word of God

The Word of God conveyed in Scripture is both the Word from God and the Word about God. It is the Word from God because it "is inspired by God." Scripture is also the Word about God because it is the documentation of God's self-revelation—what God is, what God does, and what God wants—and because it is the authoritative explanation of the relationship between God and all other reality.

Evolutionary theories are not something one "believes in" or "denies"; they are, like radioactive dating methods, simply "used."

In addition to the general philosophical objections to antirealism, there are some more specific theological objections:

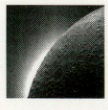
- An antirealist approach to Genesis 1 seems to entail divine deception. Although the idea of light on the way to the earth from distant galaxies may be plausible as part of the natural environment necessary for human existence, fossils embedded in geological strata are a much more difficult problem, because there is no evident connection between human existence and the presence of fossils, which are a kind of geological signature.[35]
- Antirealism invalidates all scientifically based cosmological and teleological arguments for the reality of God, including arguments involving "intelligent design" or cosmological fine-tuning.[36]
- Furthermore, antirealism is a comprehensive view of all scientific theories about unobservables. We cannot talk realistically about atomic nuclei, electrons, and quarks, and at the same time talk antirealistically about earth history. A thorough going antirealism is such a radical departure from a straightforward, common sense view of reality and knowledge that seems to entail a greater epistemological leap and more difficult conceptual challenge than does a nonliteralistic interpretation of Genesis 1.

Thus, "the sacred writings . . . are able to instruct you for salvation through faith in Christ Jesus." In other words, Scripture "is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work" (2 Tim. 3:15-16). The Word of God in Scripture is utterly theological; its objective is salvation, not scientific knowledge.[38]

Accordingly, Genesis 1 can be seen, not as a literalistic description of a process, but as "a spiritual interpretation of the universe's origin, nature, and destiny."[39] The difference here is spiritually and theologically crucial. "To know the process by which things came to be would be only interesting; to know that it comes from a will which unites its power with a creative love is to be able to answer with confidence all our most crucial questions about the meaning and intelligibility of our existence."[40]

It is precisely this latter kind of content that makes Genesis 1 "the Word of God." So if we understand Genesis 1 theologically, we take it even more seriously than if we understand it quasiscientifically.

Recalling our earlier observations of the text of Genesis 1, we can begin to decide whether it tells



us how nature works, or what nature (including humanity) means—whether the text is description or explanation, whether it gives us facts or meanings, whether it is physics or metaphysics, whether it is a quasiscientific cosmology or a theological cosmology.

In addition to the explicit contents of Genesis 1 we noted earlier, the text also carries implicit theological freight, including truths about the God the Creator, who is both prior and essential to all other reality, and truths about God's relationships to the universe, the earth, humanity, and ourselves:

- God is the transcendent source of all that is; in contrast to all other alleged gods, God is ontologically prior and ontologically ultimate. "Reality exists only because God acts."[41]
- God is free, implicitly choosing to create the world, and explicitly choosing to create humanity. God was pleased with the world, and therefore "rested from all his work" (Gen. 1: 26, 31; 2:2).
- All the reality we encounter in the world has positive value. It is not merely an accidental cosmic fluke. It is not meaningless; at least potentially, it makes sense. It is not evil, not hostile to our humanness.
- No finite reality (including humanity) is the ultimate value the supreme "good," the proper object of worship.
- Our lives have meaning beyond our immediate existence—namely, the fulfillment of God's creative intention. The account ends with the divine Sabbath, God's "rest". Because now there is earthly life with human consciousness, which can "reflect the nature and activity of God."[42]

It is in principle possible, of course, to interpret Genesis 1 both quasiscientifically and theologically as a factual description with theological implications; facts sometimes do have profound meanings. At this point, however, the conflict between the empirical data and a quasiscientific interpretation makes it extremely difficult to have it both ways.

A theological interpretation of Genesis 1 is encouraged, furthermore, by the differences we see between the sequences of events in Genesis 1 and 2. In Genesis 1, God creates vegetation, then birds and fish, then animals, then male and female humanity. In Genesis 2, God creates a human male before vegetation, next animal life and birds, and finally a human female. It is simply impossible to read both of these passages of Scripture literally.

Most readers seem to regard the sequence of events in Genesis 1 as normative, and unconsciously adjust the sequence of events in Genesis 2 accordingly. Nevertheless, "taken literally," the two explanations of creation "are incompatible." Taken theologically, however, there is no conflict at all, because the two explanations of creation "offer complementary spiritual truths."[43] The Book of Genesis retains both explanations and their differences, and thus lets them call attention to the different meanings of the respective passages.[44]

Read theologically, the explanation of creation in Genesis 1 is complementary also to a scientific explanation of the history of the cosmos, the earth, life, and humanity. Taking the two explanations together yields "an intellectually satisfying and spiritually illuminating account of creation," according to which the universe exhibits "amazing beauty and wisdom," and thus implies the reality of a rational and wise Creator.[45]

Objections and Responses

Like the other interpretations of Genesis 1, the theological interpretation is confronted with questions that express serious objections.

The most fundamental objection is one that motivates the Great Controversy interpretation: How can a long and wasteful evolutionary scenario of predation and pain, brutality and suffering be logically consistent with belief in a Creator whose fundamental character is unconditional love? The best response to this question is to understand creation as divine self-limitation expressed in the Christological idea of "self-emptying."[46]

In the light of the cross of Christ we see everything else: our own lives, human history, and the whole cosmos. God is not only the Great Designer and Immanent Sustainer, but also the Constant Participant and Suffering Redeemer. We see God "not in the predator but in the prey."[47]

We see that the secret of life in the universe is not survival of the fittest, but a "passion play" in which "things perish in tragedy," and "God too suffers, not less than creatures."[48] An infinite vulnerability to suffering is part of the truth that "God [the Creator] is love" (1 John 4:8, 16).

Second, if humanness is regarded as the outcome of a long evolutionary process, what is the meaning of the fall of humanity described in Genesis 2-3? If these chapters are, like Genesis 1, interpreted theologically, they say that God took a major risk in creating humanity, but did not abandon humanity in its

sinfulness. About humanity, those chapters say that sin is a perversion, not a part, of its essence.[49]

Sin is not an ontological necessity; it came after creation, not with it. Sin is the misuse of human freedom, the denial of creative intention for humanity, the refusal to live in and as the image of God. To sin is "to claim autonomy, knowledge and power . . . without love and without responsibility, in the name of selfish desire."[50] On the one hand there is no rational explanation for sin; but on the other hand it is not the last word about humanness.

Third, if there were millions of years of biological death before the existence of human beings, and therefore before the occurrence of sin, in what sense could death be "the wages of sin" (Rom. 6:23)? The consequence of sin is a radical break between human spirit and God; it is estrangement and guilt, existence without God, the perception of God as an enemy from whom to hide.

It is also a loss of a sense of transcendence, and hence slavery to "fate" (which we now know as genes and early childhood conditioning) and to death without hope, death as oblivion. It is a distortion of human existence into a downward spiral of radical insecurity and more sin—selfishness and greed, hostility and violence, gender disorder, and sexual exploitation.

Fourth, how can we maintain the spiritual validity and theological significance of the Sabbath without affirming a literal six-day process of creation followed by a day of divine rest, which the Fourth Commandment gives as the reason for the Sabbath (Exod. 20:11)? In spite of our traditional Sabbath apologetics, the best theological foundation for the continuing value of the seventh-day Sabbath is Jesus' own practice of and teaching about the Sabbath.[51]

The Sabbath is important to us first of all because it was important to him. To understand the nature of Jesus' Sabbath, we then go to Genesis 1 and the Fourth Commandment, noting that the Sabbath is a symbol not only of creation, but also of liberation (Deut. 5: 15). Here again, we cannot let theological convictions negate the significance of empirical evidence.

Fifth, can we depart so specifically from the teachings of Ellen White, which for almost 160 years have molded Adventist theology and spirituality? There can be no doubt about her own literalistic interpretation of Genesis 1. But she never regarded her writings as the last work on the interpretation of Scripture, or as the ultimate criterion of theology.

If she were engaged in her prophetic ministry at the beginning of the twenty-first century, recognizing what is almost universally known today about natural history, she would undoubtedly avoid making a divisive issue of the interpretation of Genesis 1.

Although these responses are by no means conclusive, they indicate that the objections to a theological interpretation of Genesis 1 are not necessarily fatal.

In spite of our traditional Sabbath apologetics, the best theological foundation for the continuing value of the seventh-day Sabbath is Jesus' own practice of and teaching about the Sabbath.

Concluding Observations

As I noted once before in a similar context, "there are no free lunches," much less complete, and completely satisfying, answers.[52] However we interpret Genesis 1, there are always remaining questions, loose ends we can't neatly tie up.

Although most of us individually will find one interpretation more plausible and persuasive than the others, we will certainly not all agree on which one that is, and we may yet change our minds as we continue to look and listen and learn, as we see the scriptural and empirical data more clearly and understand their implications more adequately. In the continuing conversation, we must always be open to clearer understandings, and always as gentle and generous with each other as God is with all of us.

In whatever different ways we interpret Genesis 1 in the twenty-first century, we share a profound conviction: that the world, along with everything in it (including ourselves), is God's creation—and therefore valuable. This conviction should lead us to live with gratitude, integrity, and humility, respecting and nurturing our environment, our community of faith, and each other.

Notes and References

1. The traditional chapter divisions in Scripture are attributed to Stephen Langton, a doctor of the University of Paris and later Archbishop of Canterbury (d. 1228), who evidently introduced them into the standard Latin (Vulgate) translation. The division between the sixth and seventh days of creation is as unfortunate as it is puzzling.

The question about whether Genesis 2:4a ("These are the generations of the heavens and the earth") is the conclusion of the explanation of creation in Genesis 1:1-2:3 or the introduction to the explanation of creation in Genesis 2:5-25 is debatable. On the one hand, the "generations" formula elsewhere in Genesis is always an introduction (5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2). On the other hand, what follows in Genesis 2:5-3:24 is an account, not of the creation of "the heavens and the earth," but of the creation and fall of sexually differentiated humanity. "These are the generations of the heavens and the earth" seems to form a literary inclusio with Genesis 1:1 ("In the beginning God created the heavens and the earth."). However, this issue is not relevant to the purposes of the present article.

2. Ellen G. White, "The Mysteries of the Bible a Proof of Its Inspiration," *Testimonies for the Church* (reprint ed., Mountain View, Calif.: Pacific Press, 1948), 5:706.

3. Ellen G. White, "Christ Our Hope," *Review and Herald*, Dec. 20, 1892, 785, reprinted in *Counsels to Writers and Editors*, 35.

4. For a brief, accessible, and extraordinarily insightful commentary on the book of Genesis, see Laurence A. Turner, *Genesis* (Sheffield: Sheffield Academic Press, 2000); on Genesis 1, see pages 19-25.

5. See Karl Barth, *Church Dogmatics, III/1: The Doctrine of Creation* (Edinburgh: Clark, 1958), 223: "Not man but the divine rest on the seventh day is the crown of creation." Pages 213-28 constitute an influential contribution to the theology of the Sabbath. Compare Jürgen Moltmann, *God in Creation: A New Theology of Creation and the Spirit of God* (San Francisco: Harper, 1985), 5: "According to the biblical traditions, . . . the creation of the world points forward to the sabbath, 'the feast of creation.'"

6. Moltmann, *God in Creation*, 6.

7. See Barth, *Church Dogmatics*, 42-329, for an extensive elaboration of the relation of creation and covenant, in which he develops the notion of "creation as the external basis of the covenant" and "the covenant as the internal basis of creation."

8. *Harper's Bible Dictionary*, ed. Paul J. Achtemeier (San Francisco: Harper and Row, 1985), s.v. "firmament." Compare Gibson, *Genesis*, 30.

9. For example, Joshua 10:13 ("The sun stopped in midheaven"); and Revelation 7:1 ("I saw four angels standing at the four corners of the earth").

10. Or, as the Hebrew might have said, "caused to be seen."

11. The translation "dome," as in Today's English Version (1976) and the New Revised Standard Version (1989), is based on the primary meaning of the Hebrew noun *raqia'*, denoting a beaten-out metal sheet, from the verb *rq'*, meaning to beat out, to hammer. See Ludwig Koehler and Walter Baumgartner, eds. *Lexicon in Veteris Testamenti Libros* (Leiden: Brill, 1958), 909-10. The word *raqia'* occurs 17 times in the Hebrew Scriptures: Gen. 1: 6, 7, 8 (3), 14, 15, 17, 20; Ps. 19:1; 150:1; Ezek. 1:22; 23, 25, 26; 10: 1; Dan. 12:3. In Genesis 1, the meaning is "dome [of the sky]," which is what anyone naturally sees when looking up at the stars on a clear night. The translation "vault" in the Jerusalem Bible (1966) and the Revised English Bible (1989), referring to an arched ceiling, originally masonry, lacks the original Hebrew allusion to hammered metal, but it does suggest the solidity expressed by the English word "firmament," which was the traditional translation at least from the translation of Miles Coverdale (1535) to the Revised Standard Version (1952) and was based on the historic Latin *firmamentum*, meaning a support, prop, mainstay; see Charlton T. Lewis and Charles Short, eds., *A Latin Dictionary* (Oxford: Clarendon, 1879), 752; James Morewood, ed., *The Pocket Oxford Latin Dictionary* (New York: Oxford, 1994), 56. The Latin is close to the Greek of the Septuagint, *stereoma*, meaning solid part, support, foundation, from the verb *stereoo*, which means to make firm or solid, to strengthen.

Although most of us individually will find one interpretation more plausible and persuasive than the others, we will certainly not all agree on which one that is, and we may yet change our minds as we continue to look and listen and learn

The translation "expanse" in the New International Version (1978) is supported by *The Oxford English Dictionary*, 2d. ed. (1989), s.v. "firmament," but the evidence adduced unfortunately fails to support the claim. "Expanse" is unsatisfactory and perhaps misleading because of its un-Hebraic abstractness, which disguises the literal meaning of *raqia'*. On the other hand, Wenham, *Genesis* 1-15, 20, observes, "Certainly Gen. 1 is not concerned with defining the nature of the firmament, but with asserting God's power over the waters."

12. I am using the terms *literalistic* and *literalistically* purely descriptively, not pejoratively, and intend them to be so understood.

13. An a priori preference for a literalistic interpretation is likely the result of unconscious traditionalism and rationalism rather than piety and respect for the text.

14. Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press, 1903), 128. Compare idem, *Fundamentals of Christian Education* (Nashville: Southern, 1923), 181: "A knowledge of science of all kinds is power, and it is the purpose of God that advanced science shall be taught in our schools as a preparation for the work that is to precede the closing scenes of earth's history."

15. Respect for contemporary secular knowledge is by no means a new idea. Throughout Christian history, deliberately disregarding available knowledge has seldom been a live option for thoughtful believers who have wanted to "love God with all their minds" (see Matt. 22:37; Mark 12:30). In the early fifth century, for example, Augustine wrote in *The Literal Meaning of Genesis*, 2 vols., ed. John Hammond Taylor (New York: Newman, 1982), 1: 43: "It is a disgraceful and dangerous thing for an unbeliever to hear a Christian, presumably giving the meaning of Holy Scripture, talking nonsense on these topics; and we should do everything we can to prevent such an embarrassing situation, in which people expose vast ignorance in a Christian and laugh it to scorn" (translation revised).

16. White, "Christ Our Hope," 785; *Counsels to Writers and Editors*, 35.

17. See Holmes Rolston, III, "Does Nature Need to Be Redeemed?" *Zygon: Journal of Religion and Science* 29.2 (June 1994), 205-6.

18. See "Genesis and Geology: Some Contemporary Theological Perspectives," in James L. Hayward, ed., *Creation Reconsidered* (Roseville, Calif.: Association of Adventist Forums, 2000), 303-11. 289-302; and "Negotiating the Creation-Evolution Wars," *Spectrum* 20.1 (Oct. 1989), 40-46.

19. John Jefferson Davis, "Response to Robert C. Newman," in J. P. Moreland and John Mark Reynolds, eds., *Three Views on Creation and Evolution* (Grand Rapids, Mich.: Zondervan, 1999), 137.

20. Ellen G. White, *The Great Controversy Between Christ and Satan* (Mountain View, Calif.: Pacific Press, 1911), 573; and idem, *Fundamentals of Christian Education*,181, which refers to "science falsely so-called."

21. "Scientific creationism," which marshals selected empirical evidence to support a literalistic interpretation of Genesis 1, is called "scientific" because it uses data from scientific investigations. But it is not truly scientific in the generally accepted sense of the term because it fails to meet essential criteria of genuine scientific activity, such as successfully predicting empirical phenomena, accommodating and explaining new observations, and integrating itself into the whole system of scientific theories. See, for example, Peter Kosso, *Reading the Book of Nature: An Introduction to the Philosophy of Science* (New York: Cambridge University Press, 1992), 144, 138. In the last forty years, it has become increasingly dubious that scientific creationism meets any of these criteria. A growing mass of evidence from a wide variety of scientific disciplines points to a very old earth and a gradual development of life forms.

Perhaps most problematic of all, the very concept of scientific creationism or creation science seems logically incoherent. Science, as understood by most practicing scientists and philosophers of science, is a secular, methodologically naturalistic enterprise, whereas creation is an irreducibly religious idea: whenever and however creation occurred, God did it. For all Christians, and for people in most religious traditions, God is Creator. On the one hand, the meaning of the word *God* entails creation; on the other hand, the idea of creation implies a transcendent, creating Reality. So scientific creationism seems to be theology marketed as science.

22. John F. Haught, *Responses to 101 Questions on God and Evolution* (New York: Paulist, 2001), 73.

23. According to Henry F. Pearl's unpublished manuscript, "An Anti-Evolution Model for the JCFS, 2002: A Third Model for a Non-Darwininan Interpretation of Paleontological and Genealogical Data," 3, this theory was first worked out by Jack Provonsha, the late David Cotton, and P. Edgar Hare "around 1963." It was first publicly presented by Provonsha and documented in a privately circulated manuscript entitled "Deus Creator," and later in Jack W. Provonsha, "The Creation-Evolution Debate in the Light of the Great Controversy," in Hayward, *Creation Reconsidered: Scientific, Biblical, and Theological Perspectives*, 303-11. Pearl is currently developing a revised version of this theory.

24. See Ellen G. White, *Spiritual Gifts: The Great Controversy Between Christ and His Angels and Satan and His Angels* (Battle Creek, Mich.: White, 1858), 17-20; idem, *Spiritual Gifts: Important Facts of Faith in Connection with Holy Men of Old* (Battle Creek, Mich.: Steam Press of the Seventh-day Adventist Publishing Association, 1864), 36-38; idem, *Early Writings of Ellen G. White* (1882; reprint ed., Washington D.C.: Review and Herald, 1945), 145-47; idem, *The Story of Patriarchs and Prophets* (reprint ed., Mountain View, Calif.: Pacific Press, 1958), 33-43.

The term *great controversy* evidently comes from Horace L. Hastings, *The Great Controversy Between God and Man: Its Origin, Progress, and End* (Boston: W. H. Piper, 1858), which was briefly reviewed in an anonymous "Book Notice" in the *Advent Review and Sabbath Herald*, Mar. 18, 1858.

25. See below, pages 12-13.

26. For accessible introductory accounts of antirealism, see Kosso, *Book of Nature*, 91-92; Del Ratzsch, *Science and Its Limits: The Natural Sciences in Christian Perspective* (Downers Grove, Ill.: InterVarsity, 2000), 79-82. For a more detailed and technical discussion, see Part 5, "Realism versus Anti-Realism: The Ontological Import of Scientific Knowledge," in Janet A. Kourany, ed., *Scientific Knowledge: Basic Issues in the Philosophy of Science* (Belmont, Calif.: Wadsworth, 1998), 339-440.

27. Kosso, *Book of Nature*, 91.

28. Arthur Fine, "The Natural Ontological Attitude," in Kournay, *Scientific Knowledge*, 391, lists the following among the "enemies of realism": the idealist, instrumentalist, phenomenalist, empiricist, conventionalist, constructivist, and pragmatist.

29. See Immanuel Kant, *Critique of Pure Reason*, B294-315, trans. Norman Kemp Smith (New York: St. Martin's, 1965), 257-75; ed. Vasilis Politis (Rutland, Vt.: Charles E. Tuttle, 1993), 205-15.

30. See Stephen R. L. Clark, *From Athens to Jerusalem: The Love of Wisdom and the Love of God* (New York: Oxford University Press, 1984), 26-28, commenting on Philip Gosse, *Omphalos: An Attempt to Untie the Geological Knot* (London: J. van Voorst, 1857), 123ff., 335ff., 345, 351, 369.

31. Antirealism thus absolutizes Ludwig Wittgenstein's famous notion of different language games. Whereas the good news is that science and theology cannot conflict with each other (which is precisely why antirealism makes possible a literalist interpretation of Genesis 1), the bad news is that they cannot engage in dialogue with each other either. See Ian G. Barbour, *When Science Meets Religion* (San Francisco: Harper, 2000), for the most recent exposition of his influential relational typology: conflict, independence, dialogue, and integration.

32. See Chalmers, *This Thing Called Science*, 146: "Planets, light rays, metals and gases are all concepts that are theoretical to some degree, and acquire their meaning at least in part from the theoretical network in which they figure."

33. Ratzsch, *Science and Its Limits*, 81. So Chalmers, *This Thing Called Science*, 149: "It must seem a strange kind of accident . . . that theories, that are supposed to be mere calculating devices, can lead to the discovery of new kinds of observable phenomena by way of concepts that are theoretical fictions." It does seem that, as Polkinghorne says in *Beyond Science: The Wider Human Context* (New York: Cambridge, 1996), 8, and again in *Faith, Science and Understanding* (New Haven: Yale, 2000), 79, "Scientists are mapmakers of the physical world. . . . In the sense of an increasing verisimilitude, of ever better approximations to the truth of the matter, science offers us a tightening grasp of physical reality."

34. According to Kosso, *Book of Nature*, 95, 96, antirealism "gives up what is most worth doing in science, namely, understanding what is happening behind the scenes in the realm of unobservables." It "asks us to ignore our curiosity about the unobservable." Compare Polkinghorne, *Faith, Science, and Understanding*, 113: "Unless one were learning, by means of science's intricate and artificially contrived experimental procedures, what the world is really like, the whole enterprise would not seem worth the time, talent and treasure spent upon it." Technological advancement might, however, legitimate science for an antirealist.

35. Analogously, it would be one thing for God to create trees with appropriate numbers of annular rings; but it would be quite another thing for God to create trees with "Adam loves Eve" or "Cain killed Abel" already carved into the bark.

36. The so-called *ontological argument*, an a priori argument based on the meaning of the word "God," is not affected. In the context of antirealism, the heavens are no longer "telling the glory of God" (Ps. 19:1), and God's "eternal power and divine nature" cannot reasonably be "understood and seen through the things [God] has made" (Rom. 1:20), for although the natural phenomena are directly observable, the glory, power, and nature of god are not.

37. Moltmann, *God in Creation*, 196.

38. Augustine's nonliteralistic interpretation of Genesis 1 is summarized in Taylor's introduction to *The Literal Meaning of Genesis*, 1:9: "The days of creation . . . are not periods of time but rather categories in which creatures are arranged by the author for didactic reasons to describe all the works of creation, which in reality were created simultaneously. Light is not the visible light of this world but the illumination of intellectual creatures (the angels). Morning refers to the angels' knowledge of creatures which they enjoy in the vision of God, evening refers to the angels' knowledge of creatures as they exist in their own created natures."

39. Keith Ward, *God, Faith, and the New Millennium: Christian Belief in an Age of Science* (Oxford: Oneworld, 1998), 43.

40. Langdon Gilkey, *Maker of Heaven and Earth: A Study of the Christian Doctrine of Creation* (Garden City, N.Y.: Doubleday/Anchor, 1965), 79. See further 15-40; also Ward, *God, Faith, and the New Millennium*, 43-50.

41. Claus Westermann, *Genesis: A Practical Commentary*, trans. David E. Green (Grand Rapids, Mich.: Eerdmans, 1987), 8.

42. Ward, *God, Faith, and the New Millennium*, 47.

43. Ibid., 44.

44. The New International Version obscures the issue by using the past perfect tense in English to render the simple perfect tense of the Hebrew text. Thus, "And the Lord God planted a garden in Eden" (Gen. 2:8), becomes "Now the Lord God had planted a garden." Similarly, "And out of the ground the Lord God formed every animal of the field and every bird of the air" (Gen. 2:19) becomes "Now the Lord God had formed out of the ground all the beasts of the field and all the birds of the air."

45. Ward, *God, Faith, and the New Millennium*, 50-53.

46. Phil. 2:6-8. See John Polkinghorne, ed., *The Work of Love: Creation as Kenosis* (Grand Rapids, Mich.: Eerdmans, 2002), a collection of essays by various authors including Ian Barbour, Arthur Peacocke, Holmes Rolston, III, George Ellis, Jürgen Moltmann, and Keith Ward, as well as Polkingorne himself. For earlier and much briefer discussion, see, for example, Rolston, "Does Nature Need to Be Redeemed?" 218-20; Ward, *God, Faith, and the New Millennium*, 41-45; Nancey Murphy, *Reconciling Theology and Science: A Radical Reformation Perspective* (Kitchener, Ont.: Pandora Press, 1997), 70-72.

47. Murphy, *Reconciling Theology and Science*, 70

48. Rolston, "Does Nature Need to Be Redeemed?" 50. Murphy, *Reconciling Theology and Science*, 72.

49. Helmut Thielicke, *How the World Began: Man in the First Chapters of the Bible* (Philadelphia: Fortress, 1961), 59-71, 76; Gilkey, *Maker of Heaven and Earth*, 215-24.

50. Ward, *God, Faith, and the New Millennium*, 49.

51. Especially Luke 4:16-31; Mark 2:23-28 = Matt. 12:1-8 = Luke 6:1-5; also Mark 1:21-28 = Luke 4:31-41; Mark 1:29-34; Mark 3:1-6 = Matt. 12:9-14 = Luke 6:6-11; Mark 6:1-6 = Matt. 13:53-58; Mark 15:42-43; Mark 16:1-2 = Matt. 28:1; Matt. 24:15-22; Luke 4:16-31; 13:10-17; 14:1-76; 23:50-56; John 5:2-18; 7:14-24; 9:1-17; 19:31.

52. "Negotiating the Creation-Evolution Wars," 45.

Fritz Guy is professor of religion at La Sierra University and a member of the Spectrum *editorial board.*

Living in Incommensurate Worlds

By Brian Bull

I am a research scientist. Except for the past few years, when I have served as a medical school dean, I have spent much of my professional life in research. I looked for areas where the knowledge of blood and its disorders was significantly incomplete and where solutions to the pressing problems in my discipline of hematology seemed possible. Then, with the help of my colleagues, I applied for grants, designed experiments, collected data, and published the results so that others who were competent and knowledgeable could agree with and implement, or disagree with and discard, proposed solutions.

For a decade I served as editor in chief of one of the major journals in my discipline with the assistance of my wife as managing editor. In that capacity, I reviewed more than one hundred papers a year, selected those I felt suitable, edited them, and sent them off to the publisher.

As a research scientist, like all other scientists in my field, I followed the tenets and procedures of science as it functions in the modern world. Each day as innovative proposals—new understandings of old problems—came across my desk, I insisted that the scientists who proposed them had made serious attempts to prove their ideas false.

If an obvious experiment that could have undermined such ideas had not been performed, I rejected them as editor or as a reviewer recommended rejection. By such methods, science gains "an increasing verisimilitude . . . better approximations to the truth of the matter . . . a tightening grasp of physical reality."[1] Those who fail to search for and perform such critical experiments opt out of the fellowship of scientists.

That was my life as a scientist. What about my life as a Seventh-day Adventist? Six days a week I was a diligent researcher, holding others and myself to the paradigms of the scientific method. On the seventh day I was a child of the Adventist Church, raised in the mission field by Seventh-day Adventist parents and taught from childhood the stories of the Old Testament.

Those stories, my mission school environment, and my parents' lifelong commitment to the Church and its teachings created for me an understanding of God's purposes and workings in the world. That

understanding gave my life meaning then, and it continues to give my life meaning today.

The problem I now face—and have faced for many years—is that the world I inhabit during the week is a world informed by the scientific method, whereas my weekend world has been structured by my parent's dedication to the literal truth of the Genesis story. My two worlds are incommensurate. Like an amphibious creature, I move each week between these two incommensurate worlds.

I must hasten to add that the two worlds are incommensurate only in part—the scientific part. My scientific world makes no claims theologically; it does not claim the ability to answer questions of meaning. My weekend world makes theological and philosophical claims that I accept joyfully, claims that give my life structure, meaning, and significance. It is the scientific claims woven into or inferred from Old Testament stories that cause me difficulty.

Such claims clearly of a scientific nature cry out for the design of a critical experiment—an experiment capable of disproving them. One such matter is the issue of chronology. How many years has this world seen? What can be, what should be, our response to the considerable (some would say overwhelming) evidence for a long chronology? Chronology questions are scientific questions.

This is not a simple matter dismissed in an offhanded manner. Let me illustrate what is, for me, a nonviable option. Three years ago, several of my medical school classmates and I rafted down the Colorado River through the Grand Canyon. Upon emerging from that incredible experience in the upper reaches of Lake Mead they all, without exception, made comments such as, "The world is very old and life has existed for a long, long time—what's for supper?

"You can't do that," I protested, "all sorts of theological questions arise if the world is old and life has been around for much of its history." My protestations went unheeded, and not one of my classmates has mentioned the matter again!

Unlike my classmates, I find it impossible to ignore the implications of an exceedingly ancient earth. I must at least attempt to establish links between my six-day life as a practicing scientist and my Sabbath life. To do this by accepting deep time is problematic (the understatement of the year!), and yet that appears to be the only scientifically credible option at hand.[2] The anodyne of deep time promises to make me whole as a scientist, but it takes away the comforting and comfortable world of Genesis that I learned about as a child and cannot leave behind emotionally, even as I recognize its discontinuity with the scientific realities I confront during the working week.[3]

On the seventh day I continue to accept "by faith" the world of Genesis. I do not know how to do anything else. The world as pictured in Genesis is part of my mental and emotional makeup. To continue to accept that world "by faith," however, I pay a very substantial price. I have to ignore the plethora of critical experiments whose results would undermine my Sabbath world. I have to accept the Genesis world essentially as I pictured it as a child, for the tools I use during the week to achieve an ever-tightening grasp on the nature of reality cannot be deployed in my Sabbath world.

One of the most traditional of those claims inferred from the Genesis account is that the world is only a few thousand years old. That is clearly a scientific claim, but it is at variance from a very large amount of evidence from many sources, including astronomy, geology, cosmology, paleontology, and physics. One of those claims cries out for an application of the scientific method and design of an experiment capable of showing the claim of such a short chronology untrue.

No critical experiments capable of disproving such statements are allowed in my Sabbath world. In that world my thought patterns change. A statement about physical reality in my seventh-day world—like a statement about theological matters—is to be taken literally, as evidence of the way things really are, not as a hypothesis of the way things might be.

It is vital for a working scientist to be able to design critical experiments capable of disproving his/her own hypotheses or the hypotheses of others. I am fortunate because my mind does this in its default setting.

While working on this article, I wrestled with one totally unexpected outcome from a scientific experiment. As an educational administrator, I constantly search for ways to assist students in academic difficulty. More than half of the time in any medical school a dean's office is consumed with such problems and their fallout. Not surprisingly, the experiment in question concerned this problem.

I was trying to measure the benefits of a formal remediation course for medical students. I was prepared to accept that it was highly effective, moderately effective, or only of borderline benefit. However, statistical analysis showed that it was totally ineffective! There was even a suggestion (just below the limits of generally accepted statistical proof) that it was harmful.

For the two weeks I spent writing this article I used every spare minute designing new approaches to the statistical treatment of the data that would undermine this unexpected experimental result. Surely, teaching borderline students how to read faster, take better notes, and organize their time more effectively would help. Unfortunately, each repeat analysis gave the same results. Our well-intentioned program of remediation really did not help. Science's ever-tightening grasp on reality had convincingly shown one aspect of reality with which we would need to deal.

So it is that on the seventh day of the week I catch myself thinking as I listen to sermons and Sabbath School lessons "now that assertion would be easy enough to explore scientifically to see if it truly reflects reality." Then, with a start, I realize that I cannot think that way, for on the Sabbath scientific assertions about the material reality in which we live are not hypotheses subject to the sifting of critical experiments.

What is the policing force that prevents me from undertaking this sort of scientific exploration? Is it a formal prohibition on the part of the Church? It is not. However, it is clear that the organized Seventh-day Adventist Church has not been happy with scientists like me who have asked such questions, designed such experiments themselves, or drawn attention to such experiments.

External coercion does not prevent me from venturing down that path. Rather, it is the realization, unvoiced even to myself except on occasions such as this, that there is no way that I can make my seventh-day world commensurate with my six-day world without losing virtually everything that has given my life meaning to this point.

If the long chronology is really true, then my seventh-day world—one of a perfect beginning in a garden where nothing ever died, a beginning a few thousand years ago, a Fall, a change from that deathless perfection, a Flood—the world that lies at the center of my spiritual understanding drifts away from my outstretched fingers, leaving a dark and featureless void.

Nor is that all. It is clear that Christ, too, pictured that Edenic world pretty much as I do. Paul and the apostles did the same. Surely they could not have been wrong. The testimony of Holy Scripture from beginning to end is consistent in implicitly or explicitly endorsing that same picture. My own lifelong understanding of the matter coupled with the testimony of Christ, his disciples, and a host of other witnesses through the ages affirms that my seventh-day understanding of reality has to be correct.

But my training as a scientist and all the skills and knowledge that I have acquired through a lifetime in scientific research unequivocally state that I am wrong.

On the Sabbath scientific assertions about the material reality in which we live are not hypotheses subject to the sifting of critical experiments.

My two worlds are incommensurate and give every indication of remaining that way for the remainder of my lifetime.

Disparate Realms

Despite all I have said above, my mind tells me that there must be some way to make my two incommensurate worlds compatible. Late at night or early in the morning, when I cannot sleep, my mind returns to the impasse.

If the world truly is very old and my picture of Genesis must be revised to accord with the scientific evidence, what in that Genesis picture could provide the bridge between the Garden of Eden and the reality that science has pictured through discoveries in physics and cosmology during the last one hundred years? What immutable insights into the character of the Creator must be carried along in the process to make the two worlds commensurate?

What about the Plan of Salvation, the Atonement of Christ? What about the fundamental truths conveyed in the happenings at the Tree of Knowledge of Good and Evil? In short, what portions, what concepts central to that Genesis story must appear in any valid retelling?

To guide me on this journey into the unknown—and perhaps unknowable—there are for me three nonnegotiable aspects and one undergirding presupposition. The presupposition with which I begin is that God is the Creator of everything. The three aspects of the Genesis account that I wish to take along as guiding lights on my journey are:

- God has created human beings for communion with him. That is the purpose for which I was created and, to paraphrase Augustine's immortal words, "my heart will be restless until it finds its rest in him."[4]
- All members of the human race have free choice, not just apparent freedom to choose, as some behaviorists would have me believe, but true freedom. The only right and proper exercise of that free choice is to choose to serve him in accordance with the purpose for which I was created.
- The God who created everything is also the God who intervenes. He has intervened throughout history and he continues to intervene today.

Given this beginning, what sort of reality can I mentally construct? Is it a reality that might have the potential of bringing my two incommensurate worlds together?

First, there is the matter of size, my size. Why are I and all other creatures with free choice a few feet tall and not, say, the size of an atom? Given the physical constants of the universe in which I find myself, all three of my starting assumptions require that I be significantly larger than the fundamental particles of which I am composed.

This conclusion, which would not have been apparent to the ancient Hebrews or, indeed, to Christ in his human knowledge or to his disciples, arises as follows.

If I were a great deal larger, I would collapse under my own weight. If I were a great deal smaller—say the size of a cluster of a few hundred molecules—I would be at the mercy of Brownian movement.

Under the microscope, small particles of matter in suspension can be observed to jiggle randomly and continuously. They are buffeted by molecular and atomic hits and follow a completely unpredictable course through the solution. If I were similar in size I could not choose to do anything and carry it out, nor could God intervene effectively in my world.

All of my choices and God's interventions would fare similarly in such a world. They would be wiped out by the random dance of my molecular environment. So I need to inhabit a world where I would be sufficiently large so that molecular interactions would be subject to the statistical smoothing effects of large numbers.

In such a world I can choose and carry out my choices, for it is a world in which effects always follow causes. In such a world, should God choose to intervene his interventions will have predictable and enduring effects.

Given these considerations, it may come as a surprise that physical reality, including me, must be based on a substrate of the very small—molecules, atoms, electrons, and quarks—for me to have freedom of choice. If everything that makes up reality were macroscopic, visible to the naked eye, and there were no infrastructure of the almost infinitely tiny, then I would be locked into an endless series of causes followed by effects, which would give rise to more causes and so on ad infinitum. In such a world, the clockwork world envisioned by Sir Isaac Newton, I could not freely choose, and God could not intervene without imperiling that freedom.

Let me explain myself with an illustration. Some readers will have seen a child who suffers from severe cerebral palsy, whose arms are in constant motion, uncontrollable despite her best efforts. The technical term for this phenomenon is *athetoid movement.* You and I can choose to raise or lower our arms; we can wield a sword or a golf club. We will movement, and our hand complies. Not so for the child with cerebral palsy.

The reason we can choose and she cannot is that we can influence which neuron in our brain fires. We know little about how this occurs, for control is exercised long before the critical neuron fires. Presumably we can, by free choice, determine the right neuron to carry out our will from the cacophony of possible neuronal firings based upon some molecular, atomic, or subatomic correlate of Brownian motion. The child with cerebral palsy cannot, and the result in the macro realm is a direct reflection of the seething unpredictability of the minuscule realm—the infrastructure of reality that we know about and the ancient Hebrews did not.

I have the best of both worlds carrying out my choices in the macro realm but initiating them in the minuscule world. My actions have consequences. I can truly choose to love God and serve him. I can then follow through on that choice. But that choice must be uncaused to be truly free, else it is meaningless. For me truly to choose and not to be inextricably trapped in an immutable chain of cause and effect my choice must be initiated in a minuscule realm, where effects are no longer rigidly linked to causes.

This world is mostly hidden from our sight, but we know from physics, mathematics, and cosmology that it is precisely this sort of infrastructure that undergirds the reality in which we live and move and have our

being.[5] The fluidity and unpredictability of such an infrastructure undergirds physical reality that makes God's interventions possible, for by it his interventions also escape the chain of cause and effect.[6]

God is thereby freed from the constraints of Deism, which proclaimed an immutable cause-and-effect sequence from the moment of Creation. A Deist's God is free to initiate novelty for only one brief moment at the beginning of time. Thereafter, he is condemned to the role of an absentee landlord. All possible causes had already been set in motion and further interference is ruled out in the here and now.

So much for a brief outline of the path my mind takes in those early morning sessions. Three obvious problems remain. Why the vast eons of time that apparently have come and gone before we sentient human beings arrived? Why the evidence that life has become increasing complex as those eons rolled on? Why death, why predation, why indeed the whole universe just to get around to us?

We are not the only objects that exist in both the macro and the minuscule realms, so do rocks and trees, animals and plants, mountains and valleys. Like us, all are composed of fundamental elements in various combinations, which in turn are composed of atoms, which are composed of subatomic particles. At that level, the minuscule level, the same limitations of cause and effect, the same absolute unpredictabilities, apply.

For instance, consider an atom of uranium in the center of the earth. At some time that atom will fission. When it does, the heat liberated will contribute to the heat that keeps the earth's center molten. Can we, even in theory, predict when a particular atom will decay? The answer is "No," and we are now as certain as scientifically possible that we will never be able to predict that event. It could occur in the next second, or it could wait 10,000 years.

Given a large number of uranium atoms, we can predict with accuracy when half of them will have disintegrated because, with the large number of those atoms, we have entered the macro realm of cause leading to effect. We are in the world of tectonic plates that float on earth's molten center (kept molten by the unpredictable decay of those same uranium atoms), the world of earthquakes that build mountains where streams rise and water the earth.

With increase in size, we enter the cause-and-effect world in which the ancient Hebrews lived and from which they took their metaphors for understanding a God responsible for everything that is (The Lord of Hosts—armies, the Owner of the Cattle on a Thousand Hills). We now know that, "What Is," is inconceivably larger than they could ever imagine, yet far more supple and subtle than anything they could have conceived.

For the material universe to permit free human choice, it, too, must have a material equivalent of freedom. Such freedom, if unlimited, would be chaos.

This is a world that is not merely an extension of God himself, but also a world with its own version of free choice. For it is only in such a world that created beings—creatures such as us—could truly be free to choose.

For the material universe to permit free human choice, it, too, must have a material equivalent of freedom. Such freedom, if unlimited, would be chaos. But it is not unlimited. In the interplay between unpredictability and physical law—the unpredictability of the minuscule world, the physical law of the macro world—such freedom is granted. If the material substance of the world had not been similarly empowered to create its own reality the world would have been simply an extension of God himself bound inextricably to his will, with all effects traceable to God-instantiated causes. In such a world you and I would not be free.[7]

In such a world—the macro world that the writers of Genesis knew and the minuscule world of quantum effects—we are free to choose and the world is free to be itself. The price that God and humans pay is that earthquakes happen, mountains are built, and much that is beautiful follows. However, we will suffer if we are in the wrong place when those mountains are under construction. Furthermore, freedom to choose means that humans will make evil choices at certain times. If we are in the wrong place at those times we will suffer, too.

But we are not alone. God suffers with us. Christ freely made his sacrifice, on the Cross and before the foundation of the world, to preserve our freedom. That sacrifice underscores just how much God values love and service freely given. He expects us to do our part

to soften the rough edges that any reality is bound to have if we do so in support of free choice by embodied creatures. Those rough edges exist now and in the fossil record, and there is every reason to believe that they will continue to exist until he makes all things new. With God, our task is to heal the wounds of the world.

So why the eons of time, why the succession of life forms over those eons? Perhaps an answer to that question lies in the nature of freedom when expressed in a world free to be itself. Such a physical reality is most reasonably achieved by working at the pace and with the means that the minuscule world requires, for it is from the workings of that minuscule world that freedom arises.

would require a vantage point "outside" this universe. The only way, scientifically, to determine if God was involved would be to view all of the inputs into our reality from elsewhere, rather than from within the space-time reality of the universe.

From within, the most that can be achieved is data such as we already have: the unreasonable exuberance of life, for example, or a universe constructed with just the precise balance among the four physical constants and between those four physical laws and the unpredictability of the minuscule realm that permits you and me to exist.[8] That data we already have, and it is all we will ever likely get from science. It has convinced no one unwilling to believe.

Certainly God could have spoken the present world and its life forms into existence. . . . It now appears that he may have done something even more breathtaking, and in the process preserved freedom of choice for you and me.

Like all living things, you and I are carbon-based life forms. In chemical shorthand, you and I are organic. The carbon atoms that make up you, me, and the rest of the organic world were formed according to laws of physics that God decreed. Those laws dictated that the first generation of stars following the Big Bang would burn for millions of years, forging carbon from helium in their nuclear cores. A considerable excess of carbon formed—again by physical law—dictating an unusual resonance that favored carbon atoms as an end product. The process took time, unimaginable time. The process required space, unimaginable space, but if that is the process God set in motion he must have judged it best.

At the end of the process, this end, sentient human beings resulted, beings capable of choosing freely to love and serve him. I do not, by any means, envision this process to have escaped God's guiding hand. I find it inconceivable that this outcome could have resulted from unaided chance. There is, I believe, more than enough room in the two-realm structure of reality to allow for mankind—created in God's Image—to emerge from the apparently unregulated interaction of chance and necessity. This insistent but undetectable (by science) guiding process, which ensures that God's outcomes will be achieved, I understand to be Providence with a capital P!

Can I or anyone else ever prove scientifically that Providence was or was not involved? No, I cannot. Nor, I believe, can anyone else. That determination

To those willing to listen, it speaks unmistakably of Providence—a Providence that may also, from time to time, choose to intervene in the realm of cause and effect, the world of persons, by miracle.

The web of interdependent life that has come into being through this process is astonishingly beautiful. It is also incredibly resilient to the rough edges that characterize a material reality that is free. Earthquakes, tidal waves, fires, and floods may be an inescapable part of a world that exercises its own version of freedom, but, because God decreed it, life under his guiding hand responds by filling each new ecological realm that appears. The geological record indicates that it has always been so.

Certainly God could have spoken the present world and its life forms into existence in a moment, as the ancient Hebrews thought. It now appears that he may have done something even more breathtaking, and in the process preserved freedom of choice for you and me. Over countless eons of time, he created a world that heals itself of wounds caused by rough edges that inevitably result from free choice. Perhaps freedom, the freedom to choose, is a many splendored thing!

Can I claim that this particular (and admittedly idiosyncratic) accounting of how reality has come into being is true? No, of course not! Can I dismiss my midnight musings as wholly in error? No, again. The synthesis that I have presented here is only the latest of many that I have constructed through the years.

However, I hope that each successive synthesis excludes more that is false and includes more that is true.

But such attempts include a vastly more important question than relative amounts of truth and error. The more important question is whether these successive views influence my decisions at critical turning points in my life. They do not. My decisions are less affected by any particular synthesis of how reality operates than by non-negotiable aspects of the Genesis account that undergird those syntheses.

That is as true for me as it was for three Hebrew worthies 2,500 years ago. When they faced a critical decision, they replied, "We have no need to answer you on this matter. If there is a God who is able to save us from the blazing furnace, it is our God whom we serve, and he will save us from your power, O king; but if not, be it known to your majesty that we will neither serve your god nor worship the golden image that you have set up (Dan. 3:16-18 NRSV).

For them, the non-negotiables aspects were the same–God is the Creator of everything and:

- Human beings are created to choose God and his kingdom.
- They are free to choose to do that or to ignore God's claim.
- God is a God who intervenes in the world.

Knowing nothing about the minuscule world that provided the infrastructure of their reality, they still knew that God had called them to serve him, that they were free to choose to serve God or to bow down to the king's image, and that God could intervene if he chose to do so.

With the story of the three Hebrew worthies I come full circle back to the Old Testament. When my musings of a sleepless night come to an end I think once more of Adam and Eve and a perfect garden where nothing ever died. Time-hallowed stories from that setting beautifully contain all I need to know ethically and theologically. I still call on them to undergird meaning and purpose in my life.

Nor do I find that strange. It happens elsewhere in my life also. I call my wife to the window to look at a beautiful sunset, and I mentally picture the sun moving around the earth and dropping below the horizon each night. On an early morning hike, we stop to marvel at the reflection of a snow-capped peak in the unruffled surface of a mountain lake. Do I at that moment remember that the mountain, the mirror-like lake, and the two of us are moving through space at more than a thousand miles an hour? No, of course not.

Perhaps the incommensurate worlds that I inhabit differ no more radically from each other than the world of sunsets and mountain lakes differs from the NASA world, in which trajectories of satellites must be calculated.

I can move comfortably between these two worlds. Surely I should be able to move comfortably between the worlds of the Old Testament and science. Tolerance and understanding from those in the Church who do not suffer from incommensurate worlds is probably all that is required. Those in the Church who do suffer from incommensurate worlds already understand and sympathize.

Notes and References

1. John Polkinghorne, *Beyond Science: The Wider Human Context* (New York: Cambridge University Press, 1996), 8.

2. A phrase that connotes hundreds of millions or thousands of millions (billions) of years. It probably arises from analogy to "deep space," a phrase with which we are all familiar thanks to science fiction

3. An anodyne is a soothing substance, a pain reliever.

4. *Confessions*, chap. 1, page 1.

5. See, for example, Kenneth R. Miller, *Finding Darwin's God* (New York: Cliff Street Books, Harper Collins, 2000), 249-51.

6. Non-miraculous interventions. More about the miraculous interventions will be discussed later.

7. See, for example, John Polkinghorne, *Belief in God in an Age of Science* (Oxford: One-world, 1998), 13.

8. Science commonly acknowledges this unlikely set of circumstances. It is termed the "anthropic principle" and credited to fortuitous chance.

Brian Bull is professor and chair of the Department of Pathology and Human Anatomy in the Loma Linda University School of Medicine. He served as dean of the School of Medicine from 1992 to 2002.

After the Genocide

Searching for Truth in Reports of the Sabbath Massacre

By Alita Byrd

Editor's Note:

The hundred days of killing that took place in Rwanda in 1994 began on April 6 when the airplane of Rwandan president Juvenal Habyarimana was shot down, killing him and Burundian president Cyprien Ntaryamira, who was also on board. The best estimate is that 800,00 people were killed afterward by the Hutu-led militia that took control of the country.

As one author has written, "That's three hundred and thirty-three and a third murders an hour—or five and a half lives terminated every minute. . . . [M]ost of these killings actually occurred in the first three or four weeks." In addition, uncounted legions were maimed but did not die of their wounds, and there was systematic and serial rape of Tutsi women—altogether an atrocity that in the end has frequently been compared to the Holocaust. While it was unfolding, however, the international community was hard-pressed to call it genocide.

*The United States made the decision to withdraw its personnel and nationals the day after the assassination of President Habyarimana, and it never considered military intervention. Approximately three hundred Rwandans gathered at the U.S. ambassador's residence seeking refuge. The chief steward reportedly called Ambassador David Rawson and pleaded for help. "Rawson says, 'I had to tell him. 'We can't move. We can't come.'" The steward and his wife were killed, according to Samantha Powers, who wrote about the incident in her book "*A Problem from Hell": America and the Age of Genocide.

On April 12, 1994, two thousand Tutsi refugees converged on the Adventist hospital in Mugonero, and more were already in the church. Among the Tutsis in the church were seven pastors who wrote letters to their boss, Pastor Elizaphan Ntakirutimana, and to the local mayor pleading for help. American writer Phillip Gourevitch made these pastors internationally famous when he used words from their letter as the title for his book of Rwandan stories: We Wish to Inform You that Tomorrow We Will Be Killed with Our Families. *And on Sabbath April 16, they were killed.*

Adventists were on both sides of this story. There were some among the attackers, and some among the victims. For the Adventist community this aspect of the story in particular seems unbelievable. How could this have occurred?

Pastor Ntakirutimana and his son were later taken into captivity to stand

trial for their alleged involvement in the massacres. In 2002, Spectrum *received a grant from Versacare Foundation to report on the proceedings. As reporter Alita Byrd discovered, there are no easy answers to the many questions that the story generates. But perhaps it is not answers that are needed, but simply a telling of the story so that healing can take place in the community.*

The Mugonero SDA church sanctuary where the massacre took place is now a memorial to the dead; it is not used for church services.

Photo: Alita Byrd

Five coffins rest in a solemn row at the front of the Seventh-day Adventist church at Mugonero, a silent testimony to the terrible slaughter that took place here on Sabbath, April 16, 1994. White cloths with black crosses cover the unvarnished wood, while inside lie the clothed skeletons of just a few of the massacre's victims—several skeletons in each coffin.

Once the church was filled with the colorful skirts of women holding happy babies and with the resounding voices of a choir singing hymns from the Adventist hymnal. Then, when a genocide began to sweep the hilly Rwandan countryside, the church was crowded with sweating masses of churchgoers and their neighbors seeking safety from the horror outside. When machete-wielding attackers forced their way in, blood spattered the church's concrete walls and bodies lay in heaps among the pews.

Everyone agrees that a shocking massacre took place here on Sabbath, April 16, 1994. But who were the ruthless attackers and their accomplices? Who brought them to a church overflowing with frightened and unarmed refugees? And who was the mastermind behind the horrific murders?

According to the International Criminal Tribunal for Rwanda (ICTR), Pastor Elizaphan Ntakirutimana, president of the Seventh-day Adventist West Rwanda Association (similar to a conference), played a major role in the killings. Three judges unanimously convicted him of genocide on February 19, 2003, after a drawn-out trial during which Pastor Ntakirutimana staunchly protested his innocence.

The judges found, however, that he not only carried attackers to the church in his truck on Sabbath morning, but that he also then abandoned his pastors and parishioners to their fate when he could have stepped in and done something to aid the helpless victims huddled in God's sanctuary. "A person with [Pastor Ntakirutimana's] authority and responsibility would be expected to visit his flock in such a time of distress," the chamber said.

There was standing-room only in the tribunal's small courtroom in Arusha, Tanzania, to hear the three judges deliver their verdict. As I listened to Judge Erik Møse read the twelve-page summary of the much longer judgment in a documentary-narrator voice, I found myself holding my breath in anticipation of the verdict and sentencing. The two accused men kept looking in my direction through the glass that divided the courtroom from the observers' gallery. I wondered if they were looking at me until I realized that Jerome, Elizaphan's son and Gerard's brother, was standing right in front of me in the packed gallery.

Pastor Elizaphan is the first clergyman ever to be convicted of genocide in an international court of justice. He was sentenced to ten years in prison, with credit for the more than five years he has already served, for aiding and abetting in the genocide. His son, Dr. Gérard, was found guilty of both genocide and crimes against humanity (murder). He was sentenced to twenty-five years in prison, with credit for the more than six years he has already spent in prison.

The first few pages of the summary dealt mostly with accusations of which the court found the Ntakirutimanas not guilty. The judges noted that there was insufficient evidence to convict the two men

on many of the allegations against them. They were found not guilty of complicity in genocide, conspiracy to commit genocide, crimes against humanity (extermination), crimes against humanity (other inhumane acts), and serious violation of the Geneva Conventions. I began to think that they might go free.

Then Judge Møse began to read out crimes of which the men had been found guilty. When he said: "The Chamber finds beyond a reasonable doubt that Gérard Ntakirutimana killed Charles Ukobizaba by shooting him from a short distance in the chest," Dr. Gérard pursed his lips, shook his head, and visibly worked to restrain his emotion.

The elder Ntakirutimana, on the other hand, sat unmoving, head down, hands folded in his lap. He wore a camel-colored coat over his suit, despite the Tanzanian heat. When the judge asked the accused to rise, a guard had to motion the request to him and then physically help him up. He had not put on the provided headphones so that he could have simultaneous translation of the English verdict into Kinyarwandan.

Photo: Internews

Elizaphan and Gerard Ntakirutimana listen at their trial in Tanzania.

[H]e then abandoned his pastors and parishioners to their fate when he could have stepped in and done something to aid the helpless victims huddled in God's sanctuary.

He seemed to be totally unaware of the proceedings. When he was asked to sit down, the guard pushed gently on his shoulder until he realized he was supposed to be seated. Then the elderly pastor had to grab onto the guard's waist as he lowered himself back into his chair.

After the sentencing, the court adjourned and the convicted men were given hugs by their lawyers, then led away by their guards.

There was no lack of handshaking as the prosecution lawyers walked together through the hallways of the ICTR afterward, black robes flapping.

"Congratulations," one friend called.

"Justice has triumphed," replied one of the lawyers.

"I thought since he was a pastor his prayers would save him," the friend joked.

"His prayers were soiled with blood," the lawyer answered, without a smile.

I first learned about Pastor Ntakirutimana in 1995, when a small news item appeared in *Newsweek* naming an Adventist pastor as taking part in the genocide in faraway Rwanda. The United Nations estimate was that somewhere between 800,000 and one million people had been murdered in a country about the size of Maryland—and Seventh-day Adventists were involved?

At that time I was in college and working part-time for *Spectrum*. Then-editor Roy Branson asked me to do some research and write a piece about the tragedy and the involvement of Adventists. For a long time after the 1994 genocide real information was sparse, and my attempts to contact the Ntakirutimanas were in vain. After my story appeared, however, *Spectrum* received letters from former missionaries and from Dr. Gérard, who asserted vehemently that he and his father were innocent of any wrongdoing.

The case became much more widely recognized when *New Yorker* writer Philip Gourevitch interviewed Pastor Ntakirutimana in Texas and used a startling sentence from a letter the pastor had shown him as the title of a book of stories from Rwanda: *We Wish to Inform You that Tomorrow We Will Be Killed with Our Families*. The letter begging Ntakirutimana to intervene had been written on April 15, 1994, by Adventist pastors sheltered in the Mugonero church.

During the next few years, Pastor Ntakirutimana was taken into custody in Laredo, Texas, and eventually lost an extradition fight with the U.S. State Department when the Supreme Court refused to hear his case. He was sent to the UN prison in Arusha, Tanzania. Dr. Gérard was arrested in the Ivory Coast and sent to Arusha to await trial at the ICTR. The trial

Photo: Alita Byrd

The Ntakirutimanas' defense team (left to right): Cindy Hernandez, Ramsey Clark, David Jacobs, and Phil Taylor.

opened on September 18, 2001, and evidence was heard for 59 days. The closing arguments were scheduled for August 21 and 22, 2002.

On the last day of July 2002, I opened an e-mail from current *Spectrum* editor Bonnie Dwyer: "We just received a grant that would make coverage of this story possible. Would you be interested in going to Africa for several weeks to get this story for us?" I immediately began the process of obtaining plane tickets, visas, and yellow fever shots. I started contacting lawyers and press people to line up interviews for my time in Arusha.

Several months later, I talked to Ruth Brown, a feisty former missionary in Mugonero, who now lives alone in England. I said I wanted to talk to her about Pastor Ntakirutimana.

"Have you lived in Africa?" she demanded. "No? Then how can you know anything? People here in the West are saying: 'They're killing each other. They shouldn't do that—they're Christians.' But they haven't lived there. They don't know how it is. If you were given a machete and told, 'You kill this person or we'll kill your child,' then what would you do?'"

Through the months I have been working on this story, people ask out of politeness or curiosity: "So, are they guilty?" What can I say? I have been swayed both ways. But as I have put that very question to people around the world—people who seem to think they know what really happened—I have become more and more convinced that there are no easy answers and there is no perfect truth.

Although many of the people with whom I talked are earnest and sincere, I found motivations behind their words that go deeper than the mere discovery of truth. Any possibility of a perfect truth—of reconstructing what really happened on that Sabbath day—died along with the thousands of victims in the Adventist church and hospital at Mugonero. Yet it is those victims, those mothers and fathers and teachers and pastors and ordinary people, who must not be forgotten in the endless legal and political bickering that this case has brought.

Just two weeks after Bonnie asked if I wanted to go to Africa, I was seated in the window seat about halfway back KLM flight 567, the only commercial flight from Europe into the Kilimanjaro Airport, near Arusha. I was wondering how I would ever manage to snag an interview with the pastor's lawyer, former U.S. attorney general Ramsey Clark. I had tried several times to reach him at his New York office, but an efficient secretary gave me the impression that it was impossible.

Then I noticed an older man sitting directly behind me, skimming through a file of papers where the name "Ntakirutimana" was prominent. Unfortunately, the plane was just putting down its landing gear after a seven-hour flight. I kicked myself for not noticing earlier. As soon as the seatbelt sign blinked off and everyone stood up to collect their carry-ons, I turned around and asked whether he might be Ramsey Clark. He nodded that he was, and promised to save some time to talk to me while in Arusha.

Ramsey Clark is something of a legend among lawyers. Now in his mid-seventies, Clark has not been idle since serving in the administration of U.S. president Lyndon B. Johnson. As one of the prosecuting lawyers told me, he "has made defending some of the worst criminals in the world an art form."

Clark has served as attorney for Slobodan Milosevic, the former Yugoslav dictator on trial for war crimes at the International Criminal Tribunal for Yugoslavia. And for Radovan Karadzic, a Bosnian Serb general indicted on genocide charges. And for the Branch Davidians who sued the federal government over the Waco raid. And for Sheik Omar Abdel Rahman, convicted of seditious conspiracy for his role in the 1993 World Trade Center truck bomb. And for Leonard Peltier, the Sioux Indian activist convicted of killing two FBI agents. And for Yasser Arafat and

the Palestine Liberation Organization. And for several former Nazi concentration camp guards.

The list goes on. Clark has also been very busy in Iraq, working to convince people that war is not a good thing—or even legal. He is an active antiwar protestor, even developing a Web site called www.votetoimpeach.org.

"Lawyers defend people," Clark has told the *Washington Post.*[1] "That's what they're supposed to do." In another interview he said: "Any human rights lawyer will necessarily be involved with people who have been demonised in the press and hated. You have to ask the authors of such complaints if what they are saying is that there should be no legal defence for those people. Ask them if they care about legal defense for those you have decided are evil."[2]

Clark has a particularly strong interest in defending people being tried by ad hoc war crimes tribunals because he believes they are inherently illegal and unfair. In Ntakirutimana's case, he firmly says he believes the old pastor is innocent.

"My friends, my neighbors are dead, they were killed and yet they were innocent people."

I found out that Clark doesn't believe in the ICTR. He says its establishment is inconsistent with the UN Charter and the power of the Security Council. "We filed a motion explaining how the Security Council doesn't even have the power to create such a court," he said. He feels a permanent court could be useful, but temporary tribunals like the one for Rwanda and the former Yugoslavia are only political instruments used by the United States to dispose of its enemies.

The tribunal in Arusha is particularly unfair, he believes: "To have a fair trial you have to be able to obtain evidence. If only one side can obtain evidence, they control everything."[3]

The Trial

I sat in the public gallery of the ICTR's small courtroom listening to the closing arguments of the defense and prosecution in the Ntakirutimanas' case. The prosecution went first. Lead counsel Charles Adeogun-Phillips spoke in a deep preacher's voice graced with a British accent. His microphone glowed a red circle. A tall and powerful black man, he punctuated his sentences with hand motions. When he raised his arms to make a point, it set his long robe sleeves swinging.

Phillips argued that 6,000 to 7,000 people died at Mugonero. "This was almost twice the amount killed on 9-11," he said. "It was organized. The accused provided an enabling environment for killers to strike April 16. Then they went to great lengths to cover their blood-stained tracks."

As Phillips's voice moved up and down, I wondered whether the pastor was asleep. His eyes were closed behind his big gold-rimmed glasses and he sat so still. When he opened his eyes, they were red-rimmed above his thick nose and very thin, shortly-cropped gray and white mustache. Every forty-five minutes or so he had to leave to use the bathroom.

When it was Ramsey Clark's turn, he spoke in a folksy way with a slow Texas drawl, despite his years as a high-powered lawyer in New York and Washington, D.C. Though he tended to ramble, Clark was assertive and logical. The arguments were convincing. Dr. Gérard kept nodding, head tipped to one side, looking like he was listening to a good sermon he agreed with. Only instead of leaning forward in a church pew, he was leaning among broad-shouldered guards with guns strapped to their sides.

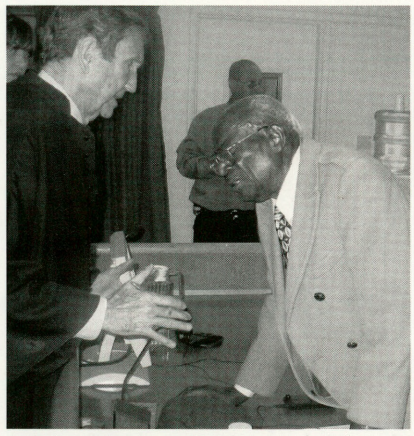


Photo: ICTR

Ramsey Clark explains the proceedings to Pastor Ntakirutimana.

When both sides had presented their arguments, the two accused men were permitted to speak briefly. Their words were poignant. "I'm very sad and I was quite afflicted by the events which took place in Mugonero and throughout the country," Pastor Ntakirutimana said in Kinyarwandan. "My friends, my neighbors are dead, they were killed and yet they were innocent people. . . I'm a very old man as you can see, but I beseech you Mr. President, Your Honors, to acquit me. On the twenty-sixth of September of this year I will have spent six years in detention. And I'm about seventy-eight years old; you therefore

understand that I'm an aged person. . . Kindly study carefully my case and please ensure that Rwanda doesn't fall into the same tragedy that it knew. May God find his place in Rwanda and throughout this planet and that I, Ntakirutimana and my wife Royisi be able to go back to our country, the land of our ancestors, in order to die there."

When Dr. Gérard stood up, he spoke in French of how hard it had been to lose friends and loved ones in Mugonero. He said it made it even harder to be accused of having a part in their deaths, when he had dedicated his life to helping people. "It's difficult to suffer injustice, but it's even more difficult to suffer injustice because you're accused of having committed genocide, the crime of crimes," he said.

"I studied medicine. I am a doctor by profession and by training. I think I can certainly be of use and service. I do beseech you, give me that opportunity. You have heard the two parties. You have heard our defense. I have not done what the prosecution says I did. I am innocent of all the allegations leveled against me by them. I kindly ask you to consider our case and to allow me the opportunity to contribute to the well-being of humanity."

After the court was dismissed, I managed to get invited down to the defense offices in another wing of the sprawling ICTR. The team was in good spirits and shared mini chocolate bars with me. As I chewed their candy, they complained that the journalistic coverage of most trials at the ICTR was one-sided and unfairly biased toward the prosecution.

Ramsey Clark and David Jacobs, Dr. Gérard's lawyer—as well as the legal assistants—all took time to talk to me in the bare offices they occupied. The lawyers explained to me the flaws in the prosecution's case, the inconsistency of their witnesses, and the unfairness of a trial where—for safety reasons—they were not able to bring in the witnesses they wanted. They all seemed to believe earnestly in the innocence of the two men for whom they were fighting.

Phil Taylor, investigator for the defense, pointed out inaccuracies and inconsistencies in the prosecution's case and shared endless anecdotes that all led to one conclusion: the pastor and Dr. Gérard must be innocent.

The Rwandan government has begun its own push to clear its clogged prisons of the more than 115,000 people accused or participating in the genocide.

Photo: ICTR

Mount Meru rises behind the conference center turned into the International Criminal Tribunal for Rwanda.

I asked him if there were people in Rwanda I should talk to. I was worried about being able to find anyone who would speak up for the Ntakirutimanas. He told me about several Adventist pastors who were in prison and wrote their names in my notebook. "People in those prisons would have been wonderful witnesses," he told me. "But it is too dangerous for them to come and testify."[4]

The defense spent a lot of time talking to me—obviously hoping I would tell the story from their viewpoint. I appreciated the time and effort. It was very helpful to hear the arguments and I felt many of them were completely valid. But sometime around the time Ramsey Clark said to me, referring to my previous *Spectrum* article, "I mean, don't get me wrong, I think you're a very attractive girl and I like you—but your article really hurt," I felt I was just getting a lot of slick lawyer-speak.

The Court

The International Criminal Tribunal for Rwanda was set up at the end of 1994, but dogged by inefficiency and beset by obstacles it took two years to become fully operational and another two years until it pronounced a verdict in its first case. A sprawling conference center and office complex below Arusha's looming Mount Meru has been transformed into the ICTR headquarters, which houses three courtrooms, judges, legal teams, administration, and the press.

Bit by bit, the ICTR has improved and many of the early complaints about it are no longer valid. The trolley of random books parked in a hallway has turned into a cozy library on the ground floor, with aisles between the shelves of books, some computers and desks for research. There are still frequent power outages, but the lights usually flicker and come right back on.

Each case being tried now usually involves several accused persons involved in the same geographical area, so more people are standing trial at any given time. Three more judges will be arriving in June, so the pace of trials should pick up.[5] Six trials are at an advanced stage, with many decisions expected this year, thus freeing up trial chambers for more trials to begin. In general, the operations of the ICTR, once bungling along like a clumsy machine, have become much more modernized and streamlined.

Meanwhile, the Rwandan government has begun its own push to clear its clogged prisons of the more than 115,000 people accused of participating in the genocide. The ICTR was set up only to deal with leaders and planners behind the country-wide killings—the "big fish." Most of the machete-wielders themselves are behind bars in Rwanda, and the country simply doesn't have the trained judges or courts to deal with the number of trials required.

The court system was virtually demolished in 1994, so now another plan has been devised to deal with the people—many of whom have never even been formally indicted—in crowded prisons across Rwanda. A system of village courts, or *gacaca*, is being implemented, where local people from the community are given some rudimentary training and asked to pass judgment on their neighbors. The general consensus is that the *gacaca* may not be an ideal system of justice, but what other options are there?

The *gacaca* can hand down decisions much more quickly than the ICTR. In its more than eight years of existence, the ICTR has given judgments in ten cases, convicting ten people and acquitting one. The latest verdict, in the case of Pastor Ntakirutimana and Dr. Gérard, was seen as a victory for the judicial body, as each case completed and each conviction brings validation to its existence.

Photo: Alita Byrd

The newest addition to the tourist attractions of Tanzania—the International Criminal Tribunal for Rwanda.

But it can also be argued that, as with other convictions, the Ntakirutimanas are middle-level figures who knew nothing about any national plot to exterminate the Tutsis. They are not military or political figures and, although they were convicted of having some connection with the horrendous slaughter in their immediate neighborhood, they were found innocent of any conspiracy to commit genocide.

Are they simply symbolic scapegoats whose conviction is a Band-Aid to some survivors, so they can feel that at least something has been done and they have not been forgotten?

In Rwanda

Traveling from Tanzania to Rwanda is leaving the Africa of *National Geographic* and mission stories, with stubby flat-topped acacia trees dotting the flat plains, and entering a landscape unlike any other. As I looked down from my window seat to catch my first look at Rwanda, I saw undulating ridges and valleys stretching every direction—"the land of a thousand hills."

After a few days in Rwanda's capital city, Kigali, I was ready to visit Mugonero, the site of the massacre. Two translators and I caught a bus—really just a minivan, the major mode of transport across much of Africa—from Kigali halfway across the country to Kibuye.

At Kibuye, the largest town close to Mugonero, we discovered that the only way to reach our final destination that day was by taxi—not an inexpensive undertaking, as the trip covered more than thirty miles over very rough roads. It cost more to reach Mugonero

than it did for the three of us to travel by bus halfway across Rwanda.

I found the people at Mugonero friendly and helpful. They knew the drill: Westerner comes with notebook and pencil and we repeat the stories from April 1994. We show them the mass graves and the coffins in the church and exhort them to convince anyone who doesn't believe that the genocide actually happened.

That certainly seemed to be the agenda behind everything. The survivors were terribly worried that they were being forgotten. "How will you write to convince people that the genocide actually happened?" the pastor who appointed himself my tour guide asked. "We must show them that it happened. In the hills of Bisesero, there are mass graves of thirty thousand. So many of the people here lost all of their families—everyone. How can people say it didn't happen?"

Photo: Alita Byrd

The hills of Bisesero were the refuge of Tutsis fleeing the massacre in Mugonero.

Each box held several skeletons.

If only those few bodies now in the front of the church had been murdered on that April day nearly a decade ago, it would have been a terrible tragedy. But they are only a few among thousands. Although nobody knows exactly how many helpless refugees were killed that day, my guide said it had been three thousand in the church—a commonly used number.

Ndagijimana told me it was difficult for him to continue going to church because he sees people in church who he knows killed others during the genocide.

Their worry is not a ridiculous paranoia. Many people who oppose the current government persist in calling what happened a "war," instead of a genocide When a reporter tried to pin down Ramsey Clark, he used words to wriggle around but left the distinct impression with a roomful of journalists that the word "genocide" is not appropriate in the context of Rwanda—he doesn't believe it ever happened. "This was a political conflict and a war, not one-sided ethnic violence," he said.

Entering the church where the massacre took place was a sobering experience. The church was dirty and in disrepair. It looked like a big, echoey warehouse with a cement floor and cement benches. There were bird droppings in the corners, and the ceiling was water-stained. Chunks of the cement wall were missing where grenades had been thrown.

The pastor/guide walked to the five coffins covered with white cloths in the front of the church. He lifted the lid of the first one in the line, and with trepidation I peered inside. A faint smell of death hit me. Skeletons, wrapped in thick blue cloth, were tumbled together in the rough wooden box—some were the bodies of the pastors and their families who perished in the church.

A plot of ground surrounded by fences at the entrance to the Mugonero complex has been turned into a mass grave. Another mass grave—just a furrow in the earth unmarked by any sign or stone—lies to the side of the hospital, where many more people were killed.

"We hope sometime soon to give those in the mass graves a proper burial," the pastor told me. "And in the near future, we will bury those in the coffins officially. Maybe then this church will become a church again. This killing happened in so many churches. They can't all remain memorials."

In the two days I spent at Mugonero, I talked to lots of people. I told my translators I wanted to talk to people who believed that Pastor Ntakirutimana was guilty of participating in the genocide, as well as those who believed him innocent. It was not easy to find people who would say he was innocent—that was certainly not a popular viewpoint among people who had lost everything and in varying degrees blamed Pastor Ntakirutimana for their loss. But some told me, in private, that they had not seen the pastor do anything wrong.

The people to whom I talked had terrible, heartbreaking stories to tell, stories of escaping only because they hid under dead bodies, stories of watching whole families killed. But I knew that many of these people were the same victims who were trotted out every time some outsider with a notebook made his way up the rutted dirt road.

Many of them had talked to African Rights and other human rights groups when they came to collect stories. They had talked at length to investigators from the ICTR, and some had traveled to Arusha and testified before the court, telling their stories in exhausting detail. One of the first people to whom I talked at Mugonero, Samuel Ndagijimana, was the main narrator that journalist Philip Gourevitch used in his book to tell the story of what happened at the Mugonero complex.

Ndagijimana recited his story to me, sitting on a counter in the clinic, dressed in the white lab coat he wore as an x-ray technician, giving practiced pauses for the translator every sentence or two. He seemed bitter and defensive. "There were fourteen in my family—I was the only one who survived," he said. "I know he [Pastor Ntakirutimana] participated. But he says he is innocent. One thing pleases me in his denials: it indicates he is not a pastor in the actual sense. It shows he was just someone working for money and prestige. Someone who participated, was arrested, and yet continues to deny instead of repenting—this shows exactly what he is. He can deny before people, but before God he cannot deny."

Photo: Alita Byrd

Jael Kankindi escaped death because her attacker's spear had dulled. He left to get another one, but never returned. She poses here with her husband and daughter.

Ndagijimana told me it was difficult for him to continue going to church because he sees people in church who he knows killed others during the genocide. He also told me that he did not have a high opinion of Pastor Ntakirutimana even before the genocide. "He is a person who cannot just give you a lift in his car even when he knows you," Ndagijimana said. "If he had somewhere to go, he would put empty paper boxes in his car, so no one could sit there."

When I asked Ndagijimana if the pastor could have done anything to help the people, he asserted that Ntakirutimana was well-known and influential and "could have saved people if he wanted to, even a few. Or he could have at least warned them of impending doom. If he had just stood in front of them and said: 'Don't kill,' that would have been a first step."

Probably the most moving story I heard was told by Jaël Kankindi, a nurse at the Mugonero hospital. She was tall and graceful, with smooth brown skin and a beautiful face. We sat in her tiny living room with bright green walls and furnishings that took up most all the room. Her husband was there, and her small daughter ducked behind her mother's skirt. Kankindi also talked in a very practiced way, telling her story in terse sentences—unspeakable horrors I could never imagine enduring.

She said that when the killing started, she hid in a bathroom in the hospital with five other girls. They heard shouting outside the window: "*Nyenzi* [cockroaches] know how to hide themselves, maybe they are inside." The attackers smashed the window and pushed in carrying a big stick named *Nta Muphwe*, which means "No Mercy."

"They beat us with the stick," Kankindi said. "Everyone was falling down. They broke my fingers and hit me around the head. I fell down. They pulled off our clothes and searched us, looking for money. Then they said: 'The *nyenzi* have not died yet.' One attacker hit with his spear, through the heart. He killed four girls. When he reached the fifth person, the spear bent. She didn't die quickly—she died later that night. He hit me, but he said the spear was not sharp and he would have to go get another one. He didn't come back. I spent the night with dead bodies. In the morning I crawled out from the bodies. I just wanted to get home."

Kankindi believes that Pastor Ntakirutimana

and Dr. Gérard were involved and helped plan the attacks. She said she was surprised the senior pastor participated. Her only explanation is that it must have been part of Satan's plan. She does not believe the Adventist church should condemn anyone, however. "The church has no power to condemn," she said. "That is the job for justice."

Like Kankindi, many of the people to whom I talked still hold onto a strong faith and continue to attend the Adventist church. They believe in Ntakirutimana's personal guilt, but do not hold the Church responsible. Others, however, have difficulty with the local church.

Damascéne Uhoraningoga told me that he was born an Adventist and his parents were Adventists. "But I don't go to church now," he said. "I am among twenty or thirty people who don't go to church, because the people preaching in the church participated in the genocide. We feel angry when we see them. We don't talk to them. If the preachers came from other countries, we could go. We just pray in our homes instead."

Uhoraningoga believes that, although several church leaders are guilty of participating in the genocide, Pastor Ntakirutimana is the worst because he helped to plan what happened and he knew ahead of time.

David Gasigwa was one of those who said he had not seen Pastor Ntakirutimana do anything wrong. He is a gardener paid by the hospital, and he attends the local Adventist church. My translators told me he was a Hutu, but not to ask him about his ethnicity. They knew I could get away with some impolite questions because I was a foreigner and a journalist, but every now and then they would not translate things they deemed too offensive. Asking whether someone was Hutu or Tutsi was one of those things.

Gasigwa told me he had lived near Pastor Ntakirutimana. "When you are a neighbor of someone, you see them every day," he said. "You know them. Pastor Ntakirutimana is a good man and a pastor so he would not do that. I never saw them participating. . . . I don't know if they could have saved people."

Alphonse Nsengiyumva blames Pastor Ntakirutimana for not warning the people hiding in the church, though he made a point of saying he never saw the pastor killing personally. "He never told us we were going to die, though he was aware of it," Nesngiyumva said. "He was walking around with the gendarmes. The killing was planned by high officials and he was aware of it. We thought they could not kill us in the church. He told us we would be safe there. But attackers came from all directions."

Photo: Alita Byrd

Other churches also became killing sites during the massacre. These skulls are in the crypt of a Roman Catholic church near Kigali.

I asked why Pastor Ntakirutimana would have participated. "I do not know—I cannot read his mind," he said. "But even before the genocide he was nicknamed *gifaru*, or tank. He was not a good man." Nsengiyumva believes that the pastor could have helped to save people because he was respected by the soldiers and government officials. He told me stories of other Hutus who had helped people to escape, though many were then killed themselves. "If I told you about everyone who tried to save people, it would be a long story from morning to night," he said.

I went to visit another survivor—a former secondary school teacher at Mugonero—who had lost his wife and six-month-old baby girl in the massacre. Now he is married again with two adorable round-faced boys. When I went into his house and asked to speak to him, he bowed his head in remembrance and everyone sitting in the main room of the house went to sit outside, leaving only the translator with us, so we could talk in private. This was the standard practice with all the interviews I had. It was understood that you spoke in private—presumably so people would feel comfortable speaking the truth.

"Usually, whenever there was an incident like this, people went to the church for refuge," the former teacher told me. "During previous incidents

people were protected there from invaders, but this isn't what happened in 1994." He said he saw Pastor Ntakirutimana driving, with some attackers in his car, leading another group of soldiers. There were tears in his eyes as he talked to me and his forehead was wrinkled up in thought and memory.

"I don't have anything against Ntakirutimana, but I saw him in front of them and them in his car. We just had Bibles, hymnals, and stones. But there was no church service that day because they attacked instead." The teacher was not killed; he escaped detection by lying under the dead bodies, then fled to the mountains. "The point is, a Hutu woman helped me escape out of Rwanda," he said. "Ntakirutimana had the power. He could have told the *bourgmestre* to help at least two or three people to escape. If he had had that spirit, he could have helped."

When I went to see Isaac Ndwaniye, president of the West Rwanda Association, in his little office that used to belong to Pastor Ntakirutimana, I was surprised by how open he was. I thought he might try to protect the Church, but as a survivor who lost his wife and nine children in the slaughter at the Mugonero church, he placed himself firmly in the victims' camp.

During the time of the genocide, Ndwaniye had been the literature evangelism director for the association, reporting to Pastor Ntakirutimana. When Mugonero was attacked, he was away in Kibuye at a literature ministry seminar. He had gone two days before President Habyarimana's plane was shot down and the country was still calm, so he had no inkling of the bloodshed that was about to erupt.

When the trouble started, Ndwaniye had no way to get back to Mugonero, "but I was thinking that my family was safe, because my friends, who were pastors, would keep them safe and not allow them to die," he said. Not until later did he learn that his wife and children were dead, as were as his parents, aunts and uncles, and brothers and sisters. Only one sister out of his whole family managed to escape.

"I can't say that Ntakirutimana is guilty because I didn't actually see it," Ndwaniye said. "But he failed to save anyone and he is a pastor. If he knew where to go for safety, why didn't he bring people with him? He saw that they were in trouble, but he just left them and managed to escape himself. The Bible says the Good Shepherd would die for his sheep. Ntakirutimana could have at least tried to save them and failed, but he didn't even try."

"I lived in the house next to the Ntakirutimanas. According to people who know Dr. Gérard very well, he is guilty. They said he had a gun. I heard that Pastor Ntakirutimana brought attackers. I can't say Pastor Ntakirutimana got a gun or a machete to kill people, but as an intellectual he organized people. In my mind, he is guilty, but I can't speak for how others feel."

Rows of skulls in a shed at the entrance to a government memorial in Bisesero.

Photo: Alita Byrd

"Usually, whenever there was an incident like this, people went to the church for refuge....During previous incidents people were protected there from invaders, but this isn't what happened in 1994."

Ndwaniye said the people at Mugonero were preparing to build a memorial for the genocide in the form of a house with all the names of those who died and with graves in the floor. He said they were waiting for funds.

Ndwaniye invited my translators and me home to lunch. I don't think he even warned his matronly wife, but she quietly set the table for all of us with typical African fare and fresh milk, still warm from the cow. The house was almost as plain as the office, with sparse furniture sitting on a cement floor, but Ndwaniye's four adorable children (born after the genocide to him and his new wife) provided plenty of beauty and entertainment.

One of the most interesting people to whom I talked in Mugonero was Rachel Germaine, an eighty-three-year-old half-Tutsi, half-Belgian woman who lived in a cozy, grandmotherly house up the hill from the hospital.[6] The defense investigator, former

Photo: ICTR

The defense team headed by Ramsey Clark and David Jacobs stands in front of the Ntakirumimanas.

missionaries, and others had urged me to talk to her on my visit to Mugonero. Some felt she could demonstrate the pastor's innocence. She had been inside the church with the doomed people, but was then taken away in Dr. Gérard's car and saved.

When I met Germaine, I found her energetic and fiery, telling me quite bluntly that if she found I was an investigator from the ICTR she would throw me out of her house. "I'm fed up with those people from Arusha," she said. With some sweet talk from the translator, we managed to stay in her house long enough to hear bits of her story. I left my notebook and my recorder deep in my bag, then took notes with my translator's help as soon as we left the house.

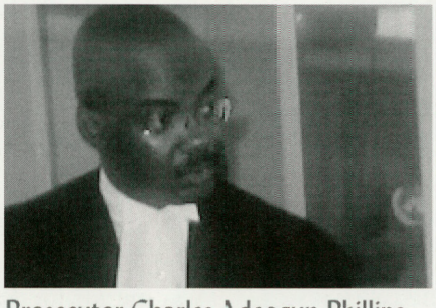


Photo: ICTR

Prosecutor Charles Adeogun-Phillips.

"I can't tell whether he's guilty," Germaine said. "I heard from other people that he's guilty, but I don't know." She said she believes it was Pastor Seth Sebihe, one of the pastors inside the church, who actually saved her because he was the one who told her to leave the church and find Pastor Ntakirutimana. Pastor Sebihe told her she was part-Belgian and she could be taken away and rescued. That was all she would say.

Germaine just wants to live out her days in peace on the Mugonero hillside with her adopted orphan children running around and chickens scratching outside the back door.

Prosecution vs. Defense

When I spoke to Prosecutor Charles Adeogun-Phillips in Arusha one of the things to which he returned again and again was the nature of the witnesses who had come to testify against the Ntakirutimanas, and thus their credibility.

"One of the most striking things about the case is the intimate relationship between most of the witnesses that we called and the accused persons," he said. "Never in my life have I come across witnesses or survivors of mass killings that had such deep intimate knowledge of those who persecuted them. . . . People laughed when they were asked in court, 'How did you know it was Pastor Ntakirutimana that you saw?' Mugonero was a Seventh-day Adventist complex. Many of them went to school there. If they didn't go to school there, they worked there. If they didn't work there, they worshiped there."

Phillips also noted that the witnesses took pains to distinguish the culpability of the father and of the son. "Obviously this wasn't just a mudsling," he said. "If they were just here as part of a campaign, then why didn't they just say that both were very guilty? But no, they distinguished. No one ever said they saw the old man kill anyone. They must be witnesses of truth."

Although highlighting the credibility of the witnesses, however, Phillips also told me he hadn't necessarily needed them. "I could have gone into the courtroom without a single witness," he said. He feels that the Ntakirutimanas are guilty of two separate things. In addition to claiming that the Ntakirutimanas brought the attackers to the site, which depended upon believing the prosecution's witnesses, Phillips argued in court that the men were guilty of omission.

"They owed the refugees a duty of care," said Phillips. He argued that just the omission per se, without taking into consideration any participation, was of such "extreme indifference" or "reckless disregard" for the lives of the Tutsis sheltered in the church, that it was deliberate and constituted genocidal intent.

"One of the things we see as proof of genocidal intent was the lack of steps that the Ntakirutimanas took after the event," Phillips said. "It's all okay to say: 'This was

a mob attack,' but tell us what you did afterward. Show us the memorial sites that you erected at Mugonero to commemorate those who had died. Show me an official report that you prepared containing a list of those who had died. Instead, you tell us that you made announcements in the church on the Sabbath, asking those who had looted the complex to return what they had stolen. That implies that you knew members of your congregation were involved in the attacks!"

as a way for local people with grudges to get back at them, and as part of an overall attack on the churches. "Adventists are the second-largest church in Rwanda, with 300,000 members," he said. He argued that churches were independent sources of power and the new government wanted to get rid of these outside power bases to consolidate its own hold on the country. "They killed a lot of leadership in the churches to knock out leadership that wasn't absolutely supportive," he

"We all do bad things. We all do things we don't like to admit. Only God can be a judge."

Phillips told me that working on this case has challenged his faith. "It's hard to understand why Christians could not put religion before ethnicity," he said.

After the verdict, Phillips felt good about his victory. "The outcome is what we expected," he said. "The not-guilty counts are subsumed by the guilty finding on the counts of genocide. That is the crime of crimes. They have been convicted of the ultimate crime."

Not surprisingly, members of the defense team disagreed completely with many of the prosecutor's claims. They said that Pastor Ntakirutimana did not know most of the witnesses who accused him of genocide—they were strangers to him. The defense spent significant time and energy attacking the other side's witnesses.

In his closing statement, Clark referred to many of those witnesses as "ridiculous," "bizarre," "crazy," "outlandishly absurd," and "inconsistent." He tried to show that their testimony was inconsistent with previous statements, that it didn't match with each other's statements, and that they had connections to groups with sinister agendas.

The heart of the defense's case was an assertion that the witnesses had a political motive to lie about the involvement of the Ntakirutimanas, whose good characters simply don't match the accusations.

The prosecution came back to argue that all of the defense's witnesses had a motive to testify for the two accused. It was mostly family members who testified in support of their alibi. "Good character doesn't mean you can't commit a crime," they pointed out.

"If character isn't relevant to credibility, then what is? Pastor Ntakirutimana was moderate, a man of peace, with no history of prejudice," Ramsey Clark said in his closing statement.

Clark maintains that father and son were targeted

told me. "This is a desire to demonize Christianity."

Clark admits that Pastor Ntakirutimana and Dr. Gérard left Mugonero on Sabbath morning, April 16, 1994. But he says that gendarmes told them to leave, so they went. They had done what they could for the people in the church. They had gone to the bourgmestre and pleaded for help, as the letter from the pastors asked them to do. But they had been turned down. There was nothing more to be done.

Clark doesn't believe anyone should have expected them to stay. "All my life it has troubled me that people who weren't there stand up and say: 'If I had been there, I would have done it differently,'" he said. "UNAMIR, the French, the Belgians couldn't stop this killing. Why does anyone think [the Ntakirutimanas] could? They were both as courageous as anyone could have been under the circumstances without getting killed."

David Jacobs, Dr. Gérard's lawyer, agrees. "If he was planning to kill people, why did he even bother to go to Gishyita to see the bourgmestre—why did he even bother to reply?" he asked. "And why did he bother to go back and write a note back to the pastors if he was going to kill them?"

After the guilty verdict was announced, I had a conversation with the disappointed defense team. Ramsey Clark complained that two things made it difficult for him to accept the judgment. "The court agreed that both these men had led lives of service and religious devotion, with consistent nonviolent compassionate conduct," he said. "Yet the court made no effort to suggest how it was possible that such people would then participate in a genocide the way the court claimed that they did. It is almost an irrational connection. . . ."

"The second thing the court failed to explain was how it could reject almost all of the worst testimony—like the witness who said they killed ten people at the Murambi church—and still convict them. . . . [T]he court completely disbelieved these incredible witnesses with such appalling testimony. Yet they are assuming that the other testimony is credible." Ramsey Clark stated again his conviction that the witnesses were obviously involved in an organized political campaign to get the Ntakirutimanas convicted.

"But why would the victims lie to me?" I asked. "Why would they accuse these people unfairly when I appeal to them, Adventist to Adventist? What benefit is in it for them?"

Jacobs's explanation is that the victims cannot move from their previous story because it would make them look bad. "You have to realize that Rwanda is a tightly controlled military dictatorship," he said. "If people were to move off their story or away from the script, they would be endangered. . . . It is in the interest of the existing regime to maintain this particular picture of what happened in 1994, that it was a one-sided genocide instead of a war with political connections."

Perhaps Jacobs is right, or maybe even partly right. But the fact that he makes statements saying he doesn't believe in the existence of the *interahamwe*—generally known as the most ruthless killers and the architects of the Rwandan genocide—encourages people with more moderate, or mainstream, political views simply to stop listening. Together with Clark's statements doubting the existence of a genocide in Rwanda, the two lawyers are politically incorrect enough that some people feel they cannot express sympathy for the victims in Rwanda and believe in the possibility of the Ntakirutimanas' innocence at the same time. Even Pastor Ntakirutimana uses the term "genocide."

But the bigger picture these and other defense lawyers are painting is of a country torn by civil strife and war with an invading army of Tutsis, instead of a one-sided mass slaughter aimed at exterminating an entire ethnic group of people. They maintain that horrible killing took place on both sides, but that it was spontaneous and chaotic—not a meticulously planned and orchestrated slaughter. This argument obviously paints their clients in a different light.

Clark believes the Ntakirutimanas would have had a much better chance of winning their case if it hadn't been tried in a court "specifically set up and designed to accuse Hutu people of genocide." Clark felt that the case was also weakened because of the difficulty in procuring defense witnesses from Rwanda. "We can't even go and talk to people [in Rwanda] without endangering them. . . . I went three times trying to find witnesses. But we can't reach witnesses so we are left with people outside."

Ramsey Clark and David Jacobs say they intend to appeal the court's decision on behalf of their clients. They will file an appeal with the Appeals Court based in the Hague. "I am absolutely convinced of their innocence and their struggle—within limits—to prevent violence," Clark said.

Ntakirutimana Advocates

A diverse group of former missionaries who knew Pastor Ntakirutimana in Rwanda, including Ruth Brown in England, have corresponded with him throughout his incarceration and several of them have staunchly and publicly insisted on his innocence.

Barry Burton, who worked as an auditor for the Church in Rwanda, has followed the case carefully from his computer in Colorado. He has made countless phone calls and written numerous letters on Pastor Ntakirutimana's behalf, including a letter to former U.S. attorney general Janet Reno to ask that she keep him from being extradicted to the UN court in Tanzania. Burton is convinced without a doubt of the Ntakirutimanas' innocence, both father and son, and works tirelessly to persuade others into the same belief.

Several former missionaries who worked with Pastor Ntakirutimana in the past decades testified on his behalf at the trial. Others to whom I talked said they thought he must be innocent, yet there seemed to be uncertainty in their minds. They felt they knew him well enough to know he would never be involved in genocide, yet they kept in mind that they simply hadn't been there when the slaughter occurred.

"We cannot understand the tribal upbringing," said former missionary Louise Werner, whose husband served in various top church leadership positions in Rwanda for almost twenty years from the 1950s to the 1970s. "It is totally different in thinking. They are the best liars in the world. They are taught not to tell the truth."

Werner said she remembers Pastor Ntakirutimana saving the lives of many Tutsis during a period of trouble and unrest in Rwanda. "The others would not have done that," she said. "That is why I cannot believe he would have turned against them now. It just doesn't make sense."

Werner said that Pastor Ntakirutimana was the most honest person she knew in Africa. But the more

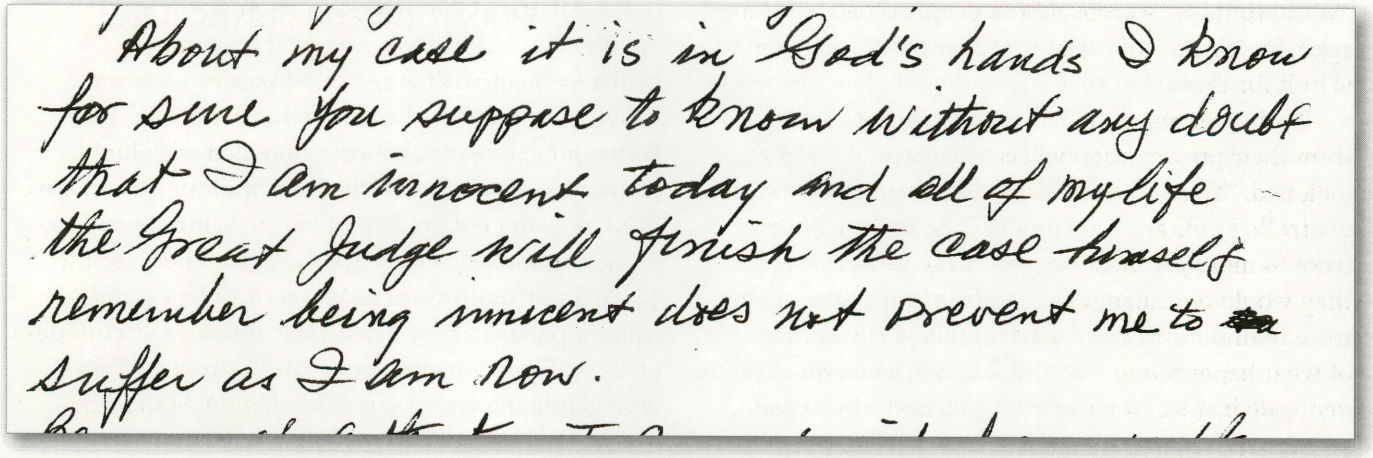
she talks the more disclaimers she brings in. "The hatred is so very, very deep. . . . There is a possibility he lost his head with fear and was a coward," she admitted.

But even if Pastor Ntakirutimana is partly responsible for what happened at Mugonero, Werner doesn't think any special blame should be pinned on him. "When people lose their heads in this kind of genocide, you just have to give a general amnesty and say it is finished. . . . It is not a normal state. You can't apply the normal rules."

When I arrived at her neat, whitewashed cottage, which faced a cobbled square in a picturesque village near Exeter, I couldn't help thinking of the immense contrast between the pastoral English countryside and the dusty squalor of Rwanda, where this woman had spent a huge portion of her life. Brown was warmly dressed, despite the sunshiny day. Silvery gray hair was cut around her wrinkled face and very bright eyes. She was friendly, though blunt.

Although happy to show me slides of Rwanda on

Soure: Barry Burton


About my case it is in God's hands I know for sure you suppose to know without any doubt that I am innocent today and all of my life the Great Judge will finish the case himself remember being innocent does not prevent me to suffer as I am now.

An excerpt from one of Pastor Ntakirutimana's many handwritten letters to Barry Burton.

Ruth Brown, now eighty-eight, was nervous about talking to me on the phone when I called her at home in Devon, England. But after she contacted someone from the defense team who encouraged her to talk to me, she did. She told me she couldn't imagine how anyone would accuse Pastor Ntakirutimana of such atrocities. Like Louise Werner, she remembered the pastor helping Tutsis on many occasions and during times of unrest in the country. She said he is the type of man who would own up to something he had done.

Brown spent twenty-five years in Africa and sixteen of those years she lived in remote Mugonero, working as a nurse and midwife and running the hospital when the doctor wasn't there. She never married—she joked that all the young men who might have proposed had been killed. Brown was born during World War I, lived in Europe through World War II, and then spent years in Africa throughout a time of massive upheaval as countries gained their independence from their colonial masters and periodic turmoil shook Rwanda.

A few months after our first conversations, I called Brown and asked whether I might visit her. She agreed, but said she had decided that she could not say anything more to me about Pastor Ntakirutimana. "God doesn't want us to talk about the bad things," she said.

her 1956 slide projector—in a room filled with African carvings, pictures, and statues—she bristled when I mentioned Pastor Ntakirutimana's name. "I told you I wouldn't talk about that," she said. "We all do bad things. We all do things we don't like to admit. Only God can be a judge." And she went on defensively, as she poured me a cup of tea and cut me a slice of delicious cake.

One of the most interesting and articulate of Pastor Ntakirutimana's advocates is his daughter Grace. She went to considerable effort to meet me and defend the innocence of her father and brother about a month before the verdict was announced. She now lives in the United States, but worked as a medical professional in Rwanda when the genocide started.

Grace escaped with her husband and children and other family members by following a motorcade of Westerners when they fled the country. But when she applied for asylum in the United States, she was told she was on a list of suspected killers and had to prove that she didn't kill anyone before she would be granted asylum. Grace showed the U.S. government the stamp in her passport that proved she left Rwanda just three

days after the trouble started; then she got letters from some of the missionaries who had been there with her to say that she had not participated.

"Otherwise I might be in Arusha right now, too," she said. "It was so unfair. I wondered how many innocent people are on that list who didn't have missionaries to write letters for them."

Grace said that the only way her father could have escaped accusations would have been if some missionaries had stayed and vouched for him, or if he had stayed and died. Otherwise, the accusations are expected. "It is the educated who are accused," Grace said. "People want vengeance. There is hatred. None of our family died in that war and my father was living well with his son in the United States. People are jealous and saying that he has to pay too."

Grace doesn't find it surprising that witnesses might lie at the trial. "People just lie and we know that—it's a cultural thing," she said. Grace is worried that if her father were released from jail someone would kill him. She said the family had received a letter from someone—an old family friend—in Rwanda saying that if he ever tried to come back they would kill him. "They don't care about the verdict—they are just looking to kill," she said. "That shows the kind of spirit that is there. It's not justice, only vengeance."

Grace listed examples to show that her father did not hate Tutsis. She told how he had rescued Tutsis when they were threatened, given Tutsis his own house and built new rooms for his family, and given them jobs when others wouldn't.

"When I was fifteen I had a Tutsi boyfriend," Grace said. "My name is Grace because I was a prayed-for child. My father wanted a girl after five boys. He never would have let me date a Tutsi if he hated them." She explained that she had not even known such a distinction between Hutus and Tutsis had existed as a child growing up. It was only when she went to school that she learned about the different groups.

The Church's Response

I asked Grace how she thought the Seventh-day Adventist Church had handled her father's case. She expressed how much it had meant to her family and her father that Texas Conference president L. Stephen Gifford had visited him when he was held in Laredo, Texas. "We would have liked the General Conference to get involved, but we understand," Grace said. "They have a church in Rwanda to take care of."

Grace understands that the Church needs to remain neutral—"it's the Christian thing to do"—but suggested that the answer was for the worldwide Church officials to tell Pastor Ntakirutimana and his family that they were being prayed for. "Just [hypothetically] say he did kill," Grace said. "If he was a pastor who killed, then he needs even more prayer. They could have said 'We are praying for you,' without taking sides."

In October 1998, Pastor Ntakirutimana wrote a form letter that was sent out under the auspices of the Maranatha Fund, asking for money for his extensive legal and medical expenses. He said he had "appealed to the Adventist Church—for whom I worked all my life—for help, but it is against church policy to help a member with attorney's fees, even someone who has worked for the church his entire life. Please understand, I am not bitter—I understand church policy, having worked with policies all my adult life. But it was my sincere hope that the Church would give me some assistance in this struggle."

Possibly 225 Adventist workers and up to 10,000 church members died during the 100 days of killing in 1994. There are more Seventh-day Adventists in Rwanda than members of any other denomination except Catholics. But it took almost eight years for the numbers to come back up to 300,000—where it was before the genocide. At the end of June 2002 there were 343,523 members. Just after the genocide, at the beginning of 1995, a church census counted only 194,000 members after the killings and a mass exodus from the country drained it of people.[7]

I went to see if I could find anyone at the Rwanda Union office in the capital city of Kigali who would talk to me about the Church's response to what had happened among its members. I was hoping for a conversation with the union president, but due to a recent death in his family, he was unavailable. Another union officer, however, who asked not to be named for security reasons, welcomed me into his office.

Again, I was surprised by the frankness and openness that met me. The genocide seemed to underlie everything in Rwanda, yet due to its extremely politicized nature and the emotions it evoked, it was not a topic that could simply be brought up in a casual conversation. I always felt a little bit embarrassed asking people to bare their opinions to me—it often seemed impolite and offensive. Nevertheless, the union officer answered my questions with candor.

He said he thought Pastor Ntakirutimana might have been accused because he had been known as a tough man in his work. "He was very responsible and

very active," he said. "If he wanted to move a tree, it had to be moved." But the officer said he couldn't believe that Dr. Gérard—whom he had known in his student days—was guilty. "Before the genocide he was really converted," he said.

Though both Ntakirutimanas are still active and strong Adventists (they consistently refused to work with their lawyers on Sabbath throughout their trial), they no longer hold positions in the Adventist Church. As the Church in Rwanda tried to get back on its feet after the genocide, it announced that church officers had to return to their positions by September 1994 or they would be filled by someone else. Pastor Ntakirutimana fled the country in July 1994 and was not present at his job in September, so he was replaced.

"There has been no official reaction from the Church about this case," the union officer said. "I think everybody regrets what has been done. I don't know if it's necessary to make it official to show concern. But church members and church workers condemn genocide. Whenever there is an occasion during church services, that is said."

The officer noted an absence of official church reaction not only to the Ntakirutimanas' case, but also to any accused church members. He told me that there were many Adventists in prison across the country who organized church services, and that elders took care of the others and that the incarcerated pastors preached sermons. "Sometimes the church in prison is better organized than the church outside," he said.

"Adventists have been very active in prison. They are asking fellow prisoners to tell the truth. We visit, but they don't want us to come and sing and pray. They want us to go straight to the subject and tell people to confess. . . . We have baptized many people in many prisons. We have a mobile baptismal that one church member made at his own expense and we can take it from prison to prison."

I asked what the church in Rwanda is doing to ensure that another terrible genocide does not sweep through its members. He told me about peace and reconciliation seminars being held for pastors and about youth camps that emphasize working together. "We encourage people from different areas and ethnic groups to be together," he said. "We speak on peace and unity as church members and as Christians. We emphasize that."

The union officer did not mention the visit of General Conference president Robert Folkenberg to Kigali in November 1995. Folkenberg preached a sermon in Kigali from which extracts were later printed in the *Adventist Review*. He talked about the failure of Adventist pastors and other clergy to stop the tragedy. "As religious leaders we let down God, Christ and the people of Rwanda," he said.

The genocide seemed to underlie everything in Rwanda, yet...it was not a topic that could simply be brought up in a casual conversation.

However, in the end Folkenberg did not seem to blame Adventists themselves but imposters in the ranks. "What happened in Rwanda is largely the result of unconverted people who carried the name of Christ," he said. He warned that what happened in 1994 could happen again unless the hearts of the people were transformed by the power of God. He urged guilty ones to plead for God's forgiveness and for victims to plead for the gift to forgive others.[8]

Nobody I talked to in Rwanda or Arusha mentioned the fact that the General Conference president had visited the recovering country eighteen months after the genocide. Were they unaware? Had they forgotten?

On the day the Ntakirutimanas were convicted at the international court in Arusha, the General Conference released the most explicit statement it had ever made about the case. "We are saddened by the outcome of this trial," Ray Dabrowski, communication director at the General Conference, said in the release. "We acknowledge with sadness that some of our church members turned against their fellow members and their neighbors. We are saddened that the accused did not act in harmony with the principles of their church. We offer an apology."

This was not the statement for which Pastor Ntakirutimana's supporters had hoped. And for others, it was an appropriate statement simply made much too late. The statement went on to say that the Church had cooperated fully with both the tribunal and with the defense lawyers.

Phil Taylor, investigator for the defense who seemed to know more of the gritty details of the case than anyone, told me he was not aware of any cooperation. "I know there were talks about possible talks but they

Photo: Alita Byrd

Mass grave sites have become part of the Mugonero Adventist campus. In addition to this roadside site, there is another one beside the hospital.

came to nothing," he said. "The individual leaders we spoke to did so on their own. I'm sorry the Seventh-day Adventist church did not make an independent effort to investigate and interview all leaders with direct knowledge, including the Pastor and Gérard."

When I asked Ramsey Clark about the Adventist Church's involvement in the case, he complained that he hadn't gotten the help he thought he deserved. "Say as little as possible was the policy," he said. "Among the courageous are those who speak out for the Ntakirutimanas. . . . The church leadership has a high duty to protect the Church and they have a history of being under attack. But they have a higher duty to the truth. If a church doesn't stand for healing the sick in spirit, it's not worth much."

So I asked Robert W. Nixon, general counsel for the world church, how the General Conference had cooperated with the Ntakirutimana's lawyers. He said that Ramsey Clark had contacted him to ask for any help the Church might be able to give in defending Pastor Ntakirutiman. Nixon had then communicated with current and past leadership of the Africa-Indian Ocean Division to get some feedback about where the Church should position itself. He said the consensus from the leaders was that the Church should be even-handed and not take sides in the case.

Although many leaders believed strongly that Pastor Ntakirutimana must be innocent, they felt it was unwise for the General Conference to get involved because of a lack of information and a belief that "sometimes good people do bad things." They wanted the church to cooperate equally with both legal teams, sharing any information with both. That was what Nixon's office did.

I asked prosecution lawyer Charles Adeogun-Phillips if he had talked to any Adventist officials about the case. He said he hadn't. The only opportunity he had to talk to someone from the Church was when he cross-examined Pastor Merle Mills, the division president from 1966-1980, now an old man, who came to testify on behalf of Pastor Ntakirutimana.

"I laid into him," Phillips said. "I laid into him because it was my job, but also because I thought it was a slap in the face for him to come and sit in that courtroom and testify and give character evidence on behalf of Pastor Ntakirutimana, having not had any relationship with him in fourteen years."

After the verdict, when I asked him what he thought this meant for the Church, Phillips called the case "an indictment of the Adventist movement." He said it is regrettable that there has been no memorial erected at Mugonero and no official acknowledgement from the Church. "This is Adventists killing Adventists and there was no official response at all," he said.

Most Adventists in Rwanda and Tanzania don't seem to blame the General Conference for not being more involved in the case. "The GC cannot do anything," said a pastor I spoke to in Kigali. "They depend on the information they get from here. The Church has tried to reconcile the issues and put people together. Some people say they want to forget about it. But no, we must talk about it. . . . [T]he church cannot do anything. It is only Jesus who can touch the heart."

I spoke to several well-educated Adventists in Arusha who agreed that the Adventist church could not have been more involved than it was. "The Church could not stand up for the Ntakirutimanas," said one man, originally from Rwanda. "If we lobby for something it means we have made a judgment ourselves. When he is convicted our reputation is tarnished. We should not try to influence the course of justice."

I asked what he thought of the Church's statement after the conviction. "Why should the church apologize?" he asked. "No one killed as a Seventh-day Adventist. Some in the Church are just not truly converted."

Another church member standing nearby politely disagreed. "The apology is the same as a company apologizing for the mistakes of its chairman or workers," he said. "The institution takes responsibility, even though it wasn't the institution that did it."

All of the church members to whom I spoke in Arusha felt somewhat defensive about the conviction, however. There was a brief conversation about the news in the Sabbath School circle: "The BBC, the newspapers, everyone reported that it was a Seventh-day Adventist pastor in big letters. They are trying to discredit us." But then one person said wryly, "Well, maybe it's good. More and more people will hear about

us!" It was one of those optimistic semi-jokes that people hope might be true.

I called J. J. Nortey, who had been president of the Africa-Indian Ocean Division during the 1994 genocide, to see what he thought of the Church's response. Nortey, originally from Ghana, is now working as the vice president for finance at Atlantic Union College in Massachusetts.

"From what I know and what I have seen, I cannot believe the pastor is guilty," Nortey told me. He called the Church's response to the case "disappointing," saying "even though we couldn't say categorically that these people are innocent of any wrongdoing, I think we had a responsibility to give character information, to say that we had known this gentleman for forty years and had no reason to believe that he did this."

Nortey wrote to Folkenberg and later to General Conference president Jan Paulsen, but was told the Church could not be involved. Nortey was told that the Church would not stand in his way if he wanted to describe the pastor to the court, but that he would be acting as an individual and not as an official church representative. Nortey wanted to travel to Arusha and testify on the pastor's behalf, but could not get his visa and paperwork in order in time, much to the dismay of the defense lawyers.

Nortey was very involved in putting the Rwandan church back together after the genocide and he was the one who made an official report to the General Conference at its Annual Council about the nationwide tragedy. As division president, Nortey traveled around Rwanda to assess the destruction, with Mugonero his first stop. United Nations soldiers were still in the area and would not permit Nortey to travel up into the hills without a military escort. They gave him vehicles and soldiers, but only permitted an inspection during daylight hours and brought him back to the larger town of Kibuye before dark. "The place was pretty well destroyed and we saw hardly anyone," Nortey said.

Nortey said he would not expect church leaders in Rwanda to say anything—he feels it is the responsibility of the world Church. "The GC says they would rather the church in Rwanda made a statement," he said. "But that is not possible. It would be too political. . . . Even if they knew absolutely that the pastor was innocent they could not do it."

In the 1996 *Spectrum* article I wrote about Pastor Ntakirutimana, I quoted Nortey as saying that the Rwandan people need to forgive and forget and move on. Many people criticized this attitude—it is not popular in Rwanda. I asked Nortey if he still held this opinion.

"Absolutely," he said. "So many people are thinking that we should punish those who did this. But I have known Tutsis who were able to say in private that they were saved, or their family members were saved, by Hutus. Because of that, I think the best thing is to forgive, forget the past, and learn to live together. This is not the first time this has happened in Rwanda. We can't let people come back in twenty years and seek revenge. When will it ever stop? Our children—Hutu and Tutsi—must learn to live together in peace."

I think the best thing is to forgive, forget the past, and learn to live together. This is not the first time this has happened in Rwanda.

In the End

After thousands of pages of transcripts and hundreds of hours of interviews and plane flights and phone calls, what have I learned? I have heard names and dates, rhetorical answers, and a litany of suffering from survivors who are crying out for justice. But any attempts to use rational, reasonable logic to explain what really happened only end in frustration.

It is terribly important to look for truth wherever it is hidden in defensive or hurting people, but the perfect truth has died with the victims. And though the search continues, they are the ones who must not be forgotten. To save our humanity, we must not get so caught up in the political debate that we forget the ones who died in terrible agony in a Seventh-day Adventist church. As their lives get tossed around to meet the personal ends of people thinking only of their own agendas, an atrocity on top of the massacre is created. No matter what else happens or what further truth is discovered, it is imperative that we bear witness to their lives. Justice has been meted out, but whether it is right or wrong, those lives that were lost can never be brought back on this earth.

In the end, three wise persons in a court in Tanzania decided that evidence available to them pointed to the guilt of Pastor Ntakirutimana and Dr. Gérard. Nine years after the the massacre, one can only speculate as to whether the certainty and defiance of the Ntakirutimanas' own defense has removed any guilt they may have once felt. They will continue to protest their innocence; their accusers will continue to point condemning fingers. And so for those asking the questions, the truth remains elusive. Its vestiges have been reframed to serve the purposes of the living, and blame has been duly assigned.

As I stood looking at the five simple coffins in the Mugonero church, I wondered about the human lives that had been extinguished so ruthlessly, leaving only a few white bones stuffed in a wooden box. I wondered what those dead would have thought, could they have known about the international trial that raged over the perpetrators of the crime against them. If they could have known, would they have been satisfied that justice had been done? Would they call for forgiveness above all else? Or would they simply mourn the tragic loss of their own lives, and plead to be remembered?

Notes and References

1. *Washington Post*, Dec. 15, 2002, F01.
2. Ramsey Clark in an undated interview with *Judicial Diplomacy*.
3. Ibid.
4. I later spent time in Rwanda looking for the pastors about whom Taylor had told me and went to several prisons. I was refused admittance, however, and told that the people I sought were not there. My translator told me that the government did not want someone like me to see the prisons and would tell me anything—whether or not true—to keep me from arguing to get in.
5. According to Roland K. G. Amoussouga, spokesperson for the ICTR, in a press conference on February 19, 2003.
6. Note that the ages and other details of the interviewees were correct at the time of the interview, but have increased or could have changed in the months since then.
7. Numbers from the Rwanda Union office, Kigali, Rwanda.
8. Newsbreak in *Adventist Review*, Mar. 1996, 6.

After completing a degree in the history of international relations at the London School of Economics, Alita Byrd took a position as a financial correspondent on Fleet Street. She has since moved to Dublin, where she works as a freelance journalist.

Peace Talk in a Time of War

Peace Talk on Adventist Campuses

By Nicole Higgins and Alexander Carpenter

The outbreak of war has again raised the issue of how far Seventh-day Adventists will become involved in military activities. Growing out of an early antifederalist, isolationist tradition, the Church has often straddled the fence in wartime between jingoism and pacifism. However, with several hundred fellow believers in Iraq and many Adventists now serving in combat, the Church can no longer afford to assume this middle position.

Although official church policy has urged members who enter the military to claim noncombatant status, recent Adventist actions in Rwanda and Fiji have revealed a global character quite different from that displayed by Desmond Doss, the decorated World War II hero who served as a medic rather than bear arms. Awareness of this change has raised concerns among a growing number of Adventist faculty and students, whose concerns have escalated in view of the American drive for war and the outbreak of hostilities in Iraq.

The following article is a roundup of recent peace-promoting activities known to exist on Adventist college and university campuses around the world. The authors have also contacted seven others that have reported no organized antiwar activity. These were: Avondale College, Canadian University College, Heldeberg College, Kettering College of Medical Arts, Loma Linda University, Southern Adventist University, and Southwestern Adventist University.

Andrews University

Andrews University has recently hosted a number of peace initiatives.

Early last fall, social work master's student Melaine Neufield applied to the Fourth Freedom Forum for a grant to fund activities in opposition to war with Iraq. In October, she was awarded $1,000 and soon after joined with political science professor Jane Sabes to organize the Peace Initiative student club, which at present has about twenty members.

Current projects of the Peace Initiative include a contest to design a peace T-shirt, which will be sold on campus to raise awareness and

funding. The group is also developing a books-of-peace display at Andrews University's James White Library and working with campus ethnic clubs to promote intracampus dialogue on peace. Several of the Initiative's members have also attended local antiwar protests.

On February 6, Andrews University students Bjorn Karlman and Alexander Carpenter organized a debate entitled "Why Whack Iraq?" which was held during an English department assembly. The debate attracted more than 170 students, as well as reporters from two local newspapers, who covered the proceedings. According to Scott Moncrieff, chair of the English department, the debate attracted the largest crowd that he had seen at a departmental assembly in fifteen years. In the final count, the pro peace side won the debate by twenty votes.

On February 20, Colman McCarthy, syndicated columnist, editorial page writer for the *Washington Post*, and adjunct professor at Georgetown University Law Center spoke at a campus-wide assembly. Calling himself a pacifist-anarchist, McCarthy enlightened students about the pacifist tradition in America. He urged them to oppose all violence and to petition for a class devoted to the philosophy of peace.

The Student Movement, Andrews University's student newspaper, has recently featured several pieces about war with Iraq, as well as a number of related letters to the editor. In addition, with Peace Initiative funding it, published a statement from professors James Hayward, Gary Land, Shandelle Henson, Dennis Woodland, Josef Greig, Linda Mack, Lael Caesar, Don Rhoads, and others in opposition to the war.

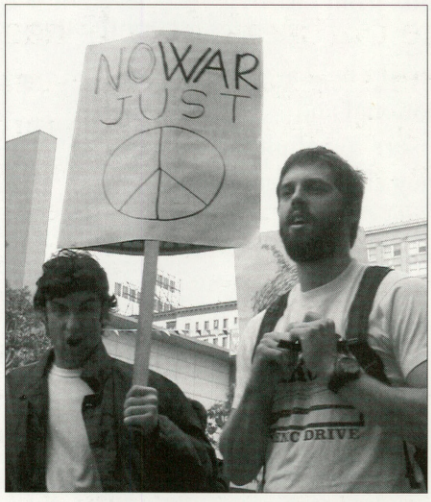


Photo: Vaughn Nelson

La Sierra University students marching for peace.

Atlantic Union College

Student leaders at Atlantic Union College have recently been considering what they can do on campus to promote peace. Among possibilities they envision are having an antiwar demonstration in neighboring South Lancaster, Massachusetts, and putting up a banner stating that Atlantic Union College students promote peace.

The student association has also tried to place televisions in prominent places on campus, with the intention of showing news only. According to student association president Kirstie Colin, doing so might help inform students who would otherwise be ignorant of current events. Discussion of the Iraqi situation is common in history and English classes on campus, Colin also reports, and last semester Atlantic Union College had a "discussion night" about war with Iraq.

Columbia Union College

On January 20, at least thirteen faculty and students connected with Columbia Union College participated in a peace procession that started at the National Cathedral in Washington, D.C., and proceeded to Lafayette Square, across from the White House.

The group, which numbered about three thousand, then prayed for peace. According to history professor Doug Morgan, students from Columbia Union College who attended the procession received class credit. More recently, history professor Roy Branson moderated a Sabbath School conversation that featured four students from his government class who discussed the moral, ethical, and legal case for war against Iraq.

According to campus chaplain Sabine Vatel, the college chapel on February 12 focused on the question of peace in light of Christ's example. Plans are currently in place for a teach-in, which will address the issue of civic duty in time of war and will be followed with a vigil for peace.

La Sierra University

With active chapters of Amnesty International and Students for Social Justice, La Sierra University has a long history of initiatives and events in regard to social action. According to Johnny Ramirez Jr., coordinator of the Amnesty International campus chapter, La Sierra's own first lady and president are among the organizations' many supporters.

Recently, small groups upwards of twenty La Sierra University students and faculty members have attended peace marches in Los Angeles. In addition,

Photo: Vaughn Nelson

La Sierra University students after a peace rally.

La Sierra students have participated in local protests each week in concert with other students from nearby University of Redlands.

On March 4 and 5, La Sierra University held a teach-in. Members of Amnesty International and Students for Social Justice asked professors to volunteer class time so students could attend. They also invited Michele Williams, Amnesty International's deputy director of the Western Region, and Sonali Kolhatkar, the producer/host of Pacifica Radio's Morning Show and vice president of the Afghan Women's Mission, to speak on the issue of war with Iraq.

Currently in the works is an information booth to enhance awareness of the war, its possible consequences, and alternate solutions through running film clips, a news board, and handouts. In addition, the History, Politics, and Society Club has discussed the possibility of hosting a debate about war with Iraq in concert with the Middle Eastern Student Association, Amnesty International, and Students for Social Justice.

Other events on the La Sierra campus have included chapels organized by the Fernando Stahl Center and a Soup and Salad session. One such session recently featured professor Jacek Kugler of Claremont Graduate University, an expert on international conflict, who analyzed the strategies and issues involved in a war with Iraq.

The La Sierra University church has become involved, as well. One recent program offered members an opportunity to urge politicians to support nonviolent democracy building by sending them packets imprinted with the words "Send rice, not bombs." Another event brought church members and university students together in a peace vigil.

According to La Sierra student Danica Boyle, leader of Students for Social Justice, many students may not be concerned about current events, but "we live in a democracy, and voicing concern/dissent regarding foreign policy, or anything else, is being patriotic." "[I]t is important for people of all faiths to consider the realities of war and peace," she continued.

Johnny Ramirez has a slightly different perspective. "La Sierra as a whole seems to have a strong and active political conscience," he claims. "Overall La Sierra has a natural inclination, an infectious desire to promote social justice, that rubs off on people."

Newbold College

Recently, Newbold College featured a panel discussion on war with Iraq, but student attendance was reported to be low. However, on February 15 at least forty Adventists, many of them faculty and students from the college, participated in the peace march that drew more than one million people to downtown London.

Pacific Union College

The number of Pacific Union College students involved in peace initiatives is small but growing. Last term, only a couple students registered their concerns about war and peace through letters published in the *Campus Chronicle*, the college's newspaper. However, ten to fifteen have spearheaded establishment of a campus chapter of Amnesty International, according to senior biology major Nickolas Fourlad-Pour, one of the organizers. In addition, five to ten students participated in an antiwar protest that occurred in March in San Francisco.

Behavioral sciences professor Greg Schneider surmises that most students at Pacific Union College are "skeptical of the drumbeat to war." Although a majority on campus support Bush's management of the Iraqi situation, according to Schneider, he believes that a "substantial" minority stands in opposition.

Saleve Adventist University

Several professors at this French Adventist university recently organized a special worship service entitled, "The Theology Faculty Prays for Peace." In addition, the university has collaborated with other denominations in several peace-promoting projects.

Abdelkader Henni, editor of the university's newspaper, recently conducted a poll of students' perceptions about United States policy toward Iraq. The poll asked, "On a scale of 1-5, do you support the Bush administration's policies toward Iraq?" Of those who responded, 52 percent expressed total disapproval, whereas 4 percent signaled strong support.

Union College

According to English professor Chris Blake, Union College has one of the largest chapters of Amnesty International in Nebraska. Responding to the increased threat of war, the campus chapter recently organized an on-campus summit regarding the Iraqi situation. A handful of faculty and student members of Amnesty International also braved the cold weather and marched in an antiwar protest in the state capital of Lincoln.

In addition, a college convocation held on January 28, 2003, featured a moderated panel discussion on conscientious objection. Two veterans who had served as combatants and noncombatants—along with a current member of Nebraskans for Peace—shared their wartime experiences and current convictions regarding civic duty.

According to Blake, on-campus Sabbath Schools have also featured lively discussions about the situation in Iraq and military service and have included readings from former president Jimmy Carter's Nobel Peace Prize speech.

Walla Walla College

Walla Walla College students have been involved in several peace-promoting activities, many in collaboration with nearby Whitman College. Among these events are protests and peace-related poetry readings. On March 3, the college supported a theatrical reading of *Lysistrata*, which occurred on the campus of Whitman College as part of a worldwide series of theatrical events to promote peace.

A comedy by Greek dramatist Aristophanes, *Lysistrata* tells the story of a group of women who withhold sex from their men in an effort to end the Peloponnesian War. Participants in the reading hope to promote healthy dialogue that discusses "what... we [can] do on a local level to stop 'diplomacy by violence' in our world." *The Collegian*, the student newspaper of Walla Walla College, also recently printed two articles that discussed the Christian's role in government, war, and peace. After publication, numerous online postings discussed these issues.

"My general opinion about student attitudes toward war issues is that most are apathetic, or at least uninformed of events and philosophies," claims Treye McKinney, author of one of *The Collegian*'s peace articles. Senior Chelsey Ham believes that Walla Walla students are "fairly evenly divided" in their opinions about war. However, the "anti-war segment is more vocal," she says.

> "We live in a democracy, and voicing concern/dissent regarding foreign policy, or anything else, is being patriotic."

In contrast, history professor Terry Gottschall concludes that "a majority on the Walla Walla College campus is pro-war."

Conclusion

The peace movement on Adventist college and university campuses is small but active. Concerned students and faculty who act on their own time and donate personal funds motivate each club, protest, and activity.

One such student is Nickolas Fourglad-Pour of Pacific Union College, who organized the college's chapter of Amnesty International out of disgust over his fellow students' apathy over the suffering of humanity. When asked why he encourages the peace movement on his campus, Fourglad-Pour quotes Nobel laureate Linus Pauling: "It is time for man's intellect to win over the insanity of war."

Nicole Higgins and Alexander Carpenter are students at Andrews University.

Blessed are the Peacemakers

By Tony Campolo

When I was on Harvard University's campus, I had the opportunity to speak to Peter Gomes, professor of ethics and chaplain of the university. I asked him a very important question: "Why do evangelical Christians get treated with such negativism on this campus? Anybody else can come to Harvard and be greeted with respect—a Muslim professor, somebody speaking on Native American religion or on anything except evangelical Christianity. Why does the evangelical have such a hard time at Harvard?"

He replied, "Set yourself in your own mind on the commons. You're at lunch and there are three other persons at the table. There's an ardent feminist; across from her is the head of the Gay Liberation Task Force. Also at the table is an angry, militant African-American neo-Marxist. And you say, 'Let's play a word game. Give me whatever comes to mind when I throw out a word.' And the first word you throw out is the word *evangelical.* What will be the responses?"

"Well, you don't have to press that. I know what the responses are going to be—*neo-fascist, homophobic, antifeminist, male chauvinist, capitalistic pig.*"

He said, "Now, the second word you throw out is the name *Jesus.* What reactions will you get?"

I stopped and said, "I think those same people would say words like *compassionate, forgiving, full of grace, understanding.*"

"Tony, does it bother you that the name *Jesus* elicits a completely opposite response from the word *evangelical*? Does it bother you that those two words elicit completely opposite reactions?" he said.

I said, "It does."

He said, "What I'm trying to tell you is that on this campus Jesus has a very good reputation. It's evangelicals that don't."

I have thought about that conversation a great deal since then, and I really see the need for us to get back to Jesus. Evangelicals say they're into Jesus, but I'm going to raise some questions about that.

First of all, Jesus was into grace. Evangelicals are often into legalism.

Bono of U2 was asked on the "Larry King Live Show," "Can you differentiate between Christianity and the other religions of the world?"

"Well, all the other religions of the world in one way or another teach karma."

You know karma, that eastern religious concept where whatever evil you do gets attached to your soul, and as you transmigrate from one

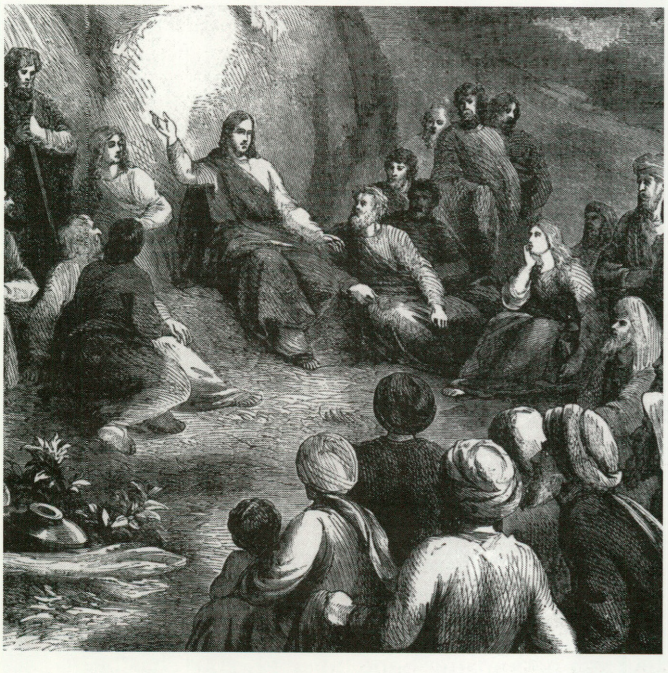
existence to another you carry the weight and the agony and the pain of former sins with you. Karma is taught by all the other religions of the world, in that you can never get rid of your sin, you have to work it off somehow. You have to get punished for it in some way.

"All the other religions of the world teach karma. Only Jesus teaches grace," he said.

I thought, "That's terrific, that's really a great statement. Jesus does teach grace."

And then Bono added, "Unfortunately, in most instances, even Christianity teaches karma."

In reality, we often are legalists and somehow think that salvation is something that we earn through good works, when it is really the gift of God. It is something



that is offered to us.

Please, that is not to say that we are to shy away from a life of obedience to Christ, but our lives of obedience must always be our grateful response to a gift, not a means of earning salvation. And that has to be articulated with great clarity.

My wife loves to tell the story of Peter and Paul having a great discussion in heaven. They're confused because Paul's in charge of administering the heavenly place and Peter's in charge of admitting people through the gate, and as they check their numbers they find that there are more people in heaven than Peter has allowed in through the gate. They can't figure why there is this disparity.

Then one day, Paul comes running up to Peter and says, "Peter, Peter, I've figured out what the problem is. It's Jesus! He keeps sneaking people over the wall!" And that, indeed, is our Jesus, is it not? When we, in our legalism, would say, "You can't come in!" Jesus says, "Whosoever will may come." We have in Jesus a grace that I often fail to see in the legalistic attitudes of so much of the church.

A friend of mind who lives next door to a Seventh-day Adventist describes cutting his grass on Saturday morning. The Adventist woman came out, looked at him, and said, "You're cutting your grass, and it's the Sabbath!"

And the guy said, "Well, Jesus picked corn on the Sabbath."

She said, "Two wrongs don't make a right!"

Now that, friends, is legalism.

I love the story that one of my pastor friends tells about a woman who came to his office for counseling. He found out that she was really messed up. She had messed up her family; she had messed up her marriage; everything was in a shambles. He tried to get at the core of her problem.

Lo and behold, among the things that had traumatized her as a child was something that happened when she was in the fourth grade. She had a teacher who despised her. To say that things did not go well is an understatement.

She came in one day late for class, knocked over a vase, and it fell to the floor. Water and flowers splashed, and the vase was broken. The teacher screamed at her, "Sarah, you've done it again. Do you realize that no one in this class likes you?"

I find it hard to believe that this could be done by a fourth grade teacher, but the pastor assures me that this happened. The teacher had this girl come and sit on the front row, and then said to the other students. "Would each of you come to the blackboard and write on the blackboard things that you find wrong with Sarah?"

One by one, her fellow students came and wrote terrible things on the blackboard as the fourth grade girl sat there trembling and crying. It so traumatized her that her life was a mess after that.

The pastor said, "Sarah, are you sure that everybody came to the blackboard?"

She replied, "I think so."

"Close your eyes, Sarah. Look at that class again, because in the back there's one last person in that classroom. It's Jesus. He gets up; he comes to the front of the room. He picks up the board eraser and wipes

away all the dirty, ugly, mean things that are written there, then picks up the chalk and writes, "Sarah, you're wonderful, and I love you."

Grace. Grace. We've got to articulate the grace of Jesus. We cannot let people see judgmental, condemning attitudes. Jesus did not come into the world to condemn the world but that the world through him might be saved.

The second thing we must do is get back to the values of Jesus. That's difficult today, especially today. Here are the values of Jesus:

Blessed are the poor

In Matthew, it says "pure in spirit." But in Luke it says, "Blessed are the poor." Period.

Dietrich Bonhoeffer in interpreting the Sermon on the Mount, says Jesus is not talking about those who are victimized by political and economic structures that have caused the poor to suffer. He's talking about those who are willing to become poor as they respond to the needs of the oppressed of the world.

Søren Kirkegaard said, "It's one thing to love humanity so much that you're willing to die for humanity. It's quite another to expect to earn $60,000 a year describing a man who died for humanity."

The reality is that Jesus Christ calls us to sacrifice for the needs of the poor and the oppressed. There are over two thousand verses of Scripture that call upon us to respond to the needs of the poor and the oppressed.

I find it disgraceful that those of us who are Christians living in this nation of ours are willing to tolerate a political economic system that leaves 44 million Americans uninsured when it comes to medical care. Please, I understand the conservative compassion that pervades this school, as it pervades the Republican Party. But let me just say, being compassionate on the individual level is of crucial significance, but it is also of crucial significance that we work against the principalities and powers and the rulers of this age to see that justice is brought to the poor and the oppressed of this land and of this world. We've got to remember that.

It's not enough to call upon faith-based programs to do it. I've given my life to creating faith-based programs, but the federal government talks about faith-based programs and all the money they're going to give while they're cutting back. You know why they're cutting back? Because they're going to war in Iraq, and—hey—we can't do it all, can we?

The truth of the matter is that we need faith-based programs and we need a Christian community that calls upon the rulers of this age to do righteousness, even as the prophets in the Hebrew Scriptures called upon their governments to do righteousness.

Blessed are they that mourn

This is a value of Jesus. Hey, don't get me wrong; I'm into laughter and joy and all of that, but people of God, listen to me: We're not really Christians until our hearts are broken by the things that break the heart of Jesus. When there's an opportunity to be among the poor and to serve them in the name of Christ, we should respond.

I head up a missionary organization that recruits people for a year, or just for the summer months if that's all they can give, but a year is preferable. We put people together in Christian community, they live in neighborhoods that are impoverished, and there they become neighbors to the poor.

They go door to door, meet people, and talk to people. They just don't come in, do guerrilla spiritual warfare, and move on, but they live there for a year and get to know the folks. They share in their lives and do missionary work.

If you volunteer, your heart will be broken by what you find going on around you.

Blessed are the meek for they shall inherit the earth

Blessed are the meek. I spend a great deal of my time overseas, and I've got to tell you that the goodwill we had as a nation after September 11, 2001, has been squandered. The world does not look at us as a meek group of people; it sees America as the epitome of arrogance. We don't care what the rest of the world thinks about this or that or anything. We're going to do it our way.

George Bernard Shaw once said, "God created us in his image, and we decided to return the favor." And in a real sense we have turned God into an American. Our Jesus does not incarnate Jehovah: he incarnates what we are about and our values. When we march off to war, we can be sure that God is on our side. Why? Because we have made him into one of us.

In reality, the Jesus of Scripture calls to us and says, "I refuse to become what you are. I call upon you to become what I am." That, in fact, is the call to meekness. I call you as a people to become such

as Jesus was, as Paul describes Jesus in Philippians 2: "He who thought it not robbery to be equal with God, emptied himself, took upon himself the form of a slave and made himself of no reputation and humbled himself even unto death, even unto the death of the cross." That was the meekness of Jesus.

Blessed are they who hunger and thirst for righteousness

I've got to tell you this. I'm a friend of the Adventist community, so I can tell you this as a friend. We have become so pro-Israel that we have forgotten justice for the Palestinian people, and it's about time that we wake up. Please people, I am pro-Israel, but that doesn't mean you have to be anti-Palestinian if you are pro-Israel. Please stop to think about this.

Do we even pay any attention to how the state of Israel was created? That ought to solve the problem right there. You know what happened, don't you? At the end of World War I, Britain was given control of the area known as Palestine, and then Jewish people trying to escape from anti-Semitism—which was largely the result of our prejudices—began acts of terrorism against the Palestinians.

Please, don't think that the Arabs invented terrorism. Every one of the prime ministers of Israel, save for Golda Meier, had a background as a terrorist. Certainly, Ariel Sharon, whom they just elected again, was responsible for one of the most massive massacres of men and women and children in recent history. He would be up for war crimes in The Hague if it were not for the protection of the United States.

The reality is that the British wanted out of Palestine, so a group of politicians from other nations, meeting in New York at the United Nations, decided that a piece of land hitherto occupied by a people for more than a thousand years wasn't going to be theirs anymore, and they gave away something that wasn't theirs. And then the people who lived there rose up.

Please, I am not justifying their terrorism and violence. I am just saying those who do not speak out for the Palestinians are not hungering and thirsting for righteousness. I know this is tough, but it's about time we Americans marched to the beat of a distant drummer instead of the drums that come out of Washington, D.C. These things have to be said.

Blessed are the merciful

If I were to take a survey in the evangelical community, I know how it would come out on the issue of capital punishment, which intrigues me. How can you be for capital punishment when Jesus says only the merciful can expect mercy? You say, "Well we've got to do this. It's an eye for an eye, a tooth for a tooth." And Jesus said, "That's the way it used to be. I give to you a new commandment."

I don't want to be nasty about it, but when Jesus says it's a new commandment, I think he means it's a new commandment. And the new commandment isn't an eye for an eye and a tooth for a tooth.

We've got to articulate the grace of Jesus. We cannot let people see judgmental, condemning attitudes. Jesus did not come into the world to condemn the world.

A student of mine by the name of Bryan Stevenson graduated from Eastern University near the top of his class. He went on to Harvard Law School and graduated at the top of the class. From there he went to Montgomery, Alabama. This African American from Harvard Law School could be making half a million dollars a year.

Do you know what he's doing? Every day he gets up and goes down to the jailhouse and defends people on death row. This guy is living very simply in an apartment in Montgomery, Alabama. I asked him about capital punishment, and he said, "How could you possibly believe in capital punishment, not only in light of Scripture, which says, 'Blessed are the merciful,' but how could you do it in a society where there are two kinds of justice—one kind of justice for rich people and another kind of justice for poor people?"

"People go to the electric chair not because they're guilty, but because they're poor, because the poor have no one really good to speak for them. Except in Montgomery, Alabama, because in Montgomery, Alabama, Doc, I speak for the poor. I defend the poor."

Then Bryan smiled at me as he said, "And, Doc, I'm good, I'm really good."

And I thought to myself, "Bryan, you don't know

how good you are. You understand the Beatitudes. You understand the values of Jesus. You understand!"

Recently, when Bryan returned to Eastern University to speak, one of the students asked him, "Why would you do this with your life?"

He looked back at the student, smiled, and replied, "Why would you want to do anything with your life except to live out the values of Jesus in this world?"

Blessed are the peacemakers

Do you think we're going to get rid of terrorism by killing terrorists? I mean do you really think that? You're not going to get rid of terrorism by killing terrorists any more than you're going to get rid of malaria by killing mosquitoes. You get rid of malaria, not by killing mosquitoes, but by getting rid of the swamps that breed those mosquitoes, right? You don't get rid of terrorism by killing terrorists; you get rid of terrorism by dealing with the humiliation that Arab peoples have had to deal with at our hands.

You may say to me, "Do you realize how they have behaved, those Arabs?"

Well, look how Christians have behaved. I mean look at what we've done to Native Americans, or what the Conquistadors did in Latin America. Of course there are extremists in the Muslim community. But I wouldn't want to judge the Muslim religion by its extremists any more than I would want Christianity to be judged by groups like the Aryan Nation or the Ku Klux Klan, which claim to be Christian. Amen? We're better than that. And most Muslims are better than those terrorists who did that horrendous thing.

Let me tell you people, we do not understand the solidarity of the Muslim community. We who live in the religious community in America are so divided, we do not understand that Shiites and Sunni and all those people have something we don't have. Five times a day, every Muslim in the world gets down on his knees and turns toward Mecca and prays. Now every sociologist from Emile Durkheim on has known that collective rituals tend to create intensive solidarity.

Have you any idea of the solidarity of consciousness generated by a billion people around the world at a given moment all getting down on their knees, turning to one spot on the earth, and pledging allegiance—their faith revitalized, their commitment revitalized? Those who have gone as missionaries to Muslim countries know how hard it is to convert a Muslim because of the solidarity and the unity generated in the consciousness through the collective rituals of their tribe.

And when we march off to war in Iraq, I contend, we are going to initiate something that will set mission work back a thousand years, because the rest of the Muslim world does not perceive us as simply declaring war on Iraq. Between Israel and Iraq, they see America and Christianity declaring war against the entire Muslim world, and we will have to live with the consequences.

Jesus says, there is another way. Of course there's another way! It's not the American way. If Iraq screws us up, we know what to do: we embargo. Half a million children under the age of twelve have died in Iraq in the last ten years because of the embargo. We delude ourselves into thinking that when we march into town these people, whose kids we have starved to death, are going to join us.

Come on now. Here's what Jesus says, if your enemy hungers, what do you do? Embargo? No, you feed him. If your enemy is naked, you clothe him. If he's sick, you minister to him. You don't cut off medical supplies.

You say, that's impractical. I contend it's the most practical thing in the world. What if we as a Christian people marched on the Capitol and said, "An end to war! An end to the embargo!"? Let's send massive amounts of food and medicine to the people of Iraq, so that the people in Iraq who are suffering privation right now will find deliverance in love.

Do you think that might change the attitude of the Iraqi people, not only toward America, but also toward their dictator, who has oppressed them and done such evil things against them and against others in the world?

I contend that Jesus is not an impractical person. He contends that we can overcome evil with good. I thought you had to have bombs and tanks and planes to overcome evil. Jesus says you can overcome evil with good. Here's what it means to live by faith.

"The just shall live by faith." We all love that verse. Do you have enough faith to trust the morality of Jesus in an age that is counter-Jesus? That's the question we have to raise.

Do you know why I'm upset with you Seventh-day Adventists? Because over the years you were the most countercultural group that ever came down the pike. You didn't even worship on the right day! You stood up for the righteousness of Jesus. But little by little, the affluence that has pervaded this community has seduced you into a mindset that makes me wonder whether your allegiance is more to America than to the kingdom of God.

These are questions that have to be raised. We've got to get back not only to the grace of Jesus, but also to the values of Jesus.

Blessed are those who are willing to be persecuted for righteousness' sake

If you live out the beatitudes, I guarantee that you will be persecuted, you will be opposed, you will be criticized. To live out the beatitudes is a dangerous thing.

I remember sending a young man that I led to Christ when I was on the faculty at the University of Pennsylvania to a very, very solid, biblically based evangelical church. I thought he would get nurtured there. After about two months he said to me, "You know, if you were to put together a committee and ask them to invent a religion that violated all the things that Jesus taught in the Beatitudes, you'd probably get what I am hearing on Sunday morning." That's scary to me.

and said, "I'm going to bed. I'm going to be praying. Anybody want anything?"

I had a hard time praying publicly when I was a pastor. My problem was that when you are a Baptist (or an Adventist) you're not allowed to write your prayers. You've got to make them up on the spot. If you write them out ahead of time and read them, somebody will say, "He reads his prayers."

Which means that when we get up, we've got to kind of shoot from the hip. That's why we have that phrase "I just wanna"; it gives us time to think up the next phrase. "Lord, I just wanna. . . ." The reality is that too often our prayers are a list of non-negotiable demands that we read off to the Almighty as though God needs to be informed.

You're not going to get rid of terrorism by killing terrorists any more than you're going to get rid of malaria by killing mosquitoes.

You say, "But you've made Christianity into something that is politically dangerous."

And I ask a very simple question: When did Christianity cease being politically dangerous? Because that's when it ceased being Christianity. You should know that. The Seventh-day Adventist community more than any other community is aware of how the church was seduced by Constantine into a value system that stands over and against biblical Christianity. You should understand it more than any other denomination on the face of America. But you've become just like the rest of us. You look Baptist to me.

The Spirituality of Jesus

We are called upon to get back not only to the grace of God and the grace of Jesus and the values of Jesus, but also to the spirituality of Jesus. You know how in the Protestant Reformation, in the reaction against Catholicism, we often threw out the baby with the bath water? The truth is that there was a lot of good Christianity prior to the Reformation.

When I think of Julian of Norwich, when I think of Teresa of Avila, when I think of Francis of Assisi, I see people with whom I can identify. I especially identify with their style of praying, their kind of spirituality. You see, we Protestants don't really know how to pray. Mainly we know how to petition, to ask God for stuff. We're like my little boy, who came in one night

We pray, "Lord, our sister Mary is sick in the hospital."

What do you think God's saying: "Whoa! I didn't know that! Which hospital? Loma Linda?" The truth of the matter is that we should make our petitions known to God, and the truth is that intercessory prayer does have its place. But there's another kind of praying: it's contemplative praying.

Jesus says if you really want to go and pray, go into the closet and shut the door. It's interesting that he said that because I used to go to youth retreats where they would say, "Go out and sit by the lakeside. Take in the mountains. Enjoy, and pray there." I've got tell you, Jesus says to go into the closet and shut the door and be in the darkness. Why? Because nature is so beautiful that it's seductive, and the next thing we know, we're appreciating the creation instead of engaging the Creator. Go into the closet and shut the door!

Blaise Pascal did that. He went into his room, shut the door, and sat in darkness from 7 o'clock until 10:30 at night, just saying one word over and over again, "Jesus . . . Jesus . . . Jesus . . . Jesus," focusing down like that old Negro spiritual, "Woke up this morning with my mind staid on Jesus."

"Jesus, Jesus, Jesus, Jesus." Because as Bill Gaither wrote in his song, "There is something about that name."

You've got to drive back the darkness and create

what the Celtic Christians called the "Thin Place," where the walls between you and God are so thin that the Spirit can flow through and invade you and possess you. It's one thing in prayer to make requests to God, it's quite another to surrender and yield ourselves and—this is so hard because we're so rational in this age of enlightenment—feel Jesus flowing into our being and invading our personhood.

I've got to ask you, when was the last time that you, like Blaise Pascal, sat alone in stillness and darkness and asked for nothing save for Jesus?

"I ask no dream, no prophet's ecstasy," goes the old hymn, "just take the deadness of my soul away. Oh, Spirit of the living God, fall afresh on me! Invade me; flow into me." When was the last time you surrendered?

You say, "Oh I came down the aisle at a revival meeting." Sure you did. Fifty verses of "Just as I Am." You come down just as you are, and go out just as you were! What you need to do is every day go to the still place, the quiet place, to go into the dark room and there ask for nothing; simply surrender in stillness and quietude to the presence.

When I was a kid, I hated number 122 in the Tabernacle Hymnbook because I was a tough kid. Growing up on the streets of Philadelphia, you had to be tough. I was tough and macho. I would come into church on Sunday night because my mother made me go and we would sing number 122 in the Tabernacle Hymnbook: "I come to the garden alone while the dew is still on the roses." I hated those words.

The second verse was even worse. "He speaks, and the sound of his voice is so sweet the birds hush their singing." I hated that song! But that's because I was fifteen. The older I get, the more I love to sing number 122 in the Tabernacle Hymnbook, the more I love to sing, "And he walks with me and he talks with me, and he tells me I am his own. And the joy we share as we tarry there none other has ever known."

It's one thing in prayer to make requests to God, it's quite another to surrender and yield ourselves and . . . feel Jesus flowing into our being and invading our personhood.

And so Blaise Pascal, after spending hours in stillness and quietude, asking for nothing, but simply surrendering to God, writes in his journal, "10:30 P.M.—Fire! Fire! Fire! Fire!" Not the God of the philosophers; not the God of the mathematicians; not the God of the scientists; but the God that was alive in Abraham, Moses, and Jacob. Fire! Fire! Fire! Joy! Joy! Joy! Fire, joy! Fire, joy! Unspeakable joy!

Isn't that what you want, people? You don't just want a theology, as important as a theology is, you want to be invaded by a presence and made fully alive in the spirit.

"And Jesus, while it was yet night," it says over and over again in Scripture, goes apart from the others, surrenders to a Presence, and that same Presence, the Presence of the Holy Spirit, waits to take possession of you.

And I say this: without that Presence, you cannot live out the values of Jesus as articulated in the Beatitudes, and without that Presence, you cannot be an agent of grace.

Tony Campolo, the author of twenty-six books, is a professor of sociology at Eastern University in St. Davids, Pennsylvania. He also serves as president of the Evangelical Association for the Promotion of Education.

This article was a chapel presentation made at Loma Linda University on January 29, 2003.

Reviving an Adventist Peace Witness

By Douglas Morgan

Photo: Ryan Beiller

Adventist Peace Fellowship members and others from the Seventh-day Adventist community joined approximately three thousand worshipers at the Washington National Cathedral for a prayer service on January 20.

Baptists and Buddhists would probably find it difficult to identify many points held in common—besides being religions that begin with the letter "B" and other superficial generalities. Add Adventists, and even the "B" is gone. But then throw in Catholics, Congregationalists, Disciples of Christ, Episcopalians, Jews, Lutherans, Muslims, Orthodox, and Presbyterians, and identifying specific features shared by all becomes quite a bit more complicated.

However, one feature—particularly relevant when the winds of war blow—links this disparate lot: an organized "peace fellowship" exists within the ranks of each. In the case of Quakers and Mennonites, for whom pacifism stands out distinctively, no "peace fellowship" is needed. Their entire churches are peace fellowships. In the other churches, "peace" commitments have had an important place, but to some degree at different times and in different places they have been crowded out or even seriously violated.

When the Adventist Peace Fellowship began to coalesce in 2001, it was with an eye toward a somewhat neglected and misapprehended heritage, as well as toward world events. At that time, Ron was office administrator of the Center for Law and Public Policy at Columbia Union College, which shares an office suite with the History and Political Studies Department, where I work. Through our conversations we discovered that we shared two convictions: (1) that a great deal in the Adventist heritage points toward a much more radical, social witness for peace than now generally manifest in the Church; and (2) that our reading of authors

such as Richard Hays, N. T. Wright, and John Howard Yoder was stirring us to envision ways some of what we regarded as the best elements in the Adventist tradition could be developed and applied today, as, for example, with the social implications of Sabbath and jubilee, a nonresistant ethic, witness, and action on public issues like slavery and imperialism.

I mentioned the possibility of starting an Adventist Peace Fellowship, an idea that had first occurred to me in the late 1980s when I read about the Baptist Peace Fellowship, as a way of doing something about these convictions. Ron drafted and circulated statements of vision and covenant (read them on our Web site, <www.adventistpeace.org>). Then escalation of tensions after 9-11 and the jingoistic excesses too often associated with Christians spurred interest and a greater sense of urgency.

Through e-mail, Charles Scriven, whose work had greatly influenced both of us, helped us toward greater clarity on what we meant by "peace"—not only nonviolence, but also commitment to shalom—well-being, wholeness, justice for the human community (see also documents by him—"A Peacemaking Remnant" and "Instead of War-Making: Adventist Witness to the Human Community"—in the "Adventist Voices" section of the fellowship's Web site).

Jonathan Scriven, a history teacher at Takoma Academy, then joined us for weekly meetings as we tried to sort out how to proceed. Working next to Roy Branson, director of the Center for Law and Public Policy, was a huge benefit as well. Not only is he the embodiment and primary source for a revival of the social meaning of Adventism begun in the 1960s, he also provided us a platform for sharing our views in the large Sabbath School class he leads at Sligo Seventh-day Adventist Church. The response in Roy's class, and subsequently from many in the broader Adventist community, encouraged us to think there was a role for such an organization in galvanizing a renewed Adventist peace witness.

What has happened since then? On the one hand, it is possible to tick off a few tangibles:

- Study groups held in cooperation with the Sligo Seventh-day Adventist Church.
- Establishment of a Web site and an e-mail newsletter.
- Enthusiastic agreement on the part of a diverse, stellar group of twenty Adventists from throughout the United States to be on the organization's advisory committee.

Adventist Peace Fellowship remains rather a grandiose, even presumptuous appellation when one considers a world church of twelve million members.

- Favorable responses from others, not only in the United States, but also in England, Germany, the Netherlands, South Africa, Canada, and Australia.
- Participation in a peace march and vigil in Washington, D.C., on January 20, 2003.

On the other hand, one must candidly say that in some quantitative terms, the achievements are not particularly impressive. The number of names on our e-mail list is quite small—fewer than two hundred. Although we might claim modest success in setting up the Web site and its contents, little has been done to make people aware of its existence, so the number of hits is also quite small. Almost nothing has been achieved toward creating a framework for actually involving people (other than me) in the work of the Adventist Peace Fellowship, though several have expressed willingness. No funds have been raised.

Thus, Adventist Peace Fellowship remains rather a grandiose, even presumptuous appellation when one considers a world church of twelve million members. And yet, there are signs that somehow the Spirit can work through the fellowship to encourage Adventists to bolder public witness in the cause of the Prince of Peace, and to create connections between those who are responding to that call in a myriad of different ways around the globe. Here's what some of them are saying:

- "As an Adventist and a peace activist, I had no idea this site, or this group, existed until someone sent me the link today. Way to go!!" (Canada)
- "Very heartened to see this happening." (New York)
- "I appreciate the work you are doing with the

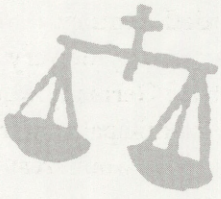
During the months before the Iraq War, a daily prayer vigil was held at the Isaiah Wall across from the United Nations in New York City. Each day a different religious organization (Christian and non-Christian) led in noon prayers. On March 4, 2003, the Metro New York Adventist Forum Chapter took its turn at the wall. Chapter president Ron Lawson says that twelve people participated. They began by reading Isaiah 2:4 ("They shall beat their swords into plowshares") and a portion of the Sermon on the Mount. They followed with prayer and appropriate lessons from the Old Testament, the Psalms, and the Epistles. Several offered individual prayers and the group recited the Lord's Prayer. To close, they sang two songs: "Donna Nobis Pacem" (Give us peace) and "Nunc Dimittis" (Lord now let your servant depart in peace).

PEACE MESSENGER. I read each issue with much interest, and have been surprised at the breadth of material you have been able to draw together—from current issues to N. T. Wright." (Michigan).

- "Thank you very much for helping organize this. Let me know how I can help further its goals —particularly focusing on the needs to address the underlying causes of hatred and intolerance, e.g. poverty, environmental mismanagement, cultural intolerance, etc." (Maryland)
- "Isolation can be painful but solidarity is liberating. Just to let you know that a similar group was formed last November down under in Sydney, Australia."
- "I would like to inform people in Holland of your activities, etc."

It is impossible to know just what direction and form the Adventist Peace Fellowship will take from here. My hope and prayer is that it can at least be one means through which some Adventists find new clarity and commitment for living as citizens of Christ's peaceable kingdom in the midst of the pain and tragedy of a warring world, and find new ways of working together as his nonviolent disciples until that day when his victory shall be completed and his reign realized on earth as it is in heaven.

Douglas Morgan chairs of the Department of History and Political Science at Columbia Union College.



Can War Ever Be the Lesser of Two Evils?

The Case for Preemptive Use of Force to Disarm Iraq

By David A. Pendleton

War was never part of God's plan. All was perfect in Eden. Before that, all was idyllic in the universe, at least until Lucifer sinned. Then there was war in heaven, and Lucifer was expelled—by force.

There is no getting around it. Peace is preferable. Jesus Christ is the Prince of Peace, and it is his desire that we have life—and life more abundantly. Not death, and certainly not war.

As believers, we should do whatever we can to avert armed conflict and prevent war. As Christians, we are to be Christlike, peacemakers, and defenders of the defenseless. We should wage peace with the same determination and tenacity with which our generals wage war. Every effort to use diplomacy, economic sanctions, and moral suasion should be exhausted to preserve and advance the cause of harmony of peoples and nations. This is because, in a word, war is evil.

We find ourselves, however, living in a fallen world, where we are often forced by circumstances to choose between the lesser of two evils. The choice is not as easy as we may wish, because to do nothing can mean that we permit others to do evil. In certain situations, diplomacy and all other peaceful means to settle differences and resolve conflicts fail and war is inevitable. In such cases, the consequences of doing nothing can be far worse than the consequences of acting affirmatively with force.

Just war theory as developed by the Church over the centuries requires that force be employed, if at all, only where the cause is just, and that when war takes place it is prosecuted in a just way. Proportionality is considered, civilian casualties are to be minimized, and so forth.[1]

This theory can be clearly stated, but less clear is its application in specific situations. The Catholic Church has done the analysis, and it is of the opinion that military force is not morally justifiable against Iraq at this time. The Adventist Church has been outspoken concerning peace, but has not officially commented on the current situation other than to urge peace.

What follows is one Adventist's perspective on the Iraqi situation.

War As Lesser of Two Evils

Ethicist Jean Bethke Elshtain has argued in a recent op-ed piece that "there are times when justice demands the use of force as a response to violence, hatred, and injustice."[2] This is because in some cases passivity is de facto permission for the perpetration of harm by others. To do nothing may mean that violence is committed by another against another.

When I was a first grade student at Windward Adventist School in Hawaii, I witnessed a fight between two older and larger boys and one smaller, younger boy. They pummeled him with their clenched fists in a very one-sided schoolyard scuffle, far from view of the recess monitor. Being a very young child at the time, all I could do was run to "tell a teacher."

It was with a firm hand that the teacher physically took hold of the two older boys, separated them from their hapless and helpless victim, and proceeded to march them to the principal's office. A number of other children and I then helped pick up the poor lad, dusted him off, and accompanied him to his teacher. By the time we arrived at the classroom, we were all in tears, overwhelmed by the injustice that had been done and the frustration at being defenseless first graders against these bigger boys.

It was not schoolboys that the president had in mind when he recently noted that in "the twentieth century, some chose to appease murderous dictators whose threats were allowed to grow into genocide and global war."[3] Yet that schoolyard scuffle remains with me as though it had happened yesterday.

The terror of not being able to do anything, the frustration at being smaller and therefore incapable of defending the defenseless, the anger at not being able to "get them back for what they did"—all these feelings and emotions are fresh with me. I remember vowing to myself that I would never again let someone harm another like that. Never again.

Appeasement is not identical with pacifism, but it is often the predictable outcome of such a laissez-faire morality. As a yet-to-be United States president, John F. Kennedy once wrote in a bestseller, England slept while the winds of war were blowing. The signs were all about it. The signals foreboding the acts of aggression were clear to the discerning. Yet it did nothing.

In England, separated from the continent by a protective channel of water, there was no reason to get involved. And for that matter, all of Europe did nothing as Hitler "reunited" the German-speaking people. In doing nothing, it in effect facilitated the gradual creation of one of the world's fiercest and bloodiest war machines of the twentieth century.

Winston Churchill was among the very few who early on recognized that Nazi Germany would not be appeased and that failure to anticipate and resist with force Hitler's expansionist aims would result in a much more costly and deadly war.

He was right. But because the appeasers outnumbered him, and because public opinion did not support him, he lost the debate. Hitler was not recognized for what he was until he advanced to Britain's doorstep. Was the peace preserved in the interim? Perhaps—but many died who otherwise would have been spared World War II.

It can be argued that six million Jews died in the Holocaust not only because Hitler willed it, but also because the West permitted it. The rest of the world was aware of what was happening to the Jews, many of whom were German citizens. But the West acceded to the atrocity through its inaction.

Countless deaths on the African continent have occurred over the past century not only because of ethnic hatred and tribal rivalries, but also because the West failed to intervene.

Stalin in Russia killed millions. Surely he is morally culpable. But he did it because he was permitted to do so. Only the use of force—not international law or agreed-to documents and treaties—could have or would have stopped him.

Soloth Sar, better known as Pol Pot, notorious and bloodthirsty leader of the Khmer Rouge guerrillas, was responsible for thousands, if not millions, of deaths of innocent people in Cambodia, a nation of a mere 10 million people. Can anyone argue that negotiation or discussion could have appeased that mad man? Skulls piled high "adorn" the interior of buildings he once controlled. These were his monuments. There was no effort to hide or conceal what he had done. Could anything less than military intervention by others have hindered this man?

Massacre and genocide are not inventions of the twentieth century. Mongol hordes ravaged villages long before the League of Nations was created. Zealous and misguided Crusaders killed Arab men, women, and children long before the United Nations was envisioned. Yet even with the existence of the modern

day UN, how do we explain the atrocities in Rwanda and Burundi? Those nations that have stood by idly, including the United States, cannot claim to be entirely free of guilt.

It is clear that as long as there are evil men who desire to conquer and kill others, there must be those who are willing to stand up for and defend the innocent—and to use force if necessary.

If We Do Nothing, What Will Saddam Do?

If we agree that the policy of appeasement toward Hitler was problematic, what of Saddam Hussein today? "In this century, when evil men plot chemical, biological and nuclear terror, a policy of appeasement could bring destruction of a kind never before seen on this earth," said the president recently. "We are now acting because the risks of inaction would be far greater."[4]

President Bush made this statement against the backdrop of an Iraqi regime that has used diplomacy to hide its weapons program.

In 1991, Saddam Hussein agreed to destroy all of Iraq's weapons of mass destruction in exchange for ending the Persian Gulf War. Over the last twelve years the United Nations has sought to ensure compliance with this condition, passing a dozen resolutions and instituting economic sanctions until proof of disarmament was forthcoming. Literally hundreds of weapons inspectors have been to Iraq to verify disarmament. Economic embargoes could long ago have been lifted, yet Saddam has not offered proof that he has destroyed his weapons of mass destruction.

Quite to the contrary, UN inspectors have found evidence of anthrax, prohibited missiles, and chemical weapons that Iraq was not supposed to have.

Saddam Hussein has shown the desire to acquire such weapons of mass destruction, and he has demonstrated the willingness to use such weapons against civilians, including his own Iraqi citizens. Only Israel's preemptive strike twenty-one years ago against the French-constructed nuclear facility has kept Iraq from thus far attaining nuclear status. Those sixteen warplanes and their surgical bombing strike may very well have prevented a nuclear attack against a civilian population.

Given the frightening destructive capabilities of such weapons, would waiting for Iraq to develop a nuclear capability advance the cause of peace and save lives? No one knows the answer.

Perhaps Iraq is far too savvy to use such weapons itself. But terrorists, using chemical, biological, or perhaps one day nuclear weapons, acquired with the assistance of Iraq, could make good on their promises to kill thousands or hundreds of thousands of innocent people in the United States or Israel.

Given the course of conduct of Saddam Hussein, it is indeed a defensible position that preemptive and preventive use of military force be employed before the day of horror, before it is too late to act.

Pacifists believe it is always wrong to use military force. Realists believe that a sovereign nation always has that option. As a Christian, I believe in certain extraordinary circumstances war can be justified.

I think the Christian position can only be that use of force is justified only where active defense of the innocent is necessary to avert the death of the innocent at the hands of others. If they can be defended without the use of force, that is preferable. But where force is required to preserve life and to minimize loss of life, then that is acceptable in contrast to the alternative.

Given the course of conduct of Saddam Hussein, it is indeed a defensible position that preemptive and preventive use of military force be employed before the day of horror, before it is too late to act.

I type these words during the forty-eight-hour period during which the United States has asked Saddam Hussein to leave Iraq or risk being removed and disarmed by force. I do not know whether Saddam will spare his people by leaving.

I only pray that the United States has carefully gone through the analysis to determine the rightness of any military action and to understand what justly prosecuting the war would require of us.

In the case of legal authority to go to war, United Nations Resolutions 678 and 687, both still in effect, authorize use of force in eradicating Iraq's weapons of mass destruction. Additionally, Resolution 1441,

finding Iraq in material breach of its obligations and vowing serious consequences is still in effect. It calls not for a negotiated maintenance of the status quo. It calls for Saddam to disarm.

It now appears that so long as Saddam Hussein holds power destruction of weapons of mass destruction will not take place. Of course, in all fairness Saddam denies possessing such weapons, though his own son has threatened to unleash these very weapons, which "they do not have," on U.S. troops should Americans step on Iraqi soil.

As said above, it is not enough to have a just cause to wage war. It must be waged justly. If a military campaign is begun, it should be directed against Saddam Hussein and the lawless men who tyrannize Iraq, not against civilians. Arrangements should be made so that surrendering forces can identify themselves and be disarmed without harm. As coalition forces enter Iraq and disarm the country, American aid in the form of food and medicine should be distributed.

In some ways, the situation with Iraq may be more easy to justify on moral grounds than our own American Civil War. That war took place because the use of force was required to end slavery. There was no issue of mass genocide by the Southern plantation owners against their slaves. There was no charge that slaveholders were seeking to eliminate a race of people.

Yet that is potentially what we face today if we are to understand Saddam Hussein's words and actions literally.

Perhaps even more challenging is God's own handling of the wicked at the end of earth's history. As an omnipotent God, ensuring and providing for their eternal exile and isolation from the good is surely within his power. Yet God sees that situation as one that merits the use of force. His opposition will be destroyed, not appeased, but only after all avenues of redemption have been exhausted.

The strong have the opportunity and duty to defend the weak. Individuals and nations have the right to defend themselves and others from violence—even if it means using force. All must be done in a manner that minimizes casualties and loss of life.

War is evil. But sometimes it is the lesser of two evils. So for now, together with John of the Book of Apocalypse, we look forward with hope and eager anticipation to that great day when "God will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away" (Rev. 21:4 NIV).

Maranatha! Lord, come quickly!

Notes and References

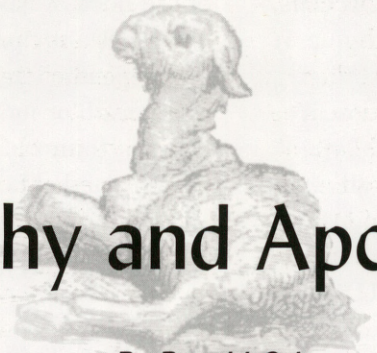
1. St. Augustine is understood as the originator of just war theory, though Thomas Aquinas and other church scholars (that is, Francisco de Vitoria and Francisco Suarez) are credited with its development and acceptance. Romans 13:4 is seen as its textual support.

2. *Boston Globe*, Oct. 6, 2002.

3. Televised remarks of President George W. Bush, Mar. 17, 2003.

4. Ibid.

David A. Pendleton is an attorney, Seventh-day Adventist minister, and a fourth-term member of the Hawaii House of Representatives.



Anarchy and Apocalyptic

By Ronald Osborn

Most radical dissenters in American history have, at a fundamental level, been deeply committed to America itself as "a city on a hill," a nation of unique promise and destiny. Ralph Waldo Emerson, Henry David Thoreau, and Mark Twain all criticized the United States for betraying its highest ideals, but they never questioned the sanctity or permanence of the founding vision, or the reality of a peculiar "American Dream." Freedom and democracy might undergo temporary setbacks, these reformers believed, but by appealing to the principles enshrined in the U.S. Constitution, as well as the character of the American people, all such obstacles might be overcome.

It was in this spirit that one of the greatest radicals of the twentieth century, Martin Luther King Jr., organized his Southern Christian Leadership Conference. He took as the organization's motto: "To save the soul of America." "America is essentially a dream, a dream as yet unfulfilled," King declared in a speech at Lincoln University, Pennsylvania, in 1961. "Now, more than ever before, America is challenged to bring her noble dream into reality, and those who are working to implement the American dream are the true saviors of democracy."[1]

The early Adventist pioneers, Douglas Morgan has shown in his recent history, *Adventism and the American Republic*, were clearly political dissenters in this patriotic tradition. The United States, they believed, embodied freedom as no other nation in the world. Founded upon the twin pillars of civil and religious liberty, the American experiment could not fail so long as the country remained true to its Republican and Protestant heritage.

When Sabbatarian Adventists agitated against slavery or opposed Sunday legislation for a "theocratic ideal," they did so precisely by appealing to America's own best virtues. "We might expect a millennium indeed," wrote John N. Loughborough in response to the optimistic postmillenial doctrines of other denominations, "if only America would live up to its professions."[2] By forcefully highlighting these professions, Adventists saw themselves as the true defenders of America's original greatness. Their dissent from American society was in fact a mark of their loyalty to it.

At the same time, the Adventist apocalyptic understanding of history led the fledgling movement to a more radical and systematic critique of the United States than that of Thoreau, King, or other great prophetic voices in the American tradition. The Republic could not fail so long as it remained faithful to the libertarian principles upon which it was founded. Yet according to their reading of the books of Daniel and Revelation, the fact that America would eventually fail was a foregone conclusion.

No nationalistic project could replace the divine plan to redeem humanity once and for all. The creedalism and intolerance of the emerging Protestant empire—intent upon a new union of church and state—coupled with the social injustice implicit in the economic order, revealed the seeds of corruption eating at the heart of the American experiment. The United States, Adventists declared, was the beast of Revelation 13, a morally contradictory amalgamation of dragon and lamb-like qualities.

Even the best government in human history, it turned out, had feet of clay. Whereas King and other optimistic reformers believed that freedom and justice would unfold and expand until the American Dream was at last realized as a historical reality, Adventist apocalyptic insisted that America's precious freedoms would narrow and erode until the dream finally turned into a nightmare.

The dissenting impulse of Adventists in the first seventy years of the Church's history in this regard had less in common with Thoreau or King's radicalism than with the politics of another, far more unsettling American libertarian. As unlikely as it may first appear, the social ethics of Ellen G. White, Joseph Bates, A. T. Jones, and other early Adventists finds dramatic resonance in the ideas of none other than Noam Chomsky.

Chomsky's anarchist critique of America may seem a far cry from the conservative patriotic stance of many contemporary Seventh-day Adventists. But the latent connections between Adventist apocalyptic and anarchist thinking cannot be ignored. I will first examine some of the anarchist elements in Adventist thought and then discuss the religious roots of Chomsky's own political views.

First, Ellen G. White, like the anarcho-syndicalists, sees hierarchical political and social structures in fundamental opposition to liberty and genuine human community. In the case of White, the focus is primarily on religious hierarchies—typified by the Roman Catholic Church—that barter freedom of conscience for a kind of order and security. Her analysis of Catholicism is thus close to that of Dostoevsky in his "Legend of the Grand Inquisitor" in *The Brothers Karamazov.*

The theme of *The Great Controversy,* however, is that of an essentially political insurrection in heaven. Satan has called into question the justice of God's government, which rests upon free and spontaneous love. He has attempted to set in its place a new order based upon the laws of merit and power. The world, then, is a proving ground for these two conflicting principles at work; human history is in fact the stage for a trial of cosmic significance: a trial of the law of power versus the law of love.

All political systems, founded as they are upon calculations of self-interest, merit, and coercive force, therefore tend toward the demonic and the tyrannical. Because "realism"—including bourgeois state capitalism as in the United States—leaves no place for relationships between peoples or nations based upon unmerited love or grace, the power and dominion of the state must ultimately stand as an idolatrous parody of God's kingdom and authority.

The attitude of the early Adventists toward the U.S. government was thus deeply subversive to say the least, though this subversive strain existed somewhat uneasily alongside other more patriotic declarations. Although generally avoiding direct confrontation with the "beast" and seeking to exemplify Christian love to its officials, nineteenth-century Adventists nevertheless urged defiance of the Fugitive Slave Law; refused to bear arms in the military; shunned public office and partisan politics; fought in the courts against compulsory public schooling; thundered against American imperialism in the Spanish-American War; and on occasion refused to salute the flag or say the Pledge of Allegiance.

Biblical apocalyptic led the movement to a decidedly apolitical stance. Yet this very apoliticism proved a potent and anarchic challenge to the powers that be—not anarchic in the popular sense of disorder or chaos, but in the sense of an arche: no authority, no domination.

Beyond calling into question the power of the state, the Adventist pioneers likewise rejected the brutality and coercion implicit in the capitalist order. Their outlook might thus be described as libertarian socialist, with concern for individual freedom not leading to simplistic allegiance to market values, as may be found

among many conservative libertarians, but to a vision of distributive justice grounded in a theology of the Sabbath Jubilee.

Under the topics of "wealth" and "poverty," the *Index of the Writings of Ellen White* contains almost twenty pages of citations—four times as many references as to Roman Catholicism. Many of these statements are in the spirit of the following passage from *Patriarchs and Prophets*:

> The [Sabbatarian Jubilee] principles which God has enjoined, would prevent the terrible evils that in all ages have resulted from the oppression of the rich toward the poor and the suspicion and hatred of the poor toward the rich. While they might hinder the amassing of great wealth and the indulgence of unbounded luxury, they would prevent the consequent ignorance and degradation of tens of thousands whose ill-paid servitude is required to build up these colossal fortunes.
>
> They would bring a peaceful solution to those problems that now threaten to fill the world with anarchy and bloodshed."[3]

In the same chapter, White writes that there will always be a diversity of "temporal blessings" and that those who urge an absolute leveling of material possessions are mistaken in their zeal. But in opposition to the capitalistic values of regnant American Protestantism, she sees economic justice in terms of a well-known anarchist principle: the principle of solidarity. "We are all woven together in a great web of humanity," White declares. "The law of mutual dependence runs through all classes of society." The monopolistic accumulation of wealth by elite classes tends to "demoralize society and open the door to crimes of every description," whereas God's laws "were designed to promote social equality."[4]

Much of White's writing on the topic of education thus deals with the need for dignity in labor and the problems of alienation and exploitation associated with the division of society into managerial and menial classes. "We are not to do brain work and stop there, or make physical exertions and stop there," she writes with regard to Adventist colleges, "but we are to make the very best use of the various parts composing the human machinery—brain, bone, and muscle, body, head, and heart."[5]

Adventist communities, and Adventist schools in particular, were to model a kind of radical egalitarianism based on the life and teachings of Jesus. "At the feet of Jesus," White declares, all "distinctions are forgotten. The rich and the poor, the learned and the ignorant, meet together, with no thought of caste or worldly preeminence." In practice, this meant that at Adventist schools honorific titles would not be used for teachers with advanced degrees.[6]

Students, teachers, and administrators would meanwhile work side by side as full partners in the quest for truth, both within and outside the classroom. Hence, for example, at the third biennial session of the Australasian Union Conference held at Avondale in 1899, delegates at the end of each day of meetings removed their coats and spent two hours performing manual labor alongside students.[7]

Through the nineteenth century and into the early part of the twentieth, we thus find a quiet but unmistakable current of anarchist thinking and practice among Seventh-day Adventists. Believers do not align themselves with any particular political party or movement but remain staunchly, sometimes stridently, pacifist, antinationalist, anticreedal, and anticapitalist. They reject political and religious authoritarianism and any union of throne and altar. And they organize themselves in small fellowships and companies that largely disavow participation in the activities of the state while periodically agitating against the government when they perceive that vital liberties are at stake.

Like their Anabaptist forebears of the Radical Reformation, Adventists see themselves in fundamental tension with society and the state. Ultimately, they see themselves in confrontation with the United States, in particular, the dragon of John's apocalypse who "doeth great wonders, so that he maketh fire come down from heaven on the earth, and deceiveth them that dwell on the earth by the means of those miracles" (Rev. 13-14 KJV).

With the preceding outline of Adventism's anarchist connections in mind, we may now examine the religious and apocalyptic roots of Noam Chomsky's particular anarchism.

According to Chomsky—considered the founder of modern linguistics and described by the *New York Times* as "arguably the most important intellectual alive"—the true story of the United States and its institutions of power is not one of ever-expanding freedom and liberty, but of greed, imperial aggression, terrorism, lawlessness, and increasing contempt for humanity, all masked by sophisticated mechanisms of

propaganda and thought control.

"We are hardly the first power in history to combine material interests, great technological capacity, and an utter disregard for the suffering and misery of the lower orders," Chomsky writes. "The long tradition of naiveté and self-righteousness that disfigures our intellectual history, however, must serve as a warning to the Third World, if such a warning is needed, as to how much our protestations of sincerity and benign intent are to be interpreted."[8] The United States, in Chomsky's analysis, is indeed unique among world empires in its ability to speak as a lamb while acting as a dragon.

The United States, in Chomsky's analysis, is indeed unique among world empires in its ability to speak as a lamb while acting as a dragon.

In opposition to the American system, Chomsky describes his own values as left libertarian and anarcho-syndicalist. He envisions a society that would offer no privileged role to professional intellectuals or other select groups. Those whose labor primarily involves knowledge "would have no special opportunity to manage society, to gain any position of power and prestige by virtue of this special training and talent."[9]

Nor, in such an anarchist state, would individuals work exclusively with their minds but would participate with their hands in other forms of action essential to the good of the community—ideas that trace back to Chomsky's personal experience working on an Israeli kibbutz in the 1950s. Anarchism for Chomsky, then, does not imply lack of order but a different kind of order based upon radically communitarian values as well as unassailable personal freedoms.

Unlike Marx and other optimistic socialist and anarchist thinkers, however, Chomsky harbors few utopian illusions that the Good Society will be realized in the near future. Like apocalyptically minded Adventists, he sees America acting in only increasingly violent and intolerant ways as it strives to retain and expand its imperial privileges. Still, he believes, human beings, as free moral agents, can make a difference, and must try to make a difference, whether or not they succeed.

"[W]hile I expect that any worthwhile cause will achieve at best very limited success, and will quite probably largely fail, nevertheless there are accomplishments that give great satisfaction, however small they may be in the face of what one would like to see," he writes. Concerned, marginal, and desperate people—"that's the milieu I want to be a part of." "[E]ver since I had any political awareness, I've felt either alone or part of a tiny minority." "I was always on the side of the losers."[10]

If it is not apparent to readers by now, these are not the words of an ivory tower intellectual, a mere social theorist, or even a political activist in any straightforward sense: these are the words of a Hebrew prophet. This is not surprising considering Chomsky's personal background. Both of his parents were Russian Jewish emigrants who fled Czarist rule to America in 1913, and both eventually became teachers of Hebrew language at a religious school of the Mikveh Israel congregation in Philadelphia.

His father was a renowned scholar of medieval Hebrew grammar, and Chomsky was raised steeped in the Hebrew Bible and Jewish history and culture. He would later be immersed in the new ideas of various anarchist, libertarian, and Marxist writers in New York in the 1940s. In fact, Chomsky biographer Robert Barsky points out, these radical thinkers were not presenting new ideas at all: they were reviving the old Jewish Messianic faith and the well-known categories of biblical apocalyptic. "The libertarian movement used a new terminology for ancient Jewish ideas, which were near to the hearts of these young Jews."[11]

Its leaders were driven by an unflagging desire to conceive an alternative social order and not to accept the injustice of the prevailing order, with its powerful and revered institutions, as either permanent or necessary. They were not afraid to hold the American empire accountable to higher standards of freedom and equality than state capitalism allows. And they refused to compromise their dissent, even at great personal cost: they were jailed for "un-American" activities; they were expelled from universities and teaching posts; they were marginalized by their colleagues and peers; they were harassed and intimidated by the government; and they died in relative obscurity.

Yet it is groups such as these, along with Spanish peasant anarchists in the 1930s and radical Anabaptist

Christians like the Quakers, that Chomsky most identifies with—movements he sees in a long line of champions for freedom and liberty stretching most dramatically back to the Bible itself. There have always been two kinds of people, he writes: the commissars and the dissidents. In the Jewish faith:

> The intellectuals who gained respect and honour were those who were condemned centuries later as the false prophets—the courtiers, the commissars. Those who came to be honoured much later as the Prophets received rather different treatment at the time. They told the truth about things that matter ranging from geopolitical analysis to moral values, and suffered the punishment that is meted out with no slight consistency to those who commit the sin of honesty and integrity."[12]

In reply to a letter I sent him, Chomsky wrote that from his early childhood he has been deeply moved by the prophets, particularly his favorite, Amos of Tekoa. A consideration of Amos's indictment of Israel reveals a number of striking similarities to Chomky's own analysis of the United States.

In the time of Amos, the Kingdom of Israel had reached its zenith in material power and economic prosperity. The wealth and splendor of the North, however, was built upon corruption, exploitation, violence, and slavery. Hence, declared Amos, the nation's ritual piety, its scrupulous Sabbath observance, was little more than a noxious affront to God. To those who "trample the heads of the poor into the dust of the earth" (Amos 2:7 RSV) the Lord vowed only lamentation and sackcloth. Insatiable and arrogant empire building was an affront to the moral law, and the prophet was filled with disgust for the military boots, for the mercenary hands dipped in blood.

Not surprisingly, Amos's invectives pitted him against the political and religious establishment and the naïve and vulgar patriotism of his day. These corrupt minions of power rejected his message as intolerable and irresponsible and ordered him to "never prophesy at Bethal" again, "for it is the king's sanctuary" (Amos 7:12-13 RSV). Because he had sided with the poor and downtrodden rather than with the state, he was played for a fool and reviled as a traitor.

Chomsky knows something of this kind of treatment. Widely acclaimed for the rigor and brilliance of his scientific, philosophical, and linguistic work (for which he has received countless awards and distinctions, including the 1988 Kyoto Prize, the Japanese equivalent of the Noble Prize) he is equally often attacked, reviled, or studiously ignored for his prolific political writing.

Mainstream publishing companies have refused to print his books; political science departments at leading universities will not teach his ideas (though his own Massachusetts Institute of Technology once taught a course attempting to discredit him); he has been jailed for his political activism; he was included on Richard Nixon's personal "enemies list"; the *New York Times*, *Washington Post*, and *National Public Radio* and *Television* all refuse to grant him print or air time; and more recently Lynne Cheney and the American Council of Trustees and Alumni have menacingly described him as a "weak link in America's response to terror."[13]

Most of Chomsky's political work is thus published by Seven Story Press, an independent company begun by some of his former students, and by *Z Magazine*, an anarchist periodical with a modest circulation. In contrast to popular priests of America's civil religion like Billy Graham, who sycophantically court the favor of America's ruling elites, Chomsky—like the biblical prophets—is a prophet without honor.

It may seem to some readers that an anarchist reading of Seventh-day Adventism is anachronistic and untenable since the word *anarchism* did not exist in the mid-nineteenth century but came into usage at a later time. Many anarchists have also been violently opposed to Christianity, taking as their watchword the slogan, "No God, No Master."

Furthermore, although Adventists may have questioned political and religious authoritarianism in others, the authoritarian, institutional, and hierarchical impulse within Adventism cannot be denied. Does this not invalidate any similarities between anarchy and apocalyptic?

Both Adventism and anarcho-syndicalism, I have shown, share similar concerns and affinities, and both have intellectual roots in the same biblical sources. The anarchist current within Christianity has often been weak or nonexistent. But the striking fact is that there is a Christian anarchism, and this anarchism has much to do with the apocalyptic beliefs of early Seventh-day Adventists.

The question therefore arises: what happened to the Adventist Church? The Anabaptist ethos of the pioneers has been lost in almost every area, but particularly with regard to the U.S. government and military. Instead of decrying American imperialism in prophetic language as evidence of the Beast at work, as they once did in response to America's annexing of the Philippines, church leaders today decorate their offices with patriotic bunting and the national flag, praying all the while for God's blessings on the U.S. military machine.[14] There was a time when loyalty to the American Dream meant not unthinking compliance with power, but vigorous activism and radical dissent. That day is gone.

Still, it may be that the spirit of early Adventism is not entirely lost, but merely submerged, waiting to be recovered. It might not be too late for Adventists to return to their firm foundation in anarcho-syndicalism. The question hinges on whether believers can find new ways of thinking about biblical apocalyptic that are also somehow old and true ways. They might begin by revisiting not only Daniel and Revelation, but also Amos, Isaiah, and the other prophets of the Hebrew Bible.

They might mine the writings of Ellen G. White and the Adventist founders for clues as to what an apocalyptic social ethic would look like. And they might read Noam Chomsky—a prophetic thinker who, unlike the early Adventists, is skeptical of the "American Dream" from its founding, but who, like the Adventist pioneers, refuses to invest the American empire with idolatrous prerogatives or permanency.

There is a Christian anarchism, and this anarchism has much to do with the apocalyptic beliefs of early Seventh-day Adventists.

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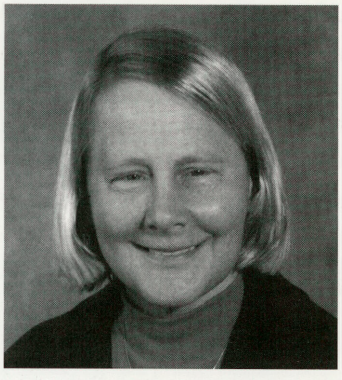
Ronald Osborn teaches English at Mission College, in Thailand.

Marva Dawn: Wanting People to Love God More



Writer, theologian, teacher, musician, and speaker, Marva Dawn is the author of almost twenty books. She received her Ph.D. in Christian Ethics and Scriptures from Notre Dame University. In addition, she holds four master's degrees. Her book *Keeping the Sabbath Wholly* was reviewed in the winter 2003 issue of *Spectrum*. She will be the keynote speaker at the Association of Adventist Forums International Meeting in Hope, British Columbia, August 28-31, 2003.

Bonnie Dwyer Much of your writing seems to come out of your personal life—your love of music and worship, your community experience, and the lessons you've learned from your physical disabilities. I'm just wondering what's happening in your life right now that's affecting or influencing your spiritual life and writing.

Marva Dawn Well, there are too many directions. One, my book on money just came out, called *Unfettered Hope*, and I'm starting to get reactions to that one.

BD What kind of reaction are you getting?

MD It's my most complex book. It's gotten a reaction that it's brilliant. But my desire is that people will really take it seriously. How can we be so rich when so many in the world are so poor? And I think a lot of it is because we have let the ethos of our society—that everything is a commodity and purchasable—influence the way we think about Christianity. So that's one direction I'm thinking these days.

Another direction comes from the peace march I recently participated in at Edmonton, Alberta. The speakers there were very good in emphasizing that we can't ask for peace unless we really work for justice. I am so grieved at the loss of life and damage and violence that's taking place in Iraq right now. I never think war is the solution, and I know that there are tyrants and there are evil people like Saddam Hussein, but I'm just not convinced that war ever solves anything. So that's a great grief to me right now.

The third thing is I just found out that I don't have cancer. They thought for a couple weeks I did have it, because there was a spot on my mammogram. (I already had cancer ten years ago.) So that was good news. I'm thinking about that right now with gratitude.

Because this is Lent, I'm also thinking a lot these days about how people like to reduce Jesus. On the liberal side, a lot of scholars don't like to believe his miracles and don't like to believe that the Gospels are true in recording his words. And on the conservative side, a lot don't like to really recognize that he demonstrated that God's way of working is through suffering. Lent is the time for us to think about that. So by and large, both ends of the spectrum really like to ignore who Jesus really was, so I'm thinking about how I can write about that in a book that I've been working on called *Corrupted Words Reclaimed.*

BD How far along are you on that book?

MD I've been working on it for two years, but it keeps changing its form. And then it keeps getting interrupted by other books and essays.

BD How do you decide which projects to concentrate on at any particular time?

MD I don't know that I ever consciously decide. The family joke is I have my next fourteen books in my computer. The reason it's a family joke is as soon as I finish one, there's always some more. One will just start to bubble up and I get just adamant about it. The other thing is that I recognize how necessary it is by what I encounter when I'm out on speaking engagements. I had a couple books that I had planned on doing and then something else bubbled more vigorously. So *Corrupted Words* actually got set aside for two other books.

BD The money one?

MD The money one, yes and a little book on worship that's coming out

in April or May called *How SHALL We Worship*? That's coming from Tyndale. *Unfettered Hope* came from Westminster John Knox.

BD Does this mean that Eerdman's was not treating you well?

MD No, it doesn't mean that at all. It just means that I thought I should experiment with a wider audience perhaps. I also met a really wonderful editor from Westminster that persuaded me to write this book, *Unfettered Hope*, with them. The other thing is that I give all the royalties away, and I wanted to see if more royalties might be generated by another company, because I really care about the charities to which I give royalties. I want them to get as much money as possible.

BD How do you decide which charities to give to?

MD It usually relates to a theme of the book. For example *Unfettered Hope* is about money and the poor of the world, so its royalties are buying medicines for the homeless.

I care a whole lot about the homeless. Two of my other books' royalties go to homeless shelters in my own town. These agencies have a really high success rate of helping people getting into jobs and their own apartments, that sort of thing. So my book *To Walk and Not Faint* goes to one that has really wonderful counseling, medical care, sheltering, and tutoring for the children of the homeless. The other book, P*owers, Weakness, and the Tabernacling of God*, goes to a group called Share House in our town. They also got the offering that we took up at our wedding.

BD Your comments on the church in that *Powers, Weakness* book were intriguing. You have had such a variety of religious experiences. Was your father a Lutheran pastor?

MD No, Lutheran schoolteacher and principal. He taught eighth grade.

BD And you attended quite a variety of different religious educational institutions—Catholic, Jewish, Evangelical.

MD Yes, purposely.

BD And your writings are very ecumenical.

MD True.

BD So when you talk to and about the church, is there a specific church to which you are speaking? Where is your church home? Do you feel like you belong to a specific denomination?

MD Well, that's a bit problematic because right now in my hometown I help with three churches. I don't help a lot, because I'm out of town mostly. But two of the churches have me preach occasionally; two of the churches have me do Bible class occasionally. I have spoken for one church's book clubs; I've spoken for another's stewardship program. Because I'm helping at those three places, I feel a little homeless right now.

But my home church was a wonderful African American community in Portland that is now closed because the pastor tried to grow it too fast. I miss that community a lot, and I have not yet found a community to take its place. I'm content right now simply to help at several churches and wait until I feel really firmly committed to a community. I don't feel called right now to one particular community. I miss it though, terribly. I don't like this state of affairs, but I don't want to rush too fast. I have to see where I'm needed most.

BD In the *Powers* book you say that the church as a discussion community has been violated. Why are questions and discussions important for the Christian community?

MD Well, for several reasons. One, the church, for example, should be the place, in the United States where Democrats and Republicans could actually talk, where Christians could wrestle through how best to live out our citizenship in two kingdoms.

Similarly, the church should be the place where we learn together in our conversation how each person lives out their part in the priesthood of all believers. So that doctors and teachers and people of various occupations could have friends in the same occupation with whom they could talk about how to live as a Christian in that work. So that's another major conversation that needs to happen.

A third kind of conversation is the conversation for the community's business. Too easily churches just do majority vote, but don't really listen to the Spirit.

Another kind of conversation that needs to be held is the sort of conversation in which we share insights into the spiritual life, biblical studies, and devotional practices, and those kinds of things. So those are some of the sorts of conversations that I want to recapture. But we live in a world that just does not know how to build a community where we really share that intimately with each other.

BD Do you think that the church should be showing the world how to build community?

MD I'm not sure that we can. What I mean by that is to be community truly requires a central focus. Christians have that in our mission to glorify God and love

our neighbors. I don't know that any group outside of the church has that kind of focus. So we can't exactly model for the world how to be community, but if we were a better community we'd be more effective at inviting the world to participate in our community.

BD Church effectiveness is another thing you talked about in intriguing ways in *Powers*. How do you view effectiveness, the concept of evangelism, and the text that says, "Go into all the world and teach all nations"?

MD Well, the root problem is that we live in a society that measures effectiveness by numbers, and I don't believe numbers are the way to measure effectiveness. I don't think we can measure effectiveness. I think that we simply have to ask: Are we being faithful in carrying the gospel wherever we go? Are we being faithful in equipping missionaries to go in various places? Especially nowadays, are we equipping our congregation members to be in mission with our neighbors?

I don't think you can measure how effective we are because everybody tries to count up, "Have I added a whole bunch of people to the church?" That's not the question. "Am I in conversation with my neighbors so that they're coming closer to loving God and loving their neighbor as themselves?" That is the question.

People are at all stages in their seeking, so I don't know that there's a specific point where we can say, "Well, now, you're converted and yesterday you weren't."

There's a great book on evangelism—one of my favorites—by an Anglican in Canada. The book is called *Evangelism for "Normal" People*. His name is John Bowen. He says we have to recognize that everyone is on a spectrum in various stages of relationship with God. Am I in all my conversations moving people on that spectrum more toward God rather than away from God?

BD That's a good way to look at it.

MD I think so. Because then, it's not like I'm trying to turn people into an evangelism project. . . .

BD ... nobody likes to be a project...

MD ... and convert somebody. Instead, I'm all the time wanting people to love God more because they have been with me.

BD That's a beautiful way to think about it.

You also mention the ministry of healing that the church has neglected. Can you talk to me a little bit about the healing that you see the church could be doing?

MD When Jesus sent out the disciples in Luke 9 and 10, he sent them out to do two things—proclaim the Kingdom and heal. And I've always been haunted by that, that we should be more aware of that. But I also believe that healing is a very large concept. I don't mean only physical healing, I mean emotional, mental, spiritual, economic, all kinds of healing. Social healing, too.

I encourage people to think more widely about how they pray for healing and to think about how they can contribute to putting legs on those prayers. If I pray for someone who is ill, am I going to take her flowers? Or am I going to clean her house so she can rest? Or could I baby-sit her kids? I think of all the healing that people have done for me for years by providing rides to the doctor when my husband was teaching school.

And on a larger scale, the church could be much more active in the healing of the nations. Why don't Christians more adamantly ask the United States government to invest in things that bring life instead of things that bring death? Actively engage in economic building of the world rather than bullying the world with our superior military power. I'm sorry, I'm really grieved that the United States invests its wealth in the wrong things.

BD Well, let's take a rest from economics and war, to talk about Sabbath. Sabbath is a subject that Adventists love, and your Sabbath book was just so refreshing. How did you come to that topic originally? What was it that happened that made you want to address the topic of Sabbath?

MD I kept wondering why Christians pay attention to the other nine commandments and don't pay attention to that one. I'm not saying they keep the other nine, but at least most Christians pay attention to the other nine!

BD What kind of a response did you get to that book?

MD It is still the one that keeps on selling. My two books on worship had an immediate faster sell. They're my big sellers so far. I don't know what will happen with the other ones I've written. But the Sabbath one keeps generating more and more and more.

BD Do you have current questions about Sabbath?

MD I'm always exploring it just because my own practice ebbs and flows as do all our disciplines. I have been on the road so much lately that Sabbath is absolutely necessary to keep me sane, and the day goes so fast. Even though

I don't do any work, I don't know where it goes!

BD How does Sabbath affect your current worldview? And what kind of connection do you see to it in your concept of weakness?

MD The way Sabbath is connected to weakness is that the Sabbath day reminds us that we don't secure our own future, that God is the One who provides for our future. We take one day that we stop working for our future to remember that, so that the rest of the week, when we do our work, we remember it's God's work anyway.

I like that wonderful verse in Isaiah 26, "Lord, you will establish peace for us since you also have performed for us all our work." I really like that! We can know peace because we realize God did it all anyway if anything happens successfully through us.

As far as the worldview, I always say we ought to really employ Sabbath for the sake of the situation in Israel/Palestine because the Muslims would have their Sabbath on Friday, the Jews would have theirs on Saturday, and the Christians on Sunday—those Christians who are not Adventists—and among the three groups we could already have half the week when nobody would fight.

BD That's very good. What is your view of feminist theology?

MD Well, there's a whole range of feminist theologians. I sort of tease by calling some of them "the raging feminists" with whom I very much disagree because they are the ones who want to reject everything the Bible says about Jesus or using the name *Father* because they think it's patriarchal oppression and that sort of thing. I can't agree with that.

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Unfettered Hope: A Call to Faithful Living in an Affluent Society. Louisville, Ky.: Westminister John Knox, 2003.

To Walk and Not Faint: A Month of Meditations on Isaiah 40. 2d ed. Grand Rapids, Mich.: Eerdmans, 1997.

I'm quite biblically oriented and want to preserve the scriptural language, but there are feminist insights that I think are very important. One that theologians of the past have not paid enough attention to is feminine images for God that are used throughout the Bible, like the Hebrew noun *racham*, which means "compassion." That actually derives from the root meaning "womb," so it's talking about a relationship of mother and baby as far as the kind of compassion that God has for people. Isaiah uses that word a lot.

I think those kinds of insights are very important. The way Jesus treated women is extremely important. The fact that a woman was the first one to announce the resurrection is very important. So those kinds of insights I am very glad that some feminist scholars have brought these to the attention of the world. But I pick and choose quite carefully with the feminist theologians, I value them on the basis of how biblical they are.

A lot of theologians have chips on their shoulders. They're out to prove that women can do things. I don't think that's a good reason for anybody to do anything. We don't do what we do to prove that women can this. We do what we can because God has called us, and equipped us, and trained us, and given us skills and the authentication of the community that values what we do.

BD Are you ordained?

MD Purposely not.

BD Why not?

MD Because I'm trying to help Christians recognize the priesthood of all believers. I'm trying to help people recognize that every single occupation is a place for mission. That seems to suit better the kind of work I do.

BD Thank you.

Evolution Reconsidered

Many Adventists say that theistic evolution is silly, as one letter writer does in the winter issue of *Spectrum*.

Ariel Roth comments that "science cannot find God as long as it insists on excluding him" (75). Is that statement true? Technology, mathematics, and natural science do not deal with theological questions at all. If they did, they would not be true science.

A scientist may or may not be a Christian, but the one who is a Christian should have an advantage because a true believer in God is solemnly bound to respect all Ten Commandments, included the ninth.

That does not mean that nonbelieving scientists do not respect the truth, because all science is a search for truth. But I do not believe we have the right to say that modern science in general insists that God does not exist. Natural science cannot deal with such a question. Faith is another realm, inaccessible to natural science.

If Ariel Roth's opinion is that Bible texts should be taken into account in scientific and technological research, he is mixing two disciplines, which is impossible. Doing so is like adding dollars and rubles without knowing the currency rate. The result would be nonsense.

If we try to construct a data machine or investigate microcosms or outer space and try to find any relevant information by consulting Bible texts, we abuse the Bible and reduce science to something similar to astrology.

What does letter writer H. J. A. McMahon mean by "theistic evolution"? Does the writer mean that those who do not believe the six creation days in Genesis occurred in 144 literal hours are not entitled to membership in the Seventh-day Adventist Church? Are the teachings of our dear church really so exclusive?

Kristen Falch Jakobsen
Ringstad, Norway

More to Learn at the Movies

Thank you for including Adrian Zytkoskee's article on watching films in the winter 2003 issue of *Spectrum*. I, too, enjoy good movies with religious or theological themes, especially because cinema, like no other artistic mode, can evoke a combination of emotive forces. Cinema was the twentieth century's most powerful art form. We are, indeed, blessed that the medium lends itself so well to a wide spectrum of religious expressions.

I noticed, however, that Zytkoskee's discussion of movies didn't include the allegorical genre, represented, for example, by *Star Wars* and *Lord of the Rings*. Perhaps the article leaves such movies out because they tend to be more theological than religious. Although George Lucas seems to have intended the context of his panoramic theological allegory (*Star Wars*) to be the highly spiritual expressions of Hinduism, it fits just as well into the Christian context, especially that of Seventh-day Adventists, with our fund-amental doctrine/myth of the *Great Controversy*, the intergalactic/heavenly battle between Good and Evil.

Even though several of the photos in the article were taken from the *Lord of the Rings*, I was surprised that Zytkoskee did not mention it. Maybe he wrote the article before the two recently released segments of the story appeared. Or perhaps the grand span of action tends to camouflage theological and religious elements. In *Lord of the Rings*, the cosmic struggle between Good and Evil again strikes a chord within us and suggests that we ought to look for other religious elements and values in the story. One doesn't need to delve too deeply to see many of them in various characters of the story and in their interrelationships.

One of the best films in the allegorical genre, I believe, is Sergio Leone's *The Good, the Bad and the Ugly*. The theological views expressed in this allegory are rather cynical, but it's a very accurate presentation of the way

many intellectuals saw God in the 1960s. Does God toy with us? Were we created for his amusement? Why else would God create us and then seem to abandon us to evil? Or is God simply doing this to allow us freedom of choice within a circle of ignorance and violence?

This movie would make a bad sermon, but as an emotional work of art it fosters my meditations about God. Why, indeed, did he command or allow so much suffering and violence in the Old Testament? Why do we still have similar violence and hatred in our world today? Where is God in all of that? Can God be felt soaring above the various human reactions to Saddam Hussein?

Good stories help my imagination considerably as I try to make sense out of the chaos I see around me.

Larry G. Herr
Lancombe, Alberta, Canada

On Behalf of Israel

I appreciated the article, "Palestinian Refugees Tell Their Stories" (winter 2003), as a compassionate window into the suffering of many Palestinian people who have been uprooted and caught in the middle of a very long struggle. However, portraying Israel as the perpetrator rather than the victim of this struggle is stunningly one-sided, and morally inverted in the long view.

We must keep in mind that there has been immense suffering on both sides throughout the intertwined history of these two peoples. As we know, the Jews and the Arabs have long shared this land. During the British Mandate over Palestine, many Jews were massacred by Arabs, most notably in 1929 (Hebron Massacre) and 1936. The Grand Mufti of Jerusalem, from whose family comes Yassir Arafat, bought into Adolf Hitler's scheme and attempted to extend it to the Jews of the Middle East.

As for the suffering in the refugee camps, the surrounding Arab nations never absorbed the refugees of these wars, precisely in order to keep a cauldron of useful hatred brewing in these dismal camps. Although we are right to feel real pity for those Palestinians who genuinely want peace but have no voice, thanks to their authoritarian government, we must view their situation in this larger perspective. Interestingly, not a single Palestinian interviewed for your article made a statement explicitly in support of coexistent peace, or any acknowledgement that Israel has a right to exist at all.

Your readers should know that you (*Spectrum*) have consistently refused articles attempting to show another side to the Israel/Palestinian issue. To my mind, this is at the very least a disappointing betrayal of the goal, implicit in the title of your journal, to provide a "spectrum" of views on the issues you accept for discussion.

Janine Goffar
Loma Linda, Calif.

Editor's Response:

There are many different reasons that articles submitted to *Spectrum* may not find their way into print. The Palestinian refugees article was about people, not politics. If we ever attempt to address the public policy issues of Israel and Palestine we will include comments from both sides.

Sabbath Roots

Douglas Morgan's review of Charles E. Bradford's *Sabbath Roots: The African Connection* (winter 2003) directed attention to a book that does indeed offer interesting historical insights to those of us who are not so knowledgeable about African church history. However, as a book review it was deficient in one significant aspect: it failed to inform readers of technical shortcomings that detract considerably from the reading experience.

With no offense intended to the author, this book should have been extensively edited by a professional editor. It contains numerous grammatical and typographical errors. It is loosely organized and has unexplained contradictions between various sections of text that appear to have been pulled together to create the book. This is a shame, because there is indeed much of interest in the book. Readers not wishing to endure these deficiencies would do well to stick to Morgan's summary.

Robert Johnston
Lake Jackson, Tex.

2003 AAF Conference

August 28-31, 2003
Mountain View Conference Center
Hope, British Columbia, Canada

"Sacred Time, Sacred Space"

August 28–Thursday

2 – 7 p.m.	Check-in and Registration	
4 – 5:30	Fireside Tea	
6:00	**Supper**	
7:30	Sacred Space in Pacific Northwest Literature	*Dan Lamberton*
	Pacific Northwest Grandeur: A Photo Essay	*Gordon Rick*
9:00 – 10:00	Desserts and Conversation	

August 29–Friday

9:00-10:00 a.m.	The Meaning of "Sacred"	*Richard Rice*
10:15-11:15	Sacred Space in Art and Architecture	*Panel*
11:30-12:30	Sacred Space in Christian Thought and Life	*Marva Dawn*
1:30 – 5:30 p.m.	Exploring Local Sites	
	Sports activities—Softball, Swimming, Fishing	
	Book Discussion	
7:30	Vespers Concert	*Winterharp*

August 30–Sabbath

8:30 – 9:30 a.m.	Sacredness in Time	*Fritz Guy*
9:45 – 10:45	Sacred Time, Science, and Eschatology	*Panel*
11:00	Sabbath Worship Liturgy	*Marva Dawn*
12:30 p.m.	**Sabbath Feast**	
1:30-5:30	Sabbath Explorations	
7:30 – 8:30	Concert	Vancouver Symphony Brass Quintet
9:00 – 10+	Forum Fun	

August 31–Sunday

9:00-10:00 a.m.	The Sacred and Cultural Transformation	*Charles Scriven*
10:15-11:15	Sacred Space and International Conflict	*Panel*
11:30-12:30	Sanctuary	*Marva Dawn*
12:30 p.m.	**Lunch**	
1:30 – 2:30	Membership & Advisory Council Business Meeting	*David Larson*

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Working for the Good in All Things

Wilber Alexander, retired dean of the Faculty of Religion at Loma Linda University, tells a story about two elderly women who were pleased with their ministers.

"Our pastor is amazing!" exclaimed the first. "No matter what text we give him, he can always preach a sermon on the spot."

"That's nothing," replied the second, "no matter what text we give our pastor, he can always preach the same sermon!"

We all have our favorite themes from Scripture! Mine is located in the eighth chapter of Paul's letter to the Christians at ancient Rome. In the first three chapters of his letter Paul establishes that all people, Jewish and Gentile alike, need healing. In the next five and a half chapters he explores the ways God, particularly as depicted in Jesus Christ, offers it.

Paul then turns to the topic of suffering. We usually begin with human difficulties and then mention those of other living beings, almost as an afterthought. Paul reasons the other way around. "We know that the whole creation has been groaning in labor pains until now," he writes; "and not only the creation, but we ourselves" (Rom. 8: 22, 23 NRSV).

Then come my favorite lines: "We know that *in all things* God works for good, for those who love God, who are called according to his purpose" (Rom. 8: 28 NRSV, emphasis supplied). Some ancient manuscripts read, "We know that all things work together for good." Others declare that "God makes all things work together for good." Because at this time it is difficult to know what Paul wrote, we are free to pick the option that makes the most sense in light of everything else we know and value.

I can't bring myself to believe that Paul means nothing ever happens to those who love God unless God decrees that it take place precisely as it does. Pushed too far, this interpretation makes God the author of many horrible events, something that is inconsistent with divine love. Such false teachings are responsible for many rebellions against God. How else could thoughtful and honest people respond to the idea that God wants all things to be exactly as they now are?

I think Paul means that every event is a confluence of many factors. One of these, the most important of them all, is a presence, power, and person who fosters health and healing in every moment of every living being while respecting their differing measures of freedom. Although others use alternate names and titles, we call the one who does this "God."

There is no situation so bad that we cannot make it even worse by ignoring the one who fosters health and healing in every moment. Also, there is no circumstance so good that we cannot make it even better by cooperating with this presence, power, and person.

I once thought that life is a matter of "cruise control" after one receives an excellent education. How mistaken I was! I have known far more sorrow and much more joy than I once anticipated. Many have! I have learned from my experiences that in all things God does work for good and that they go better when I pay attention and cooperate.

What more can we expect?

David R. Larson
AAF President

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Debbi Christensen
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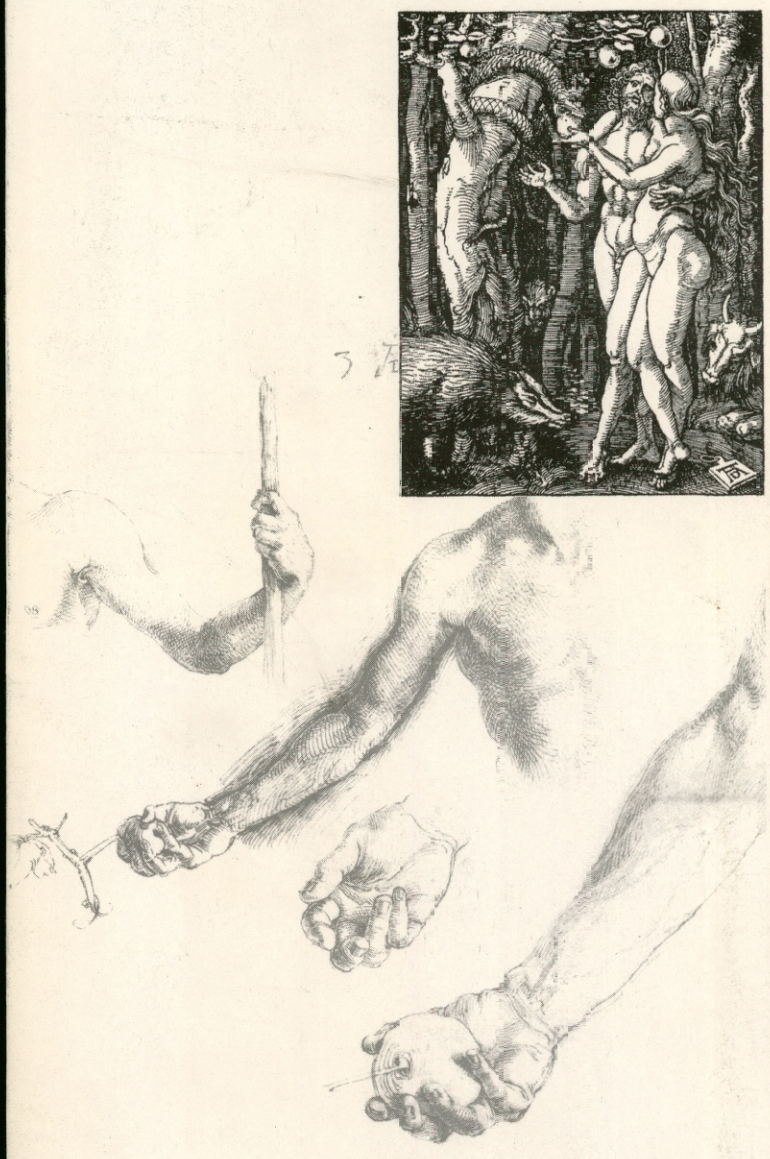

Studies for the Hand and Arm of Adam

By Linda Andrews

These poses are kind, the hand variously
open, reaching, or wrapped around a branch
or piece of fruit. The arm is perfectly turned
and hangs from the roundness of the shoulder,
Eve's pillow. This hand is cupped just so
for caressing a woman. The creator thought of us all
when he made a man's hand to curve this way
and laced delicacy across the tip of each finger.

Ten lifetimes ago, Durer made Adam
all over again, drew him out of the nothing
of ink and paper, and sketched a hand and arm
so beautiful, any woman would reach
toward him especially the first one,
so perfectly alone with him.

I walk into the house, empty-handed
but heavy, as though I'm carrying
something, and it is desire for you,
pulling my voice down low
and I say I want you. And you are as glad
as if no man had ever heard this before.
This humble yellow house could be
just outside the gates of Eden because there are
apples on the table, and we know what we've done.

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