

 community through conversation

SPECTRUM

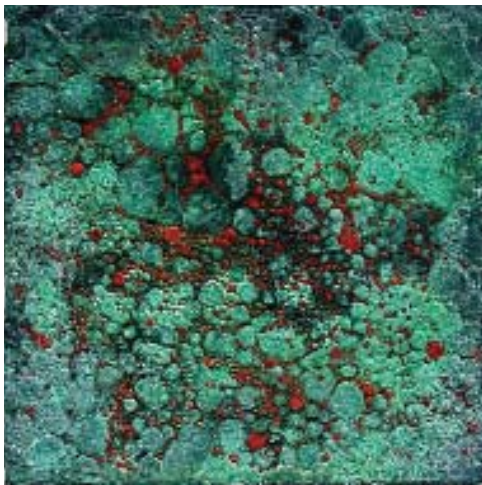


Accreditation Blues

The Fallacy of Hierarchy

Prolegomenon to Theories of the Atonement

Two Stories are Better Than One



Creation in Genesis 1:1–2

Race, Immigration & the Church



Salve, Alma Mater

Poetry from College Literary Journals

community through conversation

SPECTRUM

ALL RIGHTS RESERVED COPYRIGHT © 2011 ADVENTIST FORUM



Cover Art: Works from *Recent Paintings Exhibition*, Centro Cultural da Caloura, Lagoa Açores. Gouache, clay, pigment, and mixed media, 2011.

Artist Biography:

Charles Zuill was born into a family of seafarers and farmers and grew up on a dairy farm in Bermuda. His formal artistic training consists of a BA in Fine Art from Atlantic Union College, an MFA in Painting and Printmaking from Rochester Institute of Technology, and a PhD in Critical Studies from New York University. He also studied art at the Byam Shaw School in London.

Zuill has taught art and art history at various colleges and universities over a span of fifty years. He was involved in the founding of the Bermuda Art Centre at Dockyard and the Bermuda National Gallery where he is a founding trustee. He chaired the Bermuda Arts Council for several years and presently writes art criticism for Bermuda's only daily newspaper, *The Royal Gazette*.

Zuill presently lives in St. George's, Bermuda, where his studio is also located. He is married with two adult children.

Editor Bonnie Dwyer

Editorial Assistant Heather Langley

Copy Editor Ramona Evans

Design Laura Lamar

Media Projects Alexander Carpenter

Spectrum Web Team Alexander Carpenter, Rachel Davies, Bonnie Dwyer, Rich Hannon, David R. Larson, Jonathan Pichot, Wendy Trim, Jared Wright

EDITORIAL BOARD

Beverly Beem
English
Walla Walla College

Roy Branson
School of Religion
Loma Linda University

Alita Byrd
Writer
Atlanta, Georgia

Sharon Fujimoto-Johnson
Writer/Graphic Designer
Sacramento, California

Fritz Guy
Theology
La Sierra University

David R. Larson
Religion
Loma Linda University

Gary Land
History
Andrews University

Juli Miller
Marketing Communication
Consultant
Sun Valley, Idaho

Richard Rice
Theology
Loma Linda University

Charles Scriven
President
Kettering College of
Medical Arts

Gerhard Svrcek-Seiler
Vienna, Austria

Norman Young
Cooranbong, Australia

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

SPECTRUM is published by Adventist Forum, a nonsubsidized, nonprofit organization for which gifts are deductible in the report of income for purposes of taxation. The publishing of SPECTRUM depends on subscriptions, gifts from individuals, and the voluntary efforts of the contributors. SPECTRUM can be accessed on the World Wide Web at www.spectrummagazine.org

Editorial Correspondence

Direct all correspondence and letters to the editor to:

SPECTRUM
P. O. Box 619047
Roseville, CA 95661-9047

tel: (916) 774-1080
fax: (916) 791-4938
editor@spectrummagazine.org

Letters to the editor may be edited for publication.

ISSN: 0890-0264

Subscriptions and Advertising

subscriptions@spectrummagazine.org
(916) 774-1080



contents

Editorials

- 2 Accreditation Blues | BY BONNIE DWYER
3 The Fallacy of Hierarchy | BY CHARLES SCRIVEN

Noteworthy

- 5 Foundation Awards Ten Adventist Teachers | BY MELISSA CECOTA
6 Further Definition for Adventist Fundamental Belief #6 *Committee meets to clarify church's interpretation of origins* | BY ELIZABETH LECHLEITNER/ANN
8 Adventist Filipino Choir Wins "Choir of the World" Title
Music an expression of "thanksgiving" for Adventist University of the Philippines-based group | BY ANTHONY Q. ESGUERRA/ADVENTIST NEWS NETWORK
8 Awaiting Merger Approval, Atlantic Union College Faculty
Receive Pink Slips | BY BONNIE DWYER
9 *By Design*, New Science Curriculum | BY NORTH AMERICAN DIVISION (NAD) NEWSPPOINTS

Bible Issues

- 11 Prolegomenon to Theories of the Atonement | BY NORMAN H. YOUNG
17 How the Larger View of Atonement Saved Us | BY CARMEN AND YUNG LAU
19 Creation in Genesis 1:1–2; 4a | BY HEROLD WEISS
24 Two Stories are Better than One: *Looking Through the Lenses of Faith and Science* | BY WILTON H. BUNCH

Race, Immigration & the Church

- 30 Arizona Anti-immigration Law Exposes Adventist Paradoxes | BY RUBEN SANCHEZ
36 My Church, Your Church, Our Church: Unity in the Spirit | BY ROBERT PAUL PAPPAS

Universities & the Church

- 41 *Salve, Alma Mater* | BY GOTTFRIED OOSTERWAL
49 Misunderstandings Multiply: *La Sierra Employees File Suit; WASC Issues Formal Notice of Concern* | BY BONNIE DWYER

Poetry

- 55 Poetry from SDA College Literary Journals: *Pacific Union College, Andrews University, La Sierra University, Union College, Walla Walla University*



Accreditation Blues | BY BONNIE DWYER

It was a WOW letter. That is how both church officials and faculty described the July 5, 2011, letter from the president of the Western Association of Schools and Colleges (WASC) to La Sierra University President Randal Wisbey. WOW.

With its notice of special concern—an expression meaning, *your accreditation is in jeopardy unless specific actions are taken immediately*—it set expectations for major change at the bylaws level in creating an independent governing board. And then it closed with a request for a meeting between WASC leadership and representatives of the institution, including the president, provost, and full governing board within ninety days.

Just three months before, LSU had experienced what can only be called a WOW motion. At the April 4, 2011, meeting of the Adventist Accrediting Association (AAA) Board, the site team report with its recommendation for a full 5-year term of accreditation for La Sierra University was set to be voted. But there was a group of four who doubted that it would pass, so they drafted an alternative motion. “Although La Sierra University has deviated from the philosophy and objectives of Seventh-day Adventist education, it is moved that the university be granted an extension of accreditation to December 31, 2012, in order for the university to act upon its commitments and implement changes and enhancements related to the recommendations set forth in the AAA Team report.” The alternate motion passed and shocked the university with its phrase “deviated from the philosophy and objectives of Seventh-day Adventist education.”

Now the question is whether or not the university can respond to and win the confidence of both accrediting agencies. Can the board changes proposed by WASC help to heal the relationship with the AAA? Can the curriculum recommendations of AAA meet the standards of WASC?

The WASC letter also called for steps to be taken “to ensure the autonomy of La Sierra as an educational institution separate from and supported by the church.”

Separate from and supported by the church may sound impossible, but there is precedent in the relationships that the church has with its hospitals and also with “independent” ministries like Adventist-laymen’s Services & Industries (ASI) or Amazing Facts. It is not only feasible but maybe even desirable. Perhaps this is an opportunity to clarify the relationship between the denomination and the university in a positive way.

La Sierra, like all Adventist institutions of higher education, needs the approval of both the regional and the Adventist accreditors. Students cannot get loans for unaccredited colleges. Graduate and professional schools—such as Loma Linda University—cannot accept students with degrees from unaccredited colleges. To lose WASC accreditation would be the end of LSU. The trials and tribulations of Atlantic Union College bear adequate testimony to that. But neither can LSU afford to lose its connection with the church. The philosophy of Adventist education is the core of its identity. As North American Division President Dan Jackson put it, “La Sierra is God’s school.”

There is historical precedence for optimism. The 1930s-era decision to seek accreditation made possible the development of Adventist medical education and health care. The changes that WASC is requiring will strengthen the university’s structure, just as the changes that AAA is suggesting will strengthen the university’s mission.

With deadlines approaching, it will not take long for this to play out. I, for one, look forward to seeing how God will turn this into something grand. He can take this moment and turn it into a WOW moment, not only for La Sierra, but for Adventist higher education. The accreditation blues will rock the house. ■



The Fallacy of Hierarchy | BY CHARLES SCRIVEN

Where will obliviousness about Christian leadership (and misleadership) take the Adventist Church? These stories speak for themselves.

A letter writer (responding to an article on creation and evolution in the *Adventist Review*) says that a literal interpretation of Genesis 1 “gives us our Creator, our seven days, and thus our Sabbath”; she says further that any Adventist who allows for evolution should be “weeded out.” The magazine publishes the letter.

Someone else says in a letter (not from me, by the way) that for “the special benefit of young Adventists” who could be misled, it is important to note that “the identity of the Sabbath is immovably secured by the resurrection of Jesus”; that the identity of the Sabbath does not depend on any one “version of natural history.” This letter’s effect is to raise questions about the current General Conference agenda regarding creation and evolution, and the *Adventist Review* elects *not* to publish it.

An independent organization approaches an Adventist healthcare entity about a gift for a project. For most of the decade previous, a similar request to similar entities has been met, in every case, with a generous response. This time, however, word comes back that a gift would be imprudent because the requesting organization has fallen out of favor with General Conference leadership.

Two General Conference employees receive a high-level mandate, by e-mail, to “eliminate” (presumably from church meetings or publications or both) any favorable references to “the subject of ‘spiritual formation.’” The e-mail says that henceforth only criticism of “spiritual formation” should appear. By way of justification, it declares that the concept of “spiritual formation” can be “connected with mystical beliefs and practices” and with “the emerging church and the emergent village.”

Finally, this (now-familiar) story: The Adventist Accrediting Association (AAA) authorizes a visiting committee, chaired by the president of Andrews University, to evaluate La Sierra University’s faithfulness to the ideals of Adventist higher education. The visitors conclude that the university is offering “high quality Christian education, with a Seventh-day Adventist character.” But when their report reaches the AAA board at church headquarters, members declare, against the visiting team’s conclusion, that La Sierra has “deviated” from Adventist educational ideals. They reject the visiting team’s recommendation of a full five-year re-accreditation, ruling that accreditation will be extended only to the end of 2012. Between now and then, the university must “implement changes.”

In each of these four stories someone takes for granted, or at least cooperates with, the notion of top-down control of the church’s life and thought. I myself assume, of course, that church leaders, certainly including those in Silver Spring, deserve our heartfelt attention and respect. They love the church. They have thought at great length about its work. They have shown the ability to make a difference. Still, the Hierarchy Principle (as I will call it) is a mistake. If you believe that high-level leaders, or high-level church entities, have a duty to control what people in more local, and less prestigious, settings think, you are veering toward a papal account of doctrinal authority and departing from key channels of Christian wisdom.

I need not belabor the point about Roman Catholicism. Rome’s highest officer has substantial authority over those beneath him, including the authority to speak *infallibly* regarding points of doctrine. If the exercise of this latter authority is rare, and if papal authority is to some degree shared with the church’s bishops, what remains is this: in Roman Catholicism, high position confers teaching authority *over* the ordinary faithful.

Protestants (when they are at their best) democratize authority, noting, with 1 Peter, that *all* the faithful are a priesthood. The leadership function does, of course, set certain persons apart, and gives them greater-than-average persuasive authority. But no council or committee, and certainly no individual, deserves our ultimate allegiance. God alone is God.

Dietrich Bonhoeffer famously resisted the idolatry of Nazism. But he also resisted the spell of religious hierarchy. He had said in a radio address in 1933 that the leader becomes a “mis-leader” just when he falls short of “continually” reminding his followers that the leader’s own task is “limited.” True leadership teaches followers to seek their “own maturity” and to grasp their “own responsibility.” So when the German Lutheran “church regime” (as he once called it) began to muzzle pastors who criticized its Anti-Semitism and fawning obeisance to the state, Bonhoeffer protested. He participated, too, in the 1934 conference that produced the famous Barmen Declaration. This statement of faith said that the established German church had lost its legitimacy through deference to “alien principles.” The statement proclaimed that true faith makes Jesus Christ the single authority we are called to “trust and obey.”

The point was simple enough. But in the context of 1930s Germany, it was electric. The Barmen Declaration was immediately published in the *London Times*, and it gave rise to an organized movement of spiritual resistance that became known as the Confessing Church.

But does a critique of the Hierarchy Principle entail that anything goes? Does it mean that individual Christians may decide on their own what it means to follow Jesus?

These questions bring to mind another crucial channel of Christian wisdom. No less an eminence than George Knight, the church historian, has affirmed that Adventism’s roots lie in Radical Reformation soil. And just this soil, I believe, has produced the best account of the meaning and place of “authority” in Christian life.

Matthew 18 and 1 Corinthians 14 are two of the account’s key passages. Here, radically summarized, is the argument:

The New Testament rejects anything-goes individualism. When disagreement happens, the *community* attempts to resolve it; the individual must respond to the wisdom of others. The point of this effort—the point of the conversation that takes place—is reconciliation and the building up of the household of faith. Certainly the point is not religious theory abstracted from daily Christian existence; it is the concrete, moral meaning of life together in the faith.

Just for this reason, New Testament authority is *local*. Disagreements require decision-making by persons who are close to what is going on; close enough, that is, to be in touch with the human feelings involved and the deeper complexities. As Jesus puts it in Matthew 18, “[W]here two or three are gathered in my name, I am there among them.”

The New Testament thus has, after Jesus, no teacher-masters; it has no “magisterium,” no official teaching authority. Leaders and theologians, traditions and creeds, matter for their persuasive influence; they deserve attention and respect. *But they have no coercive authority.* (In 1 Corinthians, Paul treated the question of food offered to idols *differently* than the Jerusalem Council did.)

Behind all of this is the premise, as John Howard Yoder writes, of “simple trust that God himself, as spirit, is at work to motivate and to monitor his own” through “disciplined human discourse.” So from this standpoint, the Hierarchy Principle, with its assumption that top-down control is a necessary bulwark, gives expression to *lack* of trust.

Our leaders seem oblivious to this. And to the degree that the rest of us go along, or lapse into funks of resignation, so do we. I do not assign blame. The tide of hierarchy came in before most of us were born. But I do want to assign credit where it is due. In 1872, for the benefit of non-members and for the first time ever, Adventist leaders published a statement, or “synopsis,” of their faith. The first paragraph said that it was not to have “any authority with our people,” nor was it meant to “secure uniformity among them, as a system of faith.”

The statement was not, in other words, an instrument of top-down control. The pioneers of Adventism still knew what it was to *trust*. ■

Charles Scriven chairs *Adventist Forum*.



Association of Adventist Women
Annual Conference

*Total You —
Body, Mind & Spirit*

October 13-16, 2011
La Sierra University

Chris Oberg —
Keynote Speaker

\$125 per person

For more information
and to register go to:
www.aaw.cc



Teachers, Books, and Beliefs

Foundation Awards Ten Adventist Teachers

BY MELISSA CECHOTA

TEN OF THE North American Division of Seventh-day Adventists' highest quality teachers were selected this spring by the Alumni Awards Foundation (AAF) to receive a 2011 Excellence in Teaching Award.

Nominated by principals, superintendents, colleagues, and former students, the ten teachers selected have been celebrated across the North American Division. AAF board members and staff have traveled from coast to coast to present each teacher with a \$2,000 gift, a medallion and a Certificate of Excellence during special events hosted by the recipients' schools. Colleagues, students and community members have had the opportunity to publicly thank the teachers for the impact they have had in their local schools. One remaining presentation for September is scheduled.

The finalists were chosen from 45 nominations received this year. The AAF staff and Selection Committee diligently considered each teacher, and what resulted was an impressive top ten.

"After reading the essays from the nominations and their supporting documents, my belief in the quality of teachers that we have in our schools has been strengthened," said Roo McKenzie (left),

Southeastern California Conference Evangelist for Education. AAF appointed McKenzie to serve on this year's Selection Committee. "Adventist Christian Education has some superstar teachers indeed."



Robert Nobuhara (left), a 2010 Excellence in Teaching Award recipient from Monterey Bay Academy, was also on this year's Selection Committee. Nobuhara

said what he appreciated most of all about the candidates was that many if not all of them strongly focused their teaching to connect their students to Jesus Christ.

AAF's Selection Committee of six agreed that choosing the final ten was challenging. In fact, committee members said it took several rounds of voting to determine the finalists.

"I had to go with my heart to make the selections, but it was very difficult," said Arpad Soo, Selection Committee Chairman and AAF Board Member. "We have so many outstanding teachers this year, and they all deserve an award. It's a thrilling experience to read and see what these educators are doing. My congratulations to our ten recipients this year."

AAF is a nonprofit organization that has awarded grants for Adventist education totaling more than \$1.4 million. The organization has recognized 106 exceptional teachers with an Excellence in Teaching Award since its establishment in 1995. AAF partners with educators, church officials and philanthropists to develop and fund programs that awaken the full potential in Adventist education.

**After reading
the essays
from the
nominations
and their
supporting
documents,
my belief in
the quality of
teachers that
we have in
our schools
has been
strengthened.**

—Roo McKenzie



WWW.PE.COM

The AAF Board of Directors includes individuals who have become leaders in their communities and professions. AAF board members say they draw inspiration from their common heritage in Adventist schools. Their major objective is to strengthen and reward quality Adventist education and foster the means for school improvements in Adventist K-12 schools.

For more information visit alumniawards.com.

Excellence in Teaching Award Recipients

1. Steven Atkins, *Andrews Academy*, Michigan Conference
2. Sonia Barrett, *Brooklyn Seventh-day Adventist School*, Greater New York Conference
3. Steve Baughman, *Highland Academy*, Kentucky-Tennessee Conference
4. Vivian Beierle, *Mission Hills Christian School*, Northern California Conference
5. David Goymer, *Paradise Adventist Academy*, Northern California Conference
6. James Marxmiller, *Mountain View Academy*, Central California Conference
7. Gordon Miller, *Shenandoah Valley Adventist Elementary*, Potomac Conference
8. Mark Smith, *Portland Adventist Academy*, Oregon Conference
9. Keren Taccone, *West Palm Beach Junior Academy*, Florida Conference
10. Wendie Warren, *Bermuda Institute of Seventh-day Adventists*, Bermuda Conference

Selection Committee Members

Arpad Soo, *Selection Committee Chairman and AAF Board Member*
 Joan Coggin, *AAF Board Member*
 Greg Gerard, *AAF Board Member and Georgia-Cumberland Academy Principal*
 Carla Lidner Baum, *AAF Board Member*
 Roo McKenzie, *Southeastern California Conference Evangelist for Education*
 Bob Nobuhara, *2010 Excellence in Teaching Award recipient from Monterey Bay Academy*

Further Definition for Adventist Fundamental Belief #6

Committee meets to clarify church's interpretation of origins

BY ELIZABETH LECHLEITNER/ADVENTIST NEWS NETWORK

MEMBERS OF THE Seventh-day Adventist Church's newly-formed Fundamental Beliefs Review Committee met in June, the next step in a five-year process to clarify the denomination's biblical understanding of origins.

Merging the church's fundamental belief on creation with the recently endorsed Reaffirmation of Creation



statement will clarify the denomination's understanding of origins, said Adventist theologian Angel Rodriguez. Here, Rodriguez speaks at the GC Session last

year, just before delegates voted to endorse the statement (*above*).

Last year, delegates of the 59th General Conference Session in Atlanta voted to reaffirm the church's belief in a "literal, recent, six-day creation." The vote formally endorsed a document drafted at the International Faith and Science Conference in 2004 and later that year affirmed by the church's Annual Council business meeting. The move addressed questions from some Adventists regarding interpretation of the denomination's Fundamental Belief #6.

The Reaffirmation of Creation statement specifies that the seven days in the Genesis creation account are "literal, 24-hour days" and tags creation as "recent," while the existing fundamental belief reads, in part: "in six days the Lord made 'the heaven and the earth'... and rested on the seventh day of that first week." Because the Adventist Church cannot hold two official statements on the same belief, session delegates also voted to grant top church administration what world church General Vice President Artur Steele called a "mandate" to merge the two statements' language and intent into one comprehensive fundamental belief.

The move is also expected to close what some Adventists claim is an interpretative loophole that hypothetically allows theistic evolution to explain the Genesis origins account, said Angel Rodriguez, former director of the church's Biblical Research Institute (BRI) and Fundamental Beliefs Review Committee co-chair with Steele. Theis-

tic evolution posits that evolution is a natural process of creation, overseen by God, and seeks to make the biblical creation story compatible with natural evolution. “We as the Adventist Church strongly believe that the Lord is our creator. If you take that away—it’s such a foundational belief—or even compromise it, then there is an effect on other beliefs,” Stele said. Because theistic evolution stretches each creation day into epochs, many Adventists fear the theory threatens another of the church’s core beliefs: observance of the seventh-day Sabbath as a celebration of the creation week.

While amending the church’s fundamental beliefs might seem exceptional, it’s neither unprecedented nor unsolicited. The preamble to the church’s 28 Fundamental Beliefs invites revision as the church’s understanding of truth expands. “We state, ‘This is how we understand Scripture,’ but we also state that if we find a better expression or better wording—or if our understanding is broadened—then we will be open to change,” Stele said. “We don’t have doctrines like some other denominations—unmovable, unchangeable.”

Why not?

Early Adventist Church leaders were adamant that the emerging church not be corralled by creeds. “Making a creed is setting the stakes, and barring up the way to all future advancement,” church co-founder James White said during a discussion in 1861. “Suppose the Lord... should give us some new light that did not harmonize with our creed?” Ten years later, *The Review and Herald* published a list of Fundamental Principles, drafted by early church leader Uriah Smith. They were printed with a disclaimer that sought to allay any remaining unease: “We have no articles of faith, creed or discipline, aside from the Bible. We do not put forth this as having any authority with our people, nor is it designed to secure uniformity among them as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them,” Smith wrote.

The preamble to the Twenty-eight Fundamental Beliefs allows for the revision of any belief should the Adventist Church’s understanding of truth expand, said Artur Stele (left), co-chair of the church’s Fundamental Beliefs Review Committee.



ANN FILE PHOTO

Those core beliefs shifted in number and content over the decades but were never officially voted by the church until 1980.

Two years before the 1980 GC Session in Dallas, Texas, a few church administrators at church headquarters wrote a preliminary draft of what would become the Fundamental Beliefs. Shortly afterward, scholars and theologians at the Seventh-day Adventist Theological Seminary in Berrien Springs, Michigan, participated in rewriting the beliefs, launching a revision process involving academics, administrators and church members.

What emerged were a set of beliefs that condensed and codified key Bible-based principles universally held by the church. “A major reason we’ve been able to achieve widespread agreement among Adventists worldwide is because the Fundamental Beliefs keep very close to the wording of Scripture. They either quote Scripture directly or paraphrase it,” said Bill Johnson, who was among the group of scholars and theologians at the seminary tasked with rewriting the preliminary draft.

How a belief is changed

The Fundamental Beliefs were first formally changed to accommodate the “Growing in Christ” belief voted in 2005 at the 58th GC Session. During that same session, church administrators also voted to adopt a protocol guiding any further changes to the Fundamental Beliefs. Suggested changes to the church’s beliefs must be rooted, the protocol states, in a “serious concern” for the “well-being of the world church and its message and mission,” as well as be Bible-based and “informed” by the writings of church co-founder Ellen G. White. A suggestion can come from the world field or world church headquarters. In this case, then newly-elected world church President Ted N. C. Wilson called for revision of the church’s belief on creation, responding to challenges to the church’s interpretation of origins. Protocol states that once a revision is entertained, world church headquarters should create an ad hoc committee to “coordinate” the revision process—this time, the Fundamental Beliefs Review Committee, co-chaired by Stele and Rodriguez. Joined by *Adventist Review* Editor and Publisher Bill Knott and BRI Associate Director Gerhard Pfandl, Stele and Rodriguez will draft the first revision of Fundamental Belief Number #6 in the coming months.

Church administrators, theologians, scholars and local church members will review the suggested draft as it cir-

culates through church business meetings at headquarters and each of the church's thirteen world divisions. Later, to solicit feedback from members worldwide, the draft will appear online and in *The Adventist Review*, which has historically published the church's beliefs as they have evolved over the years. "We want to make it as accessible to as many people as possible," Rodriguez said. "The committee will set up criteria by which to evaluate [the suggestions], trying to be as objective as possible."

Ultimately, the church's Annual Council will vote whether to add the revision to the agenda of the 2015 GC Session in San Antonio, Texas, where a final vote would occur. ■

Elizabeth Lechleitner writes for *ANN World News Bulletin*. This report was posted as a review of news issued by the Communication Department of the Seventh-day Adventist Church World Headquarters and released as part of the service of Adventist News Network.

Adventist Filipino Choir Wins "Choir of the World" Title

Music an expression of "thanksgiving" for Adventist University of the Philippines-based group

BY ANTHONY Q. ESGUERRA/ADVENTIST NEWS NETWORK

A SEVENTH-DAY ADVENTIST CHOIR based at Adventist University of the Philippines earned the "Choir of the World" title at the Llangollen International Musical Eisteddfod this year.

The university's Ambassadors Chorale Arts Society bested more than 4,000 performers from 50 countries to earn the prestigious title. "This is God's victory," said director Ramon Molina Lijauco Jr. "We can't thank God enough for these opportunities," he said, adding that the choir's music is an expression of "thanksgiving and remembrance to the creator and source of music."

The small town of Llangollen has hosted Eisteddfod—Welsh for "festival"—since 1947. The event celebrates musical competition, performance and international peace and friendship. Well-known Italian tenor Luciano Pavarotti marked his first professional performance in

the United Kingdom at Eisteddfod in 1968.

The Ambassadors also won first prize in the categories of Mixed Choirs and Chamber Choirs, and received the Luciano Pavarotti Trophy.

They wouldn't have made it to the festival without prayers and the support of choir alumni, who helped raise the necessary \$43,000 to cover airfare, accommodation, visas and registration fees, Lijauco Jr. said.

The Ambassadors regularly perform worldwide and are counted among the notable choirs in the world, according to the World Ranking List of Musica Mundi. They have performed with the Philippine Philharmonic Orchestra and at last year's General Conference Session in Atlanta, Georgia. In 2006 the choir earned "World Choir Games Champion" status in the Gospel and Spiritual Category at the Fourth World Choir Games in Xiamen, China. ■

Anthony Q. Esguerra is a staff member at *ANN World News Bulletin*.

This report was posted as a review of news issues by the Communication Department of the Seventh-day Adventist Church World Headquarters and released as part of the service of Adventist News Network.

Awaiting Merger Approval

Atlantic Union College Faculty Receive Pink Slips

BY BONNIE DWYER

WHILE ATLANTIC UNION COLLEGE (AUC) and Washington Adventist University (WAU) await approval for their proposed merger from the Massachusetts Department of Higher Education, the faculty and staff at Atlantic Union College now find themselves without jobs. .

The Worcester Telegram and Gazette reported July 25 that the delay in the merger meant that the faculty and staff were to be laid off on July 31, the day the college's accreditation with the New England Association of Schools and Colleges expired, and AUC legally stopped operating.

To merge the two institutions, approval was needed not only from the constituents of both the Columbia Union and the Atlantic Union Conferences but also from federal, state, regional and church accrediting agencies. The plan was to establish a branch campus of WAU in South Lancaster, Massachusetts, where AUC is located.

On July 14, WAU announced that the Massachusetts

ANN FILE PHOTO



Department of Higher Education was still processing the application and had not yet given approval. As a result the South Lancaster campus would not be allowed to open. The AUC students were invited to attend WAU classes on the Takoma Park campus.

AUC President Norman Wendth told *The Worcester Telegram and Gazette* that all but one of the currently enrolled 450 students at AUC had found other colleges for the fall semester.

Under the merger plan, many of the AUC staff were to be offered jobs with WAU at the satellite campus, with only 12 layoffs predicted. However, the plan is now on hold for at least nine months, the paper reported. So all faculty and staff were to receive pink slips. Wendth did not give a total number.

Severance packages were to be offered to the employees, and some were possibly to be offered positions at the Takoma Park campus.

If the state does not approve the merger, Wendth told the paper, "the college would close and the property, which includes several buildings and acreage on Main Street in South Lancaster, would revert back to the Adventist Church."

On the WAS [not clear what this stands for] website, President Weymouth Spence is quoted saying, "We're working through the process and are optimistic that we'll be able to operate soon after permission is granted by the commonwealth. Moving this process forward keeps our commitment to serve the educational needs of students in 15 states in the MidAtlantic and Northeast United States and the islands of Bermuda." ■

By Design, New Science Curriculum

BY NORTH AMERICAN DIVISION (NAD) NEWSPPOINTS

TEACHING SCIENCE to the 70,000 students enrolled in the Seventh-day Adventist Church's K-12 system in North America ought to be Biblically faithful and academically rigorous, says Larry Blackmer, NAD vice-president for education. "A new curriculum to accomplish those important goals has been under development for the last three years, and will be ready for use in the 2012-2013 academic year."

"Our purpose with this new curriculum is to open students' minds to the concepts and methodology of

inquiry-based science," says Blackmer, "and to do so within a perspective that is uniquely Adventist. Neither Scripture nor the Spirit of Prophecy put science and creation in opposition to each other. Correctly planned and instructed, science teaching and Biblical values are complimentary in pointing to a God whose creative power is on display in all that He spoke into existence."

By Design will present science concepts within the context of the Adven-

tist worldview, while integrating national and provincial/state science standards. Four biblical worldview concepts, in particular, will be used as a lens for conceptual

development: **creation** (What is God's intention?), **the fall** (How has God's purpose been distorted?), **redemption** (How does God help us to respond?), and **re-creation** (How can we be restored in the image of God?). The standards will be organized in relation to these big ideas or concepts, promoting greater understanding of the content and skills.

This curriculum points to what Ellen White consistently refers to as "true science," even as it carefully instructs about the entire range of scientific belief and worldviews, including those that deny or diminish the Biblical account of origins. Equipping our students for lives of service and witness in our society means that we teach about views we don't endorse, making sure at the end of the day that our students rely on the Biblical worldview as the basis for their deepest values and beliefs.


"We are excited about the potential of the *By Design* science program," says Carol Campbell, NAD associate education director for K-12. "It is an inquiry-based program that will equip students to think conceptually about science content while engaging them in hands-on activities to explore and apply what they have learned. Students will also grow in their knowledge and appreciation of God's creative purpose and design as they conduct investigations to seek answers to essential questions." ■



BIBLE ISSUES



Prolegomenon to Theories of the Atonement | BY NORMAN H. YOUNG



It is well known that ten eyewitnesses will give ten variant versions of the same event. It is equally true that if one were to ask ten experts—whether they be economists, educators, or theologians—what they considered was the central truth of their discipline, one would again receive ten disparate answers. Explanations of the meaning of the cross are just as diverse. The dividing point is immediate depending on whether one sees Jesus' death as primarily directed toward God, humanity, or the devil. From then on the divisions within these three broad categories multiply without end. The distinctions are often very subtle, and one needs patience and discipline to sort them out.¹

This article has a more modest intention. It simply wishes to emphasize the biblical data with which any interpretation of the significance of the cross must engage. For a theory to deserve our serious attention, it must endeavor to include all aspects of the various images that the New Testament uses to proclaim the cross. However, the biblical data are considerable and variegated, and to embrace them all in one metaphor is impossible. What follows outlines the biblical expressions that any interpretation of the cross must attempt to incorporate.

First and foremost, the death of Christ as a saving event is the initiative of God and is not dependent on human activity.² Of course “wicked hands” nailed him to the cross (Acts 2:23), but “God *sent* his only Son into the world” (1 John 4:9) to save the world (John 3:17). God “*gave* his only Son” (John 3:16), and Jesus also came “to *give* his life a ransom for many” (Mark 10:45).³ God “did not *spare* His own Son, but *delivered* Him up for us all” (Rom. 8:32 NKJV). God “*put forward* [Christ Jesus] as a sacrifice of atonement” (Rom. 3:25). God “*reconciled* us to himself through Christ” (2 Cor. 5:18). It takes humility and courage in any disagreement for either of the parties involved to take the first step towards reconciliation. God was clearly the wronged party in the dispute with humanity; yet he took the first step towards resolving it and thus followed his own counsel (see Mark 11:25).

Second, and intimately related to the first, the cross issues from God's love for humanity. “God so loved the world that he gave his only Son” (John 3:16). “God proves his love for us in that while we still were sinners Christ died for us” (Rom. 5:8). “And the life I now live in the flesh I live

**Every
redemptive
metaphor used
in the New
Testament,
from forgive-
ness...to
salvation...,
is attached to
the cross.**

by faith in the Son of God, who loved me and gave himself for me" (Gal 2:20). "Christ loved us and gave himself up for us" (Eph. 5:2). God "loved us and sent his Son to be the atoning sacrifice for our sins" (1 John 4:10). It is important to note that these texts tell us that God's (or the Son's) love preceded the cross-event and was not procured by it.

Third, God's redemptive act in Christ is centered in the cross. All the great redemptive words in the New Testament are attached to the cross, not to the incarnation, and not even to the resurrection as such. We were "justified by his blood" (Rom. 5:9). "We were reconciled to God through the death of his Son" (Rom. 5:10). We "were bought with a price" (1 Cor. 6:20; 7:23; 2 Pet. 2:1). Christ "has nullified the law of commandments with its decrees . . . so that he might reconcile both groups [Jew and Gentile] to God in one body through the cross" (Eph. 2:16).⁴ "God was pleased to reconcile to himself all things . . . by making peace through the blood of his cross" (Col. 1:20). "Christ, having been offered once to bear the sins of many, will appear a second time" (Heb. 9:28). We were set apart (sanctified) "by his own blood" (Heb. 13:12). We "were ransomed . . . with the precious blood of Christ" (1 Pet. 1:18). "He himself bore our sins in his body on the cross" (1 Pet. 2:24). "He freed us from our sins by his blood" (Rev. 1:5).

Every redemptive metaphor used in the New Testament, from forgiveness (Matt. 26:28; Eph. 1:7; Heb. 9:22) to salvation (1 Cor. 1:18), is attached to the cross. It is beyond dispute that the cross is the saving event in the apostolic writings.

Fourth, the death of Christ is universal in its scope. Many make the mistake here of thinking that if the atonement is completed on the cross, then either all of humanity or the elect alone must be destined for God's coming kingdom. The alternative is then seen to be between Calvinism's limited atonement for the predestined elect and Universalism's ultimate salvation of everyone. This is to ignore the fact

that even in human experience forgiveness has the objective of restoring a relationship or at least of ending hostility. We cannot isolate God's forgiveness from fellowship with him. We are lost not because we are not forgiven, but because we refuse the fellowship and the walk with God that forgiveness opens up to us.

A number of texts affirm the universal scope of the cross: "Here is the Lamb of God who takes away the sin of the world!" (John 1:29). "God did not send the Son into the world to condemn the world, but in order that the world might be saved through him" (John 3:17). "We know that this is truly the Savior of the world" (John 4:17; 1 John 4:14). "And I, when I am lifted up from the earth, will draw all people to myself" (John 12:32). "Therefore, just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all" (Rom 5:18). "In Christ God was reconciling the world to himself, not counting their trespasses against them" (2 Cor. 5:19). "He is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world" (1 John 2:2).

The purpose of sin is to disrupt, to divorce, and to divide from God (and from each other), but the purpose of the atonement is to restore, to reconcile, and to reunite us with God (and with each other). We can neither create nor destroy God's forgiving mercy, but we can certainly frustrate its purpose by declining the "life [that] is hidden with Christ in God" (Col. 3:3).

Fifth, there is finality and a non-repeatable aspect to the atoning death of Christ on the cross. This is what the Puritans referred to as the "finished work of Christ." "For our paschal lamb, Christ, has been sacrificed" (1 Cor. 5:7). God "forgave us all our trespasses, erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross" (Col. 2:13–14). "When he had made purification for sins, he sat down at the right hand of the Majesty on high" (Heb. 1:3). "But when Christ had offered for all time a single



sacrifice for sins, ‘he sat down at the right hand of God’ (Heb. 10:11); ‘for by a single offering he has perfected for all time those who are sanctified’ (Heb. 10:14). Christ has ‘abolished death and brought life and immortality to light through the gospel’ (2 Tim. 1:10). The finished work of Christ is a reality in him, but only in him. To share in the benefit of his finished work one must be in Christ through an active and living faith.

Sixth, the cross confronts and resolves the problem of human sin. ‘For this is my blood of the covenant, which is poured out for many for the forgiveness of sins’ (Matt. 26:28). ‘Since all have sinned and fall short of the glory of God; they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood’ (Rom. 3:23–25). ‘Christ died for our sins in accordance with the scriptures’ (1 Cor. 15:3). ‘Who gave himself for our sins to set us free from the present evil age’ (Gal. 1:4). ‘So that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people’ (Heb. 2:17). ‘He has appeared once for all at the end of the age to remove sin by the sacrifice of himself’ (Heb. 9:26).

The cross destroys sin’s disruptive power

and its ability to separate us from God. But notice that God’s forgiveness or reconciliation precedes our repentance (Rom. 2:4). Repentance is how we accept God’s forgiveness and enter into fellowship with him through what he has already done for us in Christ, that is, removed or taken away our sin (John 1:29). Whenever a debt is forgiven, the one remitting the debt bears the cost. God’s remission of human sin meant that he absorbed the cost himself. The cross then is more the consequence or expression of God’s forgiveness rather than its cause or prerequisite.⁵

Seventh, Christ through the cross acted in some inexpressible way for our sakes or even in our stead. Many see this as ‘the sweetest exchange,’ though others see it more as an ‘interchange.’⁶ ‘Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, ‘Cursed is everyone who hangs on a tree’ (Gal. 3:13). ‘For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God’ (2 Cor. 5:21).⁷ ‘For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich’ (2 Cor. 8:9). ‘For Christ also suffered for sins once for all, the righteous for the unrighteous, in order to bring you to God’ (1 Pet. 3:18).

The exchange is certainly sweet. He was cursed that we might be blessed. He was made sin that we might be declared righteous.⁸ He became poor that we might become rich (that is, rich in grace, rich in mercy, and rich in kindness as he is). Notice, however, that Paul did not say God cursed Jesus, despite the Old Testament text that he quotes in part saying, ‘anyone hung on a tree is under God’s curse’ (Deut 21:23). Nowhere does the New Testament say that God’s wrath was upon Jesus.⁹ We must be careful that we do not make this seventh point contradict the second one.¹⁰

Eighth, the exchange incorporates the believer into the experience of the cross. The

**The cross then
is more the
consequence or
expression of
God’s forgive-
ness rather
than its cause
or prerequisite.**

**Although
it is the cross
that is the
center of God's
redemptive
act, the
New Testament
associates the
crucifixion
closely with the
resurrection.**

idea of "substitution" must not be construed to mean that Jesus suffered for us so as to leave us standing idly by totally uninvolved—"in fact, we suffer with him" (Rom. 8:17). "If any want to become my followers, let them deny themselves and take up their cross and follow me" (Mark 8:34). "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?" (Rom. 6:3). "We have been united with him in a death like his" (verse 5). "We have died with Christ" (verse 8). "For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died" (2 Cor. 5:14). "I have been crucified with Christ" (Gal. 2:19). "I want to know Christ and...the sharing of his sufferings by becoming like him in his death" (Phil. 3:10).

The believer's participation in the death of Christ implies a moral or ethical life as the appropriate response to grace. Putting on the Lord Jesus Christ is not some mystical experience but a practical demand to live honorably, giving no thought to the flesh that it might gratify its desires (Rom. 13:13–14). The Christian's "sharing in the blood of Christ" (1 Cor. 10:16) is a call to make the humiliation of the cross the benchmark of their daily lives.

Ninth, although it is the cross that is the center of God's redemptive act, the New Testament associates the crucifixion closely with the resurrection. If Jesus remained in the grave, his death would be a tragic martyrdom, but not an atonement for sin.¹¹ "This man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. But God raised him up, having freed him from death, because it was impossible for him to be held in its power" (Acts 2:23–24). "It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification" (Rom. 4:24–25).¹² "It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us" (Rom. 8:34). "He died for all, so that

those who live might live no longer for themselves, but for him who died and was raised for them" (2 Cor. 5:15). The resurrection is the Father's vindication of the Son—the divine approval of the saving power of his death.

Tenth, the experience of the cross (and the resurrection) demands a corresponding ethical life. "Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life" (Rom. 6:4). "We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin" (Rom. 6:6). "Those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also be guided by the Spirit" (Gal. 5:24–25). "May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world" (Gal. 6:14). "You have died, and your life is hidden with Christ in God...Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed" (Col. 3:3, 5). "He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds" (Titus 2:14).



The fact that Paul uses the crucial events of the gospel, that is, the crucifixion and the resurrection of Jesus, as images to describe the believer's life, demonstrates that although Christ's cross and the Christian's conduct are distinct, they are never detached from one another.¹³ "For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—not the result of works, so that no one may boast. For we are what he has made us, created in Christ Jesus *for good works, which God prepared beforehand to be our way of life* (Eph. 2:8–10, italics added). The gospel brings us into the awesome privilege of having "fellowship...with the Father" (1 John 1:3). Once we receive forgiveness (or reconciliation) we are brought into a relationship with God. We should also recall that "righteousness" in Hebrew thought is a relational concept.¹⁴ Healthy relationships—whether with parents, spouse, friends or children—always impact on behavior.¹⁵ We may not be the perfect spouse, friend or parent, but love will always constrain us to act with genuine care for each other.

Likewise in our fellowship with God, "the love of Christ urges us on" (2 Cor. 5:14). However, as with all relationships, our behavior issues from the gift of fellowship with God; it never earns it. Friendship and love by their very nature are un-earnable. No matter how long or faithful we have been in a friendship, the relationship remains an undeserved gift from the other. We enter it and respond to it appropriately and gratefully. "Whoever says, 'I abide in him,' ought to walk just as he walked" (1 John 2:6).

Behind every sincere gift is the giver. When we receive the gift of the gospel, we receive the Giver. "As you therefore have received Christ Jesus the Lord, continue to live your lives in him" (Col. 2:6). Such a life is not an optional extra ("Would you like fries with that?"), but an essential consequence of believing in the gospel. We ever stand in need of grace, but we are also constantly challenged to

live the life of grace. "And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them" (2 Cor. 5:15).

Relationships are reciprocal; there is a mutual giving and receiving (never "taking"). What can we give God in response to his "indescribable gift" (2 Cor. 9:15)? Like the Corinthians, who "gave themselves first to the Lord" (2 Cor. 8:5), we give ourselves to him "as a living sacrifice" (Rom. 12:1). "We know love by this, that he laid down his life for us—and we ought to lay down our lives for one another," "since God loved us so much, we also ought to love one another" (1 John 3:16; 4:11). And love is an active, doing noun, and not simply a feeling.

So which theory of the atonement embraces all of the ten criteria listed above? None of them do. They all have their strengths and their weaknesses. Atonement theories tend to emphasize several aspects of the biblical data, but fail to integrate them all into a single frame. Perhaps attempts to do so are misdirected in the first place. Indeed, just as opposing guy ropes hold a tower upright, so the New Testament's contrasting metaphors prevent us from distorting the meaning of the atonement. The truth of the gospel is so profound and sublime that we must learn to think of several disparate pictures at the same time in order to retain a balanced view of the extraordinary "mystery of the gospel" (Eph. 6:19)—the love of God revealed in the cross.¹⁶ ■

Notes and References

1. Some of the best known theories are: Satisfaction (Anselm, 1033–1109; Robert Dale, 1829–1895); Governmental (Hugo Grotius, 1583–1645), Christus Victor (Gustaf Aulén, 1879–1977); Penal Substitution (James Denney, 1856–1917, J. I. Packer, 1926–); Moral Influence (Abelard, 1079–1142, Horace Bushnell, 1802–1876, Hastings Rashdall, 1858–1924); and Vicarious Penitence (J. McCleod Campbell, 1800–1872).

2. Unless stated otherwise, all texts are quoted from the NRSV.

**As with all
relationships,
our behavior
issues from
the gift
of fellowship
with God;
it never
earns it.**

3. "Many" here contrasts with "one" and should be understood as meaning "all others." This is true of other texts such as Rom. 5:15, 19; Heb. 9:28.

4. Author's translation.

5. "The whole activity of Christ which we find witnessed to in the Bible is not the means of extorting forgiveness from God; it is rather from the beginning the expression of God's forgiveness." R. P. C. Hanson. *Mystery and Imagination: Reflections on Christianity*. (London: SPCK, 1976), 39.

6. Hooker, Morna D. "Interchange in Christ," *JTS* n.s. 22 (1971), 349–61; *idem*, "Interchange and Atonement," *BJRL* 60 (1977–78), 462–81; *idem*, "Interchange and Suffering," in William Horbury and Brian McNeil (eds). *Suffering and Martyrdom in the New Testament*. (Cambridge: CUP, 1981), 70–83.

7. "For our sakes, God treated him who knew no sin, as though he knew sin, so that God might treat us, who know sin, as though we did not know sin [that is, as the righteousness of God in him]" (author's paraphrase).

8. Hooker (see footnote 7) takes the noun "righteousness" with the qualifying genitive "of God," to mean that believers share with God the task of presenting the "rightwising" power of the gospel.

9. For defenses of punishment (penal) and substitution as an essential part of Christ's atoning work see Charles E. Hill and Frank A. James (eds). *The Glory of the Atonement: Biblical, Historical, and Practical Perspectives*. (Downers Grove: IVP, 2004); I. Howard Marshall. *Aspects of the Atonement: Cross and Resurrection in the Reconciling of God and Humanity*. (London/Colorado Springs: Paternoster, 2007); Steve Jeffery, Michael Ovey, and Andrew Sach. *Pierced for Our Transgressions: Rediscovering the Glory of Substitution*. (Wheaton, IL: Crossway, 2007).

10. Alternatives to the idea of the cross as punishment can be found in J. Denny Weaver. *The Nonviolent Atonement*. (Grand Rapids, MI: Eerdmans, 2001); Joel B. Green and Mark D. Baker. *Recovering the Scandal of the Cross: Atonement in New Testament and Contemporary Contexts*. (Downers Grove/Carlisle: IVP/ Paternoster, 2003); Hans Boersma. *Violence, Hospitality, and the Cross: Reappropriating the Atonement Tradition*. (Grand Rapids, MI: Baker Academic, 2004); Scot McKnight. *Jesus and His Death: Historiography, the Historical Jesus, Atonement Theory*. (Waco, TX: Baylor, 2005); Mark D. Baker, (ed). *Proclaiming the Scandal of the Cross: Contemporary Images of the Atonement*. (Grand Rapids, MI: Baker Academic, 2006); S.

Mark Heim. *Saved from Sacrifice: A Theology of the Cross*. (Grand Rapids, MI/Cambridge UK: Eerdmans, 2006). Heim reviews seven titles on the atonement in *Christian Century*, March 22 (2005): 20–25.

11. For a robust defense of the resurrection as integral to the atonement see Michael F. Bird. "'Raised for our Justification': A Fresh Look at Romans 4:25," *Colloquium* 35.1 (2003): 31–46; *idem*, *The Saving Righteousness of God*. (Milton Keynes, U.K.: Paternoster, 2007).

12. This should be read as a rhetorical antithesis: Christ was "delivered-up-and-raised for our justification which was necessitated by our trespasses" (K. E. Kirk. *The Epistle to the Romans in the Revised Version with Introduction and Commentary*. (Oxford: Clarendon, 1937), 192. On this passage see Michael F. Bird. "Justified by Christ's Resurrection: A Neglected Aspect of Paul's Doctrine of Justification," *Scottish Bulletin of Evangelical Theology* 22 (2004): 79–91.

13. To use the traditional language, justification always elicits sanctification.

14. Dunn, James D. G. *The Theology of Paul the Apostle*. (Grand Rapids, MI/Cambridge, UK: Eerdmans, 1998), 341, 386–387.

15. By the time I married in my thirty-third year, I'd kept house for several years as a bachelor. In this solitary environment I developed several bad habits: books everywhere, bath mat never hung up, etcetera. When I discovered early in the marriage that these traits annoyed my wife, I tried (with considerable success) to change my ways. As true lovers try to please each other, so it is with our friendship with the Lord, "We make it our aim to please him" (2 Cor. 5:9); that's how we "ought to live and to please God" (1 Thess. 4:1); "we obey his commandments and do what pleases him" (1 John 3:22).

16. In the context of Ephesians, Paul is talking about the inclusion of the Gentiles with the Jews into the covenantal people of God.

Norman H. Young is an Honorary Senior Research Fellow at Avondale College, Cooranbong, New South Wales, Australia.

How the Larger View of Atonement Saved Us

| BY CARMEN AND YUNG LAU

Graham Maxwell provided the following statement of belief in a Loma Linda church bulletin during the 1980s:

I believe that the most important of all Christian beliefs is the one that brings joy and assurance to God's friends everywhere—the truth about our Heavenly Father that was confirmed at such cost by the life and death of His Son.

God is not the kind of person His enemies have made Him out to be—arbitrary, unforgiving and severe. Jesus said, "If you have seen Me, you have seen the Father." God is just as loving and trustworthy as His Son, just as willing to forgive and heal. Though infinite in majesty and power, our Creator is an equally gracious Person who values nothing higher than the freedom, dignity, and individuality of His intelligent creatures—that their love, their faith, their willingness to listen and obey may be freely given. He even prefers to regard us not as servants but as friends.

This is the truth revealed through all the books of Scripture. This is the everlasting Good News that wins the trust and admiration of God's loyal children throughout the universe.

Like Abraham and Moses—the ones God spoke of as His trusted friends—God's friends today want to speak well and truly of our Heavenly Father. We covet as the highest of all commendations the words of God about Job: "He has said of Me what is right."

For a couple of multigenerational Adventists who had just graduated from Southern Missionary College in 1983, arriving in Loma Linda was a breath of fresh air. We had left a place where teachers were afraid to speak freely and where intolerance, rudeness and cruelty seemed to be winning the day. Instead, we found in Loma Linda an atmosphere of unafraid questioning and pursuit of truth no matter where it might lead.

By luck or divine design, the 1960s in Loma Linda brought together three giants, A. Graham Maxwell, Jack Provonsa, and Paul Heubach, who through their own study of the Bible and Ellen White's writings had arrived at similar understandings of atonement, salvation, and God. The basis for these views came to be known as the Larger View/Healing Model/Great Controversy view. With Loma Linda as the epicenter of these beliefs, this view has been spread worldwide by alumni and via the tape/CD ministry of Pine Knoll (pineknoll.org). One can travel all over the world and find pockets of Adventism that believe and teach this Larger View/Healing Model/Great Controversy View. Despite the critics, this model has had a place within the marketplace of Adventist ideas.

Even as the Larger View was strongly promoted, other views were examined respectfully and presented in their best light. In fact, the very foundation of the Larger View is freedom to question and look at numerous points of view. The whole Bible, all sixty-six books, and Ellen White's writings were discussed in more

**Though infinite
in majesty
and power...
our Creator
values nothing
higher than
the freedom,
dignity, and
individuality of
His intelligent
creatures.**

—Graham Maxwell

The central question was whether God could be trusted, not whether I would make it into heaven. It was really all about God.

depth than we had ever heard throughout our twelve years of Adventist education. New insights were constant, and at the end, a harmonious picture of a loving, kind, and gracious God who wanted to be our friend was evident. The central question was whether God could be trusted not whether I would make it into heaven. It was really all about God. This God-centered view made sense to us—a winsome God who desires and strives for our fearless love (a redundant phrase if there ever was one).

As we look back, it is certain that we remain within our denomination because of the concepts we learned in Loma Linda. While a large proportion, maybe even a majority, of our friends and classmates no longer consider themselves Adventists, we continue to believe in the Adventist message. Our respect and belief in the inspiration of the Bible and Ellen White is unshaken. As we have grown in our understanding of current, postmodern society, the Larger View has much to say for this generation, secular or religious.

In light of our journey we have been puzzled by recent events in the South regarding Dr. Tim Jennings, a psychiatrist who has integrated a healing model picture of God with promotion of psychological well-being. After leading a Sabbath School class at the Collegedale Church for many years (comeandrea-son.com), the class was removed from the auspices of the local congregation in 2010. Subsequently, he was prohibited from using space at the campus of Southern Adventist University. In addition, at least one of the conferences in the Southern Union has warned all of its pastors not to invite Dr. Jennings to speak in their churches.

Why? Do his critics really understand the Healing Model? Do his critics realize this view holds Ellen White's writings in the highest esteem? After the severance of ties between Jennings and the Collegedale Church, a "blue-ribbon" group gathered to examine his views. Should not that have

occurred first? Why wasn't a response from Jennings included in the final report? Was he given an opportunity? Was this recent tension in Collegedale a localized campaign based more on conflict between people with strong personalities?

Is this a regional kaffuffle or the beginning of an international movement to ostracize fellow Adventists who believe in the Larger View? Do his critics realize that to rid the church of this teaching would require alienating a large number of their fellow Adventists?

There was a time when we thought the Larger View/Healing Model/Great Controversy view was all-encompassing. Over years of reflection we realize that different models of salvation are useful to different people at different times of their lives. Surely, no earthly model or view of atonement can truly describe in full how God redeems us and draws us to him. God is far bigger than we can ever perceive with our finite thoughts. Yet, for us, this model, this view, this metaphor, remains a touchstone against which our thoughts and understandings of God are measured. Often it informs, but there are times it does not. Trust in God eases our mind and eliminates our worry about the battle for perfection. The Biblical evidence shows that he loves us unconditionally, and we can trust him to do the right thing. We believe this view has present truth for 2011. ■

Carmen and Yung Lau live in Birmingham, Alabama.

Carmen helped coordinate the *Spectrum* booth at the last General Conference, an epiphanal experience for her. Yung is a pediatric cardiologist and professor at the University of Alabama at Birmingham.

Creation in Genesis 1:1–2; 4a | BY HEROLD WEISS

While Gen. 2:4b–4: 26 is a narrative, with a plot and recognizable actors, Gen. 1:1–2: 4a is not. The narrative flow that characterizes Gen. 2–4 is absent in Gen. 1. Its architectonic structure makes for notable rigidity. It is like a building which has the scaffolding used for its construction still visible. The formulas that sustain the presentation are monotonously repeated: “And God said,” “And it was so,” “And God called it ‘thus,’” “And God saw that it was good,” “And it was evening and morning of day...” Even though these formulas are tied to days in time, they make it appear as though creation were taking place outside of time. This is reinforced by a God who pronounces the creative words without making an appearance. One gets the impression that the formula of Ps. 33:6, “By the word of the Lord where the heavens made and all the host of them...” is being fleshed out.

Much theology has been made about the use of the Hebrew verb *bara'* to describe the creation. Some scholars have argued that it indicates a creation *ex nihilo*. This verb appears many times in the Old Testament, and in every case the subject of the sentence is God. On account of this, it has been said that the author is describing a creative activity that is of a different kind and superior to any human creation. That this creation is different is without question, even if in this creation the primordial sea is essential. That the verb *bara'* signals a different creation “from nothing” is quite doubtful because the author also uses the verb “made” (1:7, 16, 25, 26, 2:2, 3), “separated” (1:7), “called” (1:5, 8, 10) and “set” (1:17), and Gen. 2:3 uses “created” and “made” as synonyms in an epexegetical [an additional explanatory] construction. The evidence, therefore, does not support the notion that *bara'* has a special theological meaning.

Returning to the structure of the presentation, it has been noted that the sequence raises some questions. The most obvious have been two: *How could there have been night and day on the first day without the solar system?* And, *How could there have been plants on the third day without the photosynthesis made possible by solar light?* The second question, obviously, came up with the discovery of photosynthesis in modern times. The first one was already taken up in antiquity. At the time of Jesus, his contemporary Philo of Alexandria noted that the light of the first three days was a supernatural, primordial light. For Philo, this primordial light is the light that shines on every Sabbath making each one of them a special day. The primordial luminosity that does not depend on the sun is the luminosity of the “Sabbath candles” Jews light up every Friday at sunset. The apostle Paul also alludes to that primordial light to describe the glory of the risen Christ that is transferred in stages to believers who are transformed from glory to glory to the image of the second Adam (2 Cor. 4: 6). John the Theologian tells us that in the New Earth there will be neither sun nor moon, and the primordial light of the first three days will light the lives of the redeemed (Rev. 22:23). In reality, the questions mentioned above reveal that those asking them have not entered the theological space created by the text of Genesis 1.

If we take a closer look at the structure of the presentation of creation, we note that it is more tied to time than to space. It begins with the creation of a day and culminates with the creation of the holy and blessed day. In other words, the Sabbath dominates the sequence. Here creation and Sabbath are organically tied. A bit more attention reveals that the first six days are divided in two sequences of three days each. The second series of three are related to the first three so that the fourth corresponds to the first, the fifth to the second and the sixth to

the third. In the first three God creates three environments or houses, and in the second three God creates the corresponding inhabitants.

On the first day, creating light and separating it from darkness, God creates a day. In the fourth day, the sun, the moon and the stars inhabit the night and the day. On the second day God creates the blue dome of heaven and separates the waters placing some of them above the dome in order to make rain possible. Effectively, God has

contrasting pairs present in ancient creation stories where theogonic [the study of the origins and genealogy of the gods] pairs constitute the pantheon. Our curiosity is also awakened by the reference to the wind that blows over the sea. Is this a reference to a warm breeze that incubates the sea, or a reference to the wind that must put down a tempestuous sea that refuses to be controlled by the creating Will? The notion that something must be done to the sea before creation can begin was presupposed then and



created the airy space between the waters above and the waters below. On the fifth day God creates the birds of the air and the fish of the waters. On the third day God gathers the waters below to allow the appearance of dry land and makes vegetation cover the earth. On the sixth day God creates the land animals, including humans, and gives them the vegetation as food.

The logic of this structure, surely, is not that of a scientist. It is that of a theologian. It serves to establish the Sabbath as a cosmic reality, rather than a historical one, as is the case when it is based on the liberation from Egyptian slavery (Deut. 5). This structure also fulfils polemical needs against the fertility cults that were prevalent among the Israelites before the exile. By not telling a story, as all other creation narratives in antiquity do, the author has transcended those myths. In spite of his efforts in this direction, however, some mythical remnants are noticeable. In verse 2, the pairs “the darkness and the deep” as well as “the formless and the void” remind us of the complementary or

appears in the prophetic and wisdom books.

It is surprising that in Genesis 2 the sea is not mentioned, and instead of depending on the sea God depends on the primordial dusty ground of a wasteland. Also surprising is that even though provision had been made for rain with the water deposits above the heavenly dome (see Gen. 7: 11–12), on the third day the vegetation comes forth without the benefit of rain. In the fertility cults rain had singular importance (recall Baal, the Canaanite god of the thunderstorms), but here, obviously polemically, rain plays no role at all. Even if the absence of the sea in Genesis 2 and the absence of rain in Genesis 1 are “arguments from silence,” these silences have a very strong voice.

Moreover, the author marginalizes the sun and the moon, foundational divinities in the mythologies of the surrounding nations. These celestial bodies are denigrated by leaving them nameless. God names the darkness “night” and the light “day.” God names the space between the waters “heaven.” God names the gathered waters

below “seas,” and what then appears God names “earth.” The sun and the moon are left without a name. They are described as the “the greater light” and “the lesser light.” How insulting. What does not have a name has no power. The heavenly bodies do not create time. They are the means for measuring it. Their function is not to rule the destinies of human beings. They only facilitate the adoration of God at the proper time weekly, monthly and yearly. In this way the polemical intention of the author

to obey God, as in Gen. 2: 4b – 4: 26. They were created, male and female together, to represent the absent God within creation. Like the image of Nabuchadnezzar that the Israelites in Babylon, together with all Babylonians, were instructed to worship, the image of God on earth was placed to represent God and rule over the other creatures. Every thing created was subjected to the dominion of the representative of God. The image takes the place of, makes present, the God it represents, and must be



who has risen above the mythologies of his time becomes clear. The God of Genesis 1 is a transcendent God who remains absent and independent of what God created, with the exception of the Sabbath.

The creation of human beings gets special handling. In the *Enuma Elish* [the Babylonian creation myth] the gods also consult among themselves before taking this important step. Undoubtedly they are about to make an important decision with strong repercussions. In Genesis 1 the “counsel of the sons of God” of which we read in Job and in the Psalms is left unmentioned. The words “Let us make man (sic) in our image, according to our likeness” are, undoubtedly, the remnants of an earlier narrative underlying this formulaic presentation. The declaration quotes the decision the divine counsel arrived at after some deliberations, even if the circumstantial details of the underlying narrative have been eliminated.

What is most notable, however, is that human beings were not created to serve the gods, as in the *Enuma Elish*, or

respected as such. Human beings do not have the image stamped on them; they do not carry it; they do not reflect it. They *are* the image of God in creation. It is difficult to imagine that something more sublime could be said of their vocation without divinizing them. It is, therefore, understandable that Eastern Orthodox Christianity refers to the process by which Christians are transformed in the image of the Risen Christ as the process of divinization.

Finally, God rests, sanctifies and blesses the seventh day. In this way creation culminates, as all creation stories do, with the creation of the temple that functions as the umbilical cord between the transcendent God who does not dwell in space and God’s creation within time and space. The temple in this case is in time. It is a temple supremely appropriate to those who live in exile or are dispersed among the nations. Surely the Sabbath as a memorial of the liberation from forced labors in Egypt attained at the Exodus (Deut. 5) already existed in Israel before the Exile. The priestly tradition within the Penta-

**To believe in
creation is to
believe that
every instant is
created by God.
It is to believe
that the human
family and the
world in which it
lives is being
created and pre-
served by God
every moment.**

teuch reaches its highest theological expression when it gives the Sabbath a cosmic foundation.

With the exception of fundamentalists, Old Testament scholars agree that this presentation of creation is one of the last texts of the Pentateuch to be written, and that it reflects the wisdom that made it possible for a people with a long history, most of which was lived among peoples of other races and cultures, to survive with their identity intact. Their temple, their cosmic center, their bridge to eternity and their sign of identity is fixed in time. The sanctification of the Sabbath made their survival possible in spite of the vicissitudes of their history.

The presentation of creation in Gen. 1:1–2:4a is not an official eyewitness report of creation. Neither is it a functional or symbolic representation of reality. It must be read literally for what it is: an admirable monotheistic theological declaration that denies a material connection between God and creation, or that nature has divine powers. The secularization of nature is necessary to understand the God who transcends nature, and therefore is the only God worthy of adoration. The Creator of creation is not the god of this or that natural force but of everything that is. The link that relates the Creator to creation was the powerful and effective word of God. The creative word that is alive and active links the Creator to the creation, but does not establish a material connection. This is one of the most significant theological steps forward in the whole of the Old Testament.

The faith of those who understood this did not need supports or material scaffoldings. The identification of human beings as the representatives of God, as the ones who are God's image, is the foundation for every conceptualization of our responsibility toward creation and before God. This is theology with which one can live assured of one's value before God and confident in the power of the God who created us, even when God remains hidden in the cloud mysterious, awesome and threatening of God's holiness. This presentation, like the

theology of the wisdom books, is a theology that is positive and comforting.

To base the Sabbath on creation and to conceive the Sabbath as the temple that facilitates the interchange of energy between God and the creation is the highest expression of a faith that does not need divine materials for its life, even while it recognizes that all material reality is good. Imitating the God who rested on the seventh day, human beings who were created to be God's representatives on earth enter into eternity where the transcendent and luminous God of the first day of creation dwells. The Sabbath is the Old Testament's way of presenting the incarnation.

Actually, Genesis 1 has a didactic function. Its logic is neither historical nor scientific. Its argument is the answer to the first question every theology needs to answer: How are we, all human beings, related to the world in which we live and to God? The answer is found in the two fundamental doctrines taught here.

God placed God's image in space by creating human beings. In other words, God did not consecrate space geographically but existentially. God's image is present wherever human beings reveal the existence of their Creator and exercise responsible stewardship over all creatures. Rather than being under the powers of nature, human beings are representatives of God within creation. On the one hand, human beings are one with all animals created on the sixth day. On the other hand, as the image of God, as God's representatives created in God's likeness, they have an extraordinary function within creation. They are a link that ties the Creator to the creation.

The architectonic structure of Genesis 1 establishes that God, while absent, is present in the Sabbath, the slice of time sanctified by God's rest. On the seventh day God created and rested. Is not this a contradiction? Already at the time of Jesus Jews thought it necessary to explain how this could be. For them, of course, creation was not something that took place, let's say, four thousand years earlier. For them,

if God does not create today, creation would cease to exist now. Creation is not the “cosmos,” a beautiful system that functions by itself. Creation and providence are one and the same thing. Each Sabbath God creates and rests, and this happens weekly so that human beings may rest in God’s creation. How can God create and observe the Sabbath rest at the same time?

This is the logic of this presentation of creation. First God creates three environments or houses. Then, on the following three days, God creates the inhabitants of these houses. Finally, God creates the Sabbath to remind human beings that they are God’s image within creation. Or, maybe it could be said, God created the Sabbath to guarantee to human beings that God’s creation is based on the blessing of the Sabbath. The Sabbath is the sign of the efficacy of God’s creative power. It is a contradiction, but God creates by God’s word while resting. As the rainbow is the sign of God’s covenant with Noah, and circumcision is the sign of God’s covenant with Abraham, the Sabbath is the sign of God’s covenant about creation with those made in God’s image. This is how the human family, the world in which it lives and God are related.

Theologically speaking, creation is not an automatic mechanism with a limitless supply of energy that is ruled by eternal laws. The Old Testament does not contemplate the abstract notion of “nature,” the object of persistent modern scientific investigation. Nothing in the world assures us that a minute from now the universe will be functioning the way it does now. To believe in creation is not to believe that God created the universe thousands of years ago in a lost golden age. Such conception of creation is a return to the mythologies the authors of Genesis took pains to leave behind. To believe in creation is to believe that every instant is created by God. It is to believe that the human family and the world in which it lives is being created and preserved by God every moment. To rest on the Sabbath is to recognize the presence of God in our time and to actualize one’s faith in the transcendent God who does not remain absent. Those of faith rest trustfully because God is actively creating the heavens and the earth, and every Sabbath becomes incarnate with us in the Holiness of Rest. ■

Herold Weiss is Professor Emeritus of Religious Studies at Saint Mary’s College, Notre Dame, IN. His most recent book is *Finding My Way in Christianity: Recollections of a Journey*.

Upcoming Events at San Diego!

October 22, 2011

“Rescuing the Remnant: LeRoy Froom and the Definition of Adventism”

— Dr. Paul McGraw, Associate Professor and Chairman,
History Department, PUC

February 18, 2012

To Be Announced

— Dr. David Neff, Editor-in Chief, ChristianityToday

CDS OR AUDIO CASSETTES MAY BE ORDERED FROM:

San Diego Adventist Forum

P.O. Box 3148, La Mesa, CA 91944-3148
SDAF.org@gmail.com | 858-694-0755

Please visit our current website for membership application (includes free emailed newsletters), CD/tape subscription form, complete list of SDAF CD/tape archives and a list of upcoming presentations.

www.tsdachurch.org

(click SDAF link at the bottom of the page)

Also, watch for our new website under development
(check above link and/or spectrummagazine.org)

New York’s Best-Kept Secret

Upcoming Events

September 10

Michael Cafferky: *Spirituality and Faith in Workplace*

September 17

Ruben Sanchez: *Diet’s Role in Early Adventism*

October 8

Ron Numbers: *Adventist Origins of Creation Science and Three Most Influential Adventists: EG White, John Harvey Kellogg, George McCready Price*

October 15

Paul Mikov: *ADRA and World Vision*

November 12 Abraham Terian: TBA

December 10 Alex Carpenter: TBA

See **www.MNYAForum.org** for our current program.

Contact us at **(718) 885-9533** or chaplain@mnyaforum.org.

Worship with us Sabbath mornings at 11:00 at

St. Mary’s Episcopal Church, 521 W. 126 St., Manhattan

(two short blocks from the 125 St. Subway station on the #1 line).

Two Stories are Better than One: *Looking Through the Lenses of Faith and Science* | BY WILTON H. BUNCH

Two seemingly incompatible conceptions can each represent an aspect of the truth.

—Louis de Broglie

We live in an amazing world. Parts of it are beautiful beyond description. Parts of it have been so spoiled by humans as to be ugly outside belief. All of it is complex and frequently impossible to understand or even difficult to describe. As a result of our limitations, we frequently resort to different reports of the same event as a way of describing what we may not understand. We sometimes refer to these as “stories,” but this should not be taken to mean we do not believe them. They are accurate but incomplete descriptions of what we cannot explain any other way. We do this regularly in science where we describe what we cannot explain. We also do it in theology with equal confidence that each “story” is true but not necessarily complete.

We can use an analogy from physics. An important idea of Einstein’s relativity is that different observers in different frames of reference will describe an action differently. Einstein’s example is dropping a pebble from a moving railway carriage.¹ I prefer to illustrate it with falling bombs in the Second World War. Most pictures show the bombs dropping in a vertical line, which indicates the photographer was in another airplane traveling at the same speed and, therefore, in the same frame of reference. From the reference point of the ground, these same bombs appear to take the path of a parabola due to their inertia traveling forward prior to experiencing the effect of gravity and beginning the downward motion. For one

observer the bombs fall directly to earth, for another they follow a parabola. Two observers; two different stories. (An important caveat: Einstein’s Theory of Relativity has nothing to do with the social and ethical relativity proposed by those who deny any absolute realities. No matter how the bombs may appear to one observer or another—they do fall and release their destructive force. The differing appearances do not affect the reality of the situation.)

We can also tell a more down-to-earth story to illustrate how different accounts can be given about the same event. Imagine you see a boiling teakettle on the stove and ask, “Why is the kettle boiling?” One answer is that due to the energy imparted by the heat of the burning gas, the kinetic energy of the water molecules produces a vapor pressure equal to atmospheric pressure. Another equally good answer would be “Because I want a cup of tea.”² Neither answer is complete; neither invalidates the other.

An example of two descriptions of the same phenomena from science is the duality of light. In the seventeenth century, natural philosophers proposed on the basis of some elegant experiments that light was a wave, but Newton thought that light must be some type of particle, and his authority carried the day. In 1800 experiments by Thomas Young and others on diffraction and polarization convinced scientists that light was a wave. This description fit the experimental data but led researchers into a dead end searching for the medium through which the light wave traveled.

Max Planck was studying black body radiation and reintroduced the idea that light was a particle, strictly on theoretical grounds in order to make his equations work. This complicated things since the evidence for light as waves was extremely strong, yet other phenomena, such as the way light interacts with certain metals—the *photoelectric effect*, described by Einstein—required light to be explained as a particle. (It is frequently forgotten that Einstein received his Nobel Prize for this work, not his studies and papers on relativity.)

puzzled as to how to describe him. He was a man, certainly, but he delivered a message no man before him, even the prophets, had proclaimed. The church in Antioch emphasized his human qualities. He experienced thirst and hunger, he experienced sorrow and pain. He was an unusual man, but he must be a man.

The church in Alexandria was most impressed with his God-like characteristics. He performed miracles; he even raised the dead. His resurrection and post-resurrection appearances were certainly not that of humans. Fur-



For at least two decades scientists had a difficult time reconciling the evidence that light behaved as a wave under certain conditions, but under different conditions acted like a particle. Finally quantum physics and mathematics provided an explanation. The present short answer—light travels like a wave but acts like a particle—is true but still somewhat incomplete.

Physicists have no difficulty with the dual nature of light. They know that if in their experiments they ask a question about waves, they will get a wave-like answer. Similarly, if they ask a particle-like question, they get a particle-like answer. This causes no confusion or difficulty. Louis de Broglie, who discovered that particles such as electrons and protons also have waves, put the present understanding distinctly: “Two seemingly incompatible conceptions can each represent an aspect of the truth....they may serve, in turn, to represent the facts without ever entering into direct conflict.”³

There is a parallel in theology. As the early church reflected on the experience of Jesus Christ, they were

thermore, he claimed an extremely close relationship with God the Father. He must be a part of the Godhead.

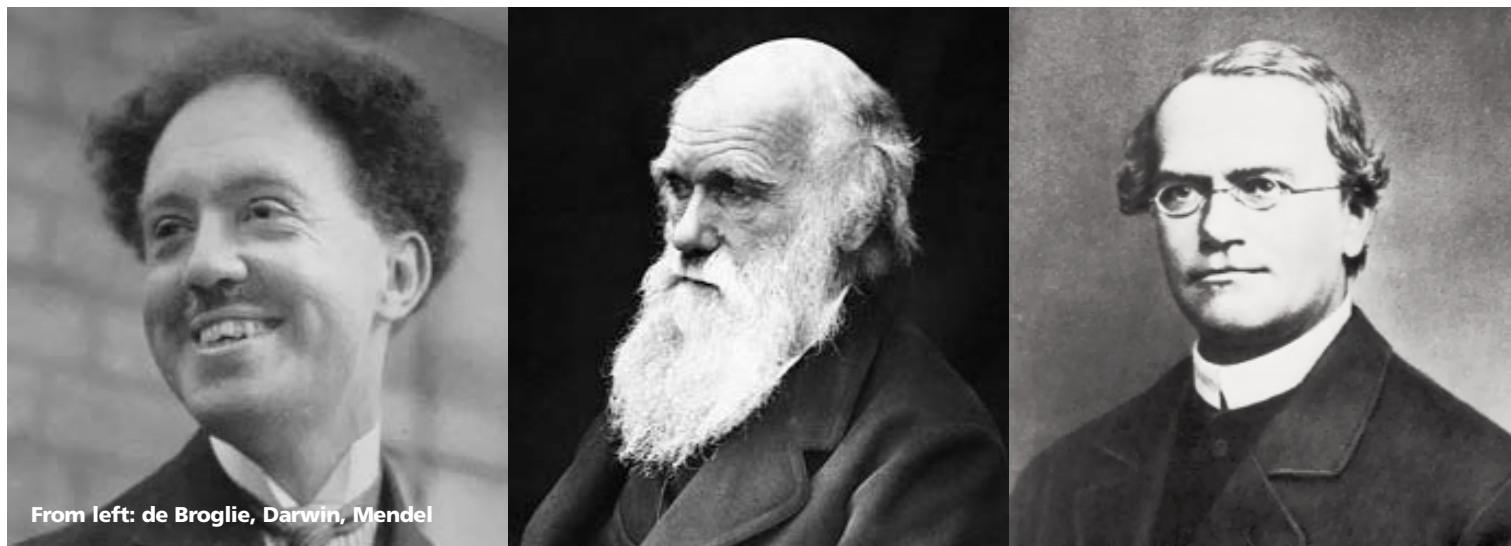
Each of these arguments, and the infinite number of nuances on them, could see one aspect of Christ easily but had great difficulty seeing another. Finally, after much discussion and dissension, they decided both descriptions accurately described Christ, and they arrived at the doctrine of the two natures of Christ. Long before the similar discussions concerning light, they agreed that Jesus was both man and God.

Those Christians who find the various creeds helpful in explaining this belief recite, “God from God, light from light...of one being with the Father, through whom all worlds were made.” Thus, they affirm that Jesus was God. But only a few lines later appear the words, “[he] became incarnate of the Virgin Mary and was made man.” Whether a Christian uses this language or other, the two natures of Christ are an accepted belief. De Broglie’s statement applies here as well: “Two seemingly incompatible conceptions can each represent an aspect of the truth.”

The two explanations of light are found within science, and the two explanations of the nature of Christ are found within theology. However, some events can be told with scientific explanations (stories) and also with spiritual faith (also stories).

Consider the passage in Acts 27, 28 that describes the shipwreck of Paul on his way to Rome. The scientific story concerns a northeast gale, a common occurrence in parts of the year, which engulfed the sailors. The ship could not be steered and was rapidly taking water. The

pedic surgeon. I treated patients and conducted biomechanical experiments and mathematical modeling which I presented at scientific meetings and published in peer-reviewed journals. I taught medical students and trained residents. In other words, I was a hard-working, academic surgeon. There is another story, a story concerning religious faith—a simple faith that was lost, replaced, and now deep and pervading all of me. I attend church; I teach and preach; I pray regularly; I try to “be Christ to all people.” In other words, I



From left: de Broglie, Darwin, Mendel

sailors were working at maximum effort to keep it afloat, passing ropes under the ship to hold the timbers together. They lightened the load by throwing the cargo overboard. Eventually, the ship was lost, trapped on a reef before it could reach the bay that offered safety.

There is also a spiritual faith story to be told of this event. An angel appeared to Paul and promised no lives would be lost—a true prediction. At the shipwreck, 276 lives were saved in a situation where the expected outcome would have been a large number of deaths. After Paul shook off the serpent and did not die from its bite, he had great credibility, and the story of Jesus was brought to the island of Malta. Publius' father was healed, followed by many other healings. In this example Luke tells the entire story without breaking it into two, but reflection shows that there are two very different stories needed to make up the one comprehensive story.⁴

My life best fits in the format of two stories. For most of my professional life I was an academic ortho-

am an ordinary person of faith. These two stories do not contradict; they are complimentary. No doubt, many readers can find these stories very familiar.

I would like to suggest that the issue of the origin of our world can be considered two stories: a faith story and a scientific story. These stories have very different messages but are aspects of the same larger account. Like the stories of the storm and the shipwreck, neither is comprehensive or sufficient by itself, but together we gain a better understanding of the world. (In the following discussion, I am ignoring the well-recognized fact that the initial chapters of Genesis contain two stories. Segregating them would not add clarity.)

The scientific story of the origin of our world goes by the name *evolution*. This describes a series of small changes over a long period of time to arrive at the world as we know it. This account is generally attributed to Darwin who wrote the first comprehensive book documenting the change produced by humans and that occurring naturally.⁵ This was not a new idea. The

notion that nature was in a state of change had been discussed for a hundred years before Darwin and for a hundred and fifty years since.

At the time Darwin wrote, there were a number of serious gaps in the evidence. He did not have a way to describe what mechanism accounted for the physical changes in his subjects, and this led to the rejection of his ideas by many scientists of the time. He did not know of the existence of transitional forms and worried that their lack was a serious objection to his theory. He

large areas of seemingly useless information for protein synthesis but is remarkably informative for tracing lines of inheritance. The evidence supporting the theory of evolution is nearly overwhelming.⁶

There is another story about the origin of our world: the faith story. The creation story of Genesis, written after the Babylon captivity, had the specific purpose of rebutting the myths of the Israelites' captors and providing their own account of the beginnings. Creation was the work of one God who created by speaking, not by



From left: Malthus, Draper, Gould



did not know of the work of Gregor Mendel and his ideas of inheritance, which was nearly contemporaneous (1865) but were dismissed by the scientific community. Reflecting on the ideas of Thomas Malthus and population growth, Darwin suggested that the key to survival was certain privileged traits leading to an increased likelihood that an organism could reproduce and survive. This uneven survival he called natural selection, named by others "survival of the fittest."

Today, the supporting evidence is abundant. The fossil record is systematic and progressive. Recognizing continental drift and utilizing molecular taxonomy gives an explanation of the geographic distribution of plants and animals. Human paleoanthropology has developed into a distinct and robust field identifying more than a dozen distinct species within the human family. The issue is not missing links, but how to connect the dots. The human genome project has provided an understanding of mutations and genetic recombination providing a mechanism of rapid change. The genome also contains

violence. The dome of the heavens was separated from the earth peacefully, not by viciousness. The separation of waters pointed to God's power and shifted the attention away from polytheism. The sun, moon, and stars were not gods but mere objects of creation, even though they were assigned an important role in the ordering of the universe.

God saw that his creation was good, and in particular, the creation of humans was very good. They were made in the image of God and given dominion over the earth. This was in marked contrast to the Babylonian account which described humans as created to become slaves to the gods.

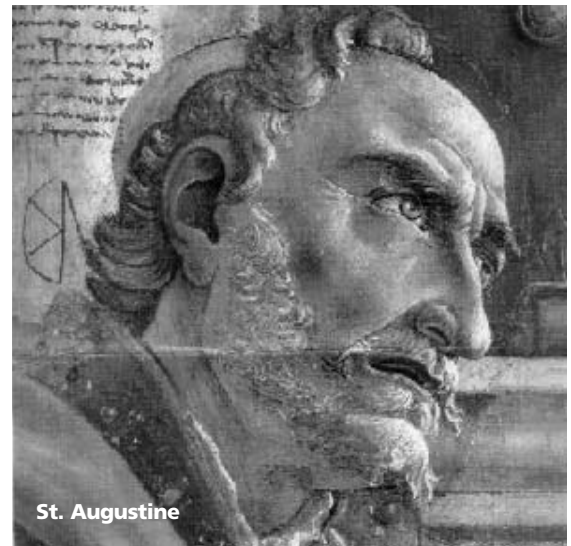
The early church fathers added to the faith story of creation as part of their rejection of Hellenistic and contemporary religions, particularly Gnosticism. They expanded on the identity of the creator God by specifying there was only one God who was not subordinate to any higher power and who was the Father of our Lord Jesus Christ. Creation was a deliberate choice of

this God, not an act of necessity or accident. Human bodies created in the image of God could be redeemed and were not to be denigrated. This last point was critical to support the humanity of Jesus.⁷ Their faith stories did not include a word-by-word literal accuracy of the Genesis account.⁸

As de Broglie would remind us, two seemingly incompatible accounts of a single entity does not mean that they are in conflict. Rather, they can both be accurate descriptions and help each other in explaining what is true. This is a very different stance than much of the rhetoric concerning science and religion of the last two centuries. In 1875 John Draper, professor of chemistry at New York University, presented the relation of science and religion as total conflict, and subsequently multiple authors have presented variations on the theme.⁹ This was a new idea in the history of the relation of science and religion, but it became the defining explanation. In contrast, Augustine's famous quote concerning Christians who knew nothing about science but tried to impress others with biblical accounts, suggested there was no conflict because there was no overlap between them. The same view was argued by Stephen J. Gould,¹⁰ the Harvard evolutionist who coined the term "non-overlapping magisterium."

I believe both science and religion have much to say about creation. The "two story approach" does not require either conflict or isolation. We should think of the stories as complimentary—both are true, and together they add to our understanding. The problem arises when a scientist or a Biblical literalist insists that only his story can be true and any other is a grievous error. Long-held beliefs die hard, and acceptance of a second frame of reference may present enormous difficulties. However hard it may be to accept, with regard to the origins of our earth, two stories are better than one and do not need to be competitive. ■

**...both science
and religion
have much to
say about
creation...both
are true, and
together they
add to our
understanding.**

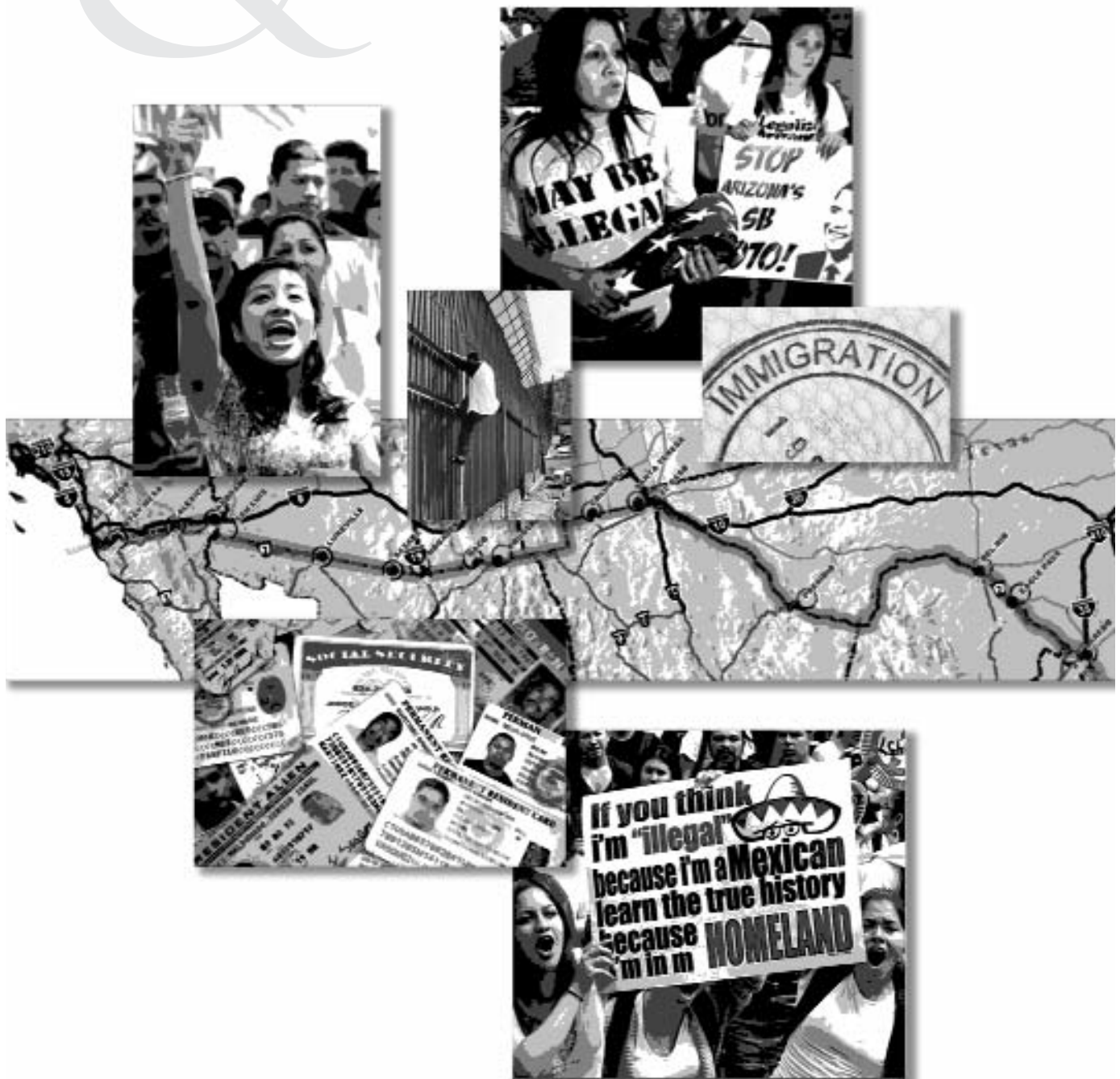


References

1. Einstein, Albert. *Relativity*, trans. Robert W. Lawson. (New York: Three Rivers Press, 1961), 10–11.
2. Burke, Derek C. "Evolution and Creation," *Science Meets Faith*, ed. Fraser Watts. (London: SPCK, 1998), 57.
3. de Broglie, Louis. *Dialectica*, I, 326 referenced in http://en.wikiquote.org/wiki/Louis_de_Broglie.
4. Houghton, John. *The Search For God: Can Science Help?* (Cheltenham, UK: John Ray Initiative, 1995), 64–67.
5. Darwin, Charles. *The Origin of Species by Means of Natural Selection*. (London: Penguin, 1968).
6. Coyne, Jerry. *Why Evolution is True*. (New York: Viking, 2009).
7. Powell, Samuel M. *Participating in God: Creation and Trinity*. (Minneapolis: Fortress Press, 2003) 16–22.
8. Augustine. *The Literal Interpretation of Genesis*, trans. Edmund Hill, O.P. In *The works of Saint Augustine: A Translation for the 21st Century*, vol. 13, part 1. (Hyde Park: New City Press, 1990).
9. Draper, John William. (1875). *The History of the Conflict between Religion and Science*. (Cambridge, UK: Henry S. King & Co [reissued by Cambridge University Press, 2009]).
10. Gould, Stephen Jay. *Rocks of Ages: Science and Religion in the Fullness of Life*. (New York: Ballantine Books, 2002).

Wilton H. Bunch is a graduate of Walla Walla University and Loma Linda School of Medicine. He is currently professor of philosophy and a founding fellow of the Center for Science and Religion at Samford University, a private, coeducational Baptist-affiliated university located in Homewood, Alabama.

RACE, IMMIGRATION & THE CHURCH



Arizona Anti-immigration Law Exposes Adventist Paradoxes | BY RUBÉN SANCHEZ

Recent figures on church membership growth in the U.S. show that the Seventh-day Adventist (SDA) Church is the second fastest growing denomination in North America, just a bit behind the Jehovah's Witnesses. Adventist membership in the U.S. climbed to 1,043,606 in 2009 (the latest year tabulated), a one-year increase of 2.1 percent, according to official Adventist sources.

Growth, however, was not equal across the spectrum of ethnicities. Ron Clouzet, Director of the North American Division Evangelism Institute at Andrews University in Berrien Springs, Michigan, admitted to a reporter that, actually, the church does not feel it is growing very much. Hispanic Adventists are "the one group that is growing very well," Clouzet said, and "if we didn't have that group, we would look even more dismal."

If Adventists have something to celebrate, it is this clearly identified group. Yet when Arizona passed the anti-immigration law SB1070, which targeted unlawful de-facto Latin Americans, the SDA church did not stand up for their members without papers. Even though Adventist churches in Arizona can have as high as 85 percent undocumented members, the North American Division (NAD) published a statement that affirmed it prayed only for its lawful flock. (*See sidebar on page 34.*)

Behind the scenes, that statement sparked a furor within the NAD and among Hispanic Adventist leaders. Some of them had expected an open and bold condemnation of a law that makes illegal immigration a state crime. Their hopes were based on the fact that the NAD Hispanic Committee had previously drafted a declaration in much stronger terms.

"It [the statement] accurately reflected the concern of the church for the situation," said Fred Kinsey in a recent e-mail conversation. At the time the statement

was drafted, he was in charge of the North American Division Communications Department.

According to sources familiar with the matter, however, an Adventist Hispanic leader felt the statement "was a slap in the face" to the Hispanic Adventist community at large, a feeling also expressed by some other leaders. The president of the Arizona Conference, Tony Anobile, informed the Hispanic leadership that tithe had suddenly dropped \$144,000 in April and that pastors consistently reported that their members were leaving the states. Anobile acknowledged that "all this as a very real problem for us" and asked for God's help. However, the majority of Hispanic leadership remained silent and some even downplayed the whole matter.

The official Adventist position appeared to be closer to the opinion of the majority of U.S. citizens about the Arizona law. When Arizona's Governor Jan Brewer signed the bill last year, polls conducted by different organizations showed that an average of 60 percent of U.S. citizens were in favor of legislation that allowed police to question and detain anyone they suspected of being illegal immigrants, even if the person interrogated was not suspected of committing another crime.

This law, the strongest in U.S. history against immigrants, has never been upheld to its full extent. A U.S. District Court judge provisionally suspended its most controversial parts after reviewing the White House's arguments, which claimed that immigration policy is exclusively a U.S. government matter. If that had not been the case, not only would police have been allowed to check anyone's documentation, but also it would have been a crime in Arizona to be undocumented and to work without papers.

This law drew strong resistance from different religious groups in Arizona. The Catholic Church called

the law “draconian,” the United Methodist Church said it was “unwise, short-sighted and mean-spirited,” and the National Council of Churches declared that it was “contrary to biblical teaching.” Notwithstanding, as a study by the Pew Research Center showed in 2006, even though many religious leaders claim to be pro-immigration, 60 percent of white evangelicals, 51 percent of mainline Protestants and 48 percent of white, non-Hispanic Catholics consider immigrants a threat to U.S. customs and values, and slightly higher percentages appeared for white persons who believe immigration to be a threat to the U.S. economy. In keeping with the majority opinion, the SDA Church expressed its concern for those legal Adventist residents who might be questioned by the police, and said nothing regarding any Adventist or other undocumented immigrants.

Why didn't the SDA official statement condemn the Arizona anti-immigration law SB1070? Were not there demographic and economic reasons to stand up for its undocumented Hispanic members? Why is it that our Adventist Christian denomination did not challenge the SB1070 while other Christians firmly rejected it?

“When it comes to standing up for [undocumented immigrants] in a political situation, they usually fall silent, compared to other Christian churches,” said Lourdes Morales, chair of the World Languages Department of La Sierra University in California. During the Civil Rights movement, for instance, *The Adventist Review*, the official journal of the Seventh-day Adventist Church, editorialized against it.

Samuel London, writing in *Seventh-day Adventists and the Civil Rights Movement*, points to an editorial written by Raymond Cottrell, “a Seventh-day Adventist minister and associate editor, in *The Review and Herald*, (the official periodical of the church), who condemned clerical participation in the 1963 march on Washington for Jobs and Freedom....His statement exemplifies Adventist’s opposition to political involvement. Commenting on this political demonstration, Cottrell declared; ‘When the church appeals to the strong arm of the state to enforce its opinions by law, it goes far beyond the example and the commission of its Founder. It abdicates its heaven appointed task and takes up a work God never gave it to do.’”¹

Adventist historian George Knight notes the SDA

Church did not take a firm stand in South Africa against segregation either.

The Seventh-day Adventist Church was officially born in 1863. One hundred fifty years later, it has 16.3 million members and is present in over 200 countries and territories. Even though the founders expected to see Jesus’ return long before now, today Adventists still work and pray with the hope of the second coming. They are also very active in defending the right to refuse work on Saturday and work hard for religious liberty. Socially speak-



ing, the church tends toward conservatism. Women can be ordained as elders but not as pastors, and beliefs allow elective abortion only when the life of a woman or fetus is endangered.

In contrast, the Adventist pioneers were more akin to social activists. In a book published last year by Ronald E. Osborn titled *Anarchy and Apocalypse: Essays on Faith, Violence and Theodicy*, Osborn “explores the politically subversive and nonviolent anarchist dimensions of Christian discipleship in response to dilemmas of power, suffering, and war.” Osborn writes that early Adventists were “political dissenters,” that their “apoliticism” was similar to the kind of “anarchy” for which Noam Chomsky is famous today.² They even challenged U.S. imperialism.

London sees early Adventists as socially progressive, but “during the 1950s and 1960s, some white Adventist leaders used certain theological and philosophical concepts within Adventism to discourage political activism among church members.”

To get an idea of the contrast between the social attitudes of current Adventists and their predecessors, former Andrews University theology professor Herold Weiss uses the example of bearing arms. He explains that “in terms of [SDAs’] relation to the military, the strong attitude against the bearing of arms has evaporated. When the draft existed, Adventists who were drafted sought to be classified as conscientious objectors. Today they volunteer to go in to the army and are happy to bear arms.”

Adventist founders managed to put mission and social reform together in a way that the contemporary church has not.

—George Knight

Knight agrees that the Adventist movement stemmed from a social action movement, but that is not the whole picture. Ellen G. White, whose visions and writings still inspire Adventists around the world today, placed great emphasis on preaching the gospel. The present U.S. conflict between conservative churches defending conservative social policies and liberal churches promoting social justice was resolved very effectively by Ellen White. According to London, “Recent scholarship indicates that holistic theology motivated the work” of White. For her, preaching the gospel without empowering the people was not God’s will.

“Sure she had a holistic view, but she also had priorities,” says Knight, “and those priorities were not just pragmatism, or what works the best. Those priorities dealt with a deep theological issue: the nature and meaning of the church as the church relates to social or political issues.” Nevertheless, Knight admits that Adventist founders managed to put mission and social reform together in a way that the contemporary church has not.

“To what extent does the church get involved in the political discussions of a nation?” asks current NAD president and Canadian citizen Dan Jackson in a conversation about the context of the SDA’s statement on the Arizona immigration law. “I don’t think the church has ever clearly answered that question.” For Jackson, the church should avoid all politics on principle. “I don’t think Jesus ever got involved in politics. I don’t

think the apostle Paul ever got involved in politics,” he says.

In London’s book various beliefs are presented which uphold this view. The primary belief seems to be sectarian ecclesiology, “the belief that Christians should not conform to the secular world.” According to London’s interpretation, such ecclesiology prompts Adventists to evangelize and discourages them from getting involved in sociopolitical reform. Therefore, it is

Statement on Hispanic Concerns

From the North American Division of the Seventh-day Adventist Church

Contact: Fred Kinsey,
Assistant to the President for Communication
May 14, 2010

The leadership of the Seventh-day Adventist Church in North America is aware that a recently enacted law in the State of Arizona is causing significant concern within its Hispanic membership. The Hispanic Advisory Committee, representing Hispanic leadership from across the United States, recently expressed its concern for the potential unintended impact on Hispanic members who are lawfully within the borders of the United States.

The Seventh-day Adventist Church recognizes the principle of treating every individual with dignity and fairness. We also recognize that the immigration issue is complex and that solutions are not easy to discern. It is our prayer that enforcement of the new law in Arizona will not cause hardship on those legally in the United States of Hispanic origin.

Our prayer is that God will guide those who make and enforce the laws of the United States to do so with compassion, justice and respect for human dignity. We also ask for God’s peace to prevail on all those affected by this difficult situation.

easy to “imply that issues of discrimination and social injustice are not questions of morality but are purely political, and therefore, outside the jurisdiction of the church.”

“If you say nothing about Arizona, you are supporting the status quo, even though I don’t think that the church has consciously thought about that,” Knight says. For him, in the case of Arizona, “the church is maintaining a consistent position that is in keeping with the mission.”

While the black churches have separate conferences and unions within the SDA Church, the Adventist Latinos have no history of an organized church within the North American Division of the SDA Church. According to Knight, it is just in the last fifteen years that they have begun to organize themselves, “to create a separate, you might say, identity as a special interest group” within the church. Statements such as the one the Hispanic Committee drafted for the NAD are recent phenomena, according to Knight.

Ronald Lawson, emeritus professor of sociology at Queens College in New York, has studied the influence of race and culture in worldwide Adventism. He says, “White Adventists in America have risen socially as a result of the Adventist education system. They prospered and they tend to have attitudes in keeping with the religious right, especially in social issues.” For Lawson, watering down the Hispanic draft was just an answer to their personal feelings about it. “They were acting like knee-jerk Republicans.”³

White Adventists aren’t the only group with conservative attitudes. When Morales was asked about the Adventist Hispanic leaders who reacted against the Adventist statement, she said they are “notable exceptions because leaders and church members within the Hispanic community in the United States tend to be quite conservative.”

U.S. Hispanics are so conservative that two-thirds of them support any kind of punishment to unauthorized immigrants, according to a survey by the Pew Hispanic Center published last October. Bearing in mind that according to the U.S. Department of Homeland Security, 74 percent of the undocumented immigrants are Latin American, it is surprising that less than a third of Hispanics in the U.S. are against punishment of unauthorized immigrants.

These attitudes against new immigrants show “perceptions that recent immigrants may be in competition

with Latinos who have been here in this country lawfully,” Edwin Hernández, researcher at the Center for the Study of Latino Religion at the University of Notre Dame, explained.

“The [Adventist] church became upset about it, in part, when it affected their numbers. In my view, it was not necessarily or entirely brotherly concern about the condition of these people. It was, you know, ‘Look! We are losing these people, and they are going back to Mexico, What shall we do?’” Morales said.



When this journalist contacted NAD’s president recently, he acknowledged that he was barely acquainted with the disagreements regarding the SDA’s statement on the SB1070. Jackson knows there is a sentiment of having been insulted among Hispanic leaders. “I have met with the Hispanic Committee, but that issue was never raised,” he stated. Nor was a request from the Hispanic leadership demanding a new statement presented to the new president of NAD.

When Jackson started his term, he said he had an agenda in mind with the goals he wanted to pursue. None of them had to do with immigration. This is why the NAD has not worked on building a position on immigration so far, even though the immigration debate has been going on for years in the U.S. “I have not heard one word from the Hispanic leadership that says, ‘Let’s build a position on this,’ [so] I was not aware that we needed to at this point,” Jackson said. “Do we need to for the future? Probably...we need to have a discussion about that now.”

This discussion is now more relevant than ever. Not only Christian mainstream denominations and conservative churches such as the Southern Baptist Convention and the Lutheran Church–Missouri Synod are seeing their pews emptier every year, but also the small growth reported by the SDA Church in North America is largely attributable only to the influx of immigrants from countries where the church's missions have enjoyed great success.

This discussion, however, seems to have been largely ignored during the last decade. In 1998 sociologist Lawson explains in an article that the same demographic patterns contributing to a decline in the number of Caucasian and African-American members were present both in the SDA and mainline churches. "Given the evidence of declining fertility and the exit of youth among American-born Adventists," Lawson writes, "it seems evident that the continued growth of American Adventists will be dependent on a continued influx of immigrants."

This influx of immigrants has been greater than many experts' predictions. According to the 2010 U.S. Census data, the Hispanic population grew 43 percent from 2000 to 2010, accounting for more than half of the overall U.S. population gain. States like Arizona saw a sharp increase in the numbers of the Latino population. Now, more than 50 million people—or one in six Americans—are Latino. This trend will continue. Current predictions point to 2042, eight years sooner than previous estimates, as the year in which white people of European descent will no longer be the majority in the U.S.

If these predictions are to become a reality, the SDA Church will continue to grow in the coming 30 years at least. But in Arizona, SDA growth based on immigration might be threatened due to the state's ongoing legislation against immigration. According to a report by the Pew Hispanic Center, in addition to the exodus of Latinos from Arizona, the annual inflow of unauthorized immigrants to the United States was nearly two-thirds

smaller in 2009 compared with 2000.

Arizona has contributed to this decrease with a series of anti-immigration laws started in 2004 that, step by step, has been reducing undocumented persons' rights. First, undocumented immigrants were denied the right to vote and access to public benefits; later, their access to adult education was banned; and in 2008, the Legal Arizona Workers Act imposed penalties to employers who knowingly hired undocumented workers. The last Arizona anti-immigration law passed one year ago; the SB1070 acted as a coda to this trend.

"Approximately 40 percent of the Adventist Hispanics have left. Some have remained, but under a lot of pressure," reported Abimael Escalante, pastor of a Hispanic SDA church in Phoenix, AZ., last November.

Escalante also explained that even before this massive exodus, Adventist Hispanic members had been moving out of Arizona because of harassment by the police. "About two or three years ago, police started to carry out raids with the excuse of looking for criminals. If you had no papers, you automatically became a criminal," Escalante explained.

A study made last year by Mexican BBVA Bancomer Research suggests that around 100,000 Hispanics could have fled Arizona since the debate over the new immigration law started. Citing Mexican government figures, the study says that 23,380 Mexicans returned to their country of origin between June and September 2010. These are important figures for a state like Arizona in which 30 percent of the total population is Hispanic and in 2008 had 500,000 undocumented immigrants, according to the Pew Hispanic Center.

This data explains why the 2010 U. S. Census found more Hispanics than expected in 28 states, while in Arizona it counted almost 1.9 million Hispanics, 8.7% or 180,000 fewer than estimated. But the same census showed that Latino immigration to the U.S. is not decreasing. In 2010, the census counted 600,000 more Hispanics in the U.S. than estimated.

**Approximately
40 percent of
the Adventist
Hispanics have
left.... [They]
had been mov-
ing out of Ari-
zona because
of harassment
by the police.**

**—Pastor Abimael
Escalante**

The impact of the population loss on the Arizona economy has not yet been quantified, but the negative image of the state that such a harsh immigration law puts forward has hurt the convention and conference business, the backbone of Arizona's tourism industry. A report published last year in November by the Center for American Progress says that the state has lost \$141 million so far, and it will lose \$253 million in economic output and \$87 million in lost wages in the next two or three years.

"Tithes and offerings have fallen between 40 and 60 percent in my church," said Escalante. Last year, he wanted to split the church into two groups, but because of the law, 250 undocumented members left, and he had to cancel his plans. In that church, 85 percent of the members had no papers. Escalante thinks that approximately 60 percent of the Adventist Hispanic members in Arizona are undocumented.

These demographic and economic losses have not gone unnoticed by Arizona senators who last March voted against another anti-immigration law that threatened healthcare and education. Moreover, in an effort to restore its image, Arizona invested \$250,000 in the tourism industry. Behind all this is the Arizona Chamber of Commerce, which estimates a maximum of \$150 million losses in tourism.

For the Adventist church leaders, however, future actions in this regard are not going to be easy to take. "The church will never be politically active, but the church ought to be proactively involved in the major issues that confront the nation....I see a difference there," said Jackson regarding future decisions on immigration.

In the event that another state would pass such a law, Jackson said "the NAD would certainly support our members. Anything that we would do, would be with legal counsel. Wherever our members are in need, if they are mistreated, if injustice is perpetrated against them, the church will stand for them."

Jackson advocates for a case-by-case approach and seems open to different means to protect his flock. "Should the church jump into every political issue? I am not sure. Should the church work behind the scenes and even publicly in a proactive way to assist its constituents? Absolutely," affirmed Jackson.

The immigration debate seems to be far from over

in the U.S. What Jackson may want to end is future disappointments for Adventist Hispanic leaders. "Being inclusive of all peoples is one of the preeminent goals of our NAD administration and staff. We are determined to draw close to our Hispanic brothers and sisters in order to provide them with our moral support and encouragement in all situations—including immigration issues. We desire to empower their zeal and enthusiasm for Christ and the gospel, within our territory." ■



References

1. London, Jr., Samuel G. *Seventh-day Adventists and the Civil Rights Movement*. (Jackson, MS: University Press of Mississippi, 2009), 66, 176. London is citing Raymond F. Cottrell, "Rendering to Caesar What Belongs to God," *Review and Herald* 140.42 (October, 1963): 13.
2. Osborn, Ronald E. *Anarchy and Apocalypse: Essays on Faith, Violence, and Theodicy*. (Eugene, OR: Wipf and Stock/Cascade Books, 2010).
3. Lawson, Ronald. "From American Church to Immigrant Church: The Changing Face of Seventh-day Adventism in Metropolitan New York," *Sociology of Religion* 59.4 (Winter 1998): 329–51.

Rubén Sanchez is a Fulbright graduate student in religious studies and journalism at New York University, and editor of *Spectrum's* website section *Cafe Hispano*.

My Church, Your Church, Our Church: *Unity in the Spirit* | BY ROBERT PAUL PAPPAS

The church sits upon a ragged precipice, a citadel of light to the weary and despondent pilgrim. Her bright beams expose the path traversing the blighted valley of sin and temptation. She is refreshment to the hungering and thirsting masses; she is life to the diseased and dying; she is hope to the discouraged and discontented. The church is many things to many people. Her forms and traditions, her dogmas and creeds, her mission and sacred objectives, her symbols and imageries, however noble and self-sacrificing, often supersede the passion of her delight—a risen Savior. At what point does our formulation of the church become an idolatrous foray into religious jargon? Day after day Jesus Christ taught in the hallowed precincts of the Jewish temple—“but his own did not receive him” (John 1:11, *NIV*).

How did the apostle Paul cut through the ecclesiastical red tape and maintain a viable focus amidst adverse circumstances? The early Christian sect’s most noble defender in the epistle to the Galatians declares that Christ, the object and essence of salvation, is the *desire of ages*—whom neither dogma nor creed can supplement. The glorious cross illuminates our dull senses and reminds us that the gospel is summarized in the one person—Jesus Christ. Yet Paul redefines the parameters of this liberating faith by cutting through the counter-productive norms in Roman society. Rome was a product of its time—its unrelenting civic tradition and cultic constraints, its irreverent regard for life, and above all else its structured caste system. Nevertheless, hearts were searching for dignity and self-worth.

The gospel of Jesus Christ is about transformed relationships. Paul declared, “There is no longer Jew or Greek; there is no longer slave or free, there is no longer male or female; for we are all one in Christ Jesus” (Gal

3:28). The transforming power of the Apostle Paul’s profession of faith recorded in Galatians 3:28 is commonly referred to as the *Magna Carta of a New Humanity*. The most fundamental power of a grass-roots movement is its ability to convey self-worth. The most fundamental power of witness among church members is unity *in Christ*. Paul’s social mandate is valid in both ancient and modern societies—how far have we really come?

There is Neither Jew nor Greek

Racism is a social contaminant, a public cancer, a collective malignancy that deprives humanity of its re-creative autonomy. Racism is not a social disorder; rather, it is an intrinsic, carnal disorder that can express itself in many shapes and forms. It was the cross of Christ (Eph. 2:13, 14), the centric and unifying element of his meritorious death, which broke the “middle wall of partitions” of ethnic divisions represented by the diverse philosophic entanglements of Jewish and Greek thought. Nationalism, legalism, and spiritual pride inhibited early Christian development in the newly formed church and created a plethora of social issues, in contrast to the social equality *in Christ* which permeated Pauline thought (1 Cor. 12:13; Col. 3:11). Richard N. Longenecker, among other scholars, asserts that Galatians 3:28 was a “baptismal confession” that designated death to the old way of life (Rm. 6:6; Eph. 4:22; Col. 3:9) and transformed social relationships covering “in embryonic fashion all the essential relationships of humanity.”¹ The power of Christ’s redeeming grace is an introspective social dynamic. The ramifications of the gospel affect both the believer’s interpersonal and social orientations. Udo Schnelle points out, “With the expression [in Christ] Paul unites the vertical and the horizontal realms: from communion with Christ (cf. Gal. 3:27)

grows a new *communitas* of baptized believers that now transcends fundamental gender, ethnic, and social alternatives (Gal. 3:28; 1 Cor. 12:13).²

What the Stoics and other philosophic humanists envisioned, Christianity was able to deliver by recognizing that change begins with the individual and then permeates the community. Paul never challenged the social inadequacies or atrocities of the Roman Empire. Unlike our modern-day social gospel reformists, Paul encouraged cooperation with the governing authorities despite mounting antagonism and persecution against the early church. Paul specified that the cross of Christ “abolished the laws and commandments in decrees” (Eph. 2:15), against what? Any theory, any theology, and philosophic supposition, any socio-political misconception which undermined the redemptive power of Christ’s sacrifice and *church unity*, was emphatically condemned by the apostle (Gal. 2:11–14). What the New Testament supported in general, Paul articulated in particular—the law of love was the binding force in the newly formed church, but it is the power of the cross, the Spirit-filled life *in Christ*, enunciated by Paul, which ultimately unites diverse cultures in the Christian community (Gal. 2:15b–16; 1 Tim. 4:7).

The first step in fostering positive relationships in the early Christian community was to see past and look beyond color, ethnic traditions and linguistic divisions to the surpassing worth, the all-inclusive grace of God in Christ Jesus. Paul’s emphasis is an unremitting, progressive dynamic which corrected the intrinsic disorder of racism in the hope of adjusting social mindsets and eventually civic institutions to provide the rights of humanity to all classes of people.

There is Neither Slave or Free

Slavery was a universal institution in the ancient world. Paul Louis reiterates that “slavery is the basis of the whole economic system in the States of antiquity.”³ The conquered had no rights. The life of the slave was precarious, very much dependent upon the disposition of one’s master. Some masters were deeply attached to their slaves (Matt. 8: 5–13), but this was the exception to the rule. Slaves were considered “merely a thing” (*res*), “a mortal object” (*res mortale*), simply “chattel” (*mancipium*), not a person, and had no personal or human rights.⁴ The ancient Greek mindset divided the masses into classes

such as free or slave, Greek or barbarian, wise or foolish, and male or female. What the Greeks developed, the Romans perfected in a complex web of intricate laws regulating the various nuances of human relationships in Roman society.

The apostle Paul understood the Jewish slave heritage in the land of Egypt (Ex. 1:8–22). The Old Testament festivals were a celebration and solemn reminder of God’s deliverance of Israel from Egyptian oppression. The annual celebrations commemorating Israel’s libera-



The apostle Paul by El Greco

tion from foreign domination to statehood were utilized to Paul’s advantage when emphasizing the “slave” imagery in reference to righteousness and sin (Rom. 6:6–14). The Pauline dualism contrasting *slaves of sin* to *slaves of righteousness* (Rom. 6:17, 18) utilizes powerful imagery—to be a slave of sin is alienation from God and ultimately death; whereas, a slave of righteousness enjoys true freedom and eternal life. True Christian freedom is direct and equal access, regardless of one’s social

status, through faith in the merits of Christ—an all-inclusive acceptance and status as a son and daughter of God (1 John 3:1).

The home church provided a unique environment in which to nurture and develop a sense of community, focusing on Christ as the head of the church (Eph. 5:23; Col. 1:18). The influences of the early Christian community eventually permeated social values. Theo Preiss articulates the point, “The Gospel penetrates systems and civilizations but is never identified with them. In particular it is more realistic than all idealism and all so-called political realisms, for it attacks the heart of the problems, the personal center and personal relationships.”⁵ It was within the home church that all artificial social barriers and fabricated legal norms were subjugated to the gospel of Christ. Death to the old way of life also included death to those social norms that caused dissension within the Christian community. Paul moves on to the foundational unit in Roman society, the *familia*, “household,” to complete his social mandate *in Christ* in order to establish unity among the early Christian community.

There is Neither Male or Female

In the ancient Greco-Roman world divisions between classes constituted a natural social paradigm. While Roman institutions resembled her Greek rivals, the Roman passion for law developed an intricate web of jurisprudence which analyzed every legal aspect of human relationships. The Romans considered *libertas* (freedom) as “the most fundamental ‘divide’ in determining the legal status of an individual,” and *civitas* (citizenship), specifically Roman citizenship, as the next most fundamental, followed by the *familia* (household), of which the *pater familias* (male head of the household) exercised complete legal authority. The Roman tradition considered the family as the most essential “building block of the Roman state, since, metaphorically, the *familia* is often misunderstood as the state in miniature.” The “adult males are accorded the highest civil status, and they also predominate in legal sources, reflecting, obviously, a society that is largely male-dominated.”⁶

The “male head” maintained complete legal authority over his male descendants, wife, daughters, adopted children, and slaves. The wife was subjugated to a male, legal guardian throughout her entire life. However, a woman of Roman citizenship was under the legal

guardianship of her father, and after his death, his male descendants, not her husband's. Roman law prescribed the legal status of the male and female marriage arrangement with regard to the status of their respective marriage partner. The wife was excluded from political and military pursuits, and her legal rights were tightly regulated. Even if she had inherited money or wealth, her assets were regulated by the man who had been selected as her legal guardian.

Naturally, there was an exception to the rule; since Rome was a warfare state, the men were often away fighting their wars for state and glory, which necessitated among the elite women the responsibility of “making major decisions within family circles, especially decisions concerning the education, marital arrangements, and political careers of both their own children and the offspring of their female and male siblings.”⁷ Ironically, the wars of Rome were costly. Since women were excluded from military service, it provided opportunities out of necessity to participate in family businesses and social responsibilities solely designated for the *pater familias*—this situation was the exception to the rule. Rome was a patriarchy—its male-dominated society extended from the household to the senate and inherently the emperor. It is within this context that the Pauline social mandate “neither male nor female” reverberates with the progressive power for change and Imperial Roman suspicions.

Paul once again reaffirms in a gender specific context that both male and female have equal access to the grace of God through the merits of Christ and focuses on God's love as the centric foundation of family unity (Gal. 3:28; Eph. 5:21–33; 6:1–4). The submissive relationship between husband and wife is mutual as both look to Christ as the head of the family circle and church. Nonetheless, the submissive relationship of the wife to her husband “was called for, not because it was conventional for wives in Greco-Roman society, but because it was part and parcel of the way in which they were to serve the Lord.”⁸ It is the law of love rather than Roman patriarchal and ancestral traditions that regulated the Christian household (1 Cor. 13:4–7).

The Pauline social mandate was revolutionary without the revolutions through the subtle influences of God's transforming grace. Roman legal science, like its modern counterpart, was overshadowed by the mundane responsibilities of life. However, the attractive, liberating social

features of the early Christian community were counter-balanced by intense, intermittent persecution. This separated the curious adventurer from the genuine, professed Christian. The Christian sect grew and solidified itself in the social strata of Rome and inevitably redefined the socio-political parameters in contemporary society.

The New Humanity, and the Roman State

While the “male head of the household” was the basic element in society that solidified the ancient, religious cult and traditional values of Rome on one hand, Caesar-worship was the expressed *badge of loyalty* to certify the Roman subject’s allegiance to the state. Initially, it was less of a religion and more of a *litmus test* of national patriotism to ensure a political bond of cosmopolitan uniformity.⁹

Ancient Rome was a coherent, societal blend of paternal traditional values undergirded by a sophisticated jurisprudence and solidified by an undivided loyalty to a deified Caesar, who was in essence the Imperial State in verity. The Roman populace could worship any number of mystery cults or seek other philosophic avenues to placate their inner psyche, but Caesar-worship was a standardized state requirement which was non-negotiable. The social values, the civil and military traditions of imperial Rome conflicted with all that early Christianity espoused and ultimately were perceived by Rome as a threat to the state because of the Christian community’s social mandates and uncompromising loyalty to their Savior/God Jesus Christ.

Conclusion

The church as a citadel of righteousness is a medieval concept, unlike Paul’s paradigm which focuses on the meritorious assets of Christ’s righteousness (1 Cor. 1:30–31). The biblical church is Christ-centric. The gospel of Christ is a transforming agent that changes lives, heals ethnic divisions, and strengthens human relationships. However, like the Jews of old who commended the law and the prophets and exalted in pomp and ceremony, while oblivious to the presence of Jesus Christ—we too, can overlook the obvious—that the gospel of Christ is a social as well as a moral directive. Ultimately, our relationship with each other reflects the quality of relationship we have *in Christ*.

“Caste is hateful to God.”¹⁰ Like a cancer it destroys

church unity and witness. It disguises itself in countless shapes and forms. None are immune to its devastating effects. It is an expression of power and manipulation in the guise of religious piety. It is a form of control and authority to maintain ethnic divisions. It is the subtle, pastoral power alliances, the nepotism and cronyism and the subsequent blinded-eye to unethical behavior. It is in many cases a misinterpretation and misapplication of corporate management directives which emphasize economic assets, dollar per conversion, as a requisite of leadership, rather than mature Christian character. How far have we really come?

If we can learn a lesson from Rwanda, it would be this: it is the centric power of the cross expressed in the love of God that unites the divided, that heals racial tensions. My church, your church, is our church—it is the Almighty God’s church, the true head of the body *in Christ*. ■

References

1. Longenecker, Richard N. *New Testament Social Ethics for Today*. (Grand Rapids, MI: William B. Eerdmans, 1984): 34.
2. Schnelle, Udo. *Apostle Paul*. Trans by M. E. Boring. (Grand Rapids, MI: Baker Academic, 2003): 144, 145, 155.
3. Louis, Paul. *Ancient Rome at Work: An Economic History of Rome from the Origins to the Empire*. (London: Kegan Paul, Trench, Trubner, 1927): 9, 27.
4. Longenecker, 49.
5. Preiss, Theo. *Life in Christ and Social Ethics in the Epistle to Philemon*. (London: SCM, 1954): 33.
6. Frier, Bruce W. and Thomas A. J. McGinn. *A Casebook on Roman Family Law*. (New York: Oxford University Press, 2004): 11, 12, 13.
7. Vivante, Bella. *Woman’s Role in Ancient Civilization: A Reference Guide*. (Westport, CT: Greenwood Press, 1999): 263, 264.
8. O’Brien, Peter T. *The Pillar New Testament Commentary: The Letter to the Ephesians*. (Grand Rapids, MI: William B. Eerdmans, 1999): 437.
9. Angus, Samuel. *The Religious Quests of the Graeco-Roman World: A Study in the Historical Background of Early Christianity*. (New York: Charles Scribner’s Sons, 1929): 22.
10. White, Ellen G. *The Desire of Ages*. (Mountain View, CA: Pacific Press, 1940): 403.

Robert P. Pappas is a Ph.D. candidate at the University of Pretoria. Presently, he is serving as a volunteer missionary in South Korea.



UNIVERSITIES AND THE CHURCH



*Meeting of the
doctors at the
University of Paris.
From a medieval
manuscript of
Chants Royaux.
Bibliothèque
Nationale, Paris.*

Salve, Alma Mater | BY GOTTFRIED OOSTERWAL

The history and significance of the term *alma mater* is one of surprising relevance in today's religious atmosphere. What many do not know is that the term embodies the issue of the relationships between faith and science and the church and the university. It also speaks of a view of the eternal gospel and the meaning of the 1,260 years in Bible prophecy.

Dictionaries and encyclopedias all agree on the basic meaning of the term *alma mater*. It is described in the *New*

of studies?" Or did it happen first at the universities of Salerno or Orleans or Paris, founded in the second half of the twelfth century? The one thing certain about the issue is that the University of Paris, one of the earliest universities (if not the very first), consciously chose to apply the term to its institution. Other universities followed in its footsteps and modeled themselves after it. In 1389, for instance, 24 years after it was founded in 1365, the University of Vienna received its statutes which were modeled



Bologna: town and university; right: seal.



University of Salerno; next page, seal.

International Encyclopedia as "A name applied to a university or college, and expressing the relation between the institution and the students who have been educated in it. The term is one of affection and suggests a mutual dependence of university and alumnus upon the other."¹ Other dictionaries still add as a second use: "the anthem (or fighting hymn) of an institution of higher learning."² Some encyclopedias mention that the term first came into use in the first half of the fourteenth century, though no certainty exists about which university first applied it to its institution. Was it the University of Bologna, the world's oldest continually-running institution which still carries in its motto the words *Alma mater studiorum*, the "nurturing mother

after those of the School of Liberal Arts (*Facultas artium*) of the University of Paris, *pia matrix et alma mater omnium facultatem*, or "the pious nourisher and honorable mother of all Schools."³ The same holds true for the University of Cologne, where in 1388 Pope Urban VI founded a university "on the model of Paris," and where four years later the new statutes spoke of *alma mater universitas studii Coloniensis*.⁴ Similar developments have been documented for the universities of Heidelberg (1386), Erfurt (1393), Leipzig, Cambridge and Oxford, all referring to the University of Paris as *mater nostra universitas parisiensis*, "our mother the University of Paris."

Why did the University of Paris play such a significant

role in establishing not only the use of the term *alma mater* for institutions of higher learning but also in giving it the particular meaning it attained in fourteenth century Europe? At the time, the University of Paris was not only considered the *parens scientiarum*, or “the mother of the sciences”⁵ made famous by its star professors whose fame came to rest on the university. The university was also the scientific flagship of the Catholic Church, the “eye apple of the pope,” the bulwark and great defender of the faith,⁶ and later the instigator and leader of the revolt against the papacy in the call for reform.

The Flowering of a New Worldview

The most characteristic hallmark of the fourteenth century lies in the rather sudden decline, fall and collapse of the papacy,⁷ which until then had dominated all levels and aspects of life, from family to the economy, the sciences and education, and all social and political spheres. In the thirteenth century, the papacy had reached the pinnacle of its power, especially under such popes as Alexander III

second sword representing all secular power, embodied by the state, which shapes people’s social, economic and political life. Both powers, in their fullness, belonged to Christ who had given it to the apostle Peter, and through him, so the theory suggested, to the successive popes. However, while both swords, both powers, belonged to the pope, he gives one temporarily in loan to earthly rulers. In exchange for that loan—and only a loan it is!—kings and other worldly authorities and institutions had to pay homage to the pope, obey his authority in all things, pay tributes and defend the realm of the Church. There was no higher authority.

In matters of science, dogmatic theology was considered the “queen of the sciences.” It determines what is true science and what is false science—what scientific findings and discoveries may be acceptable and which ones should be rejected and condemned. Governed by one and the same worldview, society was characterized by relative harmony, social order and the integration of faith and knowledge.



Orleans, town, cathedral



The seal,

(1159–1181) and Innocence III (1189–1216). They truly embodied *plenitudo potestatis*, “the fullness of power.” Emperors, kings, universities and cities were all subject to them, from the Hohenstaufens in Germany to the kings of England and France, Poland, Hungary and Bohemia.

The theological basis for this fullness of power was found in the two-swords theory, formulated by Hugo of St. Victor and based on Luke 22:38, which reads: “And they said, ‘Look, Lord, here are two swords.’ And he said to them, ‘It is enough.’” The theory holds that the two swords represent the fullness of power: one sword representing the spiritual power which satisfies man’s need for salvation and which is embodied in the church; and the

All this rather suddenly came to an end at the beginning of the fourteenth century. In 1302, Pope Boniface VIII in his famous bull *Unam sanctam* reiterated again that fullness of power is ultimately given to the pope and the church, for which reason the state and the sciences are always subject to the church and to church teachings, and for which reason laymen are always lower than the clergy and must obey them absolutely in order to receive salvation. There are, in fact, two kinds of Christians, so the bull suggested: the laity and the clergy, with the latter always superior, and the former of a lower order, as they were involved in secular affairs, such as marriage and having children, the sciences and the professions, which were all

thought to contaminate people as spiritual beings. In all things, the secular was always inferior to the spiritual, so the thinking went, and therefore needed to be guided by the spiritual. *Extra ecclesiam nulla salus* was the saying: “Outside of the church there is no salvation.”

A proud man, Boniface loved to dress in ornamental habits and outfits and proclaim to the gathered crowds: *Ego sum Caesar; ego sum imperator*: “I am the ruler of the world.” What a blow it was to him and the papacy when a year later (September 7, 1303), during another conflict with the king of France Philip IV over the issue of whether the state could raise taxes from monasteries and the clergy, a handful of armed Frenchmen men led by minister William of Nogaret entered the pope’s castle in Anagni and took him prisoner. A few weeks later, Pope Boniface died, deeply wounded in his pride, broken by his total loss of power and brought down in shame. And with him died the notion of papal universal power.

During the next few decades, the papacy stood under the control of France. The seat of the papacy was even

time that the University of Paris became the great leader and center of the movement for reform under the guidance of two of the greatest scholars of the time, Professors Pierre d’Ailli and Jean Gerson, both also chancellors of the university. This even led to the Council of Pisa, where both popes were urged to abdicate and where a new pope was elected, the Greek Alexander V. During this council both popes, one in Rome and one in Avignon, refused to give up their relative positions. With the addition of Alexander V, there were now three popes, each one condemning the others. The Great Schism ended in 1429 only after the Council of Constance (1414–1418) had affirmed that general councils are superior to popes, and, when one pope was taken prisoner, another was forced to resign, and a new pope, Martin V, was elevated to the Seat of Peter.

This deadly blow to the papacy reverberated throughout Europe and beyond. Cities and whole countries rose against papal rule and made themselves independent from the church. Everywhere, and not just at



left, and University of Paris, above.



The seal, left, and University of Vienna, above.

moved to Avignon, France, where the popes endured their “Babylonian captivity” (1309–1377) under the dominance of the French king who forced them to declare Boniface VIII a heretic. In 1377, Pope Gregory XI moved the papal seat back again to Rome for political reasons, though his decision was spurned by the prophetess Catherine of Siena who in her summons constantly spoke of Avignon as “Apocalyptic Babylon.” But that made things even worse, for Pope Clemens VII (1378–1394) decided to stay in Avignon. This led to the Great Schism in which the Church had two popes, each one claiming to be the one and only true Vicar of Christ on earth and each condemning the other as the antichrist. It was at this

the universities, the laity began to claim its biblical role as “the people of God” with direct and immediate access to the throne of heaven. Leading out in this revolt were scholars, artists, poets and philosophers, all calling for a revival of true godliness and “reformation in head and members.” The leadership in that revolt rested with the University of Paris. Its scientists and philosophers openly criticized the pope and his College of Cardinals for their greed, immorality, lust for power and unholy absorption of the authority which God in his grace had bestowed upon all the believers. They also called for a total reform of the church in all its levels and aspects.

The University Becomes the *Alma Mater*

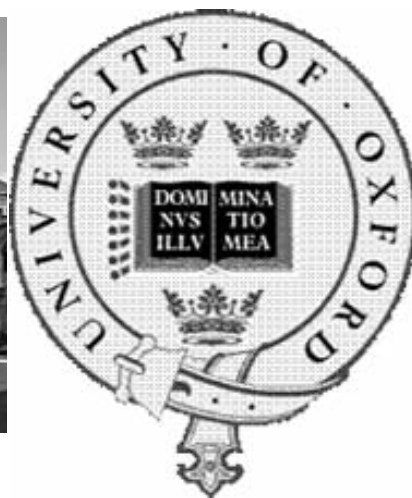
In the midst of this struggle for freedom and liberation from ecclesiastical rule and abuses, a group of students and some of their professors began to refer to their university as their *alma mater*, instigated by the University of Paris. That was in itself quite a revolutionary step, an act of defiance and of reformation. By this time, the term *alma mater* was not a new term at all. It had been in use for centuries, not as a designation for the university, but as a term that belonged to and was exclusively applied to the Church, the *Alma Mater Ecclesia*, "the holy mother the Church." The term was the theme of ancient hymns and used in official church documents and papal bulls. Pope Boniface VIII, during his pronouncement of the year 1300 as the first year of Jubilee, specifically refers to the Church as the *Alma Mater Ecclesia*.⁸ Not one university was ever spoken of or referred to as *alma mater* before the first half of the fourteenth century. Yet from then on it became the university's very designation, its title and its calling.

ticism in which science and faith were integrated into one coherent system of thought and brought about the separation of science and faith as two independent-yet-equal ways of approaching reality.

No doubt the great stimulator (*venerabilis inceptor*) in this new movement, which would give rise to a whole new development in both the sciences and philosophy (theology), was William of Ockham. Ockham was an English, Franciscan monk who first taught at Oxford, and later at the University of Paris. He and his followers argued that Reason and Faith have separate ways of understanding reality, with their own methods and their own language. The methods of the one cannot be applied to the object of the other, and vice-versa. An affirmation of the Faith and its objects by Reason is not possible. Faith must therefore seek its own affirmation and understanding, based on the Bible alone (Martin Luther would later call himself a "fierce Ockhamist," and his teachings on the relationship of the state to the church bear evidence of Ockham's tremendous influence on the reformer).⁹



University of Cambridge, above, and seal, left.



Oxford

The shift of the term *alma mater* from the church to the university indicated a whole new way of thinking. The decline and fall of the papacy was not only reflected in the church's almost absolute loss of authority, but also in the loss of the vast majority of papal lands, with only a few remaining in Italy at the time. It was reflected in the decline and fall of the Gothic style of architecture and art, in painting, in literature, song and music, all dominated by the church until then. It caused a change from a natural and feudal economy to one based on money and a democratic capitalist system, and it opened the way for a new way of thinking that was independent of the church and the dominance of the clergy. It spelled the end of scholas-

With the papacy deprived of all its power and authority, the church was heavily criticized by its own prophets (and prophetesses such as Bridget of Sweden and Catherine of Siena), as well as by professors, poets and artists (Dante, Petrarch and Boccaccio). With its teachings and traditions doubted, and at the parish level often ignored, who then could be trusted to educate and nurture people and society, feed the young, guide the believers? This was the question raised by students and faculty alike gathered at reunions and discussions. Who is our real mother, our venerable and honorable and trustworthy mother to guide us in our lives, point out the way, offer insights into reality, supply us with the truths and the moral fiber that make living possible?

The church or the university? It was at this point in time that students and faculty alike chose the university to be their *alma mater*, their nurturing and holy mother. And the students thus nourished or nurtured were called *alumnus*, if male, or *alumna* if a female, meaning “nurseling.”

Their choice did not mean a revolt against God or a rejection of the faith. Rather, their choice indicated a new freedom, a new power and a call to become involved in a reformation and a revival of true godliness. By choosing the term *alma mater* for their body of students and faculties and corporations, the universities (many of them newly founded in the middle of the fourteenth century) embarked on a new path of faith that centered not in the church but in a higher authority revealed in scripture and open to reason. And science, liberated from the tutelage of the church, had its own way of opening eyes to the divine realities of God’s creation. University and church, science and faith, each had its own domain, and each came directly from God, so was the meaning inherent in the shift of the term *alma mater* from the church to the university. The

(1131–1202) at this time. Joachim had predicted, based on his use of the prophetic-historical method of interpreting the book of Revelation, that soon the final period in the history of humanity would begin, a period which would lead to the return of Christ, the day of judgment, the resurrection of the dead, and the ushering in of the kingdom of God in glory. He called this period the period of the “Everlasting Gospel.” First there was the period of the Father, which coincides with the time of the Old Testament. Then the period of the Son, and finally the period of the Holy Spirit, characterized by the end of the rule of the pope and the clergy, and the beginning of an age of freedom in which through the power of the Holy Spirit, the Everlasting Gospel would be proclaimed in all of the world and then the end would come.

That period would start around the year 1260 A.D., based on the interpretation of the 1,260-year period or 42 months referred to in the book of Revelation as the time set aside for the dominance of pope and clergy. Joachim’s followers in the fourteenth century clearly saw that period



University, above, and seal, left.



Cathedral and town of Cologne, above; seal, left.

one was not superior to the other; both needed each other to understand the totality of reality. Both complemented each other and corrected each other. In matters of scientific discovery and scientific truths, however, the church needed to limit itself to what was clearly revealed in the Word of God and to be open to learn from what the sciences discovered in their domains and by their specific methods. That is the ultimate meaning of the shift of the term *alma mater* from the church to the university.

It is understandable and rather significant that the transition of the notion of *alma mater* from the church to the university played a significant role in the revival of the teachings of the prophet Joachim of Flora (Fiore)

beginning in their time, after 1,260 years of the absorption of power and persecution of the saints by the pope, the end of papacy, new freedoms for God’s chosen people, new revivals inspired by the work of the Holy Spirit, and a powerful proclamation of the Everlasting Gospel that would lead to an ushering in of the kingdom of God in glory. In this final period of history, also described by Joachim as the era of *plenitudo intellectus* (after the periods of *scientia* and *sapientia ex parte*), the universities would take a leading role in making the “Everlasting Gospel” known to all mankind.¹⁰

Of course, the church did not see or experience it that way. It did all it could to claim and defend and limit the

term *alma mater* for itself. It also powerfully persecuted the followers of Joachim. After all, who and what really shaped people's thinking was at stake, what determined their norms of life and behavior, the definition of truth, and what constituted true science. Two powerful arguments were then presented by the curia to preserve the title *alma mater* for the church only. The first was the argument from history that insisted that the term *alma* can only apply to a holy object like the church as in the ancient Roman practice of referring to their gods as *alma*. Secular institutions or objects of life were never referred to as holy. The scholars at the universities responded to this argument by declaring that the whole division between secular and sacred is a non-biblical division, and that all of God's creation and all work done to the glory of God must be considered holy. The term may therefore well apply with the same force to the sciences or to the university, they claimed, in the meaning of honorable or blessed or venerable, all good translations of the ancient term *alma*.

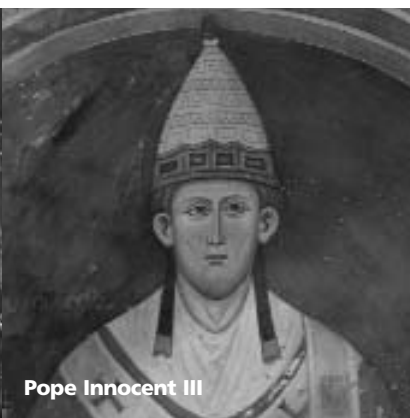
The second argument had more teeth, at least at first

has not yet given birth.¹¹ Of these passages, one of the most well known is found in Isaiah 7:14: "Behold, a young woman (or virgin) shall conceive and bear a son and shall call his name Immanuel."

In the Jewish community this text is seen as the promise of the birth of a messiah. Christians, on the other hand, have applied this word to the virgin Mary and the birth of her son Jesus, our Lord and Redeemer. The term *alma mater*, then, so these curial scholars said, referred to the virgin Mary and literally stood for "Blessed or Holy Virgin Mother." She therefore deserves the name *Alma Mater* in the first place, as was common practice in poems and hymns written during the Middle Ages. And through her, the virgin Mary, the church alone deserved that title. University scholars again replied that the Latin epithet *alma* bears no linguistic or etymological relationship to the Hebrew noun *almah*. The thought remained with the defenders of the curia, however, and continued to shape the meaning of *alma mater* as applied to the virgin Mary and as the rightful title for the Church.



Pope Urban VI



Pope Innocent III



Pope Boniface VIII



King Philip IV of France

"bite." One of the blessings of the end of the tutelage of the clergy over the sciences was that the result of the events following the decline and fall of the papacy in the fourteenth century was the flourishing of a whole new set of sciences, long neglected as a result of clergy dominance. One of these was the study of ancient languages, among them Hebrew, the language in which the Old Testament was written and which had almost been lost in the Latin-speaking western church. It was then discovered that there exists also in Hebrew a term *alma* (or *almah*), not as an adjective as in Latin, but as a noun. Seven times the word is used in the Old Testament where it stands for a girl, a young woman, a virgin or a married woman who

A Shift from *Alma Mater* to *Abba Pater*

Sometimes it appears as if the two opposing parties fighting over the ownership of the term *alma mater* and what it stands for find a compromise, a solution even. This happened as a result of a movement that at the time powerfully affected both the universities and the church, the laity and the clergy: namely, mysticism. Amidst the decline and collapse of the official church, the aim of the movement was not to despair but to keep the faith, not as something external, but as an inner strength that finds its center and core in a life of devotion to and a unification with God. The emphasis thus shifted from the debate over who the nourishing

and venerable mother was (*alma mater*) to the question, How do I find and stay close to God, our heavenly Father? (*Abba, Pater*). Famous leaders in this movement were Meister Eckhart, John Tauler, Henry Suso and John Van Ruysbroeck. The movement attracted thousands of people, clergy and laity, nobility and ordinary folks, at universities and monasteries, cities and rural areas. In spite of its distortions of Biblical truths, it led indeed to that revival of primitive godliness that debated the nourishing mother (*alma mater*) and made place for an honest search to be united with God (*Abba Pater*).

The universities acknowledged that the purpose of all education, and the aim of all scientific endeavors, was to seek and acknowledge God as the Father and Creator. The church, too, acknowledged that the very purpose of being the church was to make known to the world that there was a God in heaven who is the true Father. Though tensions inevitably remained between the university and the church, both acknowl-

gion. Unfortunately, however, the differentiation between science and faith first propagated by Ockham and the *via moderna* in the end led to a total separation between the two and even to a devaluation of the faith under the impact of the developing sciences. But the church, too, shares in the blame. Instead of listening to science as an equal partner under God, it began to reiterate church father Cyprian's famous dictum, "Nobody can have God as his father if he does not have the church as his mother."

The conflict reached a pinnacle when scientists began to explore the notion that the earth circled around the sun and not the other way around, a theory that was promulgated by the church. It worsened when historians and literati laid bare the history of the church "as it really happened at the time" instead of wrapping it in holy narrative (hagiography).

Suddenly, we find ourselves transported seven hundred years into the future where we are experiencing again the very same challenges that called for students



edged that a fruitful interchange could and must take place between the two, each working within its own sphere with its own methods and objectives.

Had both parties lived up to their view that, in each their separate ways, both university and church exist for making God known to the world as the Father, the last seven hundred years of cultural history would have been radically different. And the often-destructive tension that still exists today between faith and science or the church and the university could have been avoided if both university and church would both have remained faithful to their mission, each working within its own particular, designated sphere of science or reli-

and faculties to decide who and what their *alma mater* was. Will we succeed this time in keeping the balance between our innermost desire to be united with God our Father and our mission to make him known to the whole world, and our scientific calling to explore and explain the intricacies of our cosmology? And will we recognize now honestly and openly what really happened in our history, warts and all? Who deserves our praise as our *alma mater* in this respect, the university and science, or faith and the church? Of course, the truly mature person is most likely the one who has had the privilege of growing up and being educated by both religion and reason, faith and science, church

and university. Happy the person who finds them both together at work in a Christian university, separate yet together, respecting each other's true nature in its differences and competencies, but together producing that mature *alumnus* or *alumna* who excels in science to the glory of God. To that university I shout: "Ave, alma mater!" "I greet you and praise you." ■

Notes and References

This article is based on a baccalaureate address given on April 25, 2009, on the occasion of the fiftieth anniversary of the class graduating from Battle Creek Academy at the SDA Tabernacle church in Battle Creek, Michigan. The address was titled "From Alma Mater to Abba, Pater."

1. *New International Encyclopedia*. (Cambridge, MA: The University Press, 1926).
2. *Webster's New World Dictionary of the American language; The American Heritage Dictionary of the English Language*; 4th edition. (New York, NY: Houghton, Mifflin, 2000).

tanta lectorum diligentia tanta denique scientia scripturarum, ut in modum Cariath Sepher merito dici possit civitas litterarum. (Happy city where the sacred scriptures are being studied with so much zeal, where its mysteries are being revealed by the outpouring of the Holy Spirit, where the dedication of its readers is so great, so great also the knowledge of the Scriptures that she rightfully like [the Old Testament town of] Kirjath Sepher can be called "City of Letters.")

7. Schnuerer, Gustav. *Kerk en Beschaving in de Middeleeuwen*; Dutch translation of his monumental study on *Church and Culture in the Middle Ages*. Vol. 3, pp 1 ff. (Haarlem: De Spaarnestad, 1950). See also: L.Elliott-Binns. *The History of the Decline and Fall of the Medieval Papacy*. (Hamden, Conn: Archon books, 1967). For details on times and dates, see: Karl Heussi. *Kompendium der Kirchengeschichte*. 10th edition.

8. Wagenvoort, H. *Alma Mater*. (Groningen: J. B. Wolters, 1956).

9. Berkhof, H. *De Geschiedenis der Kerk (The History of the Church)*. (Nijkerk: Callenbach, 1950).

10. For detailed studies on Joachim of Flora see: H. Grundmann. *Studien ueber Joachim von Floris*. (Leipzig, 1927). Or E. Benz: "Die Kategorien der Religioesen Geschichtsdeutung Joachims," *Zeitschrift fuer Kirchengeschichte* 3, Folge I (1931): 24–111.



William of Ockham



Joachim of Flora



Meister Eckhart



John Tauler



John Van Ruysbroeck

3. The most detailed and authentic study on the history of the universities in Europe during the Middle Ages until the year 1400 is given by Heinrich Denifle: "Die Entstehung der Universitaeten des Mttelalters bis 1400"; 1883, 1956. Denifle is also the scholar who published the *chartularium* of the University of Paris. See also Hastings Rashdall. *The Universities of Europe in the Middle Ages*. 3 vols. Vol. I. Eds. F. M. Powicke and A. B. Emden. (Oxford: University Press, 1936).

4. Denifle, Heinrich.

5. Denifle, Heinrich.

6. Heinrich Denifle makes mention of a letter written by Philippe Harvengt sometime between 1154 and 1181 in which the city of Paris is spoken of as "*Felix civitas, in qua sancti codices tanto studio revolvuntur, et eorum perplexa mysteria superfusi dono spiritus resolvuntur, in qua*

11. These passages are found in Genesis 24:43; Exodus 2:8; Psalms 68:26; Proverbs 30:19; Song of Songs 1:3 and 6:8.

Gottfried Oosterwal, PhD, Litt.D, is the director of the Center for Intercultural Relations at Andrews University in Berrien Springs, Michigan. He also teaches at the University of Michigan in the Department of Human Genetics.

Misunderstandings Multiply: *La Sierra* Employees File Suit; WASC Issues Formal Notice of Concern | BY BONNIE DWYER

Perhaps it was inevitable that employees of La Sierra University and the Seventh-day Adventist church would end up in court. During the two years of wrangling over how biology is taught at the university, there have been numerous misunderstandings with each one exploding like a bombshell and leading to further misunderstanding.

The most recent explosion took place on July 28, 2011, when three LSU employees who previously were cornered into resigning filed suit in California State Court, alleging not only violation of California privacy laws, but violation by the church of university due processes. Jeff Kaatz, James Beach, and Gary Bradley say that it was against the law for church officials to bypass the university president and use a recording made of their private conversation in James Beach's home as the basis for suggesting that they resign from their positions—Kaatz as vice-president for advancement, Beach as dean of the College of Arts and Sciences, and Bradley as (semi-retired) professor of biology.

Their case partially hinges on how the privacy law is interpreted, since one of the parties involved in the conversation (Board of Trustees member Lenny Darnell) was the one that (unknowingly) made and shared the recording with other people. Once the recording was given to a media outlet (*Spectrum*), the church attorneys maintain the recording became public and therefore appropriate basis for the action that was pursued by Ricardo Graham, the chairman of the La Sierra University Board of Trustees, prompting their resignations.

However, the employees are not alone in their accusation of inappropriate action being taken by the board chair. The Western Association of Schools and Colleges (WASC) also found fault with Graham's action. In a strongly worded letter to LSU President Randal Wisbey, the regional accrediting agency's president Ralph A. Wolff said,

"It appears that he (Graham) did not have independent authority as La Sierra's board chair to take these actions and was not acting at the instruction of the board."

WASC issued a formal Notice of Concern, stipulating that LSU resolve governance issues including "changes to the bylaws and other operational documents necessary to create an independent governing board."

The letter also called for steps to be taken "to ensure the autonomy of La Sierra as an educational institution separate from and supported by the Church."

It will be the responsibility of the LSU Bylaws Committee to figure out how to reshape the board in such a way that the institution is separate from but supported by the church. While it sounds impossible, there is precedent in the relationships that the church has with its hospitals and also with independent ministries like Adventist-laymen's Services & Industries (ASI).

WASC's request is due to be noted by other Adventist universities that WASC accredits—Loma Linda University and Pacific Union College—as well as the rest of the colleges and universities, because the "separate from, but supported by" may set precedent for major changes at other Adventist institutions of higher education.

Perhaps that is one reason why there is some discomfort in Silver Spring over the WASC letter. Apparently no one from either WASC or LSU contacted the Adventist Accrediting Association personnel to inform them or discuss WASC's expectations before the letter was publicly released, and that created a misunderstanding—similar to the misunderstanding over the last-minute motion that was passed by AAA Board foreshortening LSU's AAA accreditation.

It was the independent actions of two Board of Trustee members that set in motion this most recent turn of events. Lenny Darnell's recording and distribution of the private conversation occurred because he wanted to bring to light

the words and actions of church officials regarding the shortened term of accreditation for LSU that was voted by the Adventist Accrediting Association (AAA) April 4. Another Board member sent the recording to Larry Blackmer.

The vice president for education of the NAD, Larry Blackmer, played a key role in several recent AAA events concerning La Sierra. He participated in the AAA site team visit to the campus in November 2010. During that visit he was one of three who requested a special interview session with the biology faculty. What the three heard in that interview prompted them to craft an unusual “consulting letter” to the university’s administration in addition to the normal visiting team’s report. Members of the biology department faculty maintain that statements from that interview were misinterpreted. Rather than refusing to present the church’s teaching of the literal six-day creation week as the origin of the universe in general biology courses, the professors maintain they said they could not present scientific evidence of creation.

Not only did this misunderstanding lead to the unprecedented “consulting letter” that was sent to the university, the biology faculty felt that it led Blackmer and three others to draft an alternative motion to be presented when La Sierra’s accreditation was reviewed by the AAA Board in April. The new motion trumped the five-year recommendation of the visiting team and specified that AAA would

return to the La Sierra campus in a mere 18 months to check on progress being made by the university regarding the teaching of creation. It also stated that “LSU had deviated from the philosophy and objectives of Seventh-day Adventist education,” an assertion that had not been made by the visiting team, but one that could possibly serve as reason to withdraw LSU’s accreditation. The word “deviated” created a major misunderstanding when the campus learned of the AAA vote.

Two weeks after that vote, Blackmer and the president of the North American Division, Dan Jackson, traveled to Southern California and met with the LSU faculty for a candid discussion of the accreditation process. It was that meeting on April 20 that Darnell recorded. What he did not realize was that he left the recording device on and thereby unwittingly recorded the conversation that he had with Kaatz, Beach, and Bradley after the meeting when the four friends went to Beach’s home to watch a basketball playoff game. Naturally, they also kibitzed about the meeting they had just attended, using some colorful language to describe faculty colleagues and church officials. As he left, Darnell thanked his host for the booze, too.

When Darnell got home he proceeded to e-mail a copy of the recording to a faculty member and to *Spectrum*. However, the spring issue of *Spectrum* had already gone to press and the recording was not of a quality that it could be used

The Creation Crusade at La Sierra: A Timeline

2009

- Feb. 20** Redding, California, physician Sean Pitman makes presentation about Creation science on La Sierra University campus.
- Apr. 30** David Asscherick, evangelist from the Central California Conference, writes an open letter to LSU Board Chair and church leaders.
- May 18** LSU President Wisbey sends letter responding to Asscherick letter, to Board of Trustees, LSU faculty and staff, and LSU Church leadership team.
- May 23** Lasierauniversity.net launched as a website critical of LSU. University begins conversations with legal counsel.
- Jun. 1** Attorney for *Adventist Review* initiates contact with lasierauniversity.net regarding copyright infringement of *Review* article.
- Jun. 2** Wisbey sends letter to GC President Jan Paulsen and NAD President Don Schneider requesting help with the developing issue.

- Jun. 8** EducateTruth.com website established to replace the LaSierraUniversity.net web site. EducateTruth.com seeks 10,000 signatures for a petition to be presented at the November meeting of the LSU Board to Trustees.
- Sept. 1** Gary Bradley interview published by *Inside Higher Ed*. LSU issues press release regarding Bradley’s interview, noting that Bradley’s comments do not represent the university’s position.
- Nov. 2** Shane and Mary Hilde deliver petition to LSU President Wisbey.
- Nov. 11** LSU Board of Trustees vote statement in response.

2010

- Mar. 1–3** WASC makes site visit to campus
- Mar. 31** *Adventist Review* publishes “Evolution Controversy Stirs La Sierra Campus.”
- May 12** LSU biennial constituency meeting. Vigorous discussion by delegates regarding creation-evolution. GC VP Ella Simmons and

for a podcast on the website, so the recording languished at *Spectrum* and was not publicized. (At one point, an anonymous person posted a link to the recording in a comment on the site. It was removed when news of the private recording came to light.)

Then early in May, another member of the LSU Board contacted Blackmer about the April 20 session. She was aware of the misunderstanding between Blackmer and the biology faculty and was trying to quietly broker a peace agreement behind the scenes. The faculty member had shared the recording with her, so when she wrote to Blackmer trying to explain to him how his words were misunderstood, she attached the recording of the session to make her point.

Blackmer listened to the recording—in fact he listened to the very end one morning while shaving and getting ready for the day—and when he heard the comments being made about him during the private conversation, he really took notice. He decided to have the private conversation portion of the recording transcribed to verify exactly what it was that he had heard. Then he shared the transcription with his boss, the president of the North American Division.

On June 1, Jackson handed the transcription to Ricardo Graham, the chairman of the LSU Board. After Graham read the transcription, he consulted with his executive committee, as well as with Jackson, Blackmer, Karnak Doukmetzian (General Counsel for the General Confer-

ence), and Kent Hansen (LSU counsel), Graham decided that the men needed to be confronted about their conversation. He contacted LSU President Randal Wisbey on Thursday, June 9, with instructions to have the four men at his office the next day, but did not tell him why. It was not until an hour or so before the meetings on June 10 that Wisbey learned what was to take place. Each man was called individually into the president's office at LSU where Graham, Wisbey, and Hansen presented them with the evidence of their recorded conversation and asked them if they would like to resign or have the transcription shared with the entire Board of Trustees. All four resigned.

The resignations were like a bombshell exploding the week before graduation. Suddenly, the hottest topic in Adventism was employee privacy issues. What had happened in the AAA Board meeting seemed to be overshadowed.

However, the conversation that Blackmer and Jackson held with the faculty was too important to be lost in the confusion of the resignation furor. There were significant exchanges about key issues. Blackmer was questioned about the AAA interview of the biology department, and he responded that what he heard them say was “that it would be unethical for (me) to teach one class period of creation, that’s exactly the quote we have written down from that . . . and I think you misunderstood what I said about faith and science, because the whole rule among Adventist edu-

NAD Office of Education representatives Garlan Dulan and Larry Blackmer participate.

May 25 Michigan Conference Executive Committee votes withdrawal of education subsidy benefit to employees sending their children to LSU.

May 27 “La Sierra Loved Me (Testify)” Facebook page launched by several LSU alumni.

Jun. 16 LSU Board establishes ad hoc Creation-Evolution Study Group.

Jun. 23 Central California Conference Executive Committee votes to ask for report from LSU regarding efforts being made towards a “satisfactory outcome.”

Jun. 25 Ted N.C. Wilson elected president of the General Conference.

Jun. 29 Western Association of Schools and Colleges (WASC) reaffirms LSU accreditation for eight years. Also, tells President Wisbey a special visit will occur in Spring 2011 to review issues of institutional autonomy, academic freedom, and faculty control of curriculum as related to the biology department.

Jun. 30 A vote is taken at the GC Session to reaffirm belief in creation and review the wording of the church’s fundamental belief about creation.

Jul. 1 Board Chair Ricardo Graham publishes “Why I Support La Sierra University” as editorial in *Pacific Union Recorder*.

Aug. 10 LSU Creation-Evolution Study Group develops student survey to provide some objective information regarding what is occurring in biology courses.

Aug. 26 At the request of LSU Board Chair Graham, President Wisbey, Provost Steve Pawluk travel to Maryland to meet with newly-elected GC President Ted Wilson, NAD President Dan Jackson, and other church leaders

Aug. 30–Sept. 17 Biology survey administered via Zoomerang.com.

Sept. 7 Biology survey is posted on EducateTruth.com.

Nov. 11 LSU Board, in executive session, considers results of Creation-Evolution Study Group’s research. “Provost is informed that he may not advise biology faculty of the action taken in executive session, but that the board wishes to receive the AAA site visit report prior to making a final and public statement.

cators is to integrate faith into learning.” As the exchange continued, it became clear that there had been a significant misunderstanding of what had been said in November. Plus, there was another illuminating exchange concerning the accreditation vote.

Religion faculty member Kendra Haloviak Valentine asked for clarification about the term of accreditation and language that was voted by the AAA Board, instead of the recommendation from the visiting team.

“I will tell you that I am being very vulnerable in doing this,” Blackmer replied. “A group of individuals surmised, that is the only word that I can use, that there would be difficulty with the five-year term on the Triple A Board. And they got together and talked about how do we manage that and not let it spiral out of control? So we said maybe what we ought to do is to decide what should come up at the end of this process. And so we began to talk, and there were really about four of us in this process. We began to talk about the language that should come up. And we asked what is the best thing for the church and for La Sierra?”

“Do we have to balance both of those?”

“We do. What could that mean for us to bring out of this meeting?”

Blackmer maintained that the word “deviated” had not been in the drafts of the motion the four had shared prior to the board meeting and that he only saw the term the

day of the meeting. He considered it to be too late, at that point to change it, so he said nothing about it, and the motion passed.

Who changed the wording, he was asked? Blackmer would not say, but he made it perfectly clear that it was not General Conference President Ted Wilson.

Haloviak Valentine began her inquiry with the simple question, “Do you believe that La Sierra has deviated from the mission of the church?”

NAD President Jackson was clear and unequivocal in his answer, “I do not believe that La Sierra University has deviated from the mission of the Seventh-day Adventist Church. I believe that this is God’s school.”

Blackmer said, “I believe, as I have said over and over again, that La Sierra University as a whole is faithful.” He also repeatedly apologized for not speaking up during the board meeting when he first saw the word “deviated” had been added to the motion.

But given the recorded vote, there were others in Silver Spring who apparently thought LSU had deviated. After all, hadn’t the president and board chair publicly apologized for shortcomings in an open letter regarding the teaching of creation?

Issued March 9, the open letter reported on a survey commissioned by the Board that La Sierra had conducted of all students who had studied General Biology or

Nov. 15–19 AAA site visit of LSU.

Nov. 19 NAD Director of Education Larry Blackmer gives Wisbey a “consulting letter” addressed to university administration and the board, written on behalf of the site visit team by Blackmer, Lisa Beardsley, and David Steen.

2011

Feb. 1 LSU receives “final draft” of AAA visiting team’s report. Recommendation is for five years accreditation to match that granted by WASC.

Feb. 10 LSU Board meets

Mar. 9 Open letter on the teaching of creation sent out by LSU President and Board Chair.

Late Mar. Group of four at GC meet to draft alternative motion regarding LSU for upcoming AAA Board session.

Apr. 4 AAA Board votes in Silver Spring. Alternative motion passed with shorter timeline on LSU accreditation.

Apr. 20 Jackson and Blackmer meet with LSU faculty.

Board member Lenny Darnell records the session plus (unknowingly) the conversation that he had afterwards with Jeff Kaatz, James Beech, and Gary Bradley.

Early May Board member writes to Larry Blackmer hoping to act as peacemaker between him and the Biology Department faculty. Board member feels like Blackmer misunderstood comments by biology faculty during the AAA accreditation visit. She notes that the April 20 session did not help the situation, and she attaches the recording of the April 20 public meeting to verify her statement.

While shaving, Blackmer turns on the recording and lets it run as he gets ready for the day. All of a sudden he hears someone calling him names and realizes that it is no longer a tape of the public meeting.

Blackmer asks for a transcription of the private meeting recording from the General Conference Office of General Counsel.

Jun. 1 Dan Jackson gives transcript to Board Chair Ricardo Graham.

Jun. 5 Jackson and Graham confer about the transcript.

graduated with a biology major for the past four years, plus the year 2000.

Interpreting the results of the survey had been controversial in the board's discussion of the data. How were the neutral or no-response answers to be handled?

It was argued that if an answer was not positive, then it was negative by default. Some statisticians would later argue that that skewed the results. The letter itself was also a matter of contention on the board. Drafted by a small group, there were others on the board who felt the open letter went far beyond what had been voted by the board. Specifically, they felt there was nothing to apologize for.

Since the survey and the open letter were both prepared to respond to the concerns of the AAA, there were questions at the April 20 meeting with Blackmer and Jackson about whether or not these actions had been helpful.

Blackmer responded positively. The AAA Board vote would have been very different without the open letter, he stated.

However, in the WASC report of April 18-19, the student survey was seen differently. The survey had been the topic of much discussion during their team visit. "The clear message from these meetings was that while the intent of the survey was commendable—to get internal evidence regarding allegations rather than relying on outside and anecdotal evidence—the methodology of construction,

implementation and interpretation was problematic on a number of fronts." The recommendation from WASC was, "If teaching creationism is core to the mission of LSU there is a need to create clear student learning outcomes for the course(s) that can be measured and will demonstrate successful achievement of this core commitment."

With site visits from both WASC and AAA teams, the accreditation processes have dominated administrative life at La Sierra for the past two years. Self-study reports have been prepared, response to the consulting letter developed and delivered. And while both accrediting bodies recognize the importance and significance of what the other agency does, sometimes it has seemed as though the university was caught between the requirements of the two.

WASC's latest concern over the structure of the Board of Trustees is sure to create a different set of concerns with the church administration.

And while La Sierra attends to these concerns, the issue that prompted the soap opera atmosphere of the past two years continues to challenge the entire denomination, as well as other conservative Christians. Solving the creation-evolution debate is not a La Sierra issue, but until the denomination finds some level of peace with that discussion, misunderstandings are bound to continue. ■

Bonnie Dwyer is editor of *Spectrum* magazine.

Jun. 8 Graham talks with LSU Attorney Kent Hansen. Hansen has not yet seen the transcript.

Jun. 9 Karnik Doukmetzian, general counsel for the GC, confers with Jackson, Blackmer, Graham, and Hansen about the case. Graham calls LSU President Wisbey and asks for meetings the next day in the President's office with the four who were recorded—Jeff Kaatz, James Beech, Gary Bradley, and Lenny Darnell, but does not tell Wisbey what the meetings are about.

Jun. 10 At the president's office, Wisbey, Graham, and Hansen hold sessions with each of the individuals and offer them the choice of resigning or having the recording played to the entire board. They all choose to resign.

Jun. 13 Resignations are announced to the faculty and the public.

Jun. 14 Blackmer meets again with legal counsel about the incident.

Jun. 17 Faculty Senate votes action in support of the four. Action sent to the board.

Jun. 19 Graduation Day at LSU.

LSU Board meets and receives information about the recording and the resignations, as well as a letter from the

attorney representing the three employees. The resignations stand.

Jun. 21 Provost Steve Pawluk meets with faculty of the College of Arts and Sciences. Announces board action and begins process for the selection of a new Dean.

Jun. 23 Graham, Wisbey, Pawluk, Biology Chair James Wilson, and WASC faculty coordinator Cindy Parkhurst travel to Oakland to meet with WASC.

Jun. 28 NAD College Presidents meet in Denver with NAD President & VP Blackmer

Jul. 5 WASC President writes to LSU President issuing a formal Notice of Concern on behalf of the accrediting agency. He calls for changes to the bylaws that will create an independent governing board.

Jul. 18 Board meeting convened to receive the WASC letter.

Jul. 28 Lawsuit filed in California State Court on behalf of the three employees. ■

The Legal and Ethical High Road at LSU

From the July 5 *Spectrum* Blog

I read the *Spectrum* articles and some of the blog comments on the resignations of the LSU-four. I have also read California Penal Code § 632, the criminal statute that was analyzed by Jan Long in her article. I would add the following comments to this discussion.

The CA criminal statute does make it a crime for "[e]very person who, intentionally and without the consent of all parties to a confidential communication, by means of any...recording device,...records the confidential communication"...§ 632(a). "Confidential communication" is a defined term. It "includes any communication carried on in circumstances as may reasonably indicate that any party to the communication desires it to be confined to the parties thereto..." but does not include communications made under any "circumstance in which the parties to the communication may reasonably expect that the communication may be overheard or recorded." § 632(c).

The existence of this criminal statute is significant in that it codifies California's public policy that recognizes that communications that occur under "circumstances as may reasonably indicate that any party to the communication desires it to be confined to the parties thereto" are to be treated as such by the state and by its citizens. The fact that the recording of the conversation at the home was not intentional, and therefore not criminal, does not undermine the state's public policy.

Here, the circumstances evidence that the parties to the communication desired their conversation to be confidential and confined to those present. The strongest evidences of that are the very comments made by the four friends that the church leaders found offensive. Those comments indicate a level of mutual trust between the four friends that such comments could be made in confidence with one another and with the unspoken belief that the com-

ments would not be recorded and shared with others. This would appear to be beyond dispute.

The Office of General Counsel for the General Conference (GC) should have been consulted by those at the GC who received and transcribed the recording. I would have expected that the GC's General Counsel would have researched applicable California statutes and would have advised against using the taped recording to force the resignations of the four men involved since neither the church nor LSU would want to act contrary to the stated public policy of California, even if the offensive statements were contrary to the church's policy and beliefs. I could understand church/university leaders meeting with and counseling the four men about what the church considered to be inappropriate language and conduct, but the four men should also have been advised that no disciplinary action would be taken because the church and university recognized and respected the privacy rights of its employees and members.

An apt analogy would be when an attorney discloses to opposing counsel during discovery a document that is obviously a confidential communication between the disclosing attorney and his client and, therefore, is privileged and not subject to discovery. Any ethical attorney who receives such a document would forthrightly notify opposing counsel, informing him/her about the inadvertent disclosure. The privileged confidential communication would be either returned or destroyed, together with whatever copies had been made, and would never be used in the litigation. Those are the ethics of trial lawyers. It would seem appropriate to expect nothing less of legal counsel for the church and the university.

It is unfortunate that the men did not have the presence of mind to say that they wanted to consult with an attorney before they signed the letters of resignation as the letters of resig-

nation had been prepared to appear to others as though the letters were signed voluntarily when, in fact, the letters were signed under duress and the implied threat that the transcribed recording would be used as a basis for terminating their employment if the letters were not signed. Of course, there would be the implicit, if not stated, possibility that the letters would become public.

This is an unfortunate occurrence for the four men, the university and the church. Hopefully, the university and the church will have the internal integrity to examine carefully how this matter was handled, to assess whether their conduct was ethically appropriate and defensible, to determine if there should be reconsideration of actions taken, and to carefully consider how their past and future actions should be explained to the university community and to church members. As we were all taught by the church, it is never too late to make amends. This may be an occasion when the church and its institutions need to abide by that wisdom which we all were taught exemplified Adventism and Christianity. This may be an occasion for the church and the university to take the high road especially when their actions and conduct affected not only the four men involved, but has the potential to affect all church members, including those who support and defend the actions of the church and the university. A balance must exist between what actions are taken by the church and its institutions to protect church and institutional policies and beliefs and the ethics of those actions.

I will leave it to others to decide if legal recourses could or should be explored, but I would hope that respectful conversations among those involved might resolve this matter and render legal recourses unnecessary. ■

Glenn E. Coe, Esq.

Senior Litigation Principal, Rome McGuigan, P.C.
Hartford, CT

boss will be glad that
I say, and leave the
in the sax and tuck the
holder, I hear Danny's
rising up in the brash,
of the old trumpet. My
ast the lines of the lily
lly has some luck in it
is a pretty name for a
like it. Perhaps that is
our baby.

POETRY

*from SDA
college
literary
journals*

above: Stephanie Ward, Pacific Union College | Photograph: *Provence Playground*

PACIFIC UNION COLLEGE

From the Editors: Quicksilver Literary Magazine

Britton Dake and Stephanie Ward

The act of creating art is courageous.

For most of us, poetry and painting does not pay the bills, no matter how much we wish that they did. But we continue creating, sometimes with a whimper and sometimes with a bang. We create in the face of the pressures of our plugged-in, switched-on, consumer-driven digital world. We write, paint, assemble, print, collage and design in order to make some myopic sense of the Universe, and of our minuscule place within it.

Oscar Wilde, in his Preface to *The Picture of Dorian Gray*, may have said it best: "The artist is the creator of beautiful things / To reveal art and conceal the artist is artist's aim...Those who find beautiful meaning in beautiful things are the cultivated. For these there is hope / They are the elect to whom beautiful things mean only Beauty."

We thank the artists whose work is represented in this issue of *Quicksilver*, without whom we could only offer blank pages. Thank you for hope, and thank you for the opportunity to find meaning in these beautiful things.

The Truth About Change

Elena Zacarias

Change is imminent.
Whether it be the world or ourselves,
Change is certain.

Life contains seasons,
Even more relatable chapters,
And even then we know not when they end,

Or where they begin.
Expecting it is realistic,
Hoping for it is futile,
Dealing with it is arduous.
Yet we go on in the world,
Fearing its viciousness,

Taking its ferocity,
Surviving its brutality.
Nevertheless it is progress.

There is no growth without pain,
We just have to get up and start again
We assert ourselves and endure

Cherishing the victories,
Meditating the lessons,
Accepting the veracities.

Change is imminent.
Even if we are able to adapt and carry on,
Change is certain.

After buying an SUV

Treadwell Lane

you were headed west
not just behind him but dissolving
like sugar on his smooth tongue
settling where women don't desire
but wait and wait
shriveling slowly
refusing to move along
refusing.

Words

Shaina Herman

Words. They are nothing more than
words.

In verse, in lyric, in order or essay.
What do they mean except that you want
me to listen to you?

I once absorbed them.
Before, I thought
That what you said
You actually believed.

How these syllables fall!
The sounds float and explode
As if they were bubbles.

Now when you speak to me
I don't want to move at all.
I don't let move the hidden bones
Of the auditory canal.

If only I could never again hear the cry
Made by your promises as they die.

I speak to you and you say "shh."
You listen to the rain as it falls.
My opinion drowns.

Me, I want to hide
Whenever the rain falls down
I look for shelter

the drops of water
gently caress lonely skin
a chilling feeling

I listen with you to the falling water
It fills me with peace

Once again you begin to speak
But I am thinking about the sound
That I hear when the rain falls.

Soon, the only thing we hear
Is the thunder of rain as it falls.
In the place of empty words
I hear the rain.

I do not share my thoughts.
My words lose meaning
I repeat what you want to hear.

Well? Listen to me when the rain falls!



above: Aaron Flores, Central America Study Tour, Union College
Photograph: *Untitled*

ANDREWS UNIVERSITY

Rainy Day in Paris

After a painting by Gustave Caillebotte

Samantha Snively

Perhaps the umbrella pair were not
out for a Sunday stroll, leisurely walking
in the gold afterlight of a rainstorm,
talking of love, politics, and the Salon exhibition
But walking home from his clerk's desk
discussing the price of meat, the teething infant,
the uncommonness of oranges
in the woman's basket on the corner?
She has just seen a sign for La Bohème,
and with quiet cry that rustled the tulle shadow
pressed a demure glove into his preoccupied elbow
and pauses—he thinks opera is pretentious.
He would much prefer to admire
the pearly sheen of rain-washed cobblestones,
squat chimneys that line the streets like flocks of birds,
the muted grey light adorning sooty brownstones,
the pressure of a gloved hand in his;
Things that are not beauty in themselves
but lead to beauty.

In My Country

Wandeka Gayle

There is no jarring snow nor thrusting icicles
that tell of a cold, desolate winter here,
nor wriggling earthworms
that pop above ground in spring.

There are signs of summer, though,
in the sweet smell of ripening mango,
in the avocado trees that push green fruits
from branches camouflaged in thick foliage,
in the otaheite apples purpling in the sun
that replace hot-pink blossoms dusting the ground,
in the expanse of green meadows and canefields
that shimmer under a scorching sun,
in the insistent rain that washes hard, red dirt
into the river, jumping with crayfish and sprat.

When, the boys are set free from khaki and textbooks,
and carve slingshots and pelt unsuspecting blue jays
and robins
and frighten girls who lie in gullies
tearing mango flesh with ardent teeth and
ruining blouses
with guinep stains as the long days stretch on
and on
and on...



above: Michael Adams, Central America Study Tour, Union College | Photograph: *La Ventana*

Ars Poetica

Samantha Snively

Here's the thing. The Muse isn't reliable. On top of that, she's no respecter of privacy. You could be just pulling the warm coverlet of sleep over eyes and mind, and—zing!—a phrase fires up your spine and into your brain. She especially likes to pop in while you're showering; likes to see her devotees squirm for fear they'll forget that one word. So there's really only one thing to do. In a faraway corner of your mind, far from the metropolis of everyday thought, build a condo. Give her the passcode, stock the pantry, and wait. She won't show up for supper if you invite her, only if you're alone, stuffing your face with leftover Chinese. Put words that coat your tongue like chocolate on the mantel shelf. Hang split-second images of roiling water, low grey clouds that bring the smell of snow, and one dark, introspective eye peeking around some vague corner on the walls. Put dirt in the flowerboxes. She'll plant her own seeds.

LA SIERRA UNIVERSITY

My Muse is Dead

Rebecca Renee Hess

My Muse took his last breath today—
sucked it from my lips,
caressing my mouth
with his words
one last time.
He lingered there,
whispering inspiration
that I could not hear
over the pounding of blood in my ears.

My Muse closed his eyes
and sighed a deep, guttural sound—
I still feel it reverberating in my skull,
between my ears
and under the hairline
where follicle meets tender flesh.
He moaned—
his warm breath tickled my skin,
reminding me of a summer wind.
Now, when I take out my pen
tears form at its tip.

My Muse is dead
And I have nothing left to say.

Strangers: A Pantoum

Rebecca Renee Hess

We met on the road
a thousand miles from home,
he played the guitar, and I sang along—
to songs I'd never heard before.

A thousand miles from home
the hours flew by us like a gentle breeze—
a song I'd never heard before.
It didn't seem to matter that we could not agree.

While the hours flew by us like a gentle breeze,
we talked of religion and war.
It didn't seem to matter that we could not agree.
He said, "I've known girls like you before—

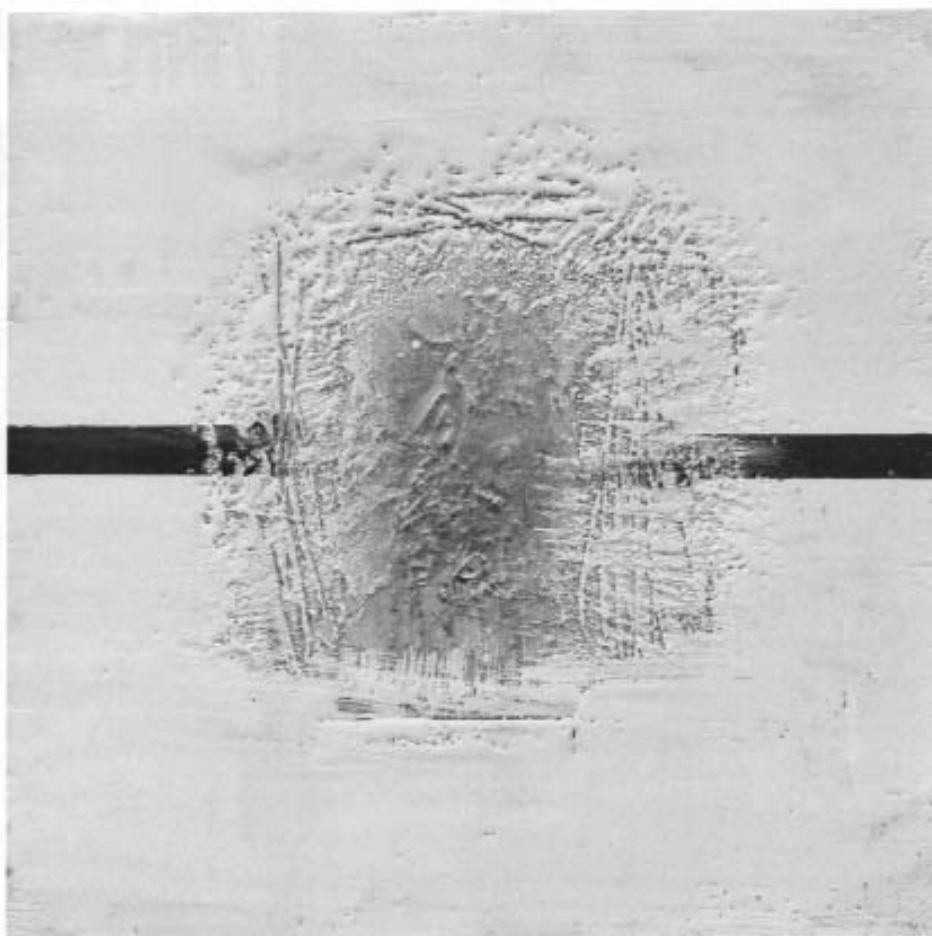
who talk of religion and war."
I answered, "Solace may come to strangers,
even to girls like me—
singing sad tunes by candlelight."

Solace may come to strangers—
those creatures borne of heartache,
singing sad tunes by candlelight,
and longing to slowly burn.

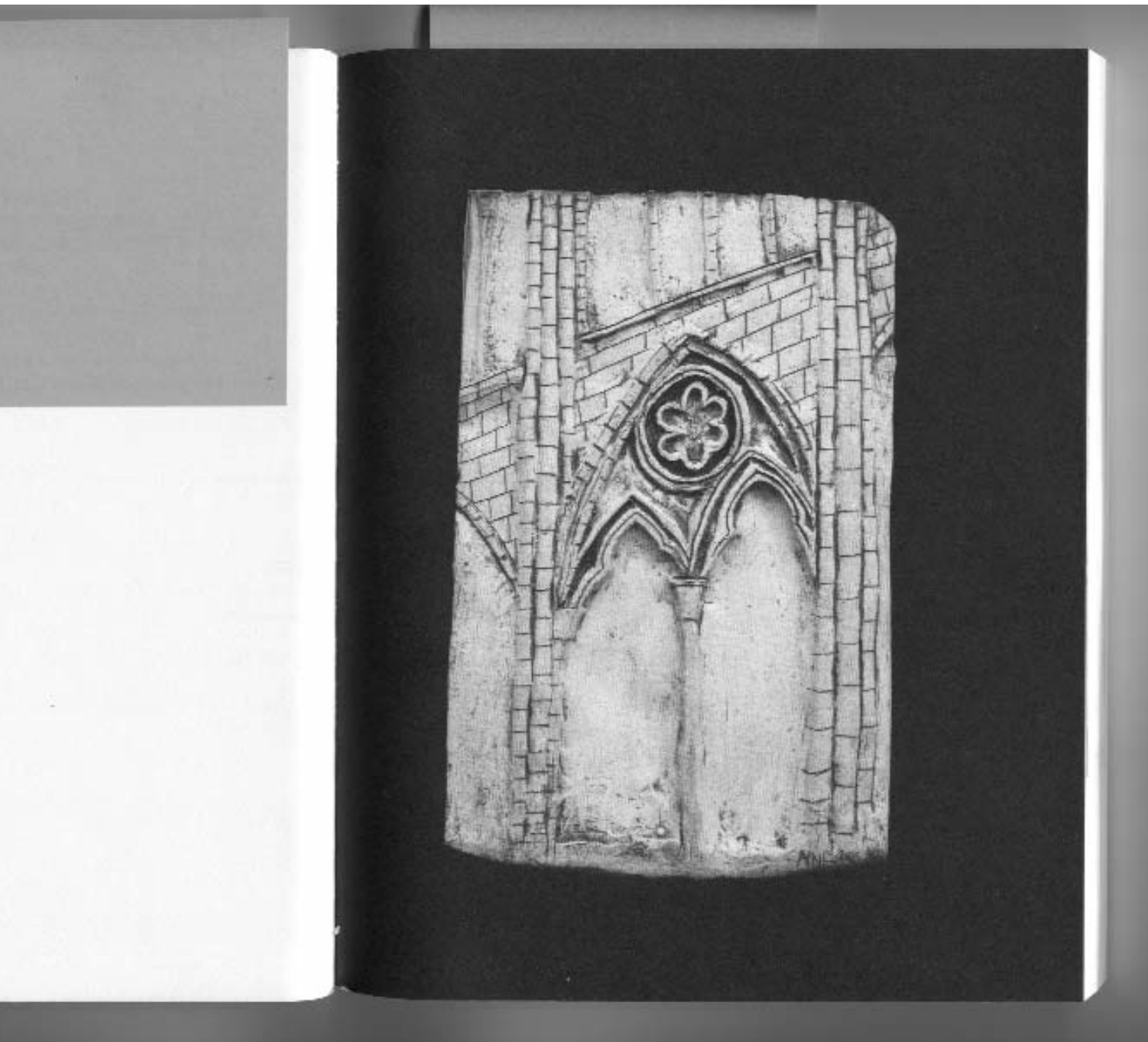
We are only creatures borne of heartache,
we sing songs of forever and nothing in return—
and continue to slowly burn,
still, only creatures sinewy and writhing.

What is forever and nothing in return?
A sad dream, a raging fire.
While creatures, sinewy and writhing—
sing songs I've heard a thousand times before.

This world holds only longing and destruction—
and I'm not sure which side I stand on.



above: Amador Jaojoco, Pacific Union College | *Untitled*



above: Alexandra Collins, junior, Walla Walla University. | Sculpture: *Cathedral Relief*

UNION COLLEGE

And Tomorrow I'll Miss You More

Ben Herzel

You're at the wrong end
of a telephone line that begins at my mouth.

You're at the wrong end of a phone line
that dives under the streets of Lincoln

runs beside farmer's rows quilted into the country
each square a different textile
each road sign a textual reminder of distance

above houses painted thirty years ago
and not since
antennas dangling off the roofs
like misfired lighting bolts from a god
who hates the Midwest more than I do.

You're at the wrong end of a phone line
that intersects the Continental Divide somewhere.
Because it must.

And where it does I wonder
if there are wildflowers growing where no one sees
if roads avoid it because it's just too holy
if the air smells more like honey
or more like you.

I wonder if standing there I could
see California but not quite your front door.
I wonder if when God has the hiccups
he goes to that spot and sees the view
and listens to our phone conversation
buzzing beneath his feet
and every muscle
in his body
relaxes.

You're at the wrong end of a phone line
that joins other phone lines, separates,
then joins again.

Our conversation meets other voices
and passes them unmarred.

Our words are that hard.

You're at the wrong end of a phone line
that sleeps in the ground with dead men
winding up their spines and past their ears
and broadcasting on channels they can hear

This is life. This is life.

We're too young to fall asleep.

This is life.

You're at the wrong end of a phone line
that knows to stop at your ear.

And I know that ear is connected
to a face that is the outward expression
of a soul I've grown used to holding.

I've held it in springtime praising God.
I've held it watching the sun rise cold above.
I've held it in a crowded apartment
full of people who know everything about love.

Know that when I say "I love you"
my words have seen the world
in order to get there.



above: Cassie Fitzpatrick, Central America Study Tour, Union College

Photograph: *Untitled*

WALLA WALLA UNIVERSITY

Reflections on Lorca

Cami Pettibone

Sonnet of the Sweet Complaint | *Federico García Lorca*

Never let me lose the marvel
of your statue-like eyes, or the accent
the solitary rose of your breath
places on my cheek at night.

I am afraid of being, on this shore,
a branchless trunk, and what I most regret
is having no flower, pulp, or clay
for the worm of my despair.

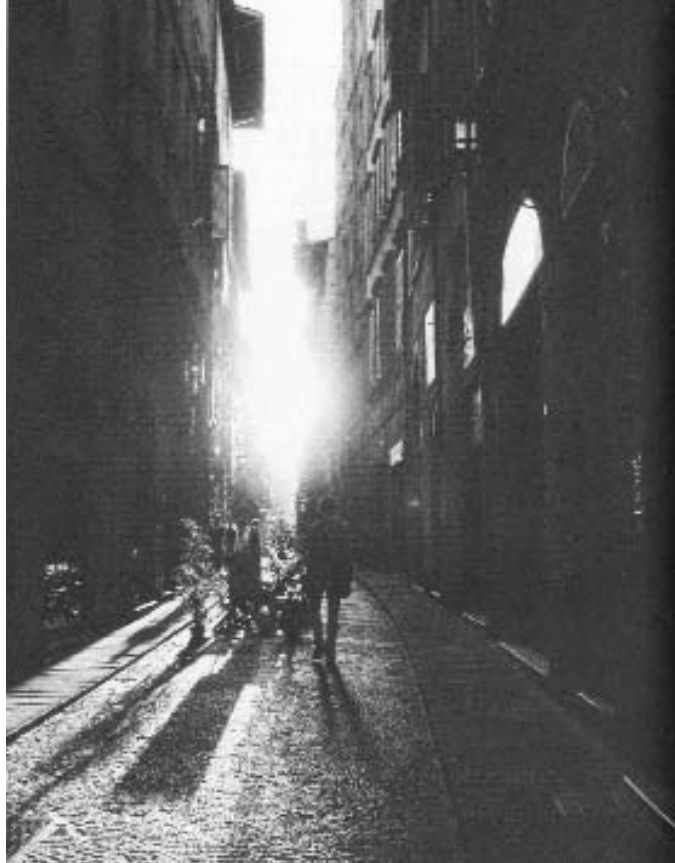
If you are my hidden treasure,
if you are my cross, my dampened pain,
if I am a dog, and you alone my master,

never let me lose what I have gained,
and adorn the branches of your river
with leaves of my estranged Autumn.

God of Autumn, I Am Pulp | *Cami Pettibone*

After Lorca

A branchless river dampens the leaves on the shore.
I lose my breath. What my eyes have gained, I treasure.
If you, God of Autumn, are afraid or alone,
then what of my despair? Let me lose this,
for if I regret my hidden pain, a worm,
and never let it on to the trunk of the cross,
no roses or flowers will adorn my branches, nor will
your places – your accent, and your cheek.
If you are with me, my master of clay,
I will never be estranged, and you
and I can marvel at the solitary night.



above: Katrina Yeo, Junior, Graphic Design, Walla Walla University
Photograph: *Florence*

Daphne, Nymph of Plants

Lauren Peterson

Do you know, Daphne, that old romantic song,
Beside the Fleur-de-lis, or the Lotus from afar,
Above by the wise owl, or by a crescent-enclosed star,
That passionate melody that continues to long?

Do you remember temples with their mighty columns,
The bitter lemon you bit with your teeth,
And the cavern that hides its visitors' defeat,
Where the dead dragon's seed waits to blossom?

These gods whom you cry over will come back,
Time will place the ancient days on track,
The earth shakes with the news of their return.

Yet, the prophet remains stoic
and continues to see Constantine as heroic
— and the pillars at the entrance remain firm.

SPECTRUM ■ *advisory council*

Adventist Forum

Board Members

Lee Blount

Woodbury, Minnesota
lee.blount@ubs.com

Ellen Brodersen

Harrisonburg, Virginia
brodersen@clark-bradshaw.com

Debbi Christensen

DIRECTOR OF FINANCE
Roseville, California
treasurer@spectrum-magazine.org

Bonnie Dwyer

EX OFFICIO
Granite Bay, California
editor@spectrum-magazine.org

Lawrence Geraty

Riverside, California
lgeraty@lasierra.edu

Rich Hannon

Holladay, Utah
richhannon@hotmail.com

Kenneth Peterson

Camas, Washington
ken@colventures.com

Brenton Reading

Cincinnati, OH
brentonreading@hotmail.com

Gail Rice

Riverside, California
grice@llu.edu

Charles Scriven

BOARD CHAIRMAN
Kettering, Ohio
charles.scriven@kcma.edu

Brent Stanyer

Spokane, Washington
bstanyer@earthlink.net

Chapter Presidents

Adelaide, Australia

Steve Parker

Angwin, California

Greg Schneider

Battle Creek, Michigan

Elaine Haddock
Eric Vetne
Margarita Covarrubias

Berrien Springs, Michigan

Art Robertson

Dayton, Ohio

Robert Smith

Keene, Texas

Robert R. Mendenhall

Los Angeles Area, California

Harold Fanselau

Loma Linda, California

Bernard Brandstater

New York, New York

Ron Lawson

Orlando, Florida

Ernie Bursay

Oslo, Norway

Kristel Tonstad

Pacific Northwest

Bernard Pham

Saint Paul, Minnesota

Gary Blount

San Diego, California

Gordon M. Rick

South British Columbia

M. Haluschak

Southern Adventist

University Campus,
Tennessee

Lisa Clark-Diller

Spokane, Washington

Eric Magi

Sydney, Australia

Lynden Rogers

Walla Walla, Washington

Ralph Coupland

Chapters wishing to be acknowledged in this list, please contact:
ADVENTIST FORUMS
(916) 774-1080

July 2010—July 2011

Terry and Jan Anderson*

Alita S. Barnes**

Ted W. Benedict**

Charles and Bonnie Bensonhaver**

Kelli and Robert Black

Robert and Georgene Bond

Michael and Shelley Boyson**

Carey D. Bozovich*

Bernard Brandstater**

Rayford Britton

Jeff and Nicole Bromme

M. L. S. Brown*

Gerald and Barbara Chipeur**

Ruth Christensen and Glenn Henriksen

Glenn E. Coe**

Humberto and Margarita Covarrubias*

Marilyn and Michael Crane**

Anna Mae Crowder

Merlyn and Rosemary Duerksen*

Kathleen and Robert Dunn

Anders and Debra Engdahl*

Jere and Shelley Fox

Gary and Annette Frykman

Lawrence and Gillian Geraty*

Konnie and Wilfred Geschke

Daniel W. Giang

John and Judi Griffin**

Calvin and Shirley Hartnell

Dolores and Dennis Herzo**

Darrell and Melva Hicks*

Edwin and Mariellyn Hill

Aloma and Doug Hughes**

John and Timna Hughes

Dannette Brandon Johnson*

David and Minu Johnson

Gail Kendall*

Elton and Marga Kerr**

Dorane and William King**

Dolores and Dean Kinsey*

Ed and Bev Krick**

Richard and Nancy Kuykendall

Tonya Lane**

Rae C. Lindsay**

Ralph E. and Berryl Longway

Felix and Lucille Lorenz**

Leroy and Donna Lowrie*

Ted and Linda Mackett

Eric and Cynthia Magi**

Robert and Marguerite Marsh*

Lyndon Marter*

Jim and Becky Matiko*

Juli Miller**

Dwayne and Judy Nash

Steve and Carol Pawluk*

Howard Pires*

Les and Joni Pitton**

Edwin and Verlaine Racine

R. Marina and E. Gary Raines**

Reuben A. Ramkissoon*

Brenton and Nola Reading*

Jon A. Reiswig

Craig and Tracy Reynolds**

Gail and Richard Rice*

Lyndon A. Riviere

Art and Debi Robertson**

Leif Lind and Taylor Ruhl

Thais and James Sadoyama**

Elmar and Darilee Sakala**

David and Beverly Sandquist

Brent Stanyer and Helaina Boulteris**

Paul and Shelley Stokstad**

Darryl and Debbie Tan*

Doris Tetz

Betty Thacker*

Rob and Floris Thomson*

Eric and Amabel M. Tsao*

John and Nancy Vogt**

Priscilla and Jim Walters

Rodney and Barbara Willard**

John and Carolyn Wilt

Lifetime Recognition:

Contributions of \$20,000 or more.

**Diamond:

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

*Gold:

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

Lifetime recognition

Edward C. Allred • Gary and Lee Blount • Bruce and Betty Branson • Ellen H. Brodersen • Debbi and Glenn Christensen • Molleurus and Dos Couperus • Thomas and Bonnie Dwyer • Linda and Dan Engeberg • Janene and Michel Evard • Paul H. Eun • Rich and Sherri Hannon • Eve Lou and Richard Hughes • Doreen M. and Irvin N. Kuhn • Alvin and Verla Kwiram • David and Bronwen Larson • Yung and Carmen Lau • Claudia and Kenneth Peterson • Robert O. Rausch • Judy and Gordon M. Rick • Charles Scriven and Rebekah Wang Scriven • Gordon and Lovina Short • Donald and Mildred Stilson • Gerhard Svrcek-Seiler • Robin Vandermolen

Corporate and Foundation gifts and grants

Loma Linda University Medical Center • Peterson Family Foundation • The Orion Charitable Foundation, Inc. • Versacare, Inc.

Membership dues cover half the annual expenses of AF's activities and publications. Donations each year from generous contributors fund the other half. The SPECTRUM ADVISORY COUNCIL is a group of committed SPECTRUM supporters who contribute at least \$500 per year, as well as business and professional advice, to ensure the continuation of the journal's open discussion of significant issues. For more information, contact:

BONNIE DWYER, EXECUTIVE DIRECTOR ■ ADVENTIST FORUM

P.O. Box 619047 • Roseville, CA 95661-9047

tel: (916) 774-1080 fax: (916) 791-4938

ADVENTIST FORUM CONFERENCE
SEPTEMBER 2-4, 2011

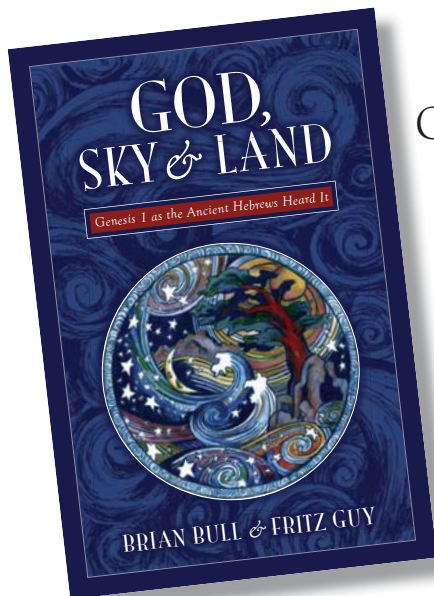
GENESIS & BEYOND

— Celebrating Faith in a Polarized Age —

W CHICAGO HOTEL
644 North Lake Shore Drive
Chicago, Illinois

Featuring John Walton
author of 'The Lost World of Genesis One'
Chris Blake • Brian Bull • Fritz Guy • Richard Rice

For more information on schedules, registrations and reservations, please call 916-774-1080, email subscriptions@spectrummagazine.org, or visit our website at www.spectrummagazine.org.



INTRODUCING
God, Sky & Land:
Genesis 1 as the Ancient Hebrews Heard It

BY BRIAN BULL AND FRITZ GUY
featured at the 2011 AF Conference in Chicago

“... a stunning success, forcing us to rethink our assumptions [and] listen with greater sensitivity to what Bible writers originally intended to communicate.”

—Douglas R. Clark, professor of Biblical studies and archaeology, La Sierra University

Available from Spectrum/AF and Amazon.com
August 2011