

# ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVEN

JANUARY 27, 1984



**The Church  
Takes a Stand Against  
SEXUAL  
MISCONDUCT**



**The Almanac**

The mailman brought "The Adventist Almanac" issue of the *Review* (undated, corresponds to Dec. 2, 1993) today. All I can say is "Outstanding!" You could not have done anything better for this church, and especially for an issue that goes to all members in North America.

This publication is destined to bear fruit for our Lord and His kingdom. It should be valued by all, even by antichurch diehards, and will be instrumental in touching the heartstrings of those who no longer attend. May God be honored, and you and your crew be commended for putting this excellent issue to press.

Is there a plan to make extra issues available for general distribution, etc.? There should be a market for them.

*Michael Petricko, Pastor  
Stayton, Oregon*

*The Review and Herald Publishing Association printed an overrun of 10,000 copies of "The Adventist Almanac." They can be purchased through Adventist Book Centers.*

I applaud the *Adventist Review* for putting together such a valuable issue. I know that as I communicate in my territory, the facts and figures supplied in this issue will be of great value to me.

I was a bit surprised to notice the omission of the Kansas academy from the list of academies on pages 39, 40. The alphabetical listing goes from Indiana to Maine. Enterprise Academy in Kansas is alive and doing well. I'm sure this was just an oversight. You may hear from other loyal Kansans who are faithful to their beloved alma mater, Enterprise Academy.

*John Treolo  
Communication Director  
Kansas-Nebraska Conference*

You and your staff are to be commended on producing "The Adventist Almanac." It is full of information that should be helpful to our members.

In looking it over, I came to the section "How We Learn," which lists our colleges, universities, and academies.



As I went down the alphabetical list of states, I came to the M's and looked for Missouri, where Sunnysdale Academy should have been listed, and it wasn't there.

Sunnysdale Academy opened on September 30, 1946, and has operated continuously since then. The campus today is one of the most beautiful that you'll find anywhere in the denomination. We've had a very consistent program there with a steady enrollment, the finances are good, and the quality of the education is very good as well.

*W. D. Wampler, President  
Iowa-Missouri Conference*

*We regret these omissions—Enterprise Academy and Sunnysdale Academy indeed are alive and well. But in compiling the information for "The Adventist Almanac" we were dependent on various sources, which are listed under each section. Our information is only as complete as these sources supplied.—Editors.*

In the "Test Your History IQ" (p. 21), Jessie Halliwell should be Leo B. Halliwell.

*J. R. Cowdrick  
Smithsburg, Maryland*

*Touché!*

**Religion and the State**

"Liberty Must Have Limits" (Dec. 9) encourages Seventh-day Adventists to become actively involved in political causes that might bring better government.

In Ellen White's day there were

numerous controversial political issues, such as abortion. But she was silent on them. She warned ministers to keep out of the monetary debate or be in jeopardy of losing their credentials.

The author endorsed personal religious testimonies by students at school functions such as graduation and sports events. But these are official school functions, hence government functions. Government has no business allowing students to use such occasions as a pulpit for proselyting others to their religious views. This is different than the law that permits them to have their religion clubs behind closed doors without faculty sponsorship. The distinction is important to see and to appreciate. Elementary and high school students are not adults; are impressionable; are subject to peer pressure; and as such, are unfair game.

The article claims that the U.S. Constitution "merely forbids a state-sponsored denomination," a position held by the likes of Pat Robertson and Jerry Falwell. The First Amendment reads: "Congress shall make no law respecting an establishment of religion." It doesn't say "the establishment of a religious denomination." If one accepts the premise of the author, then one may not consistently oppose government involvement in a neutral prayer, religious observance, or state funding of religion.

While the article made some good points, it also added to the confusion in our church, as well as in the nation, as to where the line between church and state should separate these vital institutions.

Too many churches have made the mistake of putting their energies in political advocacies of what they deem to be fairness and justice and have always ended up watering down their spiritual impact. It is my hope that the Seventh-day Adventist Church will not fall into that trap.

*John V. Stevens, Sr., Director  
Public Affairs and Religious Liberty  
Pacific Union Conference*



# ADVENTIST REVIEW

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### How Should We Family One Another?

A special issue about family relationships, values, and ideals. In this, the International Year of the Family, how can we as Adventists empower families for growth and change?

## ARTICLES

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God is calling our church to be a people to whom anyone can come and find healing and wholeness, around whom others are built up and affirmed. How can we do this?

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A century ago, five families sailed to Australia to spread the Adventist message. Today this fascinating land boasts nearly 50,000 members, a college, two hospitals, and the nation's top cereal manufacturer.

by Myron Widmer

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Wake up, brothers and sisters! We are standing on the verge of the eternal world. But still there lies before us a great work—the work of giving the last warning message to the world.

by Ellen G. White

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The Seventh-day Adventist Church has adopted two major documents dealing with sexual misconduct when it occurs among employees and approved volunteers. What are they?



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Cover photo by Joel D. Springer

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# How I React to Letters

An editor comes out with an article in the *Review*. Several weeks later, a strong negative response appears on our Letters page. In some publications I know, the editors would immediately follow up with a comment of their own, sometimes making the writer of the letter in question look quite silly.

That is abominable. We don't do that at the *Review*. Occasionally, it may be necessary to provide a word of explanation or clarification. But generally we leave it up to readers to evaluate the merits of the criticisms offered.

But haven't you sometimes wondered how we as editors personally feel about such letters? Do they change our minds? Do they lead us to modify our positions? I cannot speak for all the editors, of course, but let me give you a little insight into my own reaction.

**1. I approach every objection seriously, and always consider it a compliment that someone would take the time to respond.** However, if the respondent, in my judgment, does not use biblical or logical argument to demonstrate my editorial reasoning or position flawed, I remain unmoved. Space will allow just one example.

I wrote an editorial on standards back in June of last year. In the piece, I tried to make it clear that I was grappling with a very live issue in the Adventist Church today. And while I myself, as I stated, have no serious problem with our church's official position, a significant segment of our members apparently does—with the result that there is, in some places, a high (and embarrassing) degree of inconsistency in both teaching and practice on these matters.

So my appeal was that we take counsel together and come up with "a sensible, principle-based approach to this issue. It is a matter," I noted, "to be

handled with much grace and common sense, always remembering the fundamental principle that the 'kingdom of God is not a matter of eating and drinking [and, we may add, dressing], but of righteousness, peace and joy in the Holy Spirit' [Rom. 14:17, NIV]."<sup>1</sup>

Notwithstanding such manifest caution on my part, one of my ministerial colleagues took me to task. "Roy Adams," she wrote, "how could you! And in an issue trying to reach the baby boomers."<sup>2</sup> My first reaction was: So what's the point? Here I am calling the church to come together to hear what the Spirit has to say to us in our times on this issue, and a fellow pastor writes to admonish me to "hear the baby boomers"! What has that got to do with it?

As I see it, baby boomers, baby busters, yuppies, young adults, old adults, and Adventists from every other artificial pigeonhole should come together and listen to what *the Spirit* says. That should be the concern of all of us. And Heaven help us if it isn't! If I read my Bible correctly, God is no respecter of persons. He does not kowtow to any group in society, regardless of the artificial labels we attach to them.

In response to that same editorial, one sister hurled against me a statement by Ellen G. White about those who "try to correct the life of others by attacking what they consider . . . wrong habits."<sup>3</sup> I found it incomprehensible that someone could have misjudged the spirit of the editorial so completely as to consider such an observation warranted.

A physician from Florida found in the editorial a reason to unload his frustration about men wearing suits and ties to church on hot days, faulting me for not picking on that blatant example of

slavery to "worldly fashion."<sup>4</sup>

It disappointed me that a serious call for reflection and dialogue on such an important and confusing issue could meet with such peripheral responses. Did these writers even notice that apart from the issue of dress, the editorial was also concerned about "standards of conduct . . . [and] of behavior," and about "what we eat" and "the amusement and recreation we select"? If these are not considered important anymore, then we're in trouble.

**2. I'm impressed when I see signs that someone has listened.** I remember reading, in one of those scandal sheets circulated by some of our concerned brethren, a commentary on an editorial I wrote a while back. The writer wrote several paragraphs describing the substance of my editorial, giving the reader a clear summary of the positions I'd taken. Then he said, "But all that is nonsense"—or words to that effect. And I appreciated it—notwithstanding his negative assessment—because he had taken the time *to listen*.

Every so often, I run into people who object to our printing letters in the *Review*. "Why give disgruntled people a forum for negative criticisms?" they ask. But we think that providing space for members to react to what we write, or to raise other issues affecting the life and work of the church—whether positively or negatively—is proper. Sometimes we editors become the targets of their wrath, but we don't mind. It goes with the territory.

<sup>1</sup> *Adventist Review*, June 10, 1993, p. 4.

<sup>2</sup> *Ibid.*, Aug. 26, 1993, p. 2.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*





## What Often Isn't Said—2

Without a doubt, working for the Lord in a country or culture foreign to one's own is exhilarating, fascinating, and usually rewarding. And the wonderful stories of what cross-cultural church workers are accomplishing around the world inspire us.

But there is a side to such work that is often left unsaid—the personal cost to the individuals. I'm not talking about just dollars, but about what persons give up to serve in an unfamiliar country or culture and the difficulties they face. And these special people aren't just North American; they're Fijian, Indian, Chinese, Kenyan, Australian, Ghanaian, Swedish, Brazilian, and . . . going from one city to another, one country to another.

These special people constitute an incredible army of Adventists who have been willing to leave the comfortableness of their home settings and serve wherever the Lord leads.

Consider what many of these cross-cultural workers (often called expatriates, and formerly called missionaries) experience while fulfilling their mission for the Lord:

■ **Isolation.** One family is so isolated that mail service is almost nonexistent, telephones don't exist, and electric service is on only when the generator runs (gas is expensive and must be hauled in). The temperature is usually 90 to 95 degrees and the air is equally humid—day and night.

■ **Coldness and darkness.** Other families—I know of three—serve so far north in different countries that they'd welcome some heat; they fight the discouragement that comes with the frigid cold and long, dreary winter days without sunshine.

■ **Malaria and bugs.** Some persons accept calls to serve where malaria-car-

rying mosquitoes run rampant and pesty bugs have a heyday.

■ **Loneliness.** Cross-cultural workers usually leave their extended families and longtime friends back home and often get to visit them only once a year.

■ **Lack of security.** One cross-cultural worker driving around town had her car door opened and a knife placed against her neck by a robber. He demanded she get out of the car and leave her purse and 2-year-old son. By accident (or reaction or miracle) her hand brushed the horn and so unnerved the robber that she was able (miraculously) to wrestle the door closed without the slightest scratch—except emotionally. The incident isn't an isolated case in that country.

In another setting, a family's home has been broken into twice. And in still another country a family sleeps behind barred windows and doors—even a barred door between the bedrooms and the rest of their house. The day this family moved in, those helping with the move were robbed. Close by, another expatriate escaped injury when a robber's knife missed his stomach and struck his belt buckle.

■ **Lost professional opportunities.** Professionals who leave good positions (with seniority) to work in a cross-cultural ministry often find good jobs back home hard to find when they finish their term of service.

■ **Misunderstandings.** Difficulties sometimes arise among fellow workers or church members because of differences in training, customs, race, or nationality.

■ **Language and cultural differences.** Unfamiliarity with another culture or language sometimes creates barriers of insulation and isolation.

■ **Problems of education for chil-**

**dren.** In a few places Adventist schools aren't available, and children must take home-study courses or attend boarding schools far away—sometimes even on another continent.

■ **Scarcity of medical care.** Hospitals and good medical care (even emergency aid) are sometimes days away.

### Experiencing the Joy

Any list such as this makes ministry in a cross-cultural setting seem pretty difficult, right? Thankfully this isn't the whole picture. In fact, it's a terribly one-sided story without telling about the wonderful joy and satisfaction and life enrichment that come from working in a cross-cultural setting for the Lord.

Yet it's OK, at least once in a while, for us to be sensitized to many of the trials of cross-cultural ministry.

We do so at the risk of scaring away potential workers (which we really can't afford to do because our church is strongly invigorated and strengthened by cross-cultural ministry). And we do so at the risk of offending host countries when we speak of trials.

However, if we fail to speak of the hardships, we risk the greater danger of failing to appreciate fully the real sacrifices made by so many cross-cultural pioneers and workers—past and present, full-time and volunteer—who willingly have accepted the personal hardships that come along with taking the gospel across country and cultural borders.

It would be a *tragedy* if we were to remain silent about the sacrifices of these courageous Adventists. We owe them a debt of gratitude that only Heaven can repay.

MYRON WIDMER



## WORLD CHURCH

**Adventist Missionary Killed in Togo.**

In the African country of Togo a 28-year-old Adventist worker was killed by rebel fire on January 5 along with four nationals during an outbreak of fighting.

Gilsenberg Pereira de Araujo, of Brazil, and the nationals were killed while Araujo was on a house-hunting trip in the city of Lome. He had just been appointed Ministerial Association secretary of the Togo Mission. Araujo's body was discovered after the Brazilian ambassador recognized him in media photos.

Before coming to Togo, Araujo had completed an evangelistic series in the neighboring country of Benin, where 50 persons had joined the Adventist Church. Another 20 persons are still preparing for baptism, says Leo Ranzolin, a General Conference vice president.

**Weimar to Enter North**

**Vietnam.** North Vietnam has paved the way for Adventists to share their moral and health principles by granting a contract to Weimar Institute (a self-supporting Adventist health and education organization) in Weimar, California, to establish a community college north of Hanoi.

The college will be located on 800-1,000 acres in a rural area with a limited Christian presence and virtually no Adventists. Weimar will build a campus to house the anticipated 1,000 students. Weimar has been asked to teach agriculture,

# Adventists Cope With Southern Mexico Skirmishes

**O**n January 1 the Mayan Indians and the Zapatista Liberation Army staged an uprising against the Mexican government and seized several towns in the state of Chiapas. At presstime, more than 100 people have died in the fighting. When the Adventist Review staff received word of the skirmish, we immediately requested a report on how the fighting is affecting Adventists in south Mexico. Inter-American Division executive secretary Agustin Galicia (above), former president of the South Mexico Union, shares this firsthand account.



"Shortly after the uprising began, one of our pastors decided to travel to the town of Ocoxingo, which is close to the fighting and in which a large number of members reside. In spite of the necessary precautions that he took, he was taken prisoner by the guerrillas.

"The pastor's knowledge of first aid and his willingness to care for the wounded led the insurgents to set him free. Taking advantage of this opportunity, the pastor visited his members. He found them safe and sound. The only difficulty is that there was no food because the army has surrounded the area occupied by the guerrillas.

"The pastor found no injuries to members or deaths, for which we are thankful. Some

church members refused the demands of guerrillas that they bear arms, making it clear that the church is *not* political.

"The two Adventist academies close to the fighting have been closed: Bella Vista Academy, whose students were on vacation anyway, near the Guatemalan border, and Linda Vista Academy (below) in Solistahuacan. Local Adventist leaders are hopeful that the schools will reopen soon.

"As a result of the conflict, governmental authorities and the revolutionaries have instructed church leaders to refrain from holding public meetings, especially at night. In spite of the conditions, the lay members are of good courage and are eager for an end to the hostilities. Some Adventists have fled the area and are staying in the homes of pastors or in public shelters waiting for the conflict to end. We ask for your unceasing prayer for them."



Linda Vista Academy

English, and entrepreneurship. Though religion classes are not part of the invitation, the Vietnamese are requesting that a strong moral value system and meaningful work ethic be taught.

Weimar will work closely with Adventist-Laymen's Services and Industries, the General Conference Office of Global Mission, and the Far Eastern Division on the project.

**GENERAL CONFERENCE**

**To New Positions.** On January 12 the General Conference Committee met and voted the following elections. **James Zackrison**, an associate church ministries director in the Southern California Conference, was elected as an associate director of the General Conference Church Ministries Department.

Zackrison replaces Murray

E. Joiner, who now pastors the City Temple Seventh-day Adventist Church in Detroit, Michigan.

**Joel Sarli**, pastor of the Portuguese Adventist Church in College Park, Maryland, was elected as an associate secretary of the General Conference Ministerial Association.

Before coming to North America, Sarli chaired the Theology Department at



Brazil College in São Paulo and worked as an evangelist. He replaces Carlos E. Aeschlimann, who retired last year.

**Monte Sahlin**, assistant to the North American Division president for ministries, was also elected as director of the NAD Church Ministries Department. Sahlin replaces Lynn Martell, who became Hawaii Conference president last year.

**Gerhard Pfandl**, who most recently pastored in the Southern California Conference, was elected secretary of the South Pacific Division Ministerial Association. Pfandl replaces J. H. Gate, who resigned for medical reasons.

## NORTH AMERICA

### VOP Downsizes to Address Loss.

A \$500,000 downturn in revenue in October and November at the Voice of Prophecy significantly contributed to a sharp reduction in the ministry's staff and a reduction of broadcast outlets.

VOP manager Lance Liebelt says the main reason for the downturn is that donors did not receive VOP's mailings for two months. An emergency appeal in December did bring in \$100,000 more than the normal monthly offering.

To address the loss, ministry leaders reduced the staff of 30 by 10 full-time staff equivalents. Purchased broadcast time was also reduced by \$500,000.

### WWC Receives \$362,000 Software Gift.

The Massachusetts-based software com-

## NAD leader Comments on Waco Trial

As the trial of the 11 surviving David Koresh followers got under way in Houston, Texas, Gary Patterson, assistant to the North American Division president, says NAD leaders will be closely monitoring the trial proceedings that have once again brought this tragic experience into the news.

"With the revival of interest in the Branch Davidian sect, there is the potential that some connection may again be made to the historical background of former Davidian leaders David Koresh and Victor Houteff and their brief involvements with the Adventist church," says Patterson.

"The news media has been careful to avoid connecting this story to the Adventist Church since the initial confusion that arose shortly after the story broke. A survey of current reports related to the trial indicate a continued carefulness in reporting.

"It is possible that the church may at times be involved in some of the testimony of the survivors, but probably not in any manner significant to the news media."

pany Aries Technology, Inc., has given engineering software valued at \$362,100 to the Edward F. Cross School of Engineering at Walla Walla College, in College Place, Washington.

The gift adds six sets of software to the two already owned by WWC. Last year Aries made it possible for the college to purchase the first two sets by providing a discount of \$108,700.

The software is designed to analyze the behavior of three-dimensional mechanical assemblies. "Our students now have the best software available," says Don Riley, assistant professor of engineering. "It's what they will ultimately use in the workplace."

## FOR YOUR INTEREST

**Messages From the Pioneers Available on CD-ROM.** The Adventist Pioneer Library has produced a CD-ROM of messages from early pioneers.

More than 160 books, pamphlets, sermons, and articles are included in the new unit. All major books and pamphlets by J. N. Andrews, Joseph Bates, J. N. Loughborough, William Miller, Uriah Smith, and James White are on the CD, as well as some works from O.R.L. Crosier, George Storrs, A. T. Jones, and E. J. Waggoner. The first 12 volumes of the early editions of the *Advent Review and Sabbath Herald* are also included.

For more information, write Adventist Pioneer Library, P.O. Box 1844, Loma Linda, CA 92354-0380.

## CHURCH CALENDAR

- Feb. 5 Bible Evangelism Day
- Feb. 12 Christian Home and Marriage Week begins
- Feb. 12 Adventist Television Ministries offering
- Feb. 19 Youth Temperance Emphasis
- Feb. 19 Health and Temperance Magazines Emphasis
- Mar. 4 Tract Evangelism Emphasis
- Mar. 11 Adventist World Radio Offering
- Mar. 18 Adventist Youth Day

## ALSO IN THE NEWS

### Mutual Recognition.

Monsignor Claudio Celli (left), representing the Vatican, and Yossi Beilin, deputy foreign minister of Israel, exchange copies of an historic accord on mutual recognition in the Israeli Foreign Ministry that each had signed on December 30.

The agreement clears the way for full official ties after nearly 2,000 years of hostile Jewish-Catholic relations, says Religious News Service.

Under the terms of agreement, both Israel and the Vatican promise to "combat all forms of anti-Semitism, racism, and religious intolerance." In addition, the pope and Israeli president Ezer Weizman will appoint "personal representatives" with ambassadorial rank pending establishment of formal diplomatic ties.





# Tiring Out Partridges

*Sometimes our attitude and approach can drive people from the church.*

BY GREG NELSON

*The following is a condensation of one of three sermons presented by the author at the year-end meetings of the North American Division last November.—Editors.*

**B**rennan Manning once asked a group of graduating seniors from a Catholic college the following question: "At this point in your life, what does it mean to you to be a Christian?"

Their answers were all essentially the same: "To be a Christian means that I must go to Mass on Sunday, I can't eat meat on Ash Wednesday and Good Friday, I can't practice birth control, I can't get a divorce,

I can't procure an abortion, and I can't see an X-rated movie."

Interesting concept of Christianity, wouldn't you say? I wonder what Seventh-day Adventists would say if they were asked the same question.

## What Kind of God?

J. B. Phillips in his book *Your God Is Too Small* describes these different views people have of God: Some see God as the "resident policeman" or as the "parental hangover." Some see God as the divine traffic cop sitting around in His heavenly Honda, just waiting to write out a ticket when they speed.

The truth, my friends, is that for

many people in the church, Christianity is simply not good news. The gospel is not the glad tidings of freedom to enjoy wholeness and salvation by Jesus Christ. Instead, for many people it is a rigid code of do's and don'ts, a tedious moralizing and theologizing, a list of minimum requirements to measure up to God's acceptance in order to avoid the pains of hell.

Is it any wonder that there are so many tired, exhausted Christians walking around? There are many who've given up on organized religion. And as a pastor I see these people all the time. I talk with them and I hear their stories of hurt and pain. They've essentially—many of them—been driven out by organized religion, by the demanding expectations people have dumped on them before they can feel good about themselves and about God. Do you know anyone with that experience? Could it be possible that you have felt that way?

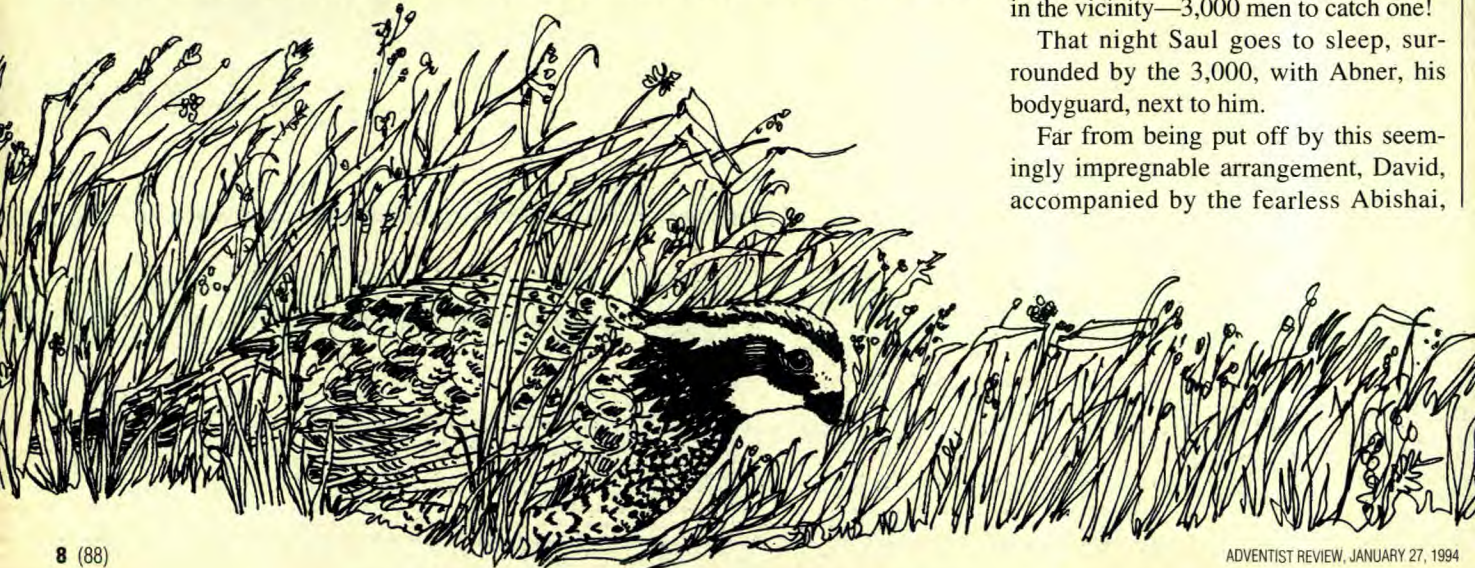
David, one of my great heroes of the Bible, experienced the same exhaustion and frustration. As I look at one scenario of his life, recorded in 1 Samuel 26, I want you to notice these dynamics, and particularly what it is that ultimately enables David to hang on and not give up in total despair.

Fleeing from a relentless pursuit by a jealous King Saul, David runs and runs and runs—away from family, from friends, from the comforts of home.

Saul's spies, always on the lookout for David, inform him once again where David and his men are hiding—in the hill of Hakilah. So Saul takes 3,000 of his handpicked "marines" and sets up camp in the vicinity—3,000 men to catch one!

That night Saul goes to sleep, surrounded by the 3,000, with Abner, his bodyguard, next to him.

Far from being put off by this seemingly impregnable arrangement, David, accompanied by the fearless Abishai,





sneaks into the midst of Saul's camp. Picking their way through the troops, the two men head straight to the place where the king is sleeping, with his spear, the symbol of royal power and authority, stuck in the ground near his head. Abishai is ready to pin Saul to the ground with one stroke of a spear. Instead, David carries Saul's weapon away, together with Saul's water jug.

In the twilight, David and Abishai escape to the top of a hill opposite the camp. From there David calls out to Saul's army, his voice reverberating through the sleepy camp below.

Glancing up in the direction of the voice, Abner, the king, and the whole army see David holding up the king's personal possessions. Abner is speechless!

"Is that your voice, David my son?" Saul calls out.

"Yes it is, my lord the king," David replies respectfully. "Why is my lord pursuing his servant? What have I done, and what wrong am I guilty of? Now let my lord the king listen to his servant's words. . . . You and your men are driving me beyond the boundaries of Israel, depriving me of my share of the Lord's inheritance" (verses 17-19, adapted from NIV).

Then David adds something very significant. In essence he says to Saul, "You are relentless in your pursuit of me—as those who hunt partridges in the mountains" (see verse 20).

What an interesting analogy! The method of hunting a partridge in those days was to flush it out of the bushes—flush it out, flush it out—until the bird, flying and dropping, flying and dropping, finally dropped and stayed dropped from sheer exhaustion. The hunter would then pick it up, put it in his sack, and take it home.

Tiring out partridges!



## It Happens Today

David's message to the king is that he is feeling spiritually, physically, and emotionally exhausted. Why? Because no matter what he does he can never receive his king's affirmation and acceptance. King Saul continuously pursues him, relentlessly tires him out, hoping that one of these times David's going to say, "OK, you win. I give up."

I wonder, is it possible to be pushed so hard, to have so many expectations dumped on you, that you simply feel like giving up from total exhaustion—physical, emotional, spiritual?

David is experiencing it here. And it happens all the time in the church.

I tell you, folks, there is something terribly wrong when in the one place on earth where people should feel safe and cared for—around Christians in the church—they don't. Too often we trample on the wounded, using the name of God to force them to conform to our own expectations. We use the very principles designed by God Himself to bring us freedom and security to create a burden. It's called the measuring-up syndrome—"I am valuable and worthwhile only when . . ."

Living in that kind of atmosphere is like being a hunted partridge. You are driven, driven, driven until you simply drop from exhaustion. Under these circumstances, people check out.

In *Tired of Trying to Measure Up*, Jeff VanVonderen says: "We all need an environment where we feel our needs are met because of who we are, not because of what we do. In shame-based relationships, value and acceptance are earned on the basis of performance. Performance, however, always seems to fall short of the standard" (p. 4).

When this happens, the message we get is "I am defective and inadequate." Eventually we become ingrained with a need to measure up. What follows is more performance, impotent performance that generates even more shame and exhaustion—and on and on it goes. I think VanVonderen is right on.

The sad reality is that in our society,

in our families, in our churches, and even in our circles of ministry, people are affirmed for what they *do*, not for who they *are*. Could it be possible that we, like Saul, are tiring out partridges? That we are exhausting others by communicating the message that value and worth comes from their performance rather than their identity? Jesus gives a profound statement in John 10:10: "The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly" (RSV).

## What Did He Mean?

Jesus is saying here that we're no better than thieves if we steal a person's true basis of value and worth by substituting another one—performance. That the greatest identifying characteristic of our ministry—as was His—is that people after having been around us enjoy the abundant life. That people are led to drink that thirst-quenching water of life. That their burdens are lifted—not added to—at Calvary. And that they are freed to live, and not be enslaved in fear.

A fundamental question raised by David's story is What is it that keeps him from just simply giving up in total despair?

After Saul finally admits his error, David reveals an attitude that I think is the basis for his strength, emotionally and spiritually. David says to Saul, "As surely as I valued your life today [O, King], so may the Lord value my life and deliver me from all trouble" (1 Sam. 26:24, NIV).

David's valuation of Saul's life certainly isn't on the basis of Saul's performance. Rather, he sees Saul as God's anointed. On that same basis, David knows that he himself has been gifted by God with an identity as God's anointed. And so the more David learns to accept who he is, the better he is able to accept Saul and who Saul is, even in spite of Saul's hurtful behavior.

If only we could do the same!

## To Be Like Jesus

God is calling us today to free up His people, in the name of Jesus! That's the gift God wants desperately for us to give one another and the world—love, value, affirmation, accep-



tance—in spite of behavior. Until we do that, we will have people checking out left and right, because we're simply too exhausting to be around.

In his book *The Signature of Jesus*, Brennan Manning tells the amazing story of an old man who used to meditate early every morning under a big tree on the bank of the Ganges River in India. One morning after he'd finished his meditation, he saw a scorpion floating helplessly in the water. As the scorpion washed a little bit closer to the tree, the old man quickly jumped up, ran out on one of the branches that went out into the water, and stretched as far out as possible, reaching out to grab the scorpion and save it. The scorpion stung him on the hand.

This happened several times. His hand began to swell terribly from the poisonous stings. His face contorted with pain.

Someone walking by noticed his ordeal and shouted, "Hey, stupid old man! What's wrong with you? Only a fool would risk his life for the sake of an ugly, evil creature."

Still holding his hand and grimacing in pain, the old man looked at the stranger. "My friend," he said, "just because it's the scorpion's nature to sting doesn't change my nature to save" (p. 126).

Oh, what a powerful picture of Jesus and of those who follow Him! People see Jesus stretched out on a tree, and they shout, "Hey, stupid Man! Only a madman would risk his life for the sake of these ugly, ungrateful creatures. There's no value there." But Jesus, grimacing in pain, says, "My friends, just because it is fallen humanity's nature to wound and hurt does not change My nature to love and to save!"

I'm so thankful that Jesus places value on me even when I don't deserve

it. Don't you want to treat people that way too? I tell you, folks, God is calling our church, and He's calling us as leaders leading this church, to be people to whom anyone can come and find healing and wholeness, around whom others are built up and affirmed.

The only way that you and I can be this way is to learn how to accept others just as Jesus accepts us. Let's commit ourselves to this mission: to bring healing to people—whoever they are, wherever they are, whatever they've done—in the name of Jesus Christ! ☸

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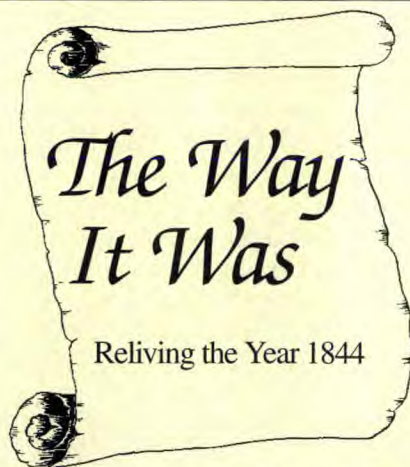
*Greg Nelson is senior pastor of the College View church in Lincoln, Nebraska.*

With March 21, 1844, fast approaching, the very last date that William Miller believed could mark the end of the 2,300-day prophecy of Daniel 8:14, Millerite meetings were being conducted far and near. In Philadelphia meetings were being held in two places—one series in the museum and the other in a meetinghouse the Millerites had recently been able to rent on Julianna Street.<sup>1</sup> Meetings were held there "three times on the Sabbath [Sunday] at the usual hours, and Wednesday, Thursday, and Friday evenings of each week." It was reported that one particular Sunday the meetinghouse was "crowded."<sup>2</sup>

In Salem, New Hampshire, the pastor of the Methodist Episcopal church resigned his pastorate so as to accompany another pastor "to the Great West to labor in the vicinity of Rochester [New York]."<sup>3</sup>

Outside the United States, exciting things were also happening. A letter from England reported the arrival of a box of Millerite books, while at the same time another boxful was being prepared for shipment. And Brother R. Hutchinson from Montreal, Canada, decided not to go to London as planned, but rather to return home to Canada to continue publishing his paper, the *Voice of Elijah*, because of many requests for his services there.<sup>4</sup>

It was also announced that William Miller and Joshua



Himes both were expected to attend the Second Advent Conference scheduled to open on February 6, 1844, in New York City.<sup>5</sup>

But the speakers weren't all men. *The Midnight Cry* of January 25, 1844, carried the following notice: "Collins, N.Y.—Silver Olive Mariah Rice was lecturing in this place on the 13th instant."<sup>6</sup>

And in New Haven, Connecticut, another sister is reported to have gone from house to house distributing papers and talking with those who

would listen. Out of 400 places she visited, only two people are said to have responded unkindly. One of those was an Episcopalian lady who "took the pains to walk down into the kitchen and show her the way out at the back door."<sup>7</sup>

A note from Brother Dan Plumb of Utica, New York, dated January 18, 1844, seems to describe perfectly the feelings of the believers at that time: "The dear brethren here are gaining a permanence and stability in faith that greatly rejoices me. Looking for Christ has become a *settled habit*, and everyone who 'hath this hope in him purifieth himself, even as he is pure.'"<sup>8</sup>

<sup>1</sup> *The Midnight Cry*, Jan. 25, 1844, p. 214.

<sup>2</sup> *Ibid.*, Jan. 18, 1844, p. 204.

<sup>3</sup> *Ibid.*, Jan. 25, 1844, p. 215.

<sup>4</sup> *Ibid.*, p. 209.

<sup>5</sup> *Ibid.*

<sup>6</sup> *Ibid.*, p. 215.

<sup>7</sup> *Ibid.*, Jan. 18, 1844, p. 201.

<sup>8</sup> *Ibid.*, Jan. 25, 1844, p. 215.

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*Compiled by Jim Nix, associate secretary, Ellen G. White Estate.*





Australia's wildlife ranges from the bouncing kangaroos to the slow-moving koalas and raucous kookaburras.

**S**ydney. At every Adventist center I have visited so far in the South Pacific Division, I find Australians. They're everywhere! From teachers in Fiji to pastors in New Zealand.

And though national leaders now fill almost every position in the island fields, a debt of gratitude will forever be owed to the thousands of Australians who have left their homeland for church work around the world.

Over the years the resources and Christian zeal of Australian Adventists have been the pioneering sparks for igniting today's vibrant church growth in the island fields of this division. The growth has been so rapid that nearly 80 percent of this division's membership of 260,000-plus now resides outside of the massive Commonwealth of Australia.

And this is an enormous land! Even the Texans and Alaskans wouldn't have much to brag about here! Australia stretches from the fabulous Great Barrier Reef and humid tropics in the north to the cool penguin-loving coasts of Tasmania, and from the famous Sydney Harbor Opera House in the east to the fascinating desert outback and to the coastal cities time zones away.

Instead of a land where deer and antelope play, this territory sports the exotic: kangaroos, koalas, kookaburras, and camels—yes, camels. They're perfect for the parched desert sands. (By the way, a kookaburra is a kingfisher-type bird.)

### The Work Begins

To this land of contrasts in 1885 sailed five American Adventist families—appointed by the 1884 General

tions, the church's ministry grew across Australia and to the neighboring islands.

Today Australia is home for nearly 50,000 members in eight conferences and two unions, and home to some of the Adventist Church's finest institutions worldwide.

That 25-student Bible training school is now beautiful Avondale College in Cooranbong. The seven-room medical center has become the highly respected 300-bed Sydney Adventist Hospital. And the Sanitarium Health Food Company is today's number one manufacturer of breakfast cereals in Australia and New Zealand!

For years I have heard about Australia from my Australian boss, William G. Johnsson. Coming here has been a special treat. And I haven't been disappointed.

My amiable and knowledgeable hosts—Ray Coombe,

South Pacific Division communication director; and Dr. Gerald Clifford, assistant to the division president, Dr. Bryan W. Ball—have helped me see the sights, including kangaroos, koalas, and kookaburras (but no camels!); the Great Barrier Reef, sharks, emus, and the Snowy River and Mountains (remember the *Man From Snowy River* film?).

And they have helped me catch a glimpse of the Adventist Church in this truly expansive country. What I've seen and heard would fill a book, but with only a few pages here I'll have to limit my report to only a few portraits.

### Avondale College

After a day of visiting historic Adventist sites near Sydney, Ray Coombe and I head an hour north toward Cooranbong and the rural 1,400-

# AUSTRALIA

*Optimism amid a fascinating continent and a growing cosmopolitan population*

BY MYRON WIDMER

Conference session in Battle Creek and urged to move here by Ellen White. By 1886 they had formed the first Seventh-day Adventist congregation in the Southern Hemisphere, and within five years membership across Australia had grown to more than 200.

In 1891 Ellen White followed her own urgings to spread the Adventist message worldwide and came to Australia. Her "visit" ended up being nearly 10 years—a sojourn that provided valuable counsel and encouragement to the fledgling church work.

Soon a Bible training school began (1892) with 25 students, a seven-room medical treatment center opened in 1896, and the Sanitarium Health Food Company opened in 1898.

Supported by the fledgling institutions and growing number of congrega-





From the left, Pastors Frank Saunders, R. Bera, and Gilbert Cangy represent the growing multi-cultural ministry of Australia.



Well-respected Sydney Adventist Hospital and its nursing school provide quality medical care for more people yearly than any other hospital in Australia.



Sunnyside, Ellen White's home from 1895 to 1900, is now restored and open for visitors.

acre campus of Avondale College.

It was this site that Ellen White saw in a vision as a perfect place for the college. But her opinion took some selling, since many of the church leaders didn't like the site and the agricultural counselors felt the soil was worthless.

But her counsel proved invaluable. The rural location is perfect for a college, and even the soil turned out to be exceptionally fertile. Ellen White herself had her classic Sunnyside home (now restored and open for visitors) built just a stone's throw from the college's property in 1895.

The enrollment has risen to about 800, and the college offers seven bachelor's degrees and other courses of study. As I travel here it seems everyone I meet, particularly the church workers, has graduated from this college. Its influence is immeasurable in the success of the church's work in this division.

### Greater Sydney Conference

After a brief visit to Ellen White's home and a South Pacific museum, Ray and I return to Sydney for a visit with the officers of the 8,000-member Greater Sydney Conference, which covers Sydney and its many suburbs.

As we ask questions of President Adrian Craig and Secretary-Treasurer Peter Brewin, we sense a spirit of optimism for the church's work despite their belief—and that of many others here—

that Australia has become a predominantly secular society.

As I listen I begin to sense the source of their optimism—several years of baptismal increases. In 1991 the number of baptisms hit a record 352—only to be topped by 399 in 1992. And they believe 1993 will prove to be another record.

And who are the new members? Primarily individuals from the numerous ethnic and islander communities within Sydney. President Craig says that the ethnic diversity here is "the distinctive feature of our conference."

Indeed it is! Just look at some of the congregations that make up 30 percent of this conference: Hispanic, Portuguese, Polish, Czech, Russian, Chinese, Korean, Serbian, Croatian, Thai, Laotian, Cambodian, Italian, Aboriginal, Mauritian, and Polynesian, including Fijian, Cook Islander, Samoan, and Tongan. What a cosmopolitan group of Adventists! It's something I never expected here.

It is among these ethnic and islander groups that the church in Australia is growing fairly rapidly. Anglo growth is slow, almost mirroring that of the church in North America. This factor has contributed to the low 13 percent gain in membership over the past 10 years in Australia, while many of the

island fields have experienced a 100 percent gain or more.

"Reaching Caucasians is our top challenge," affirms the

president.

One additional factor contributing to the slow overall growth is a difficulty mentioned to me by many leaders and members: a growing friction between the church and numerous independent groups. In several areas, local congregations have been split or disbanded over differences in theology and practice pushed by those claiming they represent true Adventism better.

### Sydney Adventist Hospital

Just across from the South Pacific Division office in the northern suburbs of Sydney lies the church's well-respected 300-bed Sydney Adventist Hospital and its nursing school. It is the largest private hospital in New South Wales and the only private hospital in the country allowed to operate a school of nursing—a credit to the quality of Adventist healthcare offered here.

Warwick Stokes, chief executive officer of the hospital, told me that the hospital will soon break ground for a US\$17 million day surgery center.

Even without the new center, the hospital enjoys a great reputation—particularly for its cardiac work. And it is busy—24,000 inpatients and 120,000 outpatients a year, believed to be the highest total of any hospital in the country!

As I tour the hospital I quickly pick





Sanitarium Health Food's oldest factory, near Avondale College, still produces breakfast cereals and other products.



Warburton Health Care Centre offers first-class health management programs to a mostly upscale clientele.



Within Ellen White's home, she had a tiny room with a chair where she often would go and spend hours in prayer (shown with the author).

up the sense that it is continuing some of its early traditions—a strong sense of Adventist mission, a large, well-staffed center for community health management, a modern water treatment/hydrotherapy center, medical teams that fly to nearby countries for medical outreach work, and even the payment of tithe on its profits!

### Aboriginal Outreach

Coinciding with 1993's Year of the Indigenous in Australia, the South Pacific Division helped plan a first for the country—an evangelistic series specifically targeted to the large Aboriginal community within Australia.

To attend the opening night, I traveled about eight hours northwest of Sydney to the rural town of Moree, where many Aborigines live. Opening night drew about 400 people to hear Charles Brooks, speaker for the *Breath of Life* telecast in the United States.

By the end of the monthlong series, 42 persons became members and formed an Aboriginal congregation. The new members nearly triple the previous number of Adventist Aborigines. In a visit with Pastor Frank Saunders, an Aborigine and director of Aboriginal work for the conference, I learned of efforts to reach out to the approximately 30,000 Aborigines in the Greater Sydney area. A handful meet each week for Sabbath school and church, a large suburban congregation operates an

inner-city branch Sabbath school, a Pathfinder Club is getting started downtown, and a special educational program for Aborigines has been started at a nearby Adventist elementary school.

### Sanitarium Health Foods

One of the best success stories for any Seventh-day Adventist business is that of Sanitarium Health Food Company, still operated as a department of the South Pacific Division.

Today it is the number one manufacturer of breakfast cereals in both Australia and New Zealand, and produces a whole line of other natural and healthful products. If you've ever eaten Ruskets or Weetbix cereal, or drunk SoGood soy beverage, you've tasted their most popular products.

Eugene Grosser, director of SHF and its nine factories, spoke about the company's long-held commitment to healthful living and affirmed its commitment to keeping their products nutritious and low in sugar despite their competitors—including Kellogg's—massive marketing campaigns for highly sweetened products.

Like the hospital, Sanitarium Health Food Company employs lots of Adventists (more than 1,000) and shares its profits with the Adventist Church—a

considerable source of revenue for the South Pacific Division.

### Adventist Media Centre

Just next door to the hospital is the Adventist Media Centre. Manager Nat Devenish oversees the work of a correspondence school with 7,700 students, an evangelist, and creative (and award-winning) radio, video, and television productions that help evangelize and create a positive image for the church.

### Warburton Hospital

Another creative outreach is Warburton Hospital and Health Care Centre in rural southern Australia. It offers medical care and first-class live-in health-care programs that range from stop-smoking to their most popular, Looking Good/Feeling Great. The center's programs and facilities attract a mostly upscale clientele.

As my monthlong visit to Australia and the South Pacific Division draws to a close, I am coming home with new appreciation for the way God has led this church, and a new sense of optimism about the future.

A feature on New Zealand will appear in a future issue of the *Review*.



Myron Widmer is an associate editor of the *Adventist Review* on a monthlong trip through the South Pacific Division.



# A Call to Service

*We need to sense the urgency of the crisis before us.*

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BY ELLEN G. WHITE

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*This article was prepared December 18, 1902, for publication in the Review. Although some of the material in it appears in other published sources, the EGW Estate has not found any record that it was ever published intact, as originally intended.—Editors.*

**W**e are standing on the verge of the eternal world. Before us there lies a great work—the work of giving the last warning message to the world. The present is a time of overwhelming iniquity. The world needs to see in Christians an evidence of the power of Christianity. There should be many, many more at work in the Lord's service, clothed with holy zeal, filled with power proportionate to the importance of the message they are proclaiming. Not merely in a few places, but throughout the world, messengers of mercy are needed. From every country is heard the cry, "Come over and help us." Rich and poor are calling for light. Money and workers are needed. Thousands of men and women are standing on the brink of perdition. Do you see them, many of them lost, eternally lost, while professing Christians

sleep the sleep of indifference?

Wake up, my brethren and sisters! There is a great work to be done. Unceasing activity is called for. Darkness has covered the earth, and gross darkness the people. Many are far from Christ, wandering in the wilderness of sin. God calls upon His people to shake off their careless indifference, and take up the work waiting for them. Let them commune with Him, that they may be imbued with His Spirit. Then let them go forth to bestow on those in need the grace they have received.

The coming of Christ is nearer than when we first believed. The great controversy is nearing its end. Already God's judgments have begun to fall. How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property. Apparently these calamities are capricious outbreaks of seemingly disorganized, unregulated forces, but in them God's purpose may be read. They are one of the means by which He seeks to arouse men and women to a sense of their danger.

The work that Christ did in this world is the work outlined before those who have in trust the greatest wealth of truth

ever committed to mortals. How earnestly He labored to save sinners; how untiring were His efforts to prepare His disciples for service. But how little we have done in comparison with what He did. Are our energies spent in the Master's service? Are our voices often raised in earnest supplication for power from on high? Is our faith pure and strong? Are our eyes open to see the needs of those around us? Have we put away all prejudice, all evil-thinking and evil-speaking? Are our affections set on things above, or are they twining about the things of earth? Can God call us faithful stewards?

## **Why Are We So Callous?**

Why are we so cold and indifferent? Why are our hearts so unimpressible? Christ placed Himself on the altar of service, a living sacrifice. Why are we so unwilling to give ourselves to the work for which He gave His life? Something must be done to rid God's people of the terrible indifference that has taken hold upon them. Think of how the Saviour laid aside His glory, and came to this world to live in our behalf the life of the poorest, suffering oft from hunger. "Foxes have holes, and the birds of the air have nests," He said, "but the Son of man hath not where to lay his head."

Behold His love, His sacrifice, and ask God to fill your heart with desire to spend and be spent in the service of the Redeemer.

Christ brought His wishes into strict abeyance to His mission. He made everything subordinate to the work that He came to do. When in His youth, His mother, finding Him in the school of the rabbis, said, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." He answered—and His answer is the keynote of His life—"How is it that ye sought me? Wist ye not that I must be about my Father's business?"

So today we are to make every earthly interest subordinate to the work which God has given us. In the lives of Christ's followers must be seen the same devotion, the same subjection to God's work of every social claim, every earthly affection, that was seen in His



life. In our service there is to be no indifference, no self-ishness. Any departure from self-denial, any relaxation of earnest effort, means so much power given to the enemy.

God forbid that His people should be content to leave untouched the fields that are still unworked. The Saviour is saying to us, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:18-20).

In every age this has been the work of the church, but never so much as now. Let the members consecrate themselves unreservedly to God's service. Every addition to the church should be one more agency for the carrying out of the plan of redemption. The church is to be a living, active missionary power, moved and controlled by the Holy Spirit. The members are to act as one, blending in perfect union. This miracle the cross of Christ is fully able to accomplish for the good of an unbelieving world.

We need the vitalizing power of the Holy Spirit. We need to wrestle with God for the impartation of this Spirit. Earnest, importunate prayer is needed. There is efficiency in fervent prayer. In answer to it, God can turn the thoughts and hearts of man as He turns the waters of the sea.

### With the Force of Omnipotence

With every age God's plan deepens and broadens. His people are to adjust their movements to His progressive plan. They are to move forward with the



force of Omnipotence, because they are in harmony with the divine purpose. The power of God has been placed at the disposal of the church. The infinite treasures of heaven are at the command of His struggling people.

Brethren and sisters, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Prayerfully study the work to be done, and then enter upon it with full assurance of faith, but with no boasting, no self-sufficiency, for this is destructive to all

effort. Labor in quietness and humility, realizing that trial and difficulty are before you, and that you will always need much of the grace of Christ. Watch unto prayer. No longer be children tossed about, to and fro, by human impulse, but men and women strong in His strength.

In the great closing work we shall meet with many perplexities, but let us not forget that the great powers of heaven are working, that a divine hand is on the wheel, and that God will bring His purposes to pass. He will gather out from the world a people who will serve Him in righteousness.

### Sleepless Watchers

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep no silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. . . . Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. . . . Behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the

Lord: and thou shalt be called, Sought out, A city not forsaken" (Isa. 62:10-12).

From *Review and Herald* article 107, 1902.



*Ellen G. White was cofounder of the Seventh-day Adventist Church, which recognizes her as having the prophetic gift.*



# What Part of "No" Don't You Understand?

*As Christians we must respect one another's boundaries.*

BY BLAKE HALL

I know you said that we can't do it that way," she said to the facilitator, "but I think we should be able to." Once more he replied in the negative, to which she responded, "Why can't we do it the way I would like?" Finally, in exasperation, he leaned forward on the lectern and said, "What part of 'no' don't you understand?"

*No.* It's a strong word. A definite word. A word that sets boundaries. And yet it is a word that we resist and try to reinterpret.

*No* is a word that in the personal interactions between men and women is exceedingly important and yet is often ignored. Negotiating personal preferences in a seminar is one thing. Sexual harassment is quite another.

## Unwelcome, Unwanted

One party insists on making offensive, unwelcome sexual comments, innuendos, or advances to another. The appropriate boundaries of a working relationship or platonic friendship are breached. Harassment occurs when one individual takes advantage of the influence, authority, or power he or she has over another person, such as a boss, teacher, or church leader might exert over an employee, student, or church



member. And given the cultural conditioning of our society, males often have more personal status and influence than females. Many males also possess the advantage of greater physical strength.

*No.* It's a word with meaning. Yet despite one person's utterance of the word *no*, there are times when another forces his or her sexual appetite upon the unwilling person. They may be enemies or they may be friends. The end result is the same. Rape.

My son recently informed me that his U.S. Army Reserve unit might possibly be going to Zagreb in the former nation

of Yugoslavia. After reassuring me that Zagreb was more than 300 miles from the fighting, he said his unit, a MASH unit, was going over to take care of the rape victims. Victims of rape number in the hundreds. "Ethnic cleansing" some call it, for the hatreds go back hundreds of years; it's a depth of hate that most of us cannot fathom. The women are kept prisoners in houses for the use of soldiers until the women die or are of no use anymore. Then they are loosed to make their way to safety if they can.

Rape! What a frightening word. Most men can experience that feeling of violation only if they have been burglarized or mugged, and then they experience it only faintly. The fear of rape is why most men are terrified at the thought of going to prison.

Rape! The most underreported crime in America. Underreported, for the victims of the crime seem also to become the victims of the justice system. Few want to have their lives exposed before strangers, and their most intimate moments bared to the world and all their friends. All too often the victims wonder what they did to bring this upon themselves.

Rape to most of us suggests a violent intruder in the home, or being grabbed at a shopping mall or on a



deserted street in the dark.

However, the most common form of rape today is date rape. The thing that is so insidious about date rape is that almost always the victim blames herself. Self-recrimination fills the mind as she goes over the incident again and again, trying to find out what *she* did to cause it.

Christian women are particularly susceptible to this self-blame. It is devastating to be forcibly taken by someone whom you know and trust; it is such a betrayal of all that we believe in.

"Did I lead him on? Perhaps I shouldn't have let him kiss me?" the woman asks herself. She may feel guilty of being unwise in going to the man's house or apartment, or letting someone she hardly knows come into her home. She may feel they indulged in too much petting, or she allowed him to stay too late.

Whatever one did in being unwise, or even leading another on (if she did), this gives no one the right to take another

person sexually against her or his will.

### The Truth About the Myths

I have always been amazed at the naïveté of some Adventist women. Perhaps it is because of the fact that most lead rather sheltered lives. They may have attended Adventist schools and married their academy or college boyfriend. But so often the myths they were told about boys and sex seem to stay with them into adulthood, and even into the middle years.

For the sake of both men and women, let's clarify the truth here. Men are men; they are not boys. Men do not have a point of no return. They are completely able to accept the word *no* without suffering unbearable pain. They may not be happy, but they can accept it. No matter what may be implied on a date, that does not grant anyone the right to continue after the word *no* has been uttered.

It is sad that date rape does exist

among Seventh-day Adventists. What can we do?

Be careful. How simple it sounds, but all of us should avoid placing ourselves in risky situations. It's hard to say we shouldn't trust our fellow Adventists, but sometimes that's the case.

But most of all, when rape occurs, report it. That, I know, is difficult, but not reporting empowers the predator and places the victim into a continuing victimization process.

Above all, don't be afraid to ask, "What part of 'no' don't you understand?"



Blake Hall is vice president of Adventist Singles Ministries.

## Taking a Stand Against Sexual Misconduct

*The North American Division adopts guidelines to address sexual misconduct.*

Church leaders attending the North American Division's year-end executive committee meetings in November 1993 adopted two major documents dealing with sexual misconduct when it occurs among employees and approved volunteers. Because of their importance, we reprint both of them in full.

The documents are the result of many months of work. In March 1993 the division established a Sexual Ethics Commission (comprised of 25 church leaders and laypersons, men and women) and asked it to develop guidelines, policies, procedures, and training programs to address sexual misconduct. These two documents come from the commission, which is being overseen by Rosa Taylor Banks, director of the division's Office of Human Relations.—*The Editors.*

### Document I

#### Guiding Principles and Definitions

#### Sexual Misconduct in Church Relationships Involving Denominational Employees and Approved Volunteers—Guidelines

**Introduction.** Denominational employees and approved volunteers are entrusted with sacred responsibilities which place them in positions of authority and power over people. While it is expected that persons in these roles will not violate this trust and power for the sake of their own personal gratification, it is the experience of the church that violations do occur.

Persons may betray the trust placed in them by misusing power in many ways, including engaging in improper or unwanted sexual advances toward, or sexual contact with, those for whose spiritual welfare they are responsible. Any improper or unwanted sexual contact is damaging. The church and its message are compromised

when individuals are injured by actions of its employees and approved volunteers. The church has a responsibility to respond promptly, sensitively, and responsively to situations where fitness of a person for authorized ministry is called into question due to accusations of sexual misconduct.

The following are guidelines which address the specific abuse of power by employees and approved volunteers who engage in sexual misconduct toward individuals for whose occupational, educational, and spiritual welfare they are responsible. These guidelines are intended to help the church assess the realities of a situation and take actions which stand in support of the healing and integrity of all persons involved, as well as the integrity of the employee and approved volunteer roles, and the ministry of the Seventh-day Adventist Church.

#### Guiding Principles.

1. Personal Conduct. Employees of the North American Division are to exemplify the Christlike life and should avoid all appearances of wrongdoing. They should not engage in behavior that is harmful to themselves or others, or that casts a shadow on their dedication to the Christian way of life.



2. **Mutual Respect.** Employees should respect and uplift one another. They must never place another employee in a position of embarrassment, disrespect, or harassment because of their age, race, ethnicity, gender, or disability. To do so would be a violation of God's law and civil laws protecting human rights governing conduct in the workplace.

3. **Serious Treatment of Accusations.** All accusations regarding sexual misconduct shall be taken seriously and shall be carefully investigated by the appropriate bodies. No case shall be dismissed without a response, and all shall be processed in a timely manner. The accused individual(s) and the victim(s) shall be treated with the utmost respect.

4. **Fitness of Committee and Commission Members.** Every effort must be taken to assure that members selected to serve on committees and commissions that address sexual misconduct meet the following criteria:

a. Are in good and regular standing with the church.

b. Are knowledgeable of the subject of sexual misconduct.

c. Have no conflicts of interest.

5. **Confidentiality.** Members of the committee or commission shall be instructed from the outset that confidentiality in matters relating to sexual misconduct is of utmost importance.

They should also be reminded that once a special review of a case commences, they must not discuss its content with persons outside the committee.

6. **Statute of Limitations.** Most states have a statute of limitations which requires that charges for various crimes, including sexual abuse, be brought to the attention of the courts within two to three years. In other states accusations can be made many years later due to repressed memories and the delayed healing process. All institutions and church-affiliated entities are expected to determine what the statute of limitations is in their states and include this information in the sexual misconduct policy.

#### **Definitions.**

1. **Denominational Employee.** A comprehensive term applied to individuals who are hired or called to work for the Seventh-day Adventist Church in North America for salary or wages. Such persons may be on the payroll of the North American Division office, local or union conferences, educational and health-care institutions, and other church-related entities and boards, and as a result, receive a wage or salary, a license or credential, or service credit through the denominational or hospital retirement plans.

2. **Approved Volunteer.** This term, as used in this document, refers to any person who, after being requested by the church, agrees to perform a service of his/her own free will, with no promise of benefits or compensation. Approved volunteers include persons who are elected or appointed to serve on boards, committees, and other groups. They may also be chaperons for school field trips and Pathfinder outings, lay members who are elected by the local church to serve, as well as those whom lay leaders may call upon to assist them in specific church-related activities.

3. **Church.** This term refers only to the Seventh-day Adventist Church in North America, its whole and its parts: i.e., division office, local and union conferences, educational and health-care institutions, and other church-related entities and boards. When referring to the local church served by a pastor, the term *congregation* is used to refer to the members of that church.

4. **Sexual Harassment.** The use of this term refers to the most common behavioral definition, which is deliberate and/or repeated sexual or sex-based behavior that is not welcome, not asked for, and not returned. Sexual harassment by the employer, supervisor, coworker, and in some instances, nonemployees and approved volunteers is not condoned in the Seventh-day Adventist Church.

5. **Sexual Abuse.** Sexual abuse is generally understood as "caused or allowed sexual contact within the professional relationship," and it can involve adults as well as children. Sexual abuse of adults or children represents the most severe level of spiritual and self alienation.

Child sexual abuse includes, but is not limited to, any contact or interaction between a child and an adult when the child is being used for the sexual stimulation of the adult person or of a third person. The behavior may or may not involve touching. Sexual behavior between a child and an adult is always considered forced, whether or not consented to by the child. Because it is considered to be a crime, it must be promptly reported to the appropriate authorities.

6. **Sexual Misconduct.** By definition, sexual misconduct is a misuse of authority and power which breaches Christian ethical principles by misusing a trust relation to gain advantage over another for personal pleasure in an abusive, exploitative, and unjust manner. In this document sexual misconduct is a comprehensive term that includes child sexual abuse and sexual harassment as earlier defined; rape or sexual contact by force, threat, or intimidation; and sexual malfeasance.

Sexual malfeasance is the broken trust resulting from genital contact (contact with the breasts, buttocks, or pubic area) within a ministerial (e.g., clergy with a member of his/her congregation) or professional relationship (e.g., counselor with a client, employee with his/her approved volunteer, a church leader with a committee member, etc.). This definition is not meant to cover relationships between spouses, nor is it meant to restrict church professionals from having normal mutual, social, intimate, or marital relationships. Adultery and fornication are never appropriate behaviors, and as such, are considered sins by the church.

7. **Pastoral Sexual Misconduct.** A range of behaviors which includes sexual harassment (verbal and/or physical), sexual advances, and/or sexual contact between an ordained, licensed, or commissioned minister and his/her congregation or counselees constitutes pastoral sexual misconduct. Pastoral sexual misconduct occurs when any person with pastoral responsibilities engages in sexual contact or sexualized behavior with a congregant, client, employee, or approved volunteer, staff member, etc., whether adult, adolescent, or child. When a person in a position of religious leadership takes advantage of a vulnerable person, the ministerial relationship is violated.

8. **Victim.** *Victim* is the term used to identify the person alleged to have been sexually abused by an employee or approved volunteer.

9. **The Perpetrator (Accused).** The term refers in this document to the denominational employee or approved volunteer who is alleged to have betrayed the trust placed in him/her by God and the church by engaging in sexual misconduct with an individual for whose occupational, educational, and/or spiritual welfare he/she is responsible.

10. **Nonvictim Accuser.** The term *nonvictim accuser* refers to the parent, guardian, or other advocate for a child who has been the victim of sexual misconduct. Because of the child's minority status, an adult is requested to file the action on behalf of the child.

11. **Sexual Ethics Pool (SEP).** The Sexual Ethics Pool is a team of volunteers drawn from local conferences of the union to assist in resolving sexual misconduct disputes. The SEP shall be a diverse group comprised of up to 20 persons who have training and experience in the specialized area of sexual misconduct. When it is necessary to hear a case, a smaller committee of not more than five members per sexual misconduct case shall be selected from the SEC, with members chosen according to their expertise in the area of the abuse being addressed.

12. **Sexual Ethics Commission (SEC).** The five-member smaller group that is appointed from the Sexual Ethics Pool to address a particular complaint shall be known as the Sexual Ethics Commission. Dependent upon the number of incidents occurring within the organization at the same time, it is conceivable that more than one Sexual Ethics Commission can be functioning, however, on different cases. Both the SEP and the process shall be overseen by the secretary or personnel director who serves as chair of the Sexual Ethics Pool/Commission. The commission's findings and recommendations are reported to the discipline committee by the secretary or personnel director.

13. **Discipline Committee.** The discipline committee shall be

*All accusations regarding sexual misconduct shall be taken seriously.*



composed of up to seven individuals. At the union level, membership shall include the president and the secretary or personnel director, the local conference president of the aggrieved, the local conference president of the accused, a minister, and the women's ministries director (or another female of the union conference president's choosing). In the division office, membership shall include the president, vice presidents, and assistant to the president; the secretary and associate secretary; and the director of women's ministries. The discipline committee shall review the facts and findings of the case and make a decision based upon the available options. The president (chair) or the secretary/personnel director will share a report (excluding confidential and privileged information) of all major cases with the union/conference executive committee at its next meeting. Additionally, union secretaries are expected to provide the North American Division Secretariat with reports of sexual misconduct cases on a quarterly basis.

#### **Assumptions Underlying the Development of a Sexual Misconduct Policy.**

1. *Breach of Protective Relationships.* Denominational employees and approved volunteers are always responsible for the emotional, spiritual, and physical protection of persons who come to them for help or over whom they have any kind of authority. Breach of this protective relationship is improper, unethical, and subject to discipline.

2. *Innocent Until Proven Guilty.* Persons accused of sexual misconduct are to be considered innocent until the accusation has been substantiated beyond a reasonable doubt.

3. *Victims and Their Families.* The protection and confidentiality of those involved, including the victim and the victim's family, the accused and the accused's family, and the congregation or institution, shall be maintained until all facts have been carefully considered and appropriate actions determined.

**Character and Qualifications of Denominational Employees and Approved Volunteers.** In the performance of their sacred responsibilities, denominational employees and approved volunteers often come in contact with individuals who are vulnerable and emotionally and psychologically fragile. It is imperative, therefore, that the denominational employee or approved volunteer:

1. Be healthy psychologically, emotionally, and spiritually.
2. Have adequate preparation and education for performing required duties of helping those individuals under their care.
3. Have adequate supervision or consultation necessary to deal appropriately with inherent risks.

#### **Development and Implementation of the Sexual Misconduct Process.**

1. It is the expectation of the North American Division that all union and local conferences, health-care and educational institutions, as well as all other church-related entities that are within its assigned territory, establish policies, procedures, and educational programs related to sexual misconduct. Immediate and appropriate steps must be taken to inform members, employees, approved volunteers, and students of the standards of conduct and the procedures for effective response when receiving a report of sexual misconduct. All are reminded of their duty to cooperate with secular authorities in the investigation and prosecution of violations of law.

Complaints or allegations of sexual misconduct involving an employee or approved volunteer of the North American Division office, local and union conferences, education and health-care institutions, and other church-related entities and their boards must be reported first to the immediate supervisor or chief administrative officer, who will activate the process that has been approved for handling such allegations. Due to the potential of these cases to affect the church and its witness and resources, it is recommended that conferences, institutions, and other church-related entities include in their process notification of the chief executive officer, the secretary/personnel director of the union, and the associate secretary of

the North American Division (Office of Human Relations) when sexual misconduct allegations are being addressed.

A decision is expected to be made by the discipline committee within 90 days, unless in the case of child sexual abuse, in which instance the investigation and determination will be made by local law enforcement agents. If the case does not involve a minor, the institution or entity must pursue an investigation. If the allegations prove false, the accused shall be exonerated and restored to his/her former position within the institution or entity. If the accused is found guilty, the appropriate action shall be taken promptly.

2. Educational and health-care institutions, governing bodies, and other church-related entities of the North American Division may be held liable for harm caused by sexual misconduct of a minister, employee, or approved volunteer, based on a number of legal theories such as negligent hiring and supervision. These employing bodies and approving entities must take such potential liability into consideration when establishing hiring and supervisory practices. Also, they should regularly inform the General Conference Risk Management Services or their own liability insurance carriers of the activities and programs they operate or sponsor, and of the duties and responsibilities of officers, employees, and volunteers.

It is also recommended that these bodies and entities obtain an endorsement to their general liability insurance policy, specifically covering sexual abuse and molestation, to provide for possible legal defense expenses and judgments in civil suits brought against the organization, its officers, directors, or employees.

*Our standards for ethical behavior should be consistent with Scripture and secular law.*

## **Document II**

### **The Process to Follow**

#### **Sexual Misconduct Guidelines for the North American Division, Local, and Union Conference Offices**

##### **Policy Statement.**

It is the policy of the North American Division of the General Conference of Seventh-day Adventists that all church members, church officers, nonmember employees, and approved volunteers of governing bodies and entities of the church are to maintain the integrity of the ministerial, employment, and professional relationship at all times. Sexual misconduct is not only a violation of the principles of Christian conduct set forth in the Scripture and the writings of Ellen G. White but also of the ministerial employment and professional relationship. Sexual misconduct is never condoned in the Seventh-day Adventist Church.

##### **Purpose of Policy.**

The purpose of these guidelines is fourfold:

1. To set forth and enforce standards of ethical behavior consistent with Scripture and secular law.
2. To provide procedures that respond effectively to allegations of sexual misconduct by persons who have been entrusted with the sacred responsibility of providing emotional, spiritual, and physical care and protection to members of the church and those within its care.
3. To serve as a model for other church entities that wish to develop a similar policy.
4. To serve as a guide for use in training persons in the prevention of sexual misconduct.

##### **The Process.**

1. When a complaint or allegation of sexual misconduct is brought to the attention of the organization, the secretary/personnel



director shall convene a meeting with the complainant(s) in order to:

- a. Hear the allegations directly.
- b. Request that the complainant(s) put the complaint in writing, including the name of the accused, date(s) of the offenses, allegations, and signature of the complainant.
- c. Request permission from the complainant(s) to use the written complaint and his/her name in discussion(s) with the accused.
- d. Attempt to secure the complainant's willingness, if requested, to appear before the Sexual Ethics Commission for a formal hearing.
- e. Outline the process which will be followed in response to the complaint.

2. Once the written complaint is received, the secretary/personnel director shall select five members from the pool (SEP) and instruct the Sexual Ethics Commission to meet with the accused in order to:

- a. Present the accused with the formal, written complaint.
- b. Outline the process which will be followed in response to the complaint, emphasizing the presumption of innocence and the right to due process.
- c. Hear the response of the accused to the complaint directly (may be verbal and/or written).
- d. Make available a summary of the response of the accused to the complainant for comment.

The Sexual Ethics Commission shall presume the innocence of the accused until unethical conduct is proven and shall not ask the complainant and the accused to meet together during the investigative phase of the process.

3. If not already accomplished, in order to protect the rights of the accused, the rights of the complainant(s), and if applicable, the congregation, school, institution, or board members from possible harm during the investigation, the Sexual Ethics Commission shall:

- a. Recommend to the secretary/personnel director that the accused be temporarily suspended from his/her duties with pay and without prejudice. The accused shall not engage in any duties or have contact with adults or minors in the institution where he/she has been serving except as is necessary to prepare a formal response to the complaint or to attend church.
- b. Recommend that the secretary/personnel director notify the congregation, employing institution, or board members of the investigation in order that the appropriate officials may arrange for temporary coverage of the accused's responsibilities.

4. The Sexual Ethics Commission shall fully investigate the accusation through information and documentation from the complainant(s), the accused, and other credible sources as deemed appropriate. At this time all involved parties shall meet with the Sexual Ethics Commission (separately if more than one complainant). The commission members must meet as a group with the individuals and never separately. A review of the charges shall be presented, with the accused responding to each charge.

Based on the investigation, the Sexual Ethics Commission shall, using its best judgment, determine the veracity of the complaint and recommend action to the secretary as follows:

- a. If the allegations are not substantiated by the Sexual Ethics Commission, the investigation will cease and every effort shall be made to exonerate the accused and clear his/her name. A record of the process and its conclusion will be provided for the accused and may be included in his/her personnel file. A public statement of exoneration by the secretary/personnel director may be made if the accused so wishes this to be done. The secretary and the Sexual Ethics Commission shall respond with care and concern to the complainant(s) and to the institution as appropriate.
- b. If the allegations are substantiated by the Sexual Ethics Commission, a full investigation shall proceed. A professional

assessment by a counselor who is trained in issues dealing with sexual addiction shall be sought and the results considered. If the offense and consequences of the misconduct are determined to be relatively minor, the Sexual Ethics Commission shall recommend that the secretary take the following steps:

1) Issue an educative advisory in a situation which is not necessarily unethical but shows poor professional judgment. The accused shall be provided with clear guidance in order to correct the problems.

2) Issue an educative warning in a situation of unquestionably inappropriate and unwise behavior but which is not clearly unethical. It is expected that this clear warning will bring a cessation of the behavior.

3) Issue a reprimand in a situation which involves unethical behavior but which resulted in relatively minor consequences. This action shall be recorded and placed in the accused's personnel file.

5. The secretary/personnel director will take the recommendation of the Sexual Ethics Commission and meet with the complainant, the accused, and representatives of the institution (separately) to communicate and explain the action taken. This action will be communicated in writing to all parties as well.

6. If the allegations are substantiated by the Sexual Ethics Commission and the consequences of the misconduct are determined to be major, the secretary/personnel director shall recommend that disciplinary action be taken, and the case will be reviewed by the discipline committee.

7. If the discipline committee finds the accused has engaged in unethical behavior, it shall take one of the following actions:

a. Censure the accused due to clearly unethical behavior which was a first offense and resulted in (or could have resulted in) serious harm to others. This action may not result in suspension, but shall be recorded and placed in the employee's personnel file. Restitution and rehabilitation may be recommended.

b. Suspend the accused due to unethical conduct which resulted in harm to others and to the church. Protection of others from further harm is paramount. The suspension shall continue until there is clear evidence of rehabilitation and restoration of the accused employee (see *Response to the Accused*). At that time the accused may petition the discipline committee for cessation of the suspension. The suspended employee may not necessarily be returned to the same position.

c. Terminate the accused due to unethical conduct which resulted in substantial harm to others or the institution, the public nature of the offense, or the accused's refusal to enter rehabilitation. The protection of others from harm and protection of the integrity of the church are paramount. Termination, in some instances, does not mean that individuals may never be returned to denominational employment. If in the future the person enters rehabilitation and is evaluated as being free from the behavior that caused the termination, consideration of reemployment may be given in an area that is not considered high risk.

8. The action taken by the discipline committee shall be recorded and placed in the employee's permanent personnel file. The president (chair) or the secretary/personnel director will share a report (excluding confidential and privileged information) of all major cases with the executive committee at its next meeting.

### *Disciplinary Process.*

Once the discipline committee has made its determination and decided upon the disciplinary action, the following steps shall be taken:

1. *Response to the Accused.*

a. Inform the accused regarding the disciplinary decision of the discipline committee. This action should be understood as a pastoral and caring act of the church.

Education and prevention programs shall be established in churches, schools, and institutions.



b. Suspend or remove the accused employee from service in order that forgiveness and restoration can begin.

c. Assuming continuation of employment is possible, require therapeutic counseling and/or treatment to be utilized in combination with any of the responses as listed above. A therapist who is qualified to deal with sexual offenses and sexual addiction, and who is sensitive to issues of professional ethics, should be selected by the accused and approved by the secretary/personnel director. Assistance will be made available for the spouse and the family. This requirement should be clearly communicated and monitored as appropriate over time.

d. For minor offenses where it is concluded that the accused is sufficiently capable of effective service again, possible reinstatement of the accused shall be dependent upon the recommendation(s) of the therapist, supervisor, and members of the discipline committee.

e. Limit the service of the accused during the rehabilitation process, and appoint a trained supervisor to monitor his/her duties.

f. In situations where it is appropriate to do so, require the accused to pay restitution to the victim(s) as a condition of the rehabilitation process.

#### 2. *Response to the Victim(s).*

a. The secretary/personnel director shall respond to the victim(s) of the misconduct with sensitivity and care. An appropriate person shall be named and offered to the victim(s) early in the process to serve as an advocate and interpreter of the process.

b. A list of qualified therapists shall be provided to the victim(s) to be utilized at his/her choice. While this does not imply financial responsibility on the part of the organization, financial support for this purpose may be offered. The discipline committee may direct the accused to make restitution to cover these expenses as a condition of restoration to service.

c. Where there are multiple victims identified, an opportunity should be made for these persons to meet together throughout the process.

#### 3. *Response to the Congregation, Institution, or Church-related Entity.*

a. The secretary/personnel director of the discipline committee shall meet with the officers of the conference, church, institution, or church-related entity to communicate the results of the hearing process. At this meeting special attention shall be given to the disciplinary action taken and its implications.

b. The secretary/personnel director shall, in conjunction with the officers of the conference, local church, institution, or church-related entity, notify members or fellow employees in writing of the particulars of the charges, their resolution, and action taken by the discipline committee.

c. The secretary/personnel director or Sexual Ethics Pool shall make available a trained resource person who can assist the institution or congregation in whatever ways necessary to address their concerns and to bring healing.

#### 4. *Response in Situations Involving Minors.*

a. In the event that a complaint involves allegations of sexual misconduct with a minor, the secretary/personnel director shall:

- 1) immediately report the suspicion of child sexual abuse to the local law enforcement authority (i.e., district attorney, child protection services, etc.);

- 2) proceed with the church's investigation outlined in this document.

b. If charges are filed involving criminal acts against a minor and the accused is prosecuted, two members of the Sexual Ethics Commission may be assigned to monitor the trial proceedings and report regularly to the commission.

c. If the accused is convicted in court of criminal charges against a minor, the Sexual Ethics Commission shall recommend to the dis-

cipline committee permanent removal from the employment or service where contact with children is necessary.

d. If the complainant does not choose to pursue a formal written complaint with the conference, the secretary/personnel director/Sexual Ethics Commission may continue the investigation if there appears to be sufficient additional evidence that ethical misconduct has occurred such as to cause concern for the well-being of other minors.

#### *Appeal Process.*

In cases where the accused feels he/she has not been treated fairly and wishes to appeal, he/she shall use the dispute and resolution procedures recommended by the North American Division.

Due process means the right to be given specific written notice of the charges against the accused, the right to testify in person or remain silent (at the election of the accused), the right to call witnesses and introduce documentary evidence concerning the pending charges, the right to confront and cross-examine all witnesses in support of such charges, and the right to be treated with fundamental procedural fairness.

***Internal Resolution of Matters First.*** It is the intent of the church that all matters of discipline should be resolved internally to the

greatest extent and expediency possible. It is the policy of the church not to resort to the civil courts of the land until all internal procedures and appeals have been exhausted, except for emergency situations involving a significant and imminent risk of physical injury or severe loss or damage to property and all cases involving minors. In such situations, every effort shall be utilized to cooperate fully with civil authorities.

***Education and Prevention.*** The North American Division recognizes its responsibility to all employees, members, and approved volunteers to maintain environments free from sexual misconduct because of gender, age, race, ethnicity, and disability. It endeavors to achieve this environment through educating employees and members that sexual misconduct is disapproved by the church and violates the law of the land. The North American Division also endeavors to prevent sexual misconduct by publishing these guidelines for its office and field, institutions, boards, and church-related entities and affiliates by developing appropriate sanctions for sexual misconduct and by making a serious attempt to inform all employees and members of their right to complain of sexual misconduct because of gender, age, race, ethnicity, or disability in the forms described within this document.

Further, education and prevention programs shall be established in churches, schools, and institutions. A knowledge and understanding of sexual misconduct are necessary to prevent these occurrences and bring about healing to God's children. The North American Division encourages the use of resource persons in education and prevention programs. To the extent of its financial ability, assistance shall be provided for the development of seminars, sermons, and educational programs for church members, employees, and approved volunteers of educational and health-care institutions, boards, and other church-related entities.

***Conclusion.*** As Seventh-day Adventists prepare for the second coming of Christ, it is necessary that the church be seen as caring for the physical, mental, emotional, and spiritual health of its members. The sins of humankind are directly related to the evil in the world. Satan is responsible for the pain and shame many members have suffered. Complaints must be processed and offenders brought to justice in Christian love, in order to bring about necessary healing for victims and offenders and serve as a deterrent for future offenses.

*A knowledge and understanding of sexual misconduct are necessary to prevent these occurrences.*



# A New Jericho

BY ALYCE PICKETT

When God helped Israel destroy the wicked city of Jericho, He pronounced a curse on anyone who rebuilt it. No one tried for 500 years. Then Jezebel's prophets promoted idol worship in Israel and some people began to doubt the true God. One of these doubters asked, "Do you think this old curse about Jericho still applies to us?"

"I think it is for all time," his friend answered.

"But times have changed; a city would prosper in this valley. If it wasn't a good place, Samuel wouldn't have put a school so near," argued the scoffers.

Hiel, encouraged by the doubters, decided to rebuild the city. "I know Joshua said long ago that the oldest and youngest sons of the man who rebuilt Jericho would die, but that was for people who lived then. The man who builds a city here now will become rich, and

I'm not afraid to do it," he boasted.

The sounds of saws and hammers soon echoed in the valley. When the foundations of the buildings were laid, Hiel's oldest son died very suddenly. Joshua had said that that would happen. Would Hiel keep building and risk losing his youngest son when the gates were hung?

The builder got plenty of advice about what to do. "You see, the curse is still on. It happened just as God said it would. You'd be foolish to keep building."

The doubters laughed at the idea. "It's nothing but a coincidence. Your son would have died if you were not building anything. The building had nothing to do with it; it's a silly superstition."

Hiel listened to them and kept building.

Many people were waiting for homes

in the new Jericho. Hiel would be very rich. Finally he hung the last gate and left to attend a big celebration. A messenger met him on the way; Hiel's youngest son was dead.

People were sad about Hiel's sons. They knew he shouldn't have done the thing God said not to do, but later many of them moved into the new city. They too had problems.

Jericho's water made everyone sick; they couldn't drink it. When they tried to grow vegetables, the water made the vegetables die. They wished they hadn't bought homes in the city. They learned, along with Hiel, that God's word is true and can't be bent to suit our wishes.

Later the prophet Elisha talked to God about Jericho's problems, and God healed the water for the people.

Story references: Joshua 6:26; 1 Kings 16:34; and 2 Kings 2:18-22.

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# The "Ooh" People

The "Ooh" people aren't from some strange tribe or nation. They are anywhere on earth, and in surprisingly large numbers. They come in two main categories: the Greater Oohs and the Lesser Oohs.

Greater Oohs are those of whom people say, "Ooh! I want nothing to do with those persons in any way, shape, or form, anytime, anywhere!" Lesser Oohs are those with whom we must interact at work, school, church, or play but whom we think of as not being quite what they should be. We stop short of making friends with them.

## Many Subspecies

How many subspecies of Oohs are there? As many as there are types of human prejudice. Some of our most blatant and ugly forms of prejudice are gender bias, religious intolerance, and racism.

What about other differences? Do we make fun of the fat, the thin, the red-haired, the freckled, the old and wrinkled, or those we might think of as just plain ugly? Do we treat the dirty and unkempt with disdain?

How about the physically and mentally handicapped? Many of them complain, with just cause, of the treatment they receive from supposedly normal people.

Do we look down on the poor, while we envy the rich? Do we think of the less educated as being sort of "dumb"? If we are less educated, do we assume that the highly learned are nerds or snobs?

Do we refuse to speak to someone because we think he or she is wicked? Do we shun prisoners or ex-cons?

Is there cliquishness inside the church? I wish I could say it doesn't exist. But many of us seem to associate almost exclusively with other Adventists. We find ourselves referring to non-Adventists as "outsiders." I've seen groups labeled "conference" or "nonconference," "vegetarian" or "meat eaters," "bejeweled" or "plain."

I have heard vegetarians say, "Ooh, gross! Those people eat *dead* things!" I've also heard nonvegetarians say of vegetarians, "I'm sure



*When people  
read our lives,  
do they get  
the message that  
God loves them?*


they're nice, but I've never invited them home to dinner. Why, I wouldn't know what to feed them!" What a shame that these differences keep us apart!

If all of this has a familiar ring to it, don't be surprised. People haven't changed that much in the 2,000 years since Christ walked our earth. Back then the Pharisees, Sadducees, Zealots, and Herodians were at one another's throats—if not physically, at least verbally.

How does God feel about Ooh people? "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). *Whosoever* covers everyone, including less-than-desirable types.

Christ never refused contact with anyone. He helped people of different ethnic backgrounds, men, women, children, the rich, the poor, the blind, cripples, lepers, prostitutes, and the demon-possessed. He loved them all, and that love melted their hearts. There were no Ooh people in Christ's life. I wish we could all be more like that—placing less emphasis on external appearance and more attention on what is inside. For all we know, a heart of gold could lie beneath someone's crummy-looking exterior!

Someone once said, "You are the only 'Bible' that some will ever read." When people see us, do they get the message that God loves them? Or are they more likely to read "Go away! Keep your distance!"

With God's help, I believe we can mature as Christians to the point that we don't have Ooh people in our lives. This is not likely to come about because the Oohs have suddenly changed. The difference will be in us! 



*Bonnie Moyers is a freelance writer living in Staunton, Virginia. She is studying for a degree in English and journalism.*

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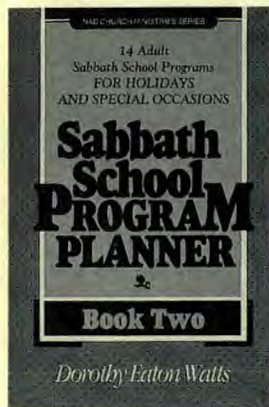
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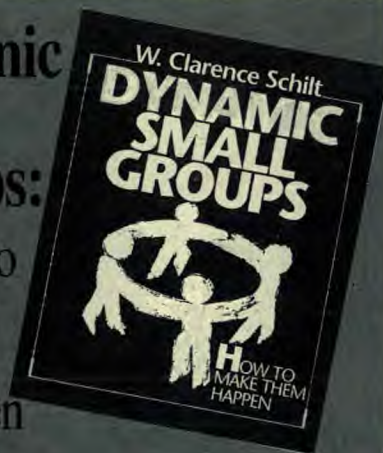


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