

N.A.D. ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JANUARY 1995



1995—Year of the Adventist
WOMAN

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An Exciting Year Ahead

Throughout the history of the Seventh-day Adventist Church women have played a vital role. One, Ellen White, shaped the development of the movement more than any other person and through her writings still exerts a powerful influence. Other women carried weighty responsibilities, such as treasurer of the General Conference.

For the most part, however, Adventist women have served in a behind-the-scenes role. They have quietly cared for the children's ministries, have assisted in the work of Sabbath schools, have sewed and cleaned and baked and shared. In fact, they have kept the wheels turning; and that is still true today.

After so many years of faithful, indispensable contributions to the life of the church, they will be honored this year. **Leaders have designated 1995 as the Year of the Adventist Woman.** The focus will be not just on women who serve as gospel ministers, evangelists, teachers, doctors, or nurses—as important as their service is—but on *all* Adventist women.

The logo for the year comes from the



Office of Women's Ministries at the General Conference, directed by Rose Otis.

In this issue you will find two articles dealing with the Year of the Adventist Woman—Elder Folkenberg's column on page 12, and the guest editorial on page 5 by Elizabeth Sterndale, director of women's ministries for the North American Division.

The *Adventist Review* will highlight

the ministry of all Adventist women this year. Look for two issues that will give special emphasis to this theme:

The NAD edition for March

A special issue, undated but corresponding to the May 18 issue.

Introducing: Dialogues

With this issue we welcome a well-known writer in a new role. Sandra Doran, whose byline has appeared frequently in the *Review*, begins a monthly column, Dialogues.



During the past few years Sandra has found herself more and more involved in a new ministry, with increasing requests for seminars, speaking appointments, and writing assignments. And this new direction to her life came as the direct result of a two-part series she wrote on hyperactive children for the *Adventist Review*. Her first column (p. 11) will tell you about it.

Homemakers will especially appreciate Dialogues. But we believe its appeal will extend much beyond parents and those involved with child care. And *you* may wish to dialogue with Sandra Doran.



Calvin Rock returns for a seventh year of Faith Alive! Dr. Rock's frank, straightforward answers to questions on the Bible, the church, or Christian life continue to stimulate Adventists around North America and the world.

More AnchorPoints

When we launched AnchorPoints in 1992, we announced it as a three-year series that would culminate with 1994,

the Year of Adventist Heritage. During the past three years we have covered all the 27 fundamental beliefs of Seventh-day Adventists, and the distinctive doctrines—the pillars—have each appeared several times.

Good news—we will continue AnchorPoints. So positive has been the response (including a book of reprints) that readers can look for more articles in the series throughout 1995 and beyond.

We seek writers for AnchorPoints. Especially writers in the 20-45 age bracket. Writers who will take a fundamental belief and show the *difference* it makes, how it is *lived out* today.

Interested? Contact the editor at 12501 Old Columbia Pike, Silver Spring, Maryland 20904-6600; or by calling (301) 680-6560, fax (301) 680-6638, or CompuServe 74617, 15.



Big Year Ahead

And—a big year ahead as the *Review* covers the General Conference session. We will be preparing *daily* issues right on-site in Utrecht. You can catch the inspiration and the color of the session, read verbatim reports of the speeches, follow the actions.

Lots of information. Lots of pictures.

Only in the weekly *Review*.

But that's not all. Each day the *Adventist Review* will be part of a team bringing you three and a half hours of video programming from the session. You can see the action live via satellite.

See the images on television. Read the details in the *Review*.

An exciting year ahead!

WILLIAM G. JOHNSON

ADVENTIST REVIEW

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Cover design by Steve Trapero

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Vol. 172, No. 1.



Children of Luther

Adventists regard Martin Luther, the preeminent figure of the Protestant Reformation, in heroic light. We are children of Luther; but how do we relate to his other children, those who bear his name—the Lutherans?

Recently Seventh-day Adventists sat down with Lutherans for four days of high-level consultation. No, we aren't about to join the World Council of Churches, as we made clear from the outset. Rather, the conversations sprang from Adventists' position that we "recognize those agencies that lift up Christ before men as a part of the divine plan for evangelization of the world" (General Conference *Working Policy*, O75), and Ellen White's counsel that we should pray with and for ministers of other churches (e.g., *Testimonies*, vol. 6, p. 78).

Both parties have particular interest in such discussion. Lutheran leaders at times receive enquiries from their pastors as to how they should relate to Seventh-day Adventists, while Adventists have been, and still are, frequently labeled as a "sect" in countries where Lutheranism constitutes the state religion.

The Lutheran World Federation, based in Geneva, Switzerland, and which represents 55 of the 58 million Lutherans worldwide, selected an international delegation of eight scholars and pastors. Representing the General Conference were nine leaders from the Biblical Research Institute, Andrews University, Europe, Africa, and the *Adventist Review*, with Dr. Bert B. Beach, director of the General Conference Department of Public Affairs and Religious Liberty, heading the delegation.

Adventists hosted the meeting and chose our Marienhoehe Seminary in Darmstadt, Germany, as the venue.

Lutherans and Adventists shared all meals, and on Sabbath most of the Lutheran delegates joined the Adventists for the worship services.

During four days of intense dialogue, we explored areas of agreement and disagreement. Relations throughout remained frank but friendly, with each side indicating commitment to its fundamental beliefs, but seeking to hear and better understand the positions of the other.

Much of the discussion of the consultation centered around formal papers: on a profile of Seventh-day Adventists, on the role and function of the Lutheran World Federation, and on the respective approaches of Lutherans and Adventists to the Scriptures.

Very soon a fascinating dynamic began to emerge—each side kept quoting Luther! We began to realize that we were all children of Luther. And the Lutherans expressed amazement at how highly the Adventists regard him.

Reformation Principles

Indeed, at the heart of both Lutheranism and Adventism lie the same two great principles that the Reformation brought to light—*sola scriptura* and salvation by grace alone.

In his defense before the Diet of Worms, Luther declared that his conscience was captive to the Word of God. That great truth still undergirds our message, even as it has shaped Lutheranism.

And salvation comes freely as a divine gift, without any human works added on—not by faith *plus* penance or pilgrimage or anything else that might give humans some measure of merit. Our good works *result* from salvation; they do not contribute to it.

However, the children of Luther have

applied these principles in very different ways. While Adventists have continued to give priority to the literal sense of Scripture, Lutherans have subjected the Bible to "scientific" analysis. The leading proponents of historical-critical study of the Bible have been Lutheran scholars. And Adventists have emphasized the importance of obedience to God's law, including the Sabbath, as the fruitage of justification by faith.

It was exciting to see misunderstanding, prejudice, and stereotypes rolled back. But at the same time, areas of real or perceived difference emerged. These include eschatology, the Seventh-day Adventist concept of the "remnant," the writings of Ellen White, the role of the Sabbath, and Adventists' relationship to Lutherans (as distinct from Luther) and other Christians.

The final session together, which was intended to be an evaluation of the consultation, instead turned into a testimony meeting. All present expressed their surprise at the genuine warmth, fellowship, and growth in understanding that the week had produced. "There was for me a kind of mystery about Adventism," said one scholar. "I came with mixed emotions. This has been for me an eye-opening experience. What I saw as strange doctrinal pieces have come to fit together."

The report of the consultation will be presented to the Lutheran World Federation and the General Conference. Those bodies will decide whether further conversations should proceed.

I learned much—not only about Lutheranism but Adventism as well. And I saw in bright new light the Protestant principles that all children of Luther must hold in common.

WILLIAM G. JOHNSON



Year of the Adventist Woman

At the 1993 Annual Council, leaders from all over the world voted to designate 1995 as the Year of the Adventist Woman. The purpose is to help sensitize the world church to both the gifts and needs of women within our society and within our church.

Six critical needs of women have been identified by the world church: (1) poverty, (2) poor health and inadequate health care, (3) illiteracy, (4) long workdays, (5) abuse, and (6) lack of training, experience, and opportunity to participate in the church's mission. Among those that the North American Division's Office of Women's Ministries has elected to underscore during 1995 are two, one of which is much in the news, the other is not.

Abuse. Nearly every day the news media chronicle the ongoing problem of abuse. It is estimated that every nine seconds in the United States a woman is physically abused. Add also Canada, Bermuda, and the Pacific islands that comprise the North American Division, and the problem is truly staggering. When we include sexual and emotional abuse, we sense clearly that we live in a violent society, with women and children most often the victims.

The Seventh-day Adventist Church would like to play a role in restoring health to personal relationships and strengthening families—all as an outcome of the gospel. Hence, our emphasis this year on the problem of abuse.

Illiteracy. Our other issue marked for assistance is illiteracy. Who would think illiteracy would be a significant issue in our day? But it is. In fact, our best estimates indicate that more than 3 million women in the areas comprising the North American Division cannot read. And if they cannot read the words, they cannot read the Word. We want to

help them find the self-respect, the productivity, and the access to the gospel that reading provides. This will be an intensified project during 1995.

How should we tackle problems that are so all-pervasive and systemic? Early this year the administrators of the North American Division will attend a conference entitled "Women: The Issues They Face." The conference is designed to help leadership become aware of the needs of women and how the church can effectively address them.

At the North American Division Ministries Convention later this month, attendees will be addressed by experts in abuse and literacy.

Influence Grows

The influence of women's ministries is being felt across a wide range of roles in today's church. Let me note just a few:

1. In 1993 about 100 women's retreats were held in our division, attracting nearly 20,000 women. Interestingly, one of every 15 who attended was not a Seventh-day Adventist. We know of 54 baptisms; no doubt there were more. We also know of 251 of our own members who were on the fringe of the church who have been reclaimed into warm and caring congregations. The commitments that were made and the spiritual maturing that occurred are beyond calculation. More such retreats are in the planning for 1995.

2. A delightful new magazine, *Women of Spirit*, is scheduled to come from the press this quarter. It is intended to provide spiritual growth and encouragement, and has the unique characteristic of being the first magazine ever printed by this church designed specifically for women.

3. A wonderful new Christian women's planning calendar has been produced for 1995, with a special emphasis on prayer that will help to serve as a reminder of the Source of power that is available to all of God's children.

How to Be Helpful

As the Year of the Adventist Woman begins, what can you do to help make it successful? I'd like to offer some suggestions:

1. Listen carefully to the needs of the women in your church and culture.
2. Affirm and encourage the spiritual gifts of women in your congregation.
3. Make sure that *Women of Spirit* is available to your church members.
4. If a women's ministries group is not active in your church, speak to your pastor about beginning one.
5. Be in touch with your conference to be aware of retreats, training events, and other activities that may be helpful.
6. Encourage the development of women's prayer groups in your community. There is great strength as women meet together to pray.
7. If you are a woman, we encourage you to find someone in your church who can serve as your spiritual mentor, who can encourage you in your walk with Christ. In turn, make yourself available as a mentor and as a role model for a younger Christian.

We believe the entire church will benefit from the Year of the Adventist Woman as we seek to bless them in their journey and are blessed by their ministry.

ELIZABETH STERNDAL

Field Secretary and Women's Ministries Director of the North American Division



Arching gateways will adorn the entrances to the restored mid-nineteenth-century Adventist village.

Historic Adventist Village Slated for Battle Creek

Look what's coming to Battle Creek, Michigan! It's Historic Adventist Village, a complex of restored nineteenth-century buildings, plus a visitors' center, designed to help share the story of the Seventh-day Adventist Church with the thousands of yearly visitors to Michigan. Its purpose is evangelism, and also to help members remember how God led in the establishment of the Seventh-day Adventist movement.

Battle Creek today is famous around the world for its breakfast cereals by the Kelloggs and others, but years ago this town was almost synonymous with Seventh-day Adventists. That's because it was our church's birthplace and hub of activities from its infancy in 1855 until 1903—after two major fires sparked a movement to decentralize.

This town thus holds more historical firsts for our church than any other place. In Battle Creek we:

- Built our first printing plant in 1855—five years before the fledgling group of Adventists even adopted a name.
- Formally organized our denomination in 1860.
- Formed the General Conference—our worldwide headquarters—in 1863.
- Established our first health institution in 1866. At first called the Western Health Reform Institute, it later became the world-renowned Battle Creek Sanitarium that particularly attracted the wealthy and popular, including John D. Rockefeller, Jr., J. C. Penney, Montgomery Ward, and Amelia Earhart. And former president William Taft was the san's 100,000th patient.
- Started our first official church school in 1872.
- Began our first college in 1874.

The list could go on and on, including the inventions of flaked cereals and meatless health foods, and numerous

By James Nix, associate secretary of the Ellen G. White Estate at the General Conference and volunteer president of Adventist Heritage Ministry.

innovations in preventive health care and the surgical field. In addition, Ellen G. White lived there many years from 1855 on.

Local historians and longtime residents of Battle Creek still acknowledge the impact of Adventists on the town. That partly explains why Battle Creek's city leaders and foundations are now working with the Adventist Church—through its volunteer organization called Adventist Heritage Ministry—to create what will be called Historic Adventist Village.

But there is another reason. Ever since the Kellogg Company stopped its cereal factory tours several years ago, Battle Creek has lost hundreds of thousands of visitors, and it has been trying to discover ways of recapturing that lost tourist flow. The concept of a restored mid-nineteenth-century village for visitors fits nicely into their overall goals, which also include a new cereal museum.

Village Centerpieces

Centerpieces of the proposed Historic Adventist Village include three historic homes—James and Ellen White's (where she wrote the first edition of *The Great Controversy* in 1858); pioneer evangelist J. N. Loughborough's; and James White's parents' (Deacon John and Betsy White).

In addition to the restored homes, plans call for other buildings, too:

- A re-creation of the original Western Health Reform Institute building to serve as a combination visitors' center and display area depicting the history of Adventist health work.
- A replica of the first Review and Herald printing office, with the lower floor outfitted as an early printshop, and the second floor as an early church school (long ago a church school operated on the second floor of the Review's building). These displays will tell the story of the growth of our worldwide publishing and educational systems.



At the heart of the restored village will be, from the left, the Ellen G. White home, the Deacon White home, a visitors' center (now a store), another house, and then John Loughborough's home.

■ A museum that will trace the history of Adventist youth work, which began in Michigan. A special emphasis will be on the international Path-finding program.

The proposed village will lie just a few blocks from where the enormous Battle Creek Sanitarium (now the U.S. Federal Center) stood. Plans call for artistic gates over the street entrances into the village, and replacement of the modern street pavement, sidewalks, fences, and lights with something close to their original nineteenth-century look—the desired look for the entire village.

Costs for the entire project—running into the millions—will be shared among many entities, including the city of Battle Creek, a local redevelopment agency called Neighborhood's, Inc., the state of Michigan, and Adventist Heritage Ministry of the North American Division.

Neighborhood's, Inc., already has spent \$250,000 restoring five historic homes (non-Adventist) within the vicinity of the proposed village. The city of Battle Creek is demolishing several nonhistoric homes nearby. And other non-Adventist sources in Battle Creek will donate the \$750,000 needed for street and area renovation.



While Ellen White's home has been kept in good repair through the years and available for tours, the John Loughborough home (left) and the Deacon White home (right) are in need of complete restoration.



And Adventist Heritage Ministry is responsible for raising nearly \$1 million to restore its historic homes, replicate the other historic structures planned, and furnish the buildings with period antiques. AHM will also provide literature about the sites and our church, and operate the village once it is completed and opened to the public. Everything will be geared toward evangelism and explaining our church's past, present, and future.

The most urgent need is for restoration work to begin on two of the historic homes. They are in such a deplorable and unsafe condition that the city has condemned them and given the church an extension until mid-February to begin work or the houses will be demolished.

The North American Division already has contributed \$20,000 toward the restoration work, the General Conference will soon vote on a grant, and donations from corporations and individuals are expected. No opening date has yet been set.

For further information about the project, contact James Nix, Adventist Heritage Ministry's (volunteer) president, North American Division, 12501 Old Columbia Pike, Silver Spring, MD 20904; (301) 680-6545.

NORTH AMERICA

NET '95 Begins February 18.

North America's largest evangelistic initiative of this century will begin February 18 when a satellite uplink begins broadcasting an evangelistic series to more than 600 church sites throughout North America.

Originating at the Chattanooga Convention Center, the five-week NET '95 series features evangelists Mark Finley and Charles D. Brooks, director-speakers of the *It Is Written* and *Breath of Life* television ministries, respectively.

Individuals with satellite dishes also can invite their neighbors and friends to

view the meetings. For channel information, call (800) ACN-1119. The *Review* will carry an interview with evangelist Mark Finley in the February 2 issue.

FOR YOUR INTEREST

AU Offers Great Controversy Tours. In connection with the 1995 General Conference session, the GC has asked Andrews University Theological Seminary to conduct two tours that offer a faith-building look at God's people from early Christianity to the Dark Ages, the Reformation, and the French Revolution.

Two identical tours will occur June 12-28 and July

10-26 (just before and just after the GC session) and include sites in Rome, Austria, Prague, Germany,

France, Belgium, and Holland. Academic credit is available. For more information, call (800) 327-8333.



Adventist Communication Network Broadcasts

For channel information, call (800) ACN-1119.

Feb. 1	First Wednesday 7:30 p.m. all time zones
Feb. 11	Reclaiming Roundtable 4:00-6:00 p.m. EST
Feb. 18	NET '95 Evangelist Broadcasts begins (from Chattanooga) 7:30-9:00 p.m. EST and continues for 23 more nights through March 25. Specific dates will be given in the <i>Review's</i> February issue.

CHURCH CALENDAR

Jan. 7	Soul-Winning Commitment Sabbath
Jan. 14	Religious Liberty Emphasis Week begins
Jan. 28	Health Ministries Day
Feb. 4	Bible Evangelism Emphasis
Feb. 11	Christian Home and Marriage Week



LEADERS

It begins with

FOR A NEW

the Holy Spirit

CENTURY

and us.

BY ALFRED MCCLURE

The following is the condensation of the keynote address delivered at the 1994 year-end meetings of the North American Division. As much as is consistent with space, we have tried to preserve the original flavor of the presentation.—Editors.

I want to talk to you this evening about leaders. Not about leadership, but about leaders. Not about plans or structure, but about leaders. Not about North American Division initiatives or 150th anniversaries, or even about NET '95, but about leaders. I want to take off my admin-

istrator's hat and put on my pastor's hat.

And I want to begin with a question: If time should last, how do you think history will record our era? How will the church of the nineties be remembered? How will church historians chronicle our day?

To quote a famous American, "I have a dream."

Let me tell you about it. *My dream is that our era will be remembered as the time when God raised up a generation of godly leaders.*

Men and women who are capable administrators? Yes. Astute financiers? I hope so. Learned scholars? Wise planners? By all means. Those are skills that I covet, that this church needs, and that all of us must continue to develop.

But beyond that, more than that, before that—what if the one outstanding, conspicuous, observable characteristic of the church's leaders of the 1990s was that they were a group of unarguably godly men and women?

Leaders Set the Tone

I have been blessed recently to reflect on the journal of God's people when they had godly leaders—and when they didn't. It's a fascinating study. Look with me at one of the typical paragraphs recorded in 2 Chronicles 12:

"After Rehoboam's position as king was established and he had become strong, he and all Israel with him abandoned the law of the Lord. *Because* they had been unfaithful to the Lord, Shishak king of Egypt attacked Jerusalem. . . . He captured the fortified cities of Judah."

But then, says the record, "the leaders of Israel and the king humbled themselves and said, 'The Lord is just.' When the Lord saw that they humbled themselves, this word of the Lord came to Shemaiah: '*Since [or because]* they have humbled themselves, I will not destroy them but will soon give them deliverance'" (verses 1-7, NIV).

That passage describes a pattern that is predictably consistent in the Scripture record. Here's another:

"Asa did what was good and right in the eyes of the Lord his God. . . . So they built and prospered" (2 Chron. 14:2-7, NIV).

And again: "[Azariah] went out to meet Asa and said to him, 'Listen to me. . . . The

Lord is with you when you are with him. If you seek him, he will be found by you, but if you forsake him, he will forsake you.' . . . They entered into a covenant to seek the Lord, the God of their fathers, with all their heart and soul. . . . They sought God eagerly, and he was found by them. So the Lord gave them rest on every side" (2 Chron. 15:1-15, NIV).

The pattern is too consistent to ignore. When Israel had godly leaders, it was possible for God to do for them *what He could not do* when they didn't.

As a leader in today's Israel, I find that a very sobering insight.

A Perilous Journey

This leads me to reflect on the question What would a godly leader look like in the twentieth century? Or the twenty-first, for that matter? I found it quite easy and comfortable to put together a superficial answer to that question. I also found it totally unsatisfying.

Dr. Eugene Peterson has written a little volume for preachers exploring the book of Jonah entitled *Under the Unpredictable Plant*. Notice these two powerful sentences from it:

"It is necessary that there be leaders, but woe to them who become leaders. On the assumption of leadership—even modest forays into leadership—possibilities for sin that were previously inaccessible immediately present themselves" (p. 14).

No one in this room would ask "What does he mean by that?" We know.

Now, I want nothing I say tonight to imply a lack of confidence in the leaders of this division. But I know how strong are the forces of compromise. I know how swift are the whirlpools of conformity. I know how the devil singles *you* out for his special attacks, because he can take so many down if he takes you. I know how easy it is to inadvertently take as our models that which is going on around us.

This church, if we can believe its Founder, is not about political power or money or position, for He had none of these. It *is* about a vulnerable journey into grace. It is about serving. It is about authenticity. It is about faith and about faithfulness. And if I am to provide leadership, those priorities must also be mine.

Administration
in end-time
Adventism must not
be simply the
managing of a
religious
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living and leading a
spiritual
journey for the glory
of God.



Administration in end-time Adventism must not be simply the managing of a religious business, but living and leading a spiritual journey for the glory of God. For, you see, our *first* responsibility is not to lead our conferences and institutions to unprecedented heights of greatness. Our *first* responsibility is to allow ourselves to be led daily into the cleansing presence of God, because it is only then that we can be trusted with success.

Peterson continues:

"Any Christian is at risk in any of the temptations. But those of us who do work explicitly defined as Christian . . . live in an especially hazardous environment, for the very nature of the work is a constant temptation to sin. The sin is, to put an old word on it, pride. But it is often nearly impossible to identify as pride, especially in its early stages. It looks and feels like energetic commitment, sacrificial zeal, selfless devotion" (p. 113).

Believe me, my intent tonight is not to impute guilt to anyone. But I know how the pressure and the schedule and the expectations subvert our spirituality. I know something of your schedule, for it has haunted me too. And it is relentless. Home late, to bed by 11:00, up at 6:00, a few minutes of exercise, shower, breakfast, dress, a brief few minutes of reading and prayer—and away to the office by 7:30. A polite invocation before each committee and grace before meals. That regimen is not conducive to miracles. It is a sure recipe for the status quo—or failure.

Peterson agrees. He adds: "The conditions in which we work are environmentally dangerous and decidedly uncongenial to either personal or vocational holiness" (p. 76). Leadership that is not bathed regularly in the presence of God produces only clever ineffectiveness. People come to us for answers, for counsel, for wisdom, for decisions, until we feel like the village pump. If we give them only the benefit of our own best human insights, we send them away betrayed.

What's Needed Now

My goal—and yours—is to be a Christlike leader, to lead as Jesus would. But how can we do that if we do not practice those things that made Him, humanly, what He was: those things like solitude, silence, prayer, intense study

and meditation on God's Word, simple and sacrificial living? And how can we pass on that heritage of a biblical leadership style to a new generation if we do not live it out before them?

In her typically pointed prose, our prophet cuts to the heart of the issue: "The reason why there is so little of the Spirit of God manifested is that ministers learn to do without it" (*Testimonies*, vol. 1, p. 383). Steve Daily, in his controversial book *Adventism for a New Generation*, reminds us that our early pioneers "had at least one trait in common: they were dissatisfied with the conventional forms of religion in their day and individually determined they would personally seek out God until they found an intimate, dynamic relationship with Him" (p. 277).

If we believed, as they did 150 years ago, that Christ would return in the next two weeks, "How should we then live?"—to quote Francis Schaeffer. Once we have answered that question, to live any other way would be only to play games with God.

Motive Check

Let's pause for a moment and do a motive check. If the church is led by godly leaders, it will grow. And it will be healthier. And it will stay on task. And it will have greater confidence in its leadership. And because that is true, it is not unthinkable for us to say, "Those are desirable outcomes. That's what I want to have happen; *therefore*, I need to be a more godly person."

But in fact, that is being devious. Our desire to live godly before Him must be driven by only one motive, and that is to bring Him glory. Any other reason is inadequate.

We spent much time during Annual Council discussing structure. And we will again during our meetings, beginning tomorrow. It is important that we do so. But if the Spirit were to sweep through this movement and do the work He wishes to do, beginning with its leaders, the discussion of structure would consume less of our time.

In 1986 a United Methodist Church leader by the name of Richard Wilke wrote a rather startling book entitled *And Are We Yet Alive?* In looking at the

declining health and membership roles of his church, he posed some very thoughtful and piercing questions. Listen to his description of his church and see if there is anything in it that sounds at all familiar:

"The machinery of the church receives unbelievable attention. We scurry about oiling the wheels of the organizational structure. Our structure has become an end in itself, not a means of saving the world. . . .

Sloppy commitment keeps us from being bold for God.

"Annual conferences are plagued by housekeeping chores. Years ago conferences would sponsor great missionary rallies, intensive youth programs, or significant evangelistic thrusts. Now, in most conferences, committees set philosophical objectives, prepare budgets, interact with other committees, and achieve very little. Most of the money is spent on mileage and meals. . . .

"The general church is caught up in its own machinery. It is so complicated and so irrelevant to the local church that most pastors ignore it. Ours is a fast-moving television age; yet we are still cranking out tired journals that few people read. Most of them are subsidized because they don't sell. Periodicals pile up on the pastor's desk, largely unread.

"The organizational wheels keep turning, budgets are prepared, personnel are employed, administrative turf is protected. To those in the local church it doesn't matter much; it's like the committees of Congress—interesting, but a long way off. However, the local church, like the tax-

payer, pays the bills" (pp. 29-31).

By the grace of God, I do not want to have that report entered in the log on my watch!


Sloppy commitment constrains us from being bold for God. When we have compromised we sense that we do not deserve the supernatural, therefore we do not request it. Cutting spiritual corners makes us cowards. It makes us content with anemic increments over last year's numbers rather than brashly storming the cities of our nation for God.

Confronted by the Spirit

I would like to suggest that here, at the beginning of this year-end meeting when our leaders from across the division are gathered together, is a most appropriate time for us to allow ourselves to be confronted by the empowering influence of the Holy Spirit. Not publicly, but privately, specifically.

As Dave Wolkwitz says in a new book about to be released:

"Usually it happens when a person is alone with his thoughts, alone with his conscience, and the Spirit of God is brooding over him. It is usually during these quiet moments when momentous decisions are made in the work of preparing for the latter rain. It is at this time, undisturbed by the world, that the heart bows in submission to the searching of the Holy Spirit" (*A Mighty Rushing Wind*, p. 135).

In a few days many of you will return to ministry assignments where there are monumental obstacles. People and money and problems that seem to multiply every time we look away. As we close the service tonight, I want to pray that God will send you back to your responsibilities with resources you have never had before. That your life will be such a tribute to His transforming grace that He will be glorified as never before through you. 



Alfred McClure is president of the Seventh-day Adventist Church in North America.



Joining You in Your Journey

Sandra F. Doran

My ministry was launched three years ago. Not that I planned on launching it. It took me by as much surprise as anyone.

My first published article appeared in *Insight* magazine in 1976. Since then I've been published more than 100 times in Adventist magazines.

Through the years I've received occasional responses to articles I have written. But three years ago all of that changed.

I Know How It Feels

In 1992 I wrote a two-part series for the *Adventist Review* on the hyperactive child. I dared to make myself vulnerable. I dared to go public with the fact that not all Adventist families are perfect, not all of us live in calm, quiet homes with perfectly obedient children.

I wasn't prepared for the response.

People began to call my local church. Others tracked me down at work. Letters came to the *Review*. Others appeared in my mailbox. The messages were poignantly similar.

In a short span of time I heard from a conference official's wife who had been told she had "failed" in imparting Adventist principles to her children. I heard from a professor who told me her 22-year-old daughter had never met with a single success in life. I heard from a mother who lamented her lack of patience with a demanding son.

I had dared to open myself up, and others responded in kind.

The following year the articles on hyperactivity were reprinted in *Focus on the Family* magazine. I was stunned by the response. Two hundred people poured their hearts out to me through the mail, desperately clamoring to be understood. The envelopes were postmarked Hong Kong, Sweden, the Philippines, India, Australia, Israel,

Mexico, Trinidad, and England.

At first I didn't know how to respond. I carried those letters close to my heart as I went through my daily routine, commuting to Boston, sweeping my floor, raking my leaves. But I couldn't get my arms around 200 people. I had papers to write, research to do, children to play with, a husband to hear, a dog to feed.

The Stories I've Heard

Then in December a semester break arrived. As we packed the car for a family reunion in Florida, I placed beside me a large box. It contained 200 letters.

As the miles passed, I read. Among the pages I found pictures: a family with nine adopted hyperactive children, a proud clergywoman and her daughter at the girl's baptism, a dentist and his children on a frozen field in Alaska.

I read of mothers quitting jobs to home-school children who failed in traditional school settings. I read of a boy who'd had three brain surgeries by the age of 5.

Six letters came from prisons. One included a tape of Christian music sung by an inmate. His letter sounded remarkably like Paul's letter to the Romans: the things I don't want to do, those I do. He spoke of sporadic impulsive decisions, two failed marriages, low self-esteem, and prison.

I decided, somewhere around Georgia, that if my ministry was to anyone, it was to people with problems. People who tried to follow the rules and didn't get the right answers. People who battled with genetic problems, environmental difficulties, difficult circumstances. People who, despite all of this—and because of all this—lent a certain dignity to the struggle.

I began speaking at retreats and camp meetings. And wherever I went, I met

people like my correspondents—people with less-than-perfect lives, people battling for victory on a daily basis, people nobly lifting up family members and loved ones at great personal sacrifice.

A woman told me of her distressed son, whose best friend was murdered at the hands of a foster mother. A man told me of adopting a teenage boy everyone else had given up on. A single parent told me of raising a child with severe physical disabilities.

I'm Listening

I realized that no matter how much I learn in my doctoral studies, there are some things only people can teach me.

And then came the offer to write this column.

I view the opportunity as part of a ministry that seems to be expanding with an energy all its own. I look forward to dialoguing with you—listening, learning, being enriched by your stories. I don't consider myself an expert handing out advice, but a fellow traveler on the journey.

My goal is to present a slice of Adventist life, Adventist struggles, Adventist dilemmas—and to dialogue with those who dare to be vulnerable.

So write to me. Tell me what makes you angry, what hurts you, what lifts you, what inspires you. Tell me of your family—your successes, the bright spots, the struggles, the trials.

Together, in the *Review*, we'll talk about it.

Sandra Doran is a field supervision fellow and doctoral candidate in special education at Boston University. She is the author of three books and hundreds of articles. She also conducts seminars on writing, family issues, and raising "tough kids."

Affirming Women in Mission



Robert S. Folkenberg

Throughout 1995 we will observe the Year of the Adventist Woman. The emphasis in 1994 was the Year of the Family. What does the church gain by assigning each year a special focus?

Special years allow the church to pay particular attention to issues or groups of people who we know are important but whom we sometimes overlook—our youth, our pastors, our families, and this year our women. During 1995 our members will have the opportunity to get better acquainted with the feminine members in their pews by reading articles in church papers, by honoring women who have made unique contributions, and by attending events planned in each division of the world church.

It's apparent that there's an energizing spirit emerging among the women of the church. I see it as I travel. And I believe the Holy Spirit is using it as a means of augmenting effectiveness in carrying out the gospel commission. I see it as a fulfillment of Acts 2:17, 18. "In the last days, God says, I will pour out my Spirit on all people. . . . Even on my servants, both men and women, I will pour out my Spirit" (NIV). How exciting to be part of a movement in which partnership in mission is becoming a reality.

I sense this spirit. Recently when Anita and I stepped off a plane in Africa, we were greeted by hundreds of trained, licensed, uniformed soul-winning women standing at attention on the airport tarmac. What an unforgettable sight!

In the Far Eastern Division I sense that the priority among the women is not just nurture but lay evangelism. In just three years these women have searched for and brought more than 8,000 people to the foot of the cross.

Leaders of women's ministries are marching across India, stopping along the way to conduct monthlong schools to train Bible workers. Once the women complete the course, they are paid a monthly stipend and sent out in search of souls in a culture in which women have far greater access to women in homes than men do.

Women work independently in China. Just as in Bible times, many of the churches in China today are "home churches" pastored by women. In fact, according to Dr. Eugene Hsu, president of the church's East Asia Association, the majority of our pastors in China are women. And China had more than 25,000 baptisms in 1993!

In Pakistan women have begun a Global Mission project to reach Muslim families. Fifty trained women began sewing classes for their Muslim neighbors as the first step leading toward the establishment of a church within the next three years.

Leading the Way

Women in the North American Division are leading the way in literacy programs. The worldwide goal is to make the literacy programs as popular as the stop-smoking programs have been in our churches.

There's a spiritual revolution under way among the women of the South American Division, too. These women establish and maintain orphanages, provide breakfasts for street children, and offer hospice-like ministries for the terminally ill. They conduct women's Bible study groups, intercessory prayer groups, and literacy classes.

During a literacy class recently conducted in São Paulo, Brazil, an elderly lady stood at the back of the room watching as women were being taught

to read. When the class was over, she inquired whether or not the group had what they needed to continue the classes. Our leader explained that they could use more chairs and supplies. The next morning a large truck backed up to the church and unloaded new folding chairs and other supplies. The little lady had connections—she was the mayor's mother! Women helping women—you'll witness a lot of that in 1995!

So you ask, "Why a Year of the Adventist Woman?" or "Why a ministry for women?" Perhaps Dr. Jon Paulien says it best in his book *Present Truth in the Real World*: "We need to encourage a multiplicity of ministries. Secular people are as diverse as snowflakes." He continues: "They are not normally reached in large groups. . . . The only way, therefore, to counter the pluralism of society is with the pluralism of the Holy Spirit, which is an explosion of all kinds of outreach ministries empowered by the Spirit." Dr. Paulien says further: "No two people are gifted in exactly the same way. If secular people are as diverse as snowflakes, we need a missionary force that is as diverse as snowflakes."

Like the mayor's mother, Adventist women have connections too! The Father is willing to answer their requests even more than the mayor who wanted to say Yes to his mother. Let's fan the flames of this vibrant ministry throughout Russia, South Africa, the Middle East, the islands of the South Pacific, and the world! Won't you join me in helping to make 1995 a truly historic year for God's daughters around the world?

Robert S. Folkenberg is president of the General Conference of Seventh-day Adventists.

Nothing

PAST: *Unentered cities in Denmark and Finland evangelized*

FUTURE: *To establish thirty churches in Mozambique*

to

PAST: *Outreach in progress to Native North Americans in Manitoba*

FUTURE: *Support task force workers in Myanmar, Burma*

fear

PAST: *English language school established in Istanbul*

FUTURE: *First-time outreach to Yemen through health evangelism*

except

PAST: *Badui people group penetrated in Indonesia*

FUTURE: *Evangelism in three unentered cities of Chad, West Africa*

as we

PAST: *Support provided for two front-line Bible workers in Mali*

FUTURE: *Establish 52 churches across the Former Soviet Union*

forget

PAST: *Five language schools established in Vietnam*

FUTURE: *Outreach to Jewish Russians in New York City*

*Paraphrased from
Life Sketches, 196*

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Adventism in the Newsroom

A conversation with Emmy winner Brenda Wood

BY DOUG MORGAN

For an Adventist, commitment to professional success in a secular setting can open up exhilarating possibilities. It can also lead to conflict, particularly in the intensely competitive high-pressure environment of the television newsroom.

In 1994 the National Association of Television Arts affirmed the professional excellence of Brenda Wood by conferring on her the Southern Regional Emmy for Best News Anchor for the second year in a row, along with an Emmy she shared with colleagues for Best Live Team Coverage.

In the following interview, the prime-time news anchor for Atlanta's WAGA-TV reflects on the challenges and opportunities involved in being a committed Adventist in the world of broadcasting news.

A 1977 graduate of Loma Linda University, Wood began her broadcasting career as a reporter in Huntsville, Alabama. After a brief stint as a reporter in Nashville, Tennessee, she returned to Huntsville as a news anchor, and then filled a similar role in Memphis for eight years. In 1988 she moved to her current position in Atlanta, the nation's tenth-largest television market.

Sabbath mornings usually find Wood at the Berean Seventh-day Adventist Church in Atlanta, singing in the choir directed by the widely known former Oakwood College professor Alma Blackmon—Brenda's mother. Brenda's husband, Keith, is a clinical psychologist affiliated with Emory University. They have two daughters.

During coverage of last year's disastrous flooding throughout the South, Brenda took some time to talk about her faith and how it's affected her experience as a broadcaster.

How did you happen to choose television journalism?

It was sort of a fluke, really. My lifelong dream was to make movies—produce and direct feature films. I had a fellowship for a master's program in film at Ohio State University, but it didn't start until six months after I graduated from Loma Linda. So I needed a job to tide me over. I interviewed at a television station in

Huntsville, Alabama, then my home, because at that time television news reports were on film and I figured it was the closest thing to what I really wanted to do.

Then I got talked out of going to my master's fellowship by a news director who assured me that I had a very promising career in broadcasting. At the same time I was falling in love with my husband-to-be and I didn't want to leave the area. So those two things

worked together to keep me in TV news.

One of the unique things about being a Seventh-day Adventist is observing the Sabbath. How difficult has the issue of Sabbath observance been?

It's a major issue. However, Sabbath observance has not hindered my career advancement in a significant way. I've been fortunate and blessed by God because of it.

In my first job as a reporter in Huntsville I worked a Sunday-through-Thursday schedule, which was a pretty typical schedule for a new reporter. Also, I replaced an Adventist who had attended Oakwood College, so the station management already knew about the Sabbath.

As an anchor, though, it's been a different story. Television news normally has weekend anchors for Saturdays and Sundays and weekday prime-time anchors for Mondays through Fridays. They do early evening and late news every day of the week. As an Adventist I could do neither, fully.

How did you resolve the problem?

My first position as an anchor was at channel 31 in Huntsville. Since they knew about the Sabbath, we didn't have to discuss that all over again, and I anchored Sunday through Thursday evenings. It's an unusual arrangement, but they accommodated me and there wasn't much discussion about it.

A year or so later I had job offers from stations in Memphis, Dallas, and Nashville. But it was only in Memphis that the news director said, "OK, you can work Sunday through Thursday as anchor." The other stations said, "We can't work around that." I didn't want to go to Memphis, but that's where we went. In eight years as the early evening and late news anchor I never had a problem.

About midway through my stay I arranged my contract so that I could work Monday through Friday, because I had children and I didn't want to work weekends anymore. I'd come in early Friday, work as a reporter during the day, and anchor only the early evening news. Of course, during the winter I didn't even do the evening news, because the sun set earlier and my

schedule was tighter. I'd come in, do a report, and leave—which was very bizarre, unheard-of. And when I came to Atlanta, that's what I negotiated to do here.

Even after you have matters worked out in your contract, do you find that difficult circumstances develop, especially when the time of sundown changes?

When the Rodney King verdict was reached, rioting broke out at the Atlanta University Center. It was a Friday, the turmoil had been going on all day, and it continued as we finished the 6:00 p.m. newscast. Station management was talking about going on again at 7:00 to give an update, and doing live reports throughout the evening. I felt terrible because it was time for me to go home. It was Friday evening; the sun was going down.

I called my husband and said, "I don't know what to do. The Sabbath is coming and this story is still happening, and it's a big story. I'm the anchor. I don't know whether I should go home or stay. What do you think?"

He said, "Brenda, you do what you feel is right, and whatever you decide, I'll support you." I couldn't have a more supportive husband. But at that moment I was hoping for a more definitive answer.

Finally, I decided to go on home. I felt like a *heel* leaving, because people were working overtime. Some had been there since 8:00, 9:00 in the morning; and now it was 7:00 p.m. They were staying, and I was saying, "Bye." That was tough!

But I assessed the situation and concluded that they could cover the

story without me. And if I worked on a Friday night then, they would always be able to say, "Well, you worked *that* Friday night; why can't you do it *this* time?"

That's not to say that I'd always make that decision. If there was an earthquake or some other crisis and people's lives were truly in danger, I would have no qualms about helping them just as Jesus did, because I would be doing a public service and making a contribution to the community's safety and welfare.

What advice would you give to people who face Sabbath conflicts in the workplace?

I don't like to give advice about the Sabbath, because I think that ultimately the issue comes down to one's relation-

ship with the Lord. One has to do what he or she believes is appropriate and in the best interests of serving God.

I had a real growing experience while I was at Memphis. I had a job offer to be prime-time anchor at the CBS station in Washington, D.C. I grew up watching channel 9, and now channel 9 wanted me—what an honor! On top of that, the salary offer was at least twice as much as what I was making in Memphis. But they absolutely wouldn't work around the Sabbath.

I never contemplated not honoring the Sabbath before. But when I heard the offer, it was something I had to think about. I had to come to grips with what was truly important in my life.

I called the recruiter and said, "I can't do it." He called back with a message from the news director at channel 9: "Do you know what you're passing up?"

I said, "Yes, I understand. It's not a great feeling, but I can't do it."

I feel that part of the reason people want to hire me is that there's something about my presentation that's different from the other person's. I'm a female, like a lot of females out there. I'm Black, like a lot of Blacks out there. I've been doing television news, like a lot of folks have. So what's different about me?

What's different is that I'm a Seventh-day Adventist. I believe in God and the return of Jesus Christ. What comes across in my presentation has something to do with that. And I would never want—for the sake of money or prestige—to risk losing that one thing that makes me different.

All that is to say that I feel uncomfortable



Brenda Wood

giving advice to other people about what to do on the Sabbath. I just say that you have to, at some point in your life, decide what really counts and what's really important. Then act on it.

You're in a highly competitive, ratings-driven business, sometimes criticized for sensationalism. Does that concern you?

TV news isn't anything like it was when I started in the seventies; it's turning more "tabloid." Probably 90 percent of those who have been in the business longer than five years are pretty upset about that. A lot of it is necessary; if I were in management I don't know that I wouldn't do the same thing.

There are so many opportunities for viewers *not* to watch your station. They can rent a videotape, they can use the remote control to change the channel with the touch of a button—they don't even have to get up from their easy chair. And there's cable now, so instead of three major TV stations to choose from, there are 50, and soon it will be 500. That situation feeds—to a large degree—the "tabloidism." Television is just looking for ways to keep people tuned in.

So on a day-to-day basis we're trying to walk a thin line between capturing viewers' attention and telling the story accurately. Sometimes we fall over the edge, and sometimes we're able to find that fine line. But it's a difficult business that's becoming more difficult as we try to maintain the integrity of journalism and keep the ratings (and the advertising dollars) flowing in. Those two things are by nature diametrically opposed to each other. Yet they have to work together. And it's not always easy.

Professionally, you've achieved a great deal already. Do you have any particular goals for the future, any contributions you'd like to make?

I'm hosting a new show that made its debut last year entitled *Minute-by-Minute*.

It's a news magazine that tries to be distinctive by carrying stories with redeeming values. The first show focused on spirituality—an unabashed treatment of people's perceptions about spirituality presented in an unbiased way.

We did a segment on contemporary

miracles that included both believers' perceptions and the views of scientists. We looked at the role of spirituality in physical healing with Dr. Ben Carson in connection with a case in which he was treating a child with brain cancer. In another segment dealing with forgiveness we presented the story of a man who was saved from the electric chair by the family of the victim and then went on to become a minister. We also got Ray Charles' perspective on spirituality. The next program was on the theme of hope and giving.

As a newscaster you have your finger on the pulse of society. Any thoughts on how the Adventist Church might better reach contemporary society?

Well, this is my soapbox. In my opinion, Adventists are absent in the community. They're not there. They're not offering help to the homeless, they're not offering food to the hungry, they're not taking care of the women and children who are victims of abuse.

They may actually be doing it; but in all the years I've been on television news since 1977, I don't remember doing a story about an Adventist group in my area that did anything significant for its community.

The other thing is that the Adventist Church has always made a policy not to

say much about social issues. And that's unfortunate. The Waco crisis, for example, was a perfect opportunity for somebody from our church to say, "Look, this is *not* us; we are not a violent organization. We oppose violence, whether it's spouse abuse, whether it's violence from one human being to another in any form." Nobody said that. All we wanted was to make sure the media didn't call David Koresh a Seventh-day Adventist.

So after all that Waco mess, people still don't know who Seventh-day Adventists *are*. And that's precisely why it was so easy for the media to say Branch Davidians were Seventh-day Adventists in the first place.

We're so busy trying to guard ourselves against being associated with the wrong sect that we shy away from hot-button issues. We should have some guts. We should step forward and say who we *are*. We should be there when people need us and make sure they know who we *are*.



Doug Morgan is an assistant professor of religion and history at Columbia Union College in Takoma Park, Maryland.



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Assault on Separation

Why are some Christians turning against the fundamental principle of religious freedom?

BY CLIFFORD GOLDSTEIN

In a blue-and-yellow shuttle bus heading to a Texas airport, I sat across from a young couple. Both were carrying Bibles, and both looked about as Southern Baptist as I do Jewish. I initiated a conversation, and when the woman said her husband was a lawyer I mentioned that I was editor of a magazine that dealt with church-state separation.



"Church-state separation?" he scowled. "Shouldn't I have the religious freedom to enforce my beliefs on others?"

"That's certainly a new angle," I answered, "but what about the religious freedom of those who don't want your beliefs enforced on them?"

He scowled again, and the exchange ended.

A Symbolic Shift

That conversation symbolizes an important change in conservative American Christianity, one that can have prophetic implications: conservative Protestants' new distrust of, if not unabashed hostility to, church-state separation.

Addressing 4,000 attendees at a rally in South Carolina, Pat Robertson derided church-state separation: "It's a lie of the left, and we're not going to take it anymore."¹

A popular book among the New Christian Right—

called *The Myth of Separation*, by David Barton—asks on the back cover: "Did you know that separation of church and state is a myth?"²

Attorney Jay Sekulow, a lawyer for Pat Robertson's American Center for Law and Justice, wrote: "Our purpose must be to spread the gospel on the new mission field that the Lord has opened—public high schools. Yes, the so-called 'wall of separation between church and state' has begun to crumble."³

And David Muralt, director of Citizens for Excellence in Education in Texas, says that separation of church and state is "a heathen idea. It's totally alien to the foundation of our country. We were a Christian society."⁴

Perhaps the most significant shift has occurred among America's largest Protestant denomination, the Southern Baptists. In recent years its leaders have deviated from the historic Baptist's position as firm adherents to church-state separation and adopted the New Right stance instead.

According to Baptist Bill Moyers, the leaders of the Southern Baptist Convention "have committed themselves to a partisan strategy of collusion between church and state, that also makes a mockery of the historic Baptist principles of religious liberty."⁵

The about-face is even more remarkable considering early Baptist history. Baptists faced terrible persecution in both the Old and New World, which explains their once-fervent advocacy of church-state separation. Virginia Baptists were the ones who pressured James Madison to include in the U.S. Constitution a Bill of Rights protecting religious freedom.

Why the Assault?

U.S. citizens, then, can thank Christians, specifically Baptists, for the inclusion of the First Amendment principles of separation of church and state in the U.S. Constitution. Why, then, are many Christians, even many Baptists, now leading the assault against it?

The Virginia Baptists in Madison's day wanted separation of church and state for one reason: as a minority, they were suffering persecution without it.

They were jailed, fined, whipped, and beaten because of their refusal to adhere to the wishes of the established church in Virginia—the Anglican Church. As long as the established church and the

Therefore, they want to dismantle the barrier because even with all the political and majoritarian clout possible, they can't breach the constitutional principle of separation embodied in the Bill of

Many argued that Christianity was crucial to inculcating the values and morals needed to maintain a civil society.

state stayed united, the Anglican Church used the strong arm of the state to enforce—to one degree or another—its dogmas and decrees. The Baptists refused to accept this, thus finding themselves in conflict with the law.

In contrast to the Virginia Baptists, the Anglican Church clearly backed the collusion of church and state, arguing that Christianity was crucial to inculcating the values and morals needed to maintain a civil society. Thus they reasoned the state was obligated to sustain the established church. The Anglicans declared that the “hardships which such a regulation might impose upon individuals, or even bodies of men, ought not to be considered.”⁶

This same attitude appears among many Christians today, especially those in the majority, such as New Right Christians and Southern Baptists. Like the established Virginia Anglicans, these groups are now firmly and safely entrenched in American society. They aren't, for example, like seventh-day Sabbathkeepers, whose numbers are relatively small and who don't have the electoral clout to influence legislation as the New Right increasingly has.

Present Barriers for Protection

The New Right doesn't want separation of church and state any more than the Anglicans in Virginia wanted it. Why? Because no matter how much electoral and political power the New Right gains, church-state separation forms a barrier against imposing religious dogma on the nation by law.

Rights.

“The very purpose of the Bill of Rights,” wrote former U.S. Supreme Court justice Robert Jackson, “was to withdraw certain subjects from the vicissitudes of political controversy, to place them beyond the reach of majorities and officials and to establish them as legal principles to be applied by the courts. One's right to life, liberty, and property, to free speech, a free press, freedom of worship and assembly, and other fundamental rights may not be submitted to vote; they depend upon the outcome of no elections.”⁷

According to prophecy, however, those rights, at least the ones involving freedom of worship, will not remain “beyond the reach of majorities and officials.” In *The Great Controversy* Ellen White states clearly that “even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected” (p. 592; italics supplied).

A “popular demand” for Sunday enforcement? This is the tyranny of the majority at its worst. Revelation 13, talking about the same impending persecution, says that “he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause as many as would not worship the image of the beast should be killed” (verse 15).


However, as long as church-state separation remains a bedrock principle of

U.S. law, the religious persecution outlined in Revelation and Ellen G. White's writings can never materialize.

For this reason the New Right's hostility toward church-state separation could have prophetic implications. Some Americans have always opposed church-state separation, but they have usually been a radical fringe, not a movement that, according to a report in the August 14, 1994, *Washington Post*, has become the “most powerful organization” within the Republican Party.

Indeed, even with the wall of separation the New Right has been able to make impressive political gains, especially as seen in the 1994 elections. If the New Right has influenced so much now, what might it do once the wall dividing church and state crumbles?

We don't know exactly what will cause the fulfillment of prophecy. We know only that the principles of separation, which have given U.S. citizens freedoms most people throughout history have only dreamed about, will be replaced. What will come will be a system of “religious liberty” that, as the lawyer on the shuttle bus envisioned, allows those in power to impose their religious views upon others.

He was young enough, too, that he might just see his vision fulfilled. 

¹ “Pat Robertson Calls Church-State Separation ‘A Lie of the Left,’” *Church and State* 47, No. 1 (January 1994): 18.

² David Barton, *The Myth of Separation* (Aledo, Tex.: Wall Builder Press, 1989), back cover.

³ Quoted in “Their Own Words” (Silver Spring, Md.: Americans United for the Separation of Church and State).

⁴ Quoted in *The Journal of Church and State* 35, No. 4 (Autumn 1993): 935.

⁵ In a foreword to William R. Estep, *Revolution Within the Revolution* (Grand Rapids: Eerdmans, 1990), p. viii.

⁶ Thomas E. Buckley, S.J., *Church and State in Revolutionary Virginia* (University Press of Virginia, 1977), p. 27.

⁷ *West Virginia State Board of Education v. Barnette*, 1943.



Clifford Goldstein is editor of *Liberty* magazine—published six times a year by the North American Division.

The Debate on How to Relate

How should men and women relate? We hear many opinions—often conflicting ones—from scholars and educators, judges and legislators, linguists and anthropologists, social scientists and theologians.

Christians generally accept the biblical story of Creation in which human beings are said to be made “in the image of God.” What does that mean?

Many believe it means that we need both male and female to reflect God’s image. One sex does not have more—or less—of God’s image than the other.

Another aspect of God’s image, according to Ellen White, is that human beings have been “endowed with a power akin to that of the Creator—individuality, power to think and to do.”* All of us, male or female, are to reason and make choices.

But there’s more. Jesus revealed yet another aspect of God’s image—relationships. Goodness cannot be found in some ivory tower of pure reasoning. We grow in goodness, in godliness, when we live in healthy, helpful, loving relationships with others. “Everyone who loves has been born of God and knows God” (1 John 4:7, NIV).

If that is so, it is fair to ask, “*How* do members of the Godhead relate to One Another?” What are *Their* relationships like?

Do the members of the Godhead live in a heavenly hierarchy? Is there an organization chart with the Father above the Son and the Son above the Spirit? Is there a chain of command? Who gets the last word?

The biblical study that follows, based on a thoughtful look at the Gospel of John, can help us in our quest to better understand God and improve our relationships with one another.

**Education*, p. 17.





WILL M. PINKNEY

Is there a heavenly heirarchy?

**We assume
that leaders
will exercise
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But Jesus
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of sin.**

A Divine Model for Male/Female Relationships

***How do members of the Godhead relate to One Another?
Does this apply to human beings?
The Gospel of John offers some clues.***

BY BEATRICE S. NEALL

How are women and men meant to relate to each other—in marriage, in the workplace, or in the church? Since human beings as male and female are created in the image of God,¹ relationships within the Godhead should express the ideal for our human relationships, especially those between man and woman.²

Several models are possible. We are familiar with the hierarchical “chain of command,” the competitive model where each strives for dominance, and the democratic-consensus model, to name a few.

By exploring how members of the Godhead relate to One Another as portrayed in John’s Gospel, I believe we discover a unique relationship that suggests a model for ideal human relations.³

In general, a study of the book of John reveals that God is not a monad, but rather a family of three who live together in a relationship of warmth, love, and fellowship. The word *one* not only has numerical meaning but also means “unity”: “They shall be one flesh.”⁴

Members of the Godhead are social, generous, and hospitable. They are masters of communication. In John we find that They *put Themselves at One Another’s disposal*. They achieve genuine fulfillment in doing the will of the others.

While affirming One Another, They not only enjoy intimacy, but open this circle of intimacy to all who wish to enter.

Jesus’ Exalted Position

Of the four Gospels, John’s presents the highest view of the deity of Christ. John’s first premise is that Jesus is God,⁵ and his conclusion shows Jesus accepting worship as God.⁶ Eight times Jesus calls Himself the I Am, corresponding to Yahweh, the I Am of the Old Testament.⁷ His enemies accuse Him of making Himself God or equal with God.⁸

Jesus identifies Himself with the Father, so that to see

Him is to see the Father, to believe Him is to believe the Father, to dishonor Him is to dishonor the Father. He is one with the Father.⁹

Jesus’ Submission

Though Jesus is God in the highest sense, there is a counter theme in the book of John—the subordination of Jesus to the Father.

Jesus says that the Father is “greater than I” and that He does nothing of Himself because all His powers are derived from the Father.¹⁰ Through this shared power Jesus gives life to others, raises the dead, executes judgment, and lays down His life so He can take it again.¹¹

Jesus also states that His teaching came from God.¹² His whole purpose here was to do the will of the Father, because He loved the Father and the Father loved Him.¹³

The Significance of Mutuality

One explanation for Jesus’ subjection is that it was a temporary state that existed only during the Incarnation.

This would imply that Jesus acted independently of the Father before and after His incarnation. But an examination of the data shows that nothing could be further from the truth.

Jesus cited His submission to the Father as the strongest evidence that He was God. As humans we may think that God can do what He wants, tout His own claims, make independent judgments, and glorify Himself. Yet Jesus said that such posturings came from the devil.¹⁴

If He were to insist on His own will, Jesus said, He could not be God. Neither would He be God if He glorified Himself.¹⁵

A Radically Different Kind of Leadership

We see that Jesus’ concept of the leadership

role is radically different from what we commonly accept.

Many of us assume that to be a leader means to exercise authority, act independently, make decisions, impose them on others, promote the leader's will, and bring glory to his/her name. We think anything less than this suggests inferiority.

But in Jesus' estimation all of these posturings are evidence of sin. He cites His dependence on the Father, His submission and obedience to the Father, as the highest evidence of His equality with the Father.

"Christ's position *under* the Father was the surest evidence that He was *beside* the Father. His *subjection* to the Father was the greatest evidence of His *equality* with the Father.

"When the Jews asked, 'Who are you?' He answered by giving, not a display of His power, but a display of His submission—all the way to the cross (John 8:25, 28). His excruciating humility was not evidence of how low He could go as Son of man, but how high He stood as Son of God."¹⁶

If Jesus put Himself forward as an independent individual, He would falsify the relational and social nature of the divine community.¹⁷ *The lifestyle of the Godhead, then, is mutual submission.*

The Role of the Holy Spirit

It is not surprising that the Holy Spirit follows the pattern of mutual submission described by Jesus.

The Spirit demonstrates obedience by submitting to be sent, and His sending is a joint activity of the Father and the Son. The evidence that the Spirit speaks the truth is that He does not speak on His own authority. The Spirit does not speak His own words, but brings to remembrance Christ's words. Thus, He also bears the credentials of Deity.¹⁸

What Is the Father Like?

Since the Spirit and the Son do the Father's will, the question arises about the role of the Father. What is it?

Not hierarchical. Jesus' statement "He who has seen me has seen the Father"¹⁹ suggests that the Father's mode of existence is like Jesus'. If so, the Father would not act alone or seek to glorify Himself, but work jointly with the Son. Their *mutual collaboration* is evident in the statement "My Father is working still, and I am working."²⁰

Consults. The Father keeps nothing from the Son: "For the Father loves the Son, and shows him all that he himself is doing."²¹

Cooperates. The Father and Son cooperate in the work of salvation: "No one comes to the Father, but by me."²²

Not independent. The Father even refuses to make independent judgments: "The Father judges no one, but has given all judgment to the Son."²³

ADVENTIST REVIEW S E M I N A R

Shares authority. The Father shares responsibility and authority. At the beginning and end of

Jesus' career it is stated that the Father had given all things into His hands.²⁴

Distinct but Cooperative

The Bible clearly indicates that there is differentiation of role in the Godhead. The Father did not die on the cross, neither did the Son descend at Pentecost, nor does the Holy Spirit reign from the throne. Yet the members of the Godhead cooperate closely in all that They do.

Creation. The whole Trinity was involved in Creation: God created the world through the Son, each consulting the other, and the Spirit also being present.²⁵

Salvation. In the work of salvation, Christ was not alone, for "God was in Christ, reconciling the world unto himself,"²⁶ and the Spirit descended and remained on Him during His career.²⁷

Revelation. In the revelation-inspiration phenomenon, the Father initiates the message that is transmitted through the Son and the Spirit to the prophet.²⁸

Indwelling. Though it is the function of the Spirit to indwell human hearts, the Spirit brings with Him the Father and the Son to make their home in the heart.²⁹

It appears that in each member of the Godhead dwells the fullness of the others,³⁰ so that to have one is to have all three. Whenever one member of the Trinity is working, the others are supporting and cooperating; one never works in isolation from the others.

Exchange of roles. Scripture even suggests that the Father and the Son exchange roles. During Christ's earthly ministry, the Father gave all things into His hand. The Father apparently turned over the rule of this world to the Son until every enemy is destroyed; then Christ will deliver the kingdom back to the Father and become subject to Him.³¹

Mutual Decision-making

Scripture implies that the members of the Godhead meet together on decisive occasions to make plans and map out strategies.³²

Jesus was with God when plans were made to create the world. From His position "in the bosom of the Father" the decision was made that Jesus would be the one to reveal God to the world and rescue the human race. Paul seems to suggest that the Son may even have volunteered to undertake this mission.³³

The mutual affirmation that characterizes the Godhead engenders love between its members and salvific action for the human race. For example, in the beginning of Jesus' ministry, the Spirit came down and remained with Him,³⁴ and the Father publicly affirmed the Son on two occasions by declaring: "This is my beloved Son, in whom I am well pleased."³⁵

While it is obvious that Jesus needed affirma-



DAVE SHERWIN

**The lifestyle
of the
Godhead is
mutual
submission.**



Are roles fixed and inflexible?



Mutuality—God's model for us.

**The force
that binds
the Trinity
together is
love.**

tion during His life in a hostile world, few have realized the *Father's* need for affirmation as He faced the appalling prospect of abandoning His Son to torture and death. Jesus' willingness to bring glory to God through each successive crisis was a constant encouragement to the Father.

What Makes God's Model Work?

The force that binds the Trinity together is love. A breakup in the Godhead would leave three warring factions competing with each other for power and territory.

Fortunately, love is at the heart of the universe. The Son loves the Father and the Father loves the Son.³⁶ The love that unites the Trinity guarantees the security of the universe.

In summary, the Trinity is characterized by mutuality.³⁷ Leadership is fluid, passing from one to the other, and the three members make joint decisions and derive fulfillment from carrying them out. Each affirms and glorifies the others. The secret of this unity is love.

Implications for Human Beings

Although only implications and not applications can be drawn between the Trinity and human beings, it can be safely said that—like the members of the triune God—the relationship between men and women should optimally be characterized by mutual decision-making and mutual empowerment. This is appropriate in the marriage, in the family, or in the workplace.

Encourage personal development. As human leaders we should allow and encourage the talents and gifts of each individual to be developed. Let us recognize the unique contribution male and female can each make to the prosperity of the family and community in various roles.

Share power. Historically, men have dominated by force and women by manipulation.³⁸ The lesson of the Godhead is that power is not, as some would have us believe, in short supply, but is abundant, and is to be shared freely.³⁹

Carry out mutual goals. The Godhead demonstrates the satisfaction that comes from a commitment to carrying out mutual goals rather than one feeding on the other for self-fulfillment and self-actualization.

Founded on the principle of love and giving, the human relationship will, like the divine, find its highest fulfillment in doing what makes the other happy.

Surrender only to God. Care needs to be observed, however, in taking too literally Jesus' submission to the Father's will. Since both male and female are children of God, neither the woman nor the man can surrender the will to another human being.

The fact that Jesus never submitted His will to any human against His conscience should be an

example carefully followed by both men and women.

Work by consensus.

Leadership in the Trinity consists of initiating, delegating, empowering, and supporting. When we develop relationships by consensus at home or at work, we will sidestep the damaging effects of authoritarianism.

Promote mutuality. Just as authority is passed back and forth between Father and Son, in a modern marriage where men and women have similar education, leadership is likely to be fluid. Each is both a leader and a follower. The partners enhance each other to fulfill mutual goals just as the Father and Holy Spirit empowered Jesus to succeed in His mission.

Role Differentiation

Just as there is role differentiation within the Godhead, there will be role distinctions among humans. Some studies suggest certain differences between male and female.⁴⁰

What men may offer. Physical strength, aggressiveness, and ambition are traits that men often exemplify both by nature and socialization. Speaking of the husband and father, Ellen White underscores the importance of channeling his natural traits for the protection of the wife and children. She urges that he exercise diligence, integrity, and courage as he participates in childrearing and breadwinning.

What women may offer. The woman, who is often intuitive, nurturing, and person-oriented, makes a unique contribution to the cultivation and preservation of harmonious relationships.⁴¹ Although she will always have a special role to play in the nurturing of children, child rearing occupies only a segment of a modern woman's life, and raising children is a task that is increasingly falling into the domain of both father and mother.

Both parents are valuable. How a male or female parents a child will differ according to these innate characteristics as well as to socialized behaviors. When the parenting role is effectively shared, each gender may contribute to the balanced formation of a child's character.

Complementarity. Human beings express their maleness and femaleness in Christ through equality, unity, mutuality, and complementarity.⁴² According to Scripture, woman was created to stand by man's side as a fit and suitable "helper," the word often applied to the role of *God* as the *helper* of Israel.⁴³ In the context of human relations, the word suggests woman's joint participation with man in the home and in society.

The family has been weakened by the abdication

of men from their role in the home, and the workplace has been undermined when women have been absent.

Joint participation. The joint participation of male and female in every phase of life must be grounded, as it is in the Godhead, on communication.

As Gruenler aptly points out, God's intention is that humans, made in the image of God—the "Word" who speaks—should master the art of communication.⁴⁴

God is the original community, the supreme society. The Author of Creation is a speaking and conversing God who generously brings His creatures into conversation with Himself and one another.

Conclusion

In summary, Jesus demonstrated the principles by which members of the Godhead relate to Each Other—mutual consultation, cooperation, delegation of powers, and empowerment.

Jesus went a step further by stating that the love and unity within the Godhead is the model for successful human relationships: "... that they may be one, even as we are one."⁴⁵

As Jesus draws us into God's intimacy with the command "Abide in me, and I in you,"⁴⁶ we humans are invited to affirm one another in love and mutual support—in the home as husband and wife or as parents and children, and in the church as members and leaders.

Though this model is contrary to human nature, such unity can be achieved through the indwelling of the triune God.

When men and women follow the divine principles of relating to others, their unity becomes a striking witness of the effectual power of God's model of love.

Jesus envisioned it this way: "The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me."⁴⁷

¹ Gen. 1:26; 5:1, 2.

² From the Genesis texts, Karl Barth concludes that man as male and female is a being-in-fellowship, living in an "I-thou" relationship very much like the triune God (*Kirchliche Dogmatik* III, 1, 207-220; see also C. G. Berkouwer, *Man: The Image of God* (Grand Rapids: Eerdmans, 1962), p. 72; Paul K. Jewett, *Man as Male and Female* (Grand Rapids: Eerdmans, 1975), pp. 33-40). See also Jesus' wish that His people might be one as He and the Father are one (John 17:11, 22).

³ See Royce Gordon Gruenler's *The Trinity in the Gospel of John: A Thematic Commentary on the Fourth Gospel* (Grand Rapids: Baker, 1986) for an excellent study of this subject.

⁴ Gen. 2:24. The Hebrew *echad*, one, comes from the verb *achad*, meaning unite. It has the idea of unity.

⁵ John 1:1.

⁶ John 20:28, 29.

⁷ Compare Ex. 3:14 with Jesus' use of I Am (Greek *ego eimi*) in John 4:26; 6:20; 8:24, 28, 58; 13:19; 18:5, 6, 8.

⁸ John 5:18; 10:33.

⁹ John 12:45; 14:9; 12:44; 8:19; 5:23; 15:23, 24; 10:30; 17:11, 22.

¹⁰ John 14:28; 5:19, 30.

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¹¹ John 6:57; 5:22-27; 10:18.

¹² John 7:16. See also 8:28; 12:49, 50; 14:10, 24.

¹³ John 4:34; 5:30; 6:38; 14:31; 15:10.

¹⁴ John 8:44.

¹⁵ John 5:30; 8:16, 54.

¹⁶ From an unpublished paper by Randolph E. Neall.

¹⁷ Gruenler, p. 39.

¹⁸ John 14:26; 15:26; 16:13, 14.

¹⁹ John 14:9, RSV.

²⁰ John 5:17, RSV.

²¹ John 5:20, RSV.

²² John 14:6, RSV.

²³ John 5:22, RSV.

²⁴ John 3:35; 13:3.

²⁵ Heb. 1:2; Gen. 1:2, 26.

²⁶ 2 Cor. 5:19.

²⁷ John 1:32.

²⁸ Rev. 1:1, 2; 2 Peter 1:20, 21.

²⁹ John 14:17, 23.

³⁰ Cf. Col. 1:19; 2:9.

³¹ John 3:34; 13:3; 1 Cor. 15:24-28.

³² There was consultation over the work of creation in which Jesus was appointed heir of all things, the Creator and upholder of the universe (Heb. 1:2, 3). After rebellion entered the universe, Jesus appeared at the right hand of the Father, who declared, "Sit at my right hand until I make your enemies a footstool for your feet" (Heb. 1:13, NIV; see Ps. 110:1, 2). Before the foundation of the world, the Father and the Son planned the work of redemption through the blood of Jesus (Eph. 1:3-8). When Jesus completed the work of purification of sins, He and the Father again sat down together (Heb. 1:3). In the last days the Son appears before God to receive His kingdom (Dan. 7:13, 14).

³³ John 1:1, 2, 18; 3:16; Phil. 2:5-7.

³⁴ John 1:32.

³⁵ Matt. 3:17; 17:5.

³⁶ John 5:20.

³⁷ Gruenler, p. 23.

³⁸ Rollo May, *Power and Innocence: A Search for the Sources of Violence* (New York: Dell Publishing, 1976), pp. 105-107.

³⁹ I am indebted to S. Scott Bartuchy's unpublished paper, "Issues of Power and a Theology of the Family" (prepared for the Consultation on a Theology of the Family held at Fuller Theological Seminary, 1984), for these concepts. Rollo May, in his book *Love and Will* (New York: Norton, 1969), identifies five kinds of power, one of which is beneficial—the kind that empowers others.

⁴⁰ The reader may find the following books useful: Mary Anne Baker, ed., *Sex Differences in Human Performance: Studies in Human Performance* (Chichester: John Wiley and Sons, 1987), and Roberta L. Hall et al., *Male-Female Differences: A Bio-Cultural Perspective* (New York: Praeger, 1985). See also W. Peter Blitchington, *Sex Roles and the Christian Family* (Wheaton, Ill.: Tyndale House, 1981).

⁴¹ The socialization theory of the seventies emphasized the role of nurture and development of masculine as well as feminine traits. According to this theory, from the time children are born, they are taught specifically how to act—boys, toughness, competitiveness, dominance, and aggressiveness; girls, gentleness, expressiveness, sensitivity, and compliance. Sociobiology explains the same male-female differences on the basis of genetic determinism. Probably both nature and nurture contribute to gender differences. But the characteristics cited above for male and female are typical in any listing. See Jack Balswick, *Men at the Crossroads* (Downers Grove, Ill.: Intervarsity Press, 1992), pp. 24-30.

⁴² V. Norskov Olsen, *The New Relatedness for Man and Woman in Christ: A Mirror of the Divine* (Loma Linda, Calif.: Loma Linda University Center for Christian Bioethics, 1993), p. 20.

⁴³ Gen. 2:18, RSV; see also Ps. 46:1.

⁴⁴ Gruenler, pp. 12, 39.

⁴⁵ John 17:11, RSV.

⁴⁶ John 15:4.

⁴⁷ John 17:22, 23, RSV.



H. ARMSTRONG ROBERTS

**The family
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Beatrice S. Neall, Ph.D., was professor of religion at Union College in Lincoln, Nebraska, until her recent retirement.

LIBERTY

RELIGIOUS LIBERTY OFFERING *January 21, 1995*

Hands ACROSS • THE Gulf

*"...And all the world wondered
after the beast."*

REVELATION 13:3 (KJV)



LIBERTY

A Magazine of Religious Freedom

Department of Public Affairs and Religious Liberty, North American Division of the Seventh-day Adventist Church

Last century, Ellen White warned that Protestants and Roman Catholics would unite to pursue a common political agenda.

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THE LOMA LINDA REPORT



David B. Hinshaw, Sr., MD, president, Loma Linda University Medical Center, and Joan Vernikos, manager of NASA's life and biomedical research program, sign a memorandum of agreement to establish formal scientific collaboration. Looking on are (standing, from left) United States Congressman Jerry Lewis who represents California's 40th congressional district, Daniel S. Goldin, administrator of NASA, and James M. Slater, MD, director of the Proton Treatment Center.

LLUMC, NASA will collaborate on research projects

Loma Linda University Medical Center (LLUMC) signed a Memorandum of Agreement to establish formal scientific collaboration with the National Aeronautic and Space Administration (NASA) on December 1, 1994, at NASA headquarters during Life Sciences Week activities to utilize the University's Proton Treatment Center to assist in research aimed at protecting astronauts and scientific equipment from the natural radiation of space.

Information for this section supplied by the Loma Linda University Medical Center office of public affairs.

NASA's Life and Biomedical Sciences and Applications Division, within the Office of Life and Microgravity Sciences and Applications, and Loma Linda University Medical Center) will collaborate on non-human experiments in the following areas:

Enhancing basic knowledge of living systems and their response to radiation exposure utilizing the LLU Proton Therapy Synchrotron, to simulate the proton component of the space radiation environment; applying this knowledge to radiation protection, risk assessment, diagnosis, and treatment of cancer; and developing the synergy between NASA

research requirements and charged particle therapy to establish a collaborative peer-reviewed research base which benefits the Loma Linda academic community.

"The Loma Linda University Proton Treatment Center was initially designed to provide for the immediate needs of patients, to expand the scope of cancer treatment with protons, and to explore areas of basic research. The collaboration with NASA in this critical area of space exploration will provide assistance in expanding our research in the exploration of space, as well as benefit our cancer research

Please turn to next page

"FULFILLING THE VISION"

program at Loma Linda," says James M. Slater, MD, director of the Proton Treatment Center.

Loma Linda University Medical Center is currently the nation's only hospital-based proton treatment center for cancer. In operation for over five years, this center offers a wide array of cancer treatments to patients from across the United States and around the world. The specific advantage of proton cancer treatment is that the characteristic energy distribution of protons can be deposited in tissue volumes designated by the physician in a three-dimensional pattern. This capability provides greater control and precision and, therefore, superior management of cancer treatment.

"The development of proton cancer treatment at LLUMC has proven to be a national medical resource for individuals seeking one of the most effective forms of cancer treatment yet developed," says California Congressman Jerry Lewis, who represents the 40th congressional district. "With over five years of clinical experience and hundreds of patients from across the United States, this new research component to the Proton Treatment Center is a further demonstration of the high technology center of excellence we are creating in Loma Linda."

The main objectives of the LLUMC and NASA effort include

- provide access to accelerated proton beams and related research laboratories for NASA-sponsored investigators;
- provide for contribution of NASA-sponsored investigators to the academic and research programs of Loma Linda University;
- facilitate transfer of technical expertise between NASA and LLU in the areas of radiation physics and radiation biology.

The NASA Space Radiation Health Program is designed to protect astronauts from radiation in space. This peer-reviewed fundamental and applied research program relates an understanding of basic radiobiology to the effects on humans of space radiation.

Protons are a particular concern in the space radiation environment, constituting the most abundant particle species and contributing as much as half of the biologically significant radiation dose to which humans will be exposed to in the space station program and in future missions beyond low Earth orbit.

At LLUMC, clinical use is made of protons for treatment of diseased tissues and structures taking advantage of the medical benefits of proton therapy. The scientific advances made at

LOMA LINDA UNIVERSITY MEDICAL CENTER



Congressman Jerry Lewis, NASA administrator Daniel S. Goldin, and LLUMC president David B. Hinshaw, Sr., MD, discuss LLUMC's Proton Treatment Center.

LLUMC in the use of proton therapy are of direct application to NASA's research into the biological action of energetic charged particles. Conversely, the results of the study of molecules, cells, and animals in space may lead to developments of importance to medicine at LLUMC.

Specific projects in this Memorandum of Understanding include:

- LLUMC will provide proton beam time for NASA researchers. The number of beam-time hours will be determined by LLUMC in a manner consistent with the primacy of clinical and patient requirements;
- LLUMC will appoint a program advisory committee to receive beam time requests and recommend priorities for scheduling available beam time for their use;
- LLUMC will provide dedicated laboratory space for both full-time and visiting NASA researchers. This will provide support for radiation biology research in general and specific proton radiation experiments brought in from other NASA-supported laboratories;
- the costs associated with travel to and use of support facilities during the experiments at LLUMC will be borne out of the research budgets of the investigators;
- NASA scientists accepting beam time will make research results available to LLUMC in the form of preprints, reprints, etc.;
- NASA investigators receiving beam time will commit to give at least one seminar on their research at LLUMC, open to faculty and students;
- NASA, recognizing that its scientific research is of great relevance to medical education, will encourage investigators to participate in LLUMC medical education

programs, by giving lectures, seminars, and by participating in the Loma Linda educational and research community as appropriate when requested by LLUMC;

- NASA investigator teams will endeavor to provide opportunities for participation of LLUMC students and residents to participate in research conducted at LLUMC. Residents participating in NASA research projects will receive academic research credits for such work. LLUMC will make a special effort to identify participants in the LLUMC minority resident program for this activity;

- NASA and LLUMC will collaborate on Loma Linda community outreach educational programs, directed at high schools in the Loma Linda service area, by providing opportunities for students to participate in selected research projects.

No exchange of funds is contemplated with respect to participation by NASA investigators in academic educational and research activities at LLUMC. This does not preclude solicited or unsolicited competitive applications by LLUMC investigators for NASA funding of research projects, nor funding of such projects if competing successfully.

The proton facility is located on two floors, below grade, within the Medical Center. Its modern proton synchrotron provides proton beams of energies ranging from 70 to 250 MeV for eight beam lines entering five shielded rooms. One fixed horizontal beam room is supplied with two beam lines and three rooms house 360-degree rotating gantries for delivering the beam from any angle, all for patient treatment. A fifth room contains three fixed horizontal beam lines for physics, engineering, and biology research.

What They're Doing Right

Chattanooga's Adventist churches are filling their part in Global Mission.

BY MONTE SAHLIN

A revitalized showcase of "the new South," Chattanooga has, in the past 10 years, renewed its deteriorating downtown, improved public transportation, and become a cultural and tourism center. The metro area includes 157,000 households in six counties along the Tennessee River and has a population of 433,000.

From the prosperous neighborhoods on Lookout Mountain to the less visible homes of the poor, this city is a mission field where the Adventist Church has some definite advantages as well as real challenges.

Adventist membership has grown steadily over the past quarter century, from 3,764 in 1970 to more than 6,000 today. That's an average growth rate of 2.3 percent a year, better than the overall average in the North American Division.

Reach Out—and Teach

Public evangelism has had a key role in this growth. In 1992 Ron Halvorsen was the evangelist for a major seminar in the Convention and Trade Center. Opening night "there was a line of people one and a half city blocks long," remembers Henry Uhl, director of Adventist Interchurch Ministries of Chattanooga, the metro area

council of Adventist churches that plans and sponsors major events. "South Hall has a capacity of 3,000, and the fire marshall had to close the doors, turning away 200 people." At least 163 people were baptized from this campaign.

This year Chattanooga is the site from which NET '95 will bring evangelist Mark Finley and C. D. Brooks to hundreds of Adventist churches across North America.

And much of the growth happens quietly—day by day—in the pastoral ministries of the 25 Seventh-day Adventist churches in the metro area. From the 2,500-member Collegedale church on the campus of Southern College to the 404-member Orchard Park church downtown to the 28-member St. Elmo Avenue church, there is a wide variety in the focus and programs of each congregation.

New churches are planted regularly. A Spanish-language congregation in the Tiftonia neighborhood, the Real Truth church on Rossville Boulevard, and the Hamilton Community church are all recent church-planting projects. Hamilton has a regular Sabbath attendance that often doubles its 267 membership, and focuses its ministry on reaching unchurched younger adults. Thirty-four percent of those who reside in Hamilton County are unchurched, that is, not affiliated with any denomination. These individuals present outstanding opportunities for

Adventists to demonstrate practical Christianity.

Reaching Out, Touching Lives

Adventist Community Services (ACS) is a major tool by which the unchurched are touched in Chattanooga. It also demonstrates—through significant media attention and contact with civic leaders—the compassion and social concern of Seventh-day Adventists.

The ACS thrift store served nearly 45,000 customers in 1993. It protects the dignity of people who need low-cost clothing and household items, and produces income to support other services for those in need.

ACS's innovative JobNet program has helped more than 1,000 people find jobs since it began in 1988. Social services were provided to 4,276 in 1993. Church members throughout the city contribute regularly to the Samaritan Fund, which provided \$17,000 in 1993 for assistance with groceries, rent, utilities, and medical prescriptions in emergency cases.

"It is the thousands of individuals we work with on a personal basis that make this such a rich ministry," says ACS director Gail Williams. "Our chaplain, Keith Wiseman, is out in homes every week. And our staff and scores of faithful volunteers talk to people here in the center every day."

One of her staff chatted with a woman recently in the thrift store. "She told our social worker that she had left the Adventist Church for a while because her husband and friends at church had been so pushy about doctrine that she felt she couldn't do anything right. But the people at ACS had treated her with kindness and respect. She felt accepted and started attending her local Adventist church again."

God is working in Chattanooga! There are not only unreached individuals here but entire neighborhoods and people groups that have no Adventist presence. Maybe we don't see Chattanooga as a Global Mission target area because it happens to be located here "at home" in North America. But Chattanooga—and all our communities—are part of the Global Mission of the Adventist Church.

Monte Sahlin is assistant to the president for ministries in the North American Division.

■ ETHIOPIA

A Great Way to Begin

Adventists go public and do what, until now, they've had to do privately.

Wolde-Selassie Truneh sat on the platform as hundreds of people filled the stadium where Adventists

Two of the Adventists were summarily shot. When a mobster took aim at his last victim, someone stepped forward and pushed the gun barrel into the air. "Two deaths are enough," he announced.

The man who was spared was Truneh's father, and the man who rescued him was a man who had been nursed to health in Truneh's home.

Now president of the Ethiopian Union Mission, Wolde-Selassie Truneh had several hundred reasons to thank God for what was happening in Addis Ababa. One thousand five hundred people attended that first night's meeting. And attendance grew until more than 3,000 were in attendance by the time the meetings concluded a little more than two weeks later.

The foundation for these reaping meetings was laid by Edwin Gulfan, Bible Department chair for Ethiopian Adventist College. He trained teams that conducted "cottage meetings" in and around Addis Ababa for months before the public meetings began. These cottage meetings produced 596 people who requested baptism.

The Quiet Hour, in cooperation with the Ethiopian Union Mission and the General Conference, then presented 16 public sessions that dealt

with principles of health, family life, and practical Christianity.

The evening meetings began with a health expo that featured health training, basic health screening, a dialogue with health educators, and a computer-based health/age analysis. Vincent Page and Linda de Romanette led out in the health emphasis.

After a segment that focused on family life, by Jeane and Jim Zachary, Pastor Zachary presented a message from the Bible. Richard and Melynne Tooley, from the Review and Herald Publishing Association, provided music throughout the two-week series.

Following the meetings, more than 700 people joined baptismal classes. And cottage meetings will be held in the city throughout 1995 in preparation for series of meetings to be held nationwide during 1996.

The combination of divine aid and member cooperation is making this eastern Africa country a place to watch closely in the months and years to come.



This public baptism in Addis Ababa took place at the close of meetings sponsored by the Quiet Hour, the Ethiopian Union Mission, and the General Conference.

were holding their first public evangelistic meetings since the Ethiopian government granted widespread freedom to practice religion. "I cannot tell you how good it was to see the crowds gather on the first night," he said. "This is the first public evangelistic meeting we have ever been able to conduct. I praise the Lord for this new day!"

Truneh was eminently qualified to comment on the wide difference between this freedom and the Ethiopia he grew up in. As a lad of 12 years old he had witnessed the destruction of his predominantly Adventist village by a group of religious bigots. Many of the homes were looted and set on fire. Most of the villagers fled with no more than the clothes they were wearing at the time. Three of the local Adventists were captured and brought before a "firing squad."

By James H. Zachary, associate secretary of the Ministerial Association of the General Conference.



Jim and Jeane Zachary (center) taught principles of successful families at reaping meetings in Addis Ababa, Ethiopia. Wolde-Selassie Truneh and his wife, Likimyelesh Kassa, were their interpreters.

■ OHIO

Giving God a Face

A community service ministry aims to help people know what God is like.

The Good Neighbor House is putting a face on God." So said Pastor David Hutman, Good Neighbor House (GNH) chair of the board at the center's grand opening. "We will be minis-

West Conference. "There are black keys and white keys. Put them together and you have music." Representatives of the city of Dayton, the Ohio Conference of Seventh-day Adventists, Kettering Medical Center, and the Greater Dayton Christian Council also spoke during the opening ceremony.

The building cost \$205,000. Estimated costs to renovate the building reached \$270,000. But

volunteer labor and donated professional services trimmed \$70,000 off that amount.

The Good Neighbor House offers food, clothing, and used furniture to those in need. Proposed services for the future include medical and dental clinics and home health education classes, according to Sung Kwon, executive director of GNH. A literacy program is

being developed through the combined efforts of the Dayton public schools, Miami Valley Career Technology Center, and Miami Valley Literacy Council. Five pallets of toys were donated to the GNH project by Toys R Us, Inc., and 700 tokens were donated by the Miami Val-



The Good Neighbor House logo clearly identifies the ministry as a part of the Adventist Church's mission to serve the community.



The Good Neighbor House is located on a well-traveled street in the city of Dayton. Area Seventh-day Adventist churches joined together to buy the property and renovate the existing building.

tering to the needs of the community so they can see Christ through us. As people look to the Good Neighbor House, may they see God in a very personal, real way."

The Good Neighbor House is the cooperative effort of eight Seventh-day Adventist churches in the Miami Valley area of Dayton, Ohio. The eight churches—Beavercreek, Centerville, Ethan Temple, Hillcrest, Kettering, Miamisburg, New Carlisle, and Stillwater—purchased the two-story building one year ago. Since then, they have combined their talents to create, fund, and nurture the project.

In the process, they have created a model for interracial cooperation. "This project is like a piano," said Pastor John C. Smith, representing the Allegheny

ley Regional Transit Authority.

"Meeting human needs in the Dayton area is not a new idea," said Kwon. "The Good Neighbor House will enhance this idea. The donations we've received show a community spirit of giving and commitment to our goals."

City commissioner Idothia Bootsie Neal summed up the Dayton community vision exemplified by the Good Neighbor House: "We taught the world how to fly. Now we're going to teach the world to love."

By Carolyn Rogers, news editor for the Good Neighbor House.



Church, health-care, and community leaders were on hand to dedicate the Good Neighbor House.

■ CALIFORNIA

Simi Valley Hospital Opens Breast Center

Breast cancer is perhaps the most frightening disease that women face. It not only threatens our physical well-being but strikes our deepest feelings of self-esteem. Yet as a breast cancer survivor I can attest to the wonderful life that is possible with early detection."

With those words, former first lady Nancy Reagan recently helped to inaugurate the state-of-the-art facility known as The Nancy Reagan Breast Center. The center is an extension of the services offered by the Simi Valley Hospital and Health Care Services in southern California.

Hospital president Alan Rice com-

mented, "Mrs. Reagan is a wonderful, brave, and courageous survivor of breast cancer . . . and we are honored . . . and extremely proud that this center will carry her name." He continued, "The Nancy Reagan Breast Center helps Simi Valley Hospital fulfill its mission of continuing Christ's healing ministry and responding to community needs."

Approximately 500 people heard Mrs. Reagan share her experience of undergoing a biopsy and subsequent removal of her left breast in 1987, while her husband was president of the United States. Now Mrs. Reagan encourages women to have regularly scheduled mammograms. "Some people are afraid of mammograms," she said. "But I think they have it backwards. People should be afraid of cancer."

The new center focuses on the prevention, early detection, and treatment of breast disease. Robert Carmen, president



Former first lady Nancy Reagan, with help from Robert Carmen, president of the Southern California Healthcare Network, and Frank Dupper, Adventist Health System/West president, dedicates the Nancy Reagan Breast Center at Simi Valley Hospital and Health Care Services.

of the Southern California Healthcare Network, pointed out that breast cancer is the leading cause of cancer deaths among U.S. women between the ages of 15 and 54. Each year 46,000 women die from the disease. But early detection offers a 93 percent cure rate. "This center is committed to providing low-cost mammograms so every woman can take advantage of this lifesaving test," said Carmen.

By Sandy Van, a communication consultant living in Kona, Hawaii.



Grippers and Grumblers

BY ALYCE PICKETT

Some people complain and grumble a lot. The Bible tells us about some complainers. God sent Moses to rescue the people of Israel from slavery and lead them to a new home. The Pharaoh (king) of Egypt didn't want to lose his slaves, so he led an army into the desert to recapture them. With the Red Sea in front and the army behind, the complaining began.

"Why did you bring us here to die?" they cried to Moses. "Better to be slaves in Egypt than die in this desert," they said angrily. But God rescued them, and they went happily on their way until they became thirsty.

"Where will we get water?" they demanded of Moses.

They found water at Marah. "We can't drink this stuff. It's bitter," said someone after tasting the water.

"Wish we were back in Egypt," one moaned, and others soon joined him. While they fussed, God showed Moses a piece of wood that would make the water sweet. The people drank and stopped grumbling. For a while.

After entering another desert, the people found no food there. "Our supplies are low, and there's nothing to eat in this place," one protested. The whining began: "Wish we were in Egypt where

there's lots of food. We'll starve here."

Poor Moses got tired of hearing complaints. He wondered, "Why aren't these people thanking God for bringing them out of slavery, saving their lives at the Red Sea, and leading them to a land of their own? Why can't they trust Him to keep on meeting their needs?"

God heard all the complaining too. He must have felt hurt by Israel's lack of gratitude and trust. What did He do?

God said to Moses, "I will rain down bread from heaven for the people. They may go out each morning and gather enough for the day. On the sixth day they are to gather twice as much as on other days because no manna will fall on the Sabbath day."

Because of this miracle the people would never be hungry again on their journey. Each day the manna would remind them of God's love for them. Now, you would think the grumbling would stop, wouldn't you?

Keep reading their story in Exodus and see if it did.

A Dream for My Church

"Wilt thou be made whole?" (John 5:6).

As I listened to the radio one afternoon, a new vision for an exciting future for my church hit me like a bolt of lightning.

I had had 1,001 opportunities in the past to gain this insight. I am a pastor and am often invited into the inner sanctum of the soul.

Often I had witnessed the dissonance between what people believed and how they lived—and had heard their painful stories of guilt and remorse. Often I had noticed that many of the people who had the most difficulty relating to others saw God as rigid, inflexible, and authoritarian.

But it was not until I heard the story on the talk show that I saw the situation clearly.

Toxic Mental Outlook

Sylvia, 27, told the radio psychiatrist of her painful relationship with her father, who had reared her in a rigid, authoritarian environment. He controlled her life. He made her go to church every weekend, and four nights besides. She could not do anything fun because that was "sinful." When she protested, he would beat her and justify his action by saying "God uses punishment too."

The minute she could, she left home. She hated her father, and Christianity, too.

How did the psychiatrist respond? "Sylvia," he said, "the problem is not your father's religion. The problem is your father's mental health. He is a controlling person. If he was not a religious fanatic, he would use some other fanaticism to control others."

A New Model

This model immediately explained to me the many family and church schisms I have witnessed, as well as some of the bitter theological squabbles currently wrenching the church.

Of course, not all family or theological disagreements should be characterized as squabbles; there must always be room for honest questions and legitimate discussion.

But when squabbles do arise, we often try to



*The world needs
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tered.*

address them *theologically* when we ought to address them *pastorally*. If we are to have healthy theology and create healthy religious environments, we must help people develop healthy minds. The world needs healthy spiritual environments where this kind of healing and wholeness is fostered.

Seventh-day Adventists have long asserted that the Bible teaches wholeness. We have long taught that spirituality is intimately related to our physical, social, and emotional well-being. We have long believed that optimum spirituality is more likely to be experienced when there is optimal health.

A Challenge for Us

The ministry that excites me is the idea of prayerfully and thoughtfully creating a spiritual environment where toxic religion will be superseded by healthy religion. We should promote mental and emotional health in our congregations because this is the area we have most neglected in our ministry.

As a result we would have a healthier church where all could grow, both members and seekers. It is healthy congregations that provide the optimum environment for outreach and evangelism.

Such a ministry would have profound implications. As Ellen White has poignantly said, "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."^{*}

A ministry of wholeness will not be easy to establish. But if we thoughtfully and deliberately seek God's blessing, I believe we better can practice what we preach.

^{*}Welfare Ministry, p. 86.



Arthur R. Torres is senior pastor of the Sligo Seventh-day Adventist Church in Takoma Park, Maryland.

BY ARTHUR R. TORRES

The Adventist Church

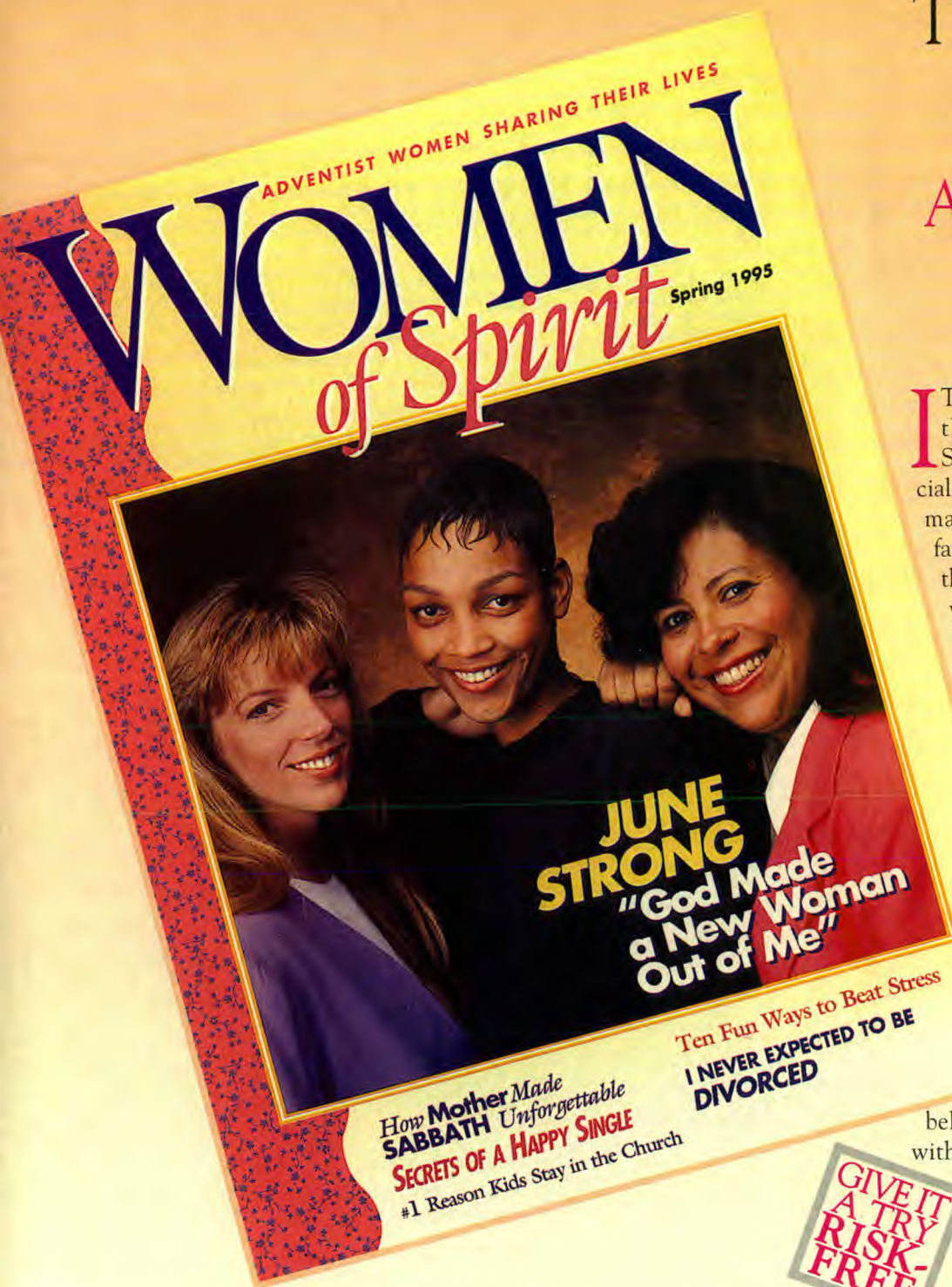
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