

Volume 2, Number 2

Power in the Blood

Birth of a
Two-Headed
Frog

Resigning in
Protest

The Answer
Manual

Dr. Nina and
the Panther

Saul the Unbeliever
(concluded)



Douglas
Hick Klemm

AN UNAUTHORIZED FREE PRESS SUPPLEMENT TO OFFICIAL SEVENTH-DAY ADVENTIST PUBLICATIONS

adventist currents

FROM THE PUBLISHER:

The publisher and editorial staff of *Adventist Currents* are committed to the belief that Christian freedom is enhanced by information that makes judicious choice a possibility.

Adventist Currents represents an effort to put before Seventh-day Adventists, in a careful, creative, and lively way, information and ideas not usually discussed in official, denominational publications.

Readers should find *Adventist Currents* stimulating and accurate at all times, even when they disagree with its editorial posture. Also, it must not be assumed that the publisher of *Adventist Currents* subscribes to the opinions of its contributors.

It is expected that readers will understand the humor sprinkled throughout the magazine as a useful relief to the curse of protracted seriousness. Amen.

CURRENT CURRENTS

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CURRENTS NEEDS

PEOPLE

Adventist Currents needs people in a variety of geographical locations who will report to the magazine local matters that are of interest to the general readership.

Particularly needed are individuals in or around church administrative offices who can help *Currents* to better understand the minds and actions of conference, union, and General Conference officers.

Also needed are reporters from Seventh-day Adventist college campuses — continuing sources of information and news.

Friends of *Currents* who can assist in its distribution and/or the acquiring of mailing lists are essential.

INFORMATION

Adventist Currents welcomes carefully written articles about Adventism's past, present, and future — articles about issues, events or individuals (maximum length, 5,500 words).

Currents needs brief, specific, and documented news items that provide information that is generally not available through the "General Organ of the Seventh-day Adventist Church" (maximum length, 1,800 words).

Guest editorials are welcome, so long as they do not address the characters of individuals or employ language that is untoward (maximum length, 1,200).

Letters to the editor are encouraged. Those that are not published will be polled.

CONTRIBUTIONS

Adventist Currents needs contributions to promote the growth in size, quality, and readership of the magazine.

Currents needs friends with stamina who will send tax-free contributions on a regular basis — what is elsewhere termed "systematic benevolence."

Adventist Currents' publisher, Mars Hill Publications, Inc., intends to publish books that address various issues of interest to *Currents'* subscribers. Suggestions for topics and potential authors are welcome.

Not Unique

by Douglas Hackleman

Two articles appearing in *Christianity Today* within a year of each other are noted here to mark the dilemma of many Adventists who take their Christianity seriously.

The first, "The Wall of Adventism," appeared in the 19 October 1984 issue, and was written over the nom de plume Joan Craven. "The wall of Adventism" is Ms. Craven's term for those beliefs and practices unique to Adventists that "leaves many of them unaware of other Christian traditions and keeps them from rubbing shoulders with people who could stimulate their thinking and check their excesses."

She included in this category "the seventh-dayness of the Sabbath," the Sabbath as "the seal of the living God," "Sunday worship" comprising "the mark of the Beast," "the perpetuity of the law," "dietary requirements," the horror of a denominationally "mixed-marriage," and the traditional Adventist attitude toward "apostate protestantism."

Craven sees it as a sign of growth that Adventist theologians who write about the Sabbath — such as Samuele Bacchiocchi, Niels-Erik Andreasen, and Desmond Ford — "are turning their attention to the meaning of the Sabbath . . . rather than belaboring the fate of those who fail to observe the Sabbath as Adventists do."

Having cited as evidence characters in the books of Chaim Potok, Peter De Vries, and Mary McCarthy, Craven adds from personal experience that "anyone who has grown up in a close-knit subculture knows it is impossible ever to shake it off completely." She writes knowingly of Friday afternoon preparation, "the church at study" (Sabbath School), "Sabbath toys," and her own childhood attempt to include "Bible Ping-Pong" in Sabbath afternoon activities. She is not surprised that "disenchanted Adventists hate to give it up. The rest of Christendom has nothing to put in its place."

After describing Adventist dietary teaching and practice, including the clumsy social situations to which these can give rise, Craven identifies with the apostle Paul's recognition "that dietary laws and enforced holy days can separate people for whom Christ died."

But it is "Ellen White's term for Protestant churches that worship on Sunday," apostate protestantism, that Craven illustrates as leading to the greatest Adventist insularity.

"The wall of Adventism is formidable," Craven concludes, "and we will not know if it is impregnable until SDA leaders and laity are willing to address critically the barriers of legalism in the context of a truly evangelical faith."

A few months later the 20 September 1985 *Christianity Today*, in eight pages of coverage, demonstrated not only that evangelical Chris-

tianity had a wall of its own but that there might be some barbed wire strung along the top.

At issue were theological particulars in the writing of Christian sociologist and sometime evangelist Tony Campolo (see Campolo interview, October 1983 *Adventist Currents*). Campolo had been scheduled to speak in July 1985 to 15,000 evangelical youth who were gathering in the nation's capitol for Youth Congress '85. But one of the convention's two sponsors, Campus Crusade for Christ, in the person of its president Bill Bright, insisted that Campolo not appear. (Campus Crusade is headquartered at the base of the San Bernardino mountains, about twelve miles from Loma Linda.)

According to *Christianity Today's* coverage, "Bright did not read the book [*A Reasonable Faith* (Word)] before he made his decision to drop Campolo." Bright said that Campus Crusade theologians persuaded him that there was sufficient "objectionable material" in the volume to legitimize the action.

Parallels to John Harvey Kellogg's experience regarding his book *Living Temple* are uncanny. Mrs. White had not read the book when her first denunciation of it was published in a 1903 *Review and Herald*. Willie White, Kellogg ever afterword complained, had selected from the book some "objectionable passages" out of context to read to his mother.

Even the criticism of aberrant theology leveled at the two books, eighty-three years apart, overlaps. Some evangelicals blanched at Campolo's assertion that Jesus "is actually present" in every person. In *A Reasonable Faith* he wrote: "I do not mean that others represent Jesus for us, I mean that Jesus actually is present in each other person."

To criticism of such statements Campolo responded, "Christ is not that human being." But, citing Matthew 25, he says: "Whenever I feed somebody . . . I feed Christ as I feed that person." Additionally Campolo raises "the abstraction that God is mystically present everywhere. But he is uniquely present in human beings, and . . . that's what makes taking human life under any circumstance so tragic."

It was Kellogg's *Living Temple* contention that the Spirit of God was in every man that disturbed some of his Adventist brethren who were certain that the Spirit only resided in Christian living temples. Similarly, as *Christianity Today* described it: "The focal point of the controversy in *A Reasonable Faith* is Campolo's development of the idea that Christ lives in all human beings, whether or not they are Christians."

Kellogg believed that the Spirit of God was the expression of his creative intelligence that

sustains all life moment by moment — not exactly a Christian heresy.

Campolo's Christ-in-every-person notion is his application of Christ's statement: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

In the cases of both Kellogg and Campolo, there appears to have been, and to be, hidden agendas. Adventist church leaders, jealous over the size and influence Kellogg had acquired to the "right arm" of the message, effectively used the theological red herring of pantheistic heresy to frighten away his constituency.

And Campolo "believes his critics' objections to his theology camouflage their real objections to his biblical ethics," wrote *Christianity Today* editor Kenneth Kantzer. Campolo himself says, "A lot of people don't like what I say about lifestyle." Jay Kesler, recent past president of Youth for Christ, calls Campolo "one of the few authentic prophets in our society;" and he believes the heresy charges stem from his calling into question on the basis of biblical ethics "the American equation of upward mobility and success."

After reading *Christianity Today's* coverage of Tony Campolo and the evangelical crusaders, I am reminded that we Seventh-day Adventists have no monopoly on the theological narrowness market. (We're not unique.) And it is less tempting, therefore, to consider leaving "the wall of Adventism" for the pervasive wall of modern evangelicalism.

When some frightful day the Great Judge should ask Kellogg's and Campolo's pursuers whether they fed him when he was hungry or visited him when he was in prison, they may find universalism — another heresy of which both Kellogg and Campolo have been accused — suddenly very attractive. □



Cover pencil rendering of Alice Lynn Chamberlain by the editor.

A "delicate assignment"

Where it has come to the attention of church workers, the tithe policy revision produced at the last annual council has met with near universal opprobrium.

The policy revision makes "faithful tithing" a "clear condition of employment for all credentialed/licensed employees."

How will such a "condition of employment" be enforced? "Employees shall also be informed that their tithing practices will be audited annually. A statement acknowledging this condition of employment and giving the employing organization permission to conduct the audit shall be signed by the employee and kept on file in the personnel office of the employing organization."

If employees do not satisfy this job requirement after "a reasonable time," and after resolution has been attempted by "the appropriate administrative body, . . . discontinuance of employment will result."

Columbia Union Conference credentialed and licensed employees heard from their union treasurer, Donald J. Russell, in November. He wrote: "We are now required . . . to audit the [workers' tithe] records annually."

Russell seemed sensitive to workers' privacy, saying: "I do not intend to ask [local church treasurers] for dollar amounts, except in situations that appear substantially short." And a closing sentence almost seemed to imply Russell's distaste for the policy: "I am endeavoring to find the most tactful way to carry out this delicate assignment."

Attached to the treasurer's letter was a half-page agreement for each employee to sign, authorizing "the treasurer of my church to provide to the Columbia Union Conference treasurer my tithe record for 1985."

In speaking with a cross-section of Loma Linda-area church workers, *Currents* has encountered no support for such a policy; rather most employees express disgust for it. Even the most conservative and faithful tithe-paying workers resent the coercion. Several of them told *Currents* that they absolutely would not sign such an audit permission form — purely on principle.

Beyond the coercive action itself, many workers resent its patronizing, introductory paragraph that describes tithing as "a basic Biblical principle which speaks to a person's relationship with his Creator," a relationship "ordained of God for the benefit of His children. Systematic and regular tithing yields rich rewards," including a "bond . . . between a person and his Creator" — not to mention a bond between the credentialed/licensed worker and his/her job.

The policy revision that makes faithful tithe paying a condition of employment is an affront — theologically — to its own first, rationale-suggesting paragraph; because those temporal and spiritual blessings are promised to individ-

uals whose gifts are freely and cheerfully given. A gift required is no gift.

It is assumed implicitly in the policy that the church structure stands in for God. When *Currents* asked a General Conference representative whether he thought that God would honor tithe money that an individual sent directly to Thailand for the purchase of an elephant that was needed badly by Adventist missionaries for their work among north-country villagers," he said, "No."

A General Conference leader who participated in the tithe policy revision said that it applied to only North America, that it did not apply to Adventist Health System employees, and that the revising committee did not ask for a legal assessment of the revision.

Most workers that *Currents* spoke with imagined that the policy revision reflects a financial crunch felt by church administrative leaders. "Tithes and offerings have been down in North America because North American Adventist members' trust in church leadership is down," said one individual, adding: "When they can't earn our trust, they force us to act as if they have by threatening our livelihood."

It has been amusing in an odd sort of way to see individuals with a broad variety of job descriptions begin receiving missionary licenses. Sales people, store managers, food service workers, etc., who have been in their positions for years, suddenly find themselves missionaries. Especially ironic are numerous cases in which non-Adventist workers have been sent missionary licenses.

The tithe policy revision raises several thoughts and questions: 1) The policy discriminates against credentialed and licensed employees. 2) The policy discriminates in favor of non-SDA employees. 3) Are coerced gifts tax deductible? 4) Is it legal for an employer to require employees to pay ten percent of their wages back to their employer to retain their jobs? 5) Could a worker be fired for inconsistent tithe paying without those firing him or her acting out of harmony with the *Church Manual* (p. 98) assertion that treasurers "should be careful never to comment on the tithe paid by any member or upon his income or anything concerning it, except to those who share the responsibility of the work with him"? 6) Did it not matter to the North American Division tithe policy revision committee that Ellen White had flatly stated in *Testimonies for the Church*, vol. 3, p. 396 that "systematic benevolence should not be made systematic compulsion"?

One thing appears certain: unlike the Lord, the North American Division policy makers love enough to employ only those who give, and care little whether or not they are cheerful.

Hillside Strangler baptized SDA

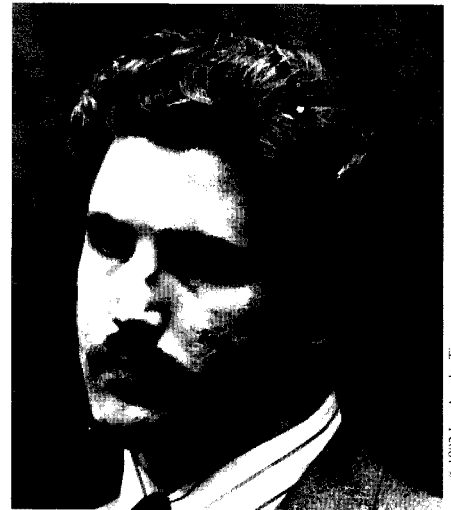
Convicted Hillside Strangler Kenneth Bianchi was baptized into the Seventh-day Advent-

ist church sometime last year by Stateline Seventh-day Adventist Church pastor Dick Jewett.

Jewett, who does not take responsibility for judging the guilt or innocence of inmates, is quite involved in prison ministries at Bianchi's present address — the Washington State Prison in Walla Walla.

Bianchi requested baptism and, like twenty-five to thirty other Walla Walla inmates, he is now a Seventh-day Adventist.

The first indication *Currents* had of Bianchi's conversion came through a paragraph buried



Kenneth Bianchi

toward the end of an 18 September 1985 *Los Angeles Times* story reporting a parole board's refusal to release Bianchi.

Bianchi will not be worshipping at any of several Walla Walla-area Adventist churches any time soon. At age thirty-four, he has five consecutive life sentences to serve for California murder convictions and two others for murders in the state of Washington.

According to the *Times* story, the parole panel chairman, Rudolph Castro, listed three reasons that Bianchi will remain incarcerated: The "violent and brutal nature" of his crimes, his uncorrected "antisocial personality," and his "failure to acquire skills in prison that he could put to use on the outside."

Ministry reviews Betrayal

It would be stingy as well as self-defeating for *Adventist Currents* not to compliment — and thereby reinforce — steps toward candor in Adventist church publications.

One recent astonishing and pleasing example is a book review of Merikay McLeod's *Betrayal* by retired General Conference general vice president W. Duncan Eva occupying the back cover of the February 1986 *Ministry* magazine.

Eva's review must be the first instance for generations — maybe ever — in which an

(concluded on page 37)

Power in the Blood

by Douglas Hackleman



Lindy yelled to her husband, "Michael! The dingo's got my baby!"

Lindy Chamberlain — the wife of a Seventh-day Adventist minister — who was accused and convicted of murdering her own nine-week-old daughter Azaria, has been released after serving over thirty-two months of a life sentence at Berrimah Women's Prison in Darwin, Australia. (Mrs. Chamberlain claims that a wolf-like dingo dog dragged her infant from the family's tent during an August 1980 camping trip to Ayers Rock.)

Bloody evidence

Her sentence was commuted 7 February 1986 by the Northern Territory's government

in Darwin just as evidence that denigrates the integrity of the prosecution's blood analysis was being forced through the media into public awareness. (The prosecution's case, to a great degree, depended on the determination that blood found in the Chamberlain automobile months after baby Azaria's disappearance was fetal blood. The Chamberlains claimed that the blood was from an auto accident victim they had transported to the hospital.)

A West German pharmaceutical firm (Behringwerke) that manufactured the reagent (an antiserum to hemaglobin F) used by the prosecution to conclude that the blood found in the

Chamberlain car was fetal blood made a statement in July 1983 that its reagent (produced in 1973 for medical research) could not distinguish reliably between fetal and adult blood.

Swedish scientist Orian Ouchterlony, inventor of the Ouchterlony technique used by the prosecution's expert forensic witness Mrs. Joy Kuhl, agreed with Behringwerke. Ouchterlony also said that, after reading a passage of Kuhl's testimony, he was convinced "that she did not have a sound understanding of the principles" of his method of analyzing blood samples. Ouchterlony added that, based on his experience, Kuhl's "statement is incorrect and could

lead to an erroneous interpretation . . .”

Two Behringwerke senior scientists, Dr. Klaus Storko and Dr. Siegfried Baudner, shared Ouchterlony's doubts; and in late 1985 they prepared a report of their opinion for Northern Territory (NT) Solicitor-General Brian Martin. It now appears that Martin, in a 107-page, November 1985 memorandum re-

A young British tourist named David Brett fell to his death while hiking Ayers Rock. On Sunday, February 2, in the process of recovering his body, authorities stumbled across a mostly buried baby jacket approximately 150 yards from where the rest of baby Azaria's clothing had been found five years earlier. (When the point was raised during the trial that

The power of the blood evidence . . . was overshadowed by more sensational — if less important — news.

jecting a June 1985 Chamberlain request for an inquest based on new evidence, misrepresented the Behringwerke scientists' findings. Their report to Martin was leaked to reporters in the first week of February 1986 by NT opposition (Labor Party) leader Bob Collins, and by the end of the week Lindy Chamberlain was free.

With this striking turn of events, calls for a Royal Commission established by the federal government have increased. It would amount to something analogous to the American Water-gate hearings. But NT Attorney-General Marshall Perron denied that the Behringwerke scientists' letter had been a factor in Mrs. Chamberlain's release. And he rejected appeals for a federal inquiry, saying, "There's not going to be a federal inquiry. There's going to be a [Northern] territory inquiry."

The power of the blood's evidence to convict and then to release Lindy Chamberlain from prison was overshadowed by more sensational — if less important — news.

no dingo saliva was found on Azaria's clothes, Mrs. Chamberlain had described in detail a jacket she testified the baby had been wearing at the time of her disappearance.) Four days later (February 6) Lindy was taken from her cell long enough to positively identify the jacket. The next day she was released.

In terms of public interest and sustained media coverage, the only other infant disappearance that seems comparable is that of the Lindbergh baby.

Beginning of sorrows

The Chamberlain's saga began more than five years ago, 48 hours after the Friday evening conclusion of a week's meetings many latitudes north at Glacier View, Colorado, where another Australian, Adventist theologian Desmond Ford, had just been presented ultimatums he could not negotiate.

It was Sunday, August 17, 1980, around



Courtesy, Australian Information Service

The Australian dingo (wild dog) looks very much like a domestic dog, with its tawny color and white-tipped tail and feet. However, it differs from the domestic dog with its stiff pointed ears, a broader head, stronger jaws, and a minor difference in the teeth structure. Whereas the domestic dog breeds twice a year, the dingo bitch only comes into season once a year, during winter.

Widely distributed over the Australian continent, the dingo hunts in fast-running packs, and is regarded as a pest by cattle and sheep men for its attacks on stock.

nightfall at a campsite in central Australia, in the middle of the desert, at the foot of Ayers Rock. Ayers Rock is just that — an enormous reddish-brown rounded mound of rock that rises abruptly 389 meters (about 1,300 feet) above the otherwise flat desert floor — very much resembling an overbaked loaf of French bread.

Ayers Rock is a major Australian tourist attraction; and the Chamberlain family — Mum, Dad, Aiden, Reagan, and Azaria — had pitched their tent in a designated Ayers Rock campsite.

On the fateful evening, Lindy Chamberlain was with her husband, sons, and two other campers at a barbecue pit about twenty meters from the tent where baby Azaria rested. A cry from the tent brought Lindy back to check on the infant. As she arrived, she saw an indigenous dingo dog leaving the vicinity of the tent with something in its mouth. Lindy yelled to her husband, "Michael! The dingo's got my baby!"

Hastily mounted search parties failed to find the baby; but an Aboriginal tracker, Nipper Winmatti, followed the tracks of a dingo named Ding from the Chamberlain's tent west to the yard of its owner, park ranger Ian Cawood. Much later the tracker's testimony to that effect in court was ignored.

First innocence

A week after Azaria's disappearance, most of her jumpsuit was discovered by a tourist near Fertility Cave about 4,000 meters from the Chamberlain campsite. Six months later, Cor-



Courtesy, Australian Information Service

Ayers Rock, the world's largest monolith, has a circumference of 9.4 kilometers and its summit is about 340 meters above the surrounding desert. The area called the Olgas (on the horizon) — or Katajuta, meaning "many heads" — has 36 rock domes, including 546-meter Mount Olga, and covers about 35 kilometers.

oner Denis Barritt pronounced Azaria officially dead. Barritt went on nationwide television to announce that he found the Chamberlains innocent of any responsibility for their daughter's death and explained that Azaria does not mean "sacrifice in the wilderness" — a media mistake that had combined easily with the fecund imagination of the Australian populous that had only a sketchy and inaccurate knowledge of the sect to which the Chamberlains belonged.

Coroner Barritt further stated: "I find that after her death, the body of Azaria was taken from the possession of the dingo and disposed of by an unknown method, by a person or persons, name unknown."

His finding was despite Lindy Chamberlain's religious belief-based refusal to undergo hypnosis in hopes of enhancing her memory of those first moments when she responded to Azaria's cry.

In September of 1981, seven months after the coroner's findings, the case was reopened by new NT Chief Minister Paul Everingham. His impetus was forensic studies applied to Azaria's jumpsuit and to purported blood found in the Chamberlain's car. (See box)

Four months later (January 1982), the new coroner, Gerry Galvin, announced that the recent evidence was sufficient to charge Lindy with murder and her husband as an accessory. Each of them was released on \$5,000 bail.

Troublesome blood/life sentence

When the case came to trial, the most troublesome evidence for the defense was the blood in the Chamberlain's car that forensic criminologists convinced the jury was fetal blood.

On October 29, 1982, twenty-six months after Azaria disappeared, a Darwin court — without a body, a motive, or a weapon — found Lindy Chamberlain guilty of murder and Michael an accessory to the murder. Lindy was given a life prison sentence with hard labor, and Michael was given a suspended sentence to a year and a half at hard labor.

Guilty or not, given the evidence presented, it appears that the Darwin court was requiring the defense to prove the Chamberlains' innocence rather than requiring the prosecution to establish — beyond a reasonable doubt — their guilt.

Three weeks after receiving her life sentence, Lindy Chamberlain gave birth to a baby girl, Kablia — an act that satisfied some onlookers that at least Michael Chamberlain believed in his wife's innocence.

In April of 1983 the Federal Court and in February of 1984 the High Court refused by turns to overturn the original jury's verdict. What did the jury have to consider? Basically this:

1) The prosecution asserted that Lindy Chamberlain murdered her baby.

The defense blamed Azaria's death on an unknown dingo whose tracks led south from the Chamberlain tent. (Aboriginal tracker Nipper Winmatti believed that a specific dingo with a limp had

taken a bundle west toward Ian Cawood's house.)

2) The prosecution argued that Lindy was the only (and unreliable) witness who claimed to have seen a dingo leaving the tent.

The defense argued that dingos do attack children and cited the attack on a four-year-old Aboriginal child by Ding (Ian Cawood's pet) two months before Azaria disappeared.

3) The prosecution provided expert witnesses who claimed certainty that their analysis of blood found on a cham-

suggestion that birds had pecked at the clothes while they were lying near Fertility Cave.

Likewise, the defense had responded ineffectively to later-disputed evidence of a small, bloody handprint found on the recovered clothing.

Another suspect

Two Australian Adventists, publisher Phil Ward and private investigator Don McNicol, have offered subsequently a third alternative backed by considerable evidence and the discrediting of the blood analysis that has become sufficiently public to effect Lindy's release.

It now appears that Solicitor-General Brian Martin ... misrepresented the Behringwerke scientists' findings.

ois in the Chamberlain's car determined that it was fetal blood.

The defense argued less convincingly at the time that the blood was that of an earlier accident victim.

4) The prosecution claimed that forensic analysis of the baby's clothing indicated that the clothes had been damaged by scissors.

The defense had little response except Lindy Chamberlain's

Their scenario is basically that ranger Ian Cawood's dog, Ding (the one with the limp), dragged the temporarily unattended Azaria away in the dark, eventually arriving with the infant at his master's home where human intervention covered up evidence that would implicate the dog.

Ward and McNicol point out that Cawood claimed to have shot Ding eight weeks before Azaria's disappearance, after he had attacked a small child; but the tracker had been able to recognize the limp Ding had in his left foreleg.



Dr. Kenneth Brown, a Seventh-day Adventist dentist, has earned the enmity of fellow church members because of his expert witness in the Chamberlain case.

During the first inquest he was asked by the Northern Territory police to analyze damage to Azaria Chamberlain's recovered jumpsuit, to determine whether the damage was consistent with what might be expected from canine dentition. His opinion was that it was not.

When Coroner Denis Barritt nevertheless exonerated the Chamberlains, Brown received police permission to take the jumpsuit with him on a trip to Europe. There his opinion was supported by noted English forensic pathologist James Cameron.

Cameron's opinion that the baby's throat had been cut (combined with the subsequent discovery of blood in the Chamberlain's car) was instrumental in the opening of a second inquest that led to the trial and conviction of the Chamberlains. Brown is pictured in his Adelaide University office. To his right, in the background, is a white T-shirt imprinted with the words "The Dingo Is INNOCENT."

And three days after Azaria disappeared, Aborigines saw Ding, ran to get Cawood, and watched him shoot at but miss Ding. Two or three days after that, Constable Frank Morris shot Ding at point blank range in front of two caucasian witnesses.

Add to this the strange inconsistencies in the stories of Mrs. Cawood, her daughter, and a neighbor lady who were milling around the Cawood yard between 11:30 a.m. and 2:30 p.m. the night Azaria disappeared: one of them claimed they were having a cup of coffee (the temperature was minus two degrees). The prosecution's case begins to appear less than airtight — especially since it is clear now that the blood in the Chamberlains' car has not really been established as fetal blood.

This leaves a dingo killing a baby and dragging it away to its masters' property, whereupon its owner covers up for the dog by burying the baby after cutting off its clothes with scissors and placing the garments near an Ayers Rock cave.

That scenario is almost as hard to believe as the one that has the wife of a conservative Adventist pastor stabbing her own infant to death with scissors, disposing of the body, then initiating the search for an innocent dingo.

Last year this writer spoke with three different Australian women tourists. One of them was confident that the culprit was a dingo. The other two believed that Lindy Chamberlain was guilty. Of those two, one thought Lindy an extraordinarily wicked woman and would not be persuaded that Azaria does not mean "sacrifice in the wilderness." The other felt that Lindy was probably a very normal young mother who found the camping trip with three children and a presumably unhelpful husband too much to handle. Lindy, she hypothesized, was working on some project with a pair of scissors. The baby's screaming was suddenly, cumulatively intolerable. And then, the scissors having been impetuously used and the consequences of the act being intolerable, her coverup began.

Seventh-day Adventists are mortified but fascinated by this case on at least two levels. One is the legal story, with all its troubling loose ends, and the intolerable thought of an innocent mother losing her baby and then being taken from her husband and remaining children to live out her life at hard labor in prison. This awful possibility reminds us just how much

Chamberlain case calendar	
17 August 1980	Azaria disappears from Chamberlain family campsite at Ayers Rock.
December 1980	First inquest begins.
19 February 1981	Northern Territory (NT) Coroner Denis Barritt exonerates the Chamberlains on national television.
August 1981	SDA dentist, Kenneth Brown, takes Azaria's jumpsuit to British forensic pathologist, James Cameron. Cameron says evidence indicates Azaria's throat was cut.
October 1981	Blood found in Chamberlain Holden Torana is analyzed by forensic biologist Joy Kuhl and asserted by her to be from a human under six months of age.
21 November 1981	NT Chief Minister/Attorney General Paul Everingham takes the newly accumulated evidence to NT Supreme Court, where Mr. Justice Toohey quashes Coroner Barritt's 19 February 1981 ruling and orders a new inquest.
14 December 1981	Second inquest begins.
January 1982	Lindy and Michael Chamberlain charged with Azaria's death by new coroner, Gerry Galvin.
August 1982	Chamberlain murder trial begins.
29 October 1982	Chamberlains sentenced by Justice James Muirhead.
October 1982	Lindy Chamberlain's life prison sentence begins.
April 1983	Chamberlains appeal to Federal Court.
February 1984	Chamberlains appeal to High Court.
4 June 1985	New evidence presented to NT government with plea for judicial inquiry.
November 1985	107-page Martin Report rejects plea for judicial inquiry.
2 February 1986	Jacket — probably Azaria's — found not far from Ayers Rock.
7 February 1986	NT Chief Minister Ian Tuxworth commutes or remits Lindy Chamberlain's life sentence.

One of the central issues argued at the Glacier View sanctuary conclave was the question whether, in the Old Testament, blood (sacrificial blood) defiles or purifies. At the Chamberlain trial it was blood found in their yellow Holden Torana hatchback that was used powerfully by the prosecution to obtain Lindy's conviction. Now that blood — or the discredited analysis of it — has had the power to release her and may yet establish her inno-

cence. Blood was the cornerstone of Lindy's case, as it will be eventually — in some sense — the cornerstone in each of our cases.

Aside from its inherent horror, the Chamberlain story troubles Australian Adventists because of what they learn about themselves from media coverage of the case. The Australian understanding of Seventh-day Adventists — they don't believe in blood transfusions, going

to doctors, voting, or wearing underclothes — parodies only slightly what a General Conference-sponsored Gallup survey of North American attitudes toward Adventists revealed. It can't help but be frustrating for a church that feels it has a special, end-time message for the world to discover that it can be so completely misunderstood, even in English. One cheering note: Australian Adventists learned that many who left Adventism because they could no longer accept its doctrinal distinctives — rather than joining some of the secular press in a verbal persecution of their former brethren (as we have been led to expect) — rallied to their aid in an effort to see not only that the Chamberlains were given a fair defense, but to provide a sympathetic treatment of Adventism in general through a variety of media platforms.

Perhaps it is not ironic that beasts would figure so prominently in the most recent and far-reaching media coverage that Adventists have ever enjoyed and suffered — dingos and baboons. And although those are not the beasts of our revelation seminars, maybe this is the way it will have to be for us, until the lion and the lamb begin grazing together. □

Blood . . . used powerfully by the prosecution to obtain Lindy's conviction. . . . may yet establish her innocence.

easier it is to establish a just system than to use it justly.

Finally it was dingo versus mother. And, innocence or guilt aside, it is arguable whether the dingo (that was shot in the head five days after the infant's disappearance) or the infant's mother (who, with the benefit of due process, was sentenced to prison for life at hard labor) made out worse.

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Aside from its inherent horror, the Chamberlain story troubles Australian Adventists because of what they learn about themselves from media coverage of the case. The Australian understanding of Seventh-day Adventists — they don't believe in blood transfusions, going

The Answer Manual

by Roy T. Gee

The bookshelves have not changed, except that they are a bit tidier from less use. Theology and sermon-illustration books still outnumber all others. But the rest of my former pastor's study has been transformed into a computer room. Recently, while processing words, I took down a well-worn *Baptismal Manual*. On the fly-leaf in teen scrawl was my name and the date of my baptism: "Roy Thomas Gee. Sabbath, January 28th., 1956 A.D."

That far-off day returned clearly to my mind. George Bell, pastor of the Liverpool Seventh-day Adventist Church, literally led me down into the baptistry; it was underneath some of the pews in the sanctuary, beneath the floorboards. George was a white-haired, kindly man and had crossed the Mersey to my home every Monday night for some months, going through the twenty-nine Bible studies in the *Manual*. Strangely, with my new-found religious interest, some Jehovah's Witnesses had also invited themselves to study with me on Monday nights — much to my father's chagrin. (He was not much of a church man.) But while the JW's steadfastly refused to answer any questions I might ask, George (whose visits followed the JW's) would always respond to queries. I liked that. He even took to visiting with my father for a moment, asking about his work and health. I liked that, too.

So it was, going through the lessons, that I learned in detail for the first time "Daniel, Chapter Two," "Signs of Christ's Coming," "Home of the Saved," "The Investigative Judgment," "Spiritual Endowments," etc. I accepted it all, and learned it well. I had never known people like the Liverpool Adventists, who spoke so freely and lovingly about Jesus. I was deeply impressed by their kind acceptance of a lonely teenager and soon joined them through baptism. They were quick to encourage a likely young lad to be off to Newbold College to train for the ministry.

So why is it, many wonderful experiences and great friends later, that I am out of the Seventh-day Adventist ministry and out of the Seventh-day Adventist Church? As I sit looking at my memory-laden *Manual*, why am I now an independent preacher and writer? To put it simply, I was one of the casualties of the "Gospel Movement."

Roy T. Gee is president of Net Work Ministries — a preaching, teaching, and writing ministry serving home churches in western Washington.

An Iron Statement of Principles

At the back of the *Manual*, on page 68, there is a *Principles of Our Faith* statement (the *Manual* is copyrighted 1941 by the British Union Conference of Seventh-day Adventists). What really unsettles me, considering the emotional and spiritual trauma I've been through these last few years — what is really ironic — is that I believe every one of the principles listed on that page! (The page is reproduced in the accompanying box.) As you read the list please ask yourself this question: "If a person is able to believe these things, why is that person 'out' of the church?"

To paraphrase Paul, "Though I have the 'Spirit of Prophecy' and 'the truth' for these last days, if I have not love"

To me, the list from the *Manual* is a great statement, containing principles that deserve emphasis. I am still well able to say "I believe" to all of the items. Naturally, like many others, I would prefer a word change here and there; but overall I find the statement acceptable. Why then is there no room for me in Adventism?

I don't anticipate providing a full answer to that question in this article. But some conjectured, tentative answers might be a comfort to some reading church member who is even now in turmoil.

Some Suggested Answers

1. A cynic might answer: "Man, you can't take a statement like that literally. Those principles are deliberate 'shorthand' — a sort of code. The one about 'gifts of the Holy Spirit' is really about the final authority of Ellen White. The one about 'loyalty to the church' is about loyalty to the *denomination*. You can't accept the statement simply as it reads, based on general biblical understanding. You have to believe what the leaders say it means — what they intended it to mean."

2. A historian might answer: "Mr. Gee, you are the victim of historical change. Adventism changes from decade to decade. That list is copyrighted 1941 — apparently it was still good in 1956. Either Adventism changed and

you didn't, or you and Adventism changed in different ways. The '50s and '60s were great decades for Adventism; not so the '70s and '80s, which abound with witch-hunting. There is no static Adventism. You have to keep up or hold back or retrogress, whatever the case may be."

3. A world-traveller might add: "Roy, you fell afoul of regional Adventism. You joined in one country and left in another. Adventism differs from place to place. Even within countries you can find liberal and conservative regions. For example, the southeastern United States is known for its conservative Adventism. You must have hit a conservative pocket in the

northwest. You were in the wrong place at the wrong time."

4. A pastor might affirm: "Brother, you must distinguish between the statement of Fundamental Beliefs, and a list of baptismal vows. In fact, this list is neither — it's a list of the *Principles of Our Faith*. It has no authority at all despite the fact that it's printed in your book. You can't just choose an abbreviated list to believe. The statement of Fundamental Beliefs with its twenty-seven points is the requirement. It's not a creed, you understand; but you have to believe it. If we didn't have such a complete and distinctive statement of Fundamental Beliefs, you might just as well believe the Apostles' Creed."

5. A grocery store manager might add: "Sir, picture two products — let's say dill pickles. One is what we call generic — it's your basic pickles in a plain jar with plain label. It's cheaper, but it does the job. Strangely, in this neighborhood, few people buy the generic. People figure the more expensive the better, I guess. Here's the other jar of pickles: it has a brand name that's been advertised on tv, and a fancy, colorful label. You have to pay for all that. Seventh-day Adventist leaders want something more distinctive, flashier, more pricey. That's your twenty-seven points. They have the brand-name to protect and promote."

6. A theologian might comment: "Roy, you must understand that the predominant, overarching metaphor in Adventism is the "great controversy" metaphor. All Adventist thought, action, debate, and discipline are animated by this one assumption. It is a compelling and useful metaphor for Christian reality. Of course, one metaphor is not enough for such reality. Christians are never wise when they limit the number of their metaphors to one, and then begin to literalize that one. Your baptismal statement, while not mentioning the GC (that's great controversy not General Conference) can only be "properly" interpreted from within an exclusive GC context, with a GC mindset."

7. An insightful observer of the human species would comment: "Friend, human beings are not content to simply accept and look at their own existence; they have to explain it, understand it. Naturally, in any explanation there will be blank spaces — after all, we're all only fallible and finite human beings. There are blank spaces in that statement you profess to believe. But the species abhors blank spaces. If Don gets home every evening at 6:00 p.m., but one evening doesn't get home till 6:30 p.m. the waiting family is going to 'fill in' those thirty minutes with their own ideas. And whatever church you might belong to, you're going to have folk who want to fill in the blank spaces. We all of us have a strong desire to be right, too. So, pretty soon the fillers-in are going to attribute rightness to those humanly filled-in spaces. You might be happy with that statement, with its ambiguity and blank spaces; but fillers-in are going to insist on bringing in the 2300 days, 1844, and Ellen White's authority. You must have run into some fillers-in who also had power and influence."

8. A politician would say: "Son, these are conservative times. There ain't a liberal between here and Jersey. We pushed them all into the sea with the rearmament juggernaut, er, that is, bandwagon. As the country goes, so goes the church. The church today is conservative, maybe even knee-jerk reactionary. Get with it. Put on your three-piece suit."

A Personal Answer

All of the answers above are helpful and full of insight. But my own answer is different; and it's rather unfair to my counselors in the foregoing, because I have information they don't have: The fact is I don't believe that statement of *Principles of Our Faith* as I said I did!

While I believe each of the individual principles, I do not believe the emphasis (or lack of emphasis) inherent in the list itself. While the writers produced a nice, clean, uncluttered list, it is only too easy to infer from such a structured list that all the principles are of equal importance. "Ah, but that is an incorrect inference," someone says. "They are listed in order of importance." In that case the Bible turns out to be more important than salvation!

An argument can readily be made that everything in life is important — that there is nothing unimportant, even the tiniest detail. Such an

Principles of Our Faith

God the Creator.

Jesus Christ our Savior.

The Holy Spirit our Comforter.

The Bible our Guide.

Salvation by grace through faith.

The imminent return of our Lord in glory.

The mortality of man and the resurrection of the saved to eternal life at Christ's return.

The Ten Commandments and the example of Jesus as our standard of conduct.

The seventh day as God's Sabbath, from sunset Friday until sunset Saturday.

The gifts of the Holy Spirit to the Church.

Healthful living, remembering that our bodies are temples of the Holy Ghost.

Observing the Ordinances of Humility and the Lord's Supper.

Baptism by immersion.

The scriptural principle of tithing.

The support of the Gospel by willing missionary service and gifts as the Lord prospers us.

Avoiding worldliness in deportment, recreation, and attire.

Loyalty to the church and its organization, refraining from any word or deed that might tarnish its fair name.

[Taken from *Baptismal Manual*, published by the British Union Conference of Seventh-day Adventists, Stanborough Park, Watford, Herts., copyright 1941, p. 68.]

argument could well be correct, but experience soon teaches us that some things are more important than others. I think it would be preferable in a statement of faith if an explanation could be given, clearly stating which items are of greatest importance.

In western Washington we have approximately the same amount of daylight as California. However, we have more clouds and rain, while California's emphasis is sunshine. The result of these different climatic emphases is different landscapes — we have more greenery, they have golden hills. I have learned over the years that life consists not only of components (work, play, religion, family, etc.) but also of the ordering of those components. The emphasis we place largely determines the nature and quality of our lives.

A Change of Emphasis

What brought about my final break with Adventism is, I suppose, that I changed the emphasis in my spiritual life. The "Gospel Movement" is fundamentally sound in saying that the grace of God in Christ is of first importance (1 Corinthians 15:1-5). It seems sadly

ironic that a church would allow anything (such as apocalyptic speculation or the idolization of one spiritual gift) to compete with the grace offered so painfully on Calvary — the gospel. For a church to disperse its emphasis across less edifying topics is self-defeating, as it removes the focus from the gospel's enabling grace. To paraphrase Paul: "Though I have the 'Spirit of Prophecy' and 'the truth' for these last days, if I have not love . . ."

Emphasis is a crucial factor: Two people believing the same list of doctrines might find they have two different belief systems simply because they have different emphases. Those who insist on a gospel emphasis — not just a belief but an understanding of its supreme importance — are eventually going to find themselves out of accord with those who scatter their emphasis.

Emphasis is so significant it can even override differences of belief. Many ex-Seventh-day Adventists now find themselves worshipping in churches that hold doctrines they do not personally believe. Yet they are more at home than in their former churches, where they almost believed alike. Why? Because of emphasis. Their new churches do not emphasize the unusual and distinctive, but the fundamentals of the Christian faith, which are shared by most churches. I can readily live with those who emphasize the gospel even though they still believe in 1844 and the investigative judgment, etc. (No doubt they think I am doctrinally mistaken, too.) But it is difficult to find acceptance with those who believe these are of central importance to the Christian faith.

A Word of Comfort

It is possible to survive leaving the Seventh-day Adventist Church. It's not easy. It can be especially difficult if you leave because of strengthened beliefs (as opposed to apathy). A potent old myth asserts that to leave Adventism is to "go into the world" and to "leave the truth." This myth dies hard and frightens many; but many have proved it untrue. Some can remain within their heritage. But those who leave find it is possible to function outside their heritage — though in a different way.

Over the past three years I have had the privilege of ministering directly to many who have left Adventism. Somebody had to do it — the one church that could have helped them the most, the Seventh-day Adventist Church, was powerless to do so! Despite all this contact, I really have little idea how many tears have been shed by those leaving something they have loved so much. Only God knows the full extent of the pain and anguish. But the gospel of God's grace in Christ is a great comfort, both for those withdrawing and for those remaining. The gospel of God's acceptance in Christ reassures even the most disconsolate that to leave a denomination does not separate them from God or from His love. Furthermore, formal exits based on conscience can bring fresh realization to all that in the gospel each of us has full entrance into the only True Church — God's universal people, the Body of Christ.

□

Resigning in Protest

by Michael Scofield

A perceived scandal in Adventist Health Systems/North (AHS/North) has aroused lay-member activism and agitation toward church leadership in the Atlantic Union Conference.

Accusations of blatant conflict of interest and unjust enrichment have resulted from the Fuller Memorial Hospital purchase of a Pawtucket, Rhode Island, nursing home. AHS/North management and other church leaders have been accused both of ignoring and attempting to cover up the problem. This concern motivated delegates at a recent Southern New England Conference constituency session to set up an unprecedented lay-member dominated investigatory commission. While this commission will not render its report until summer, enough information is available now to make some preliminary observations and pose important questions.

The agitation centers around a series of transactions dating from 1977 onward, including the purchase by Fuller Memorial Hospital in Attleboro, Massachusetts, of the Pawtucket Institute of Health (Pawtucket) just across the border in Rhode Island. Gerald Shampo, president of Fuller at the time, was also a partner in the group selling Pawtucket to Fuller. He appears to have had a conflict of interest in the transaction. Shampo is accused of profiting as much as \$720,000 from the sale. He is now vice president for hospital operations of AHS/North and continues his influence over Fuller as chairman of its board. While AHS/North leadership has been reluctant to fire Shampo, it is rumored that he will retire quite soon.

The case is complicated for a number of reasons. (1) Recordkeeping by Fuller Hospital employees and officers appears to have been inadequate and sloppy in places. (2) Minutes of board meetings are unclear and sometimes ambiguous. (3) The original partnership to build the Pawtucket facility has several forms. (4) The sale agreement is not entirely clear in places. (5) Significant "agreements" appear to have been made verbally. (6) The transaction was complex, and it is difficult for lay people to wade through the mountain of papers and comprehend what really took place. (7) Because the transaction spanned more than five years, with a rotation of board and officer positions, placing responsibility is somewhat difficult.

The situation is further exacerbated by the inability of many board members and church leaders to get necessary information and to understand it once acquired. The case raises important questions about the constitution,

quality, and responsibility of Adventist institutional boards. It raises additional questions about the accountability of Adventist Health Systems (AHS) corporations to the church. Some observers suggest that AHS corporations are already "out of control" and should not be called "church."

The situation was given most visibility by John Normile, a certified public accountant who was director of fiscal/support services for Fuller Memorial Hospital from December 1983 until December 1984. Normile says that he resigned his position because he was and is convinced that "the current Chairman of the Fuller Board, Gerald Shampo, is involved in a

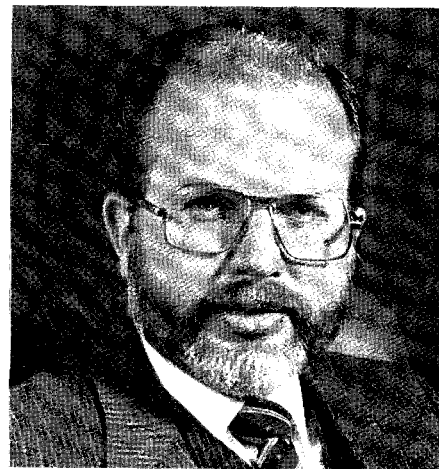
continuing pattern of fraud and abuse against Fuller." He also identifies extremely careless (if not fraudulent) payments from Fuller Hospital to various parties involved in the sale. Some of these payments lacked proper substantiation.

Normile has made his accusations in a number of widely circulated letters. His original, eight-page letter of resignation is accompanied by several supporting exhibits and schedules. A similar (more recent) letter was sent to AHS/North board members. When there seemed to be no action to correct the situation, Normile wrote to legal authorities.

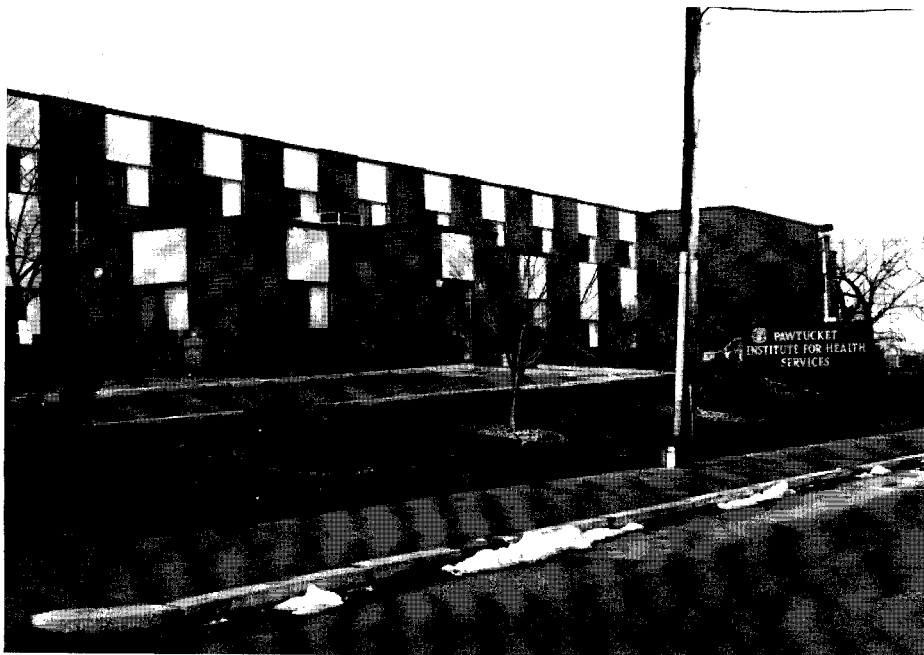
In a letter to the U.S. Attorney in Boston, Normile charges Gerald Shampo with "having



Gerald E. Shampo



Lawrence E. Schalk



Pawtucket Institute of Health

Michael Scofield, MBA, supervises the development and operation of marketing computers systems for Beatrice Grocery Group in Fullerton, California. He lost both his tonsils and his appendix in an AHS hospital.

a severe conflict of interest regarding the sale of a Nursing Home where he was a General Partner," and having "bilked his employer (Fuller Memorial Hospital and/or AHS/North) out of funds in excess of \$800,000." Normile further charges that the purchase transaction was so fraudulent that even though it was approved by Fuller's board at the time, it might be rendered invalid by a court. His letter also alleges Medicare fraud in more recent Fuller and Pawtucket operations.

Some laymen in Massachusetts have rallied around Mr. Normile. James Ware of Foxboro, Massachusetts, appears to be one of his more militant supporters. He and others feel that Normile's charges should be taken seriously because he provides comprehensive documentation. One church official doubts whether Normile's documentation is complete. But Normile's qualifications and integrity are cited as reasons to take his charges seriously. The fact that the General Conference Auditing Service director, David D. Dennis, appears to consider Normile worthy of recruitment — despite the charges he has made — further suggests his credibility.

Questions in the minds of the Southern New England Conference constituency generated by this unresolved situation threatened the reelection of Stanley Steiner, president of that conference, at a fall 1985 triennial session. Although Steiner was re-elected, it was not without lengthy deliberation by the nominating committee. The constituency in session also passed a resolution to establish an independent investigating commission, predominantly composed of lay business professionals, not only to investigate the Pawtucket scandal, but also to consider whether the goals used to justify the AHS/North takeover of institutions previously run by the conference were being met (see SNEC Commission box).

Ignoring several years of lay-member concern regarding the Pawtucket sale, the board and management of AHS/North have apparently failed to take action (such as firing Shampo) that would satisfy the more vocal watch dogs. When pressure increased, Earl Amundson, Atlantic Union Conference president, and Stanley Steiner, Southern New England Conference president, issued a document to delegates of the September 1985 constituency session in an attempt to demonstrate that they had fought in vain to rectify the problem (see small type, 31-point, "Information — Facts — Date Sheet" exhibit). Both Amundson and Steiner resigned their Fuller board positions in protest. It is not clear whether Amundson's early retirement from the Atlantic Union Conference presidency is related to the Pawtucket scandal and his protracted struggle with the management of AHS/North to remove Shampo from his health system vice-presidency.

Fuller Hospital

Fuller Memorial Hospital is currently a 100-bed psychiatric hospital owned and managed by Adventist Health Systems/North. It is fully accredited and is a member of the National Association of Private Psychiatric Hospitals.

SNEC Commission on Health Care Institutions

P.O. Box 114

Lenox, Massachusetts 01240

The Commission on Health Care Institutions was created on September 22, 1985 by the Constituency of the Southern New England Conference (SNEC) at its regular tri-annual session. The resolution creating the Commission is reproduced in its entirety in this brochure.

For several years there has been growing concern and dissatisfaction within the conference as to the circumstances surrounding the development of the Pawtucket Health Institute and its acquisition by Fuller Memorial Hospital. More specifically, there have been allegations of conflicts of interest and unjust enrichment. Concerns have also been expressed about the actions and the lack thereof by church officials, institutional officials, and their boards and employees of Adventist Health Systems.

Failure to resolve these issues satisfactorily has led to other concerns regarding the affiliations and relationships of local SDA health institutions with the Adventist Health System of which they are part. These concerns include both the original reasons for joining and the viability of continuing the relationships from the perspective of financial and operational problems. The constituency of the SNEC believed that these issues were sufficiently grave and substantial, and potentially could undermine the witness and ministry of the Church, so they created the Commission.

The Conference constituency believed such a commission had to be composed of individuals not directly involved with the issues, but of background, character and judgment so as to conduct a complete, professional and impartial inquiry. The membership list of the Commission is included on the overleaf.

COMMISSION ON HEALTH CARE INSTITUTIONS WITHIN THE SOUTHERN NEW ENGLAND CONFERENCE

WHEREAS, serious questions have arisen among the constituency of the Southern New England Conference (SNEC) about the legality and ethics of the purchase of the Pawtucket Health Institute (PHI) by Fuller Memorial Hospital (FMH); and

WHEREAS, the constituency of SNEC continues to raise serious questions about the purpose, objectives, management and financial structure and status (including debt) of Adventist Health Systems-North (AHS-N), and its subsidiary Adventist Living Centers (ALC), and the relationship of Adventist health institutions within the geographic area of SNEC to AHS-N and ALC;

RESOLVED, that a Commission on Health Care Institutions within SNEC be established to conduct an impartial, fair and objective inquiry for the purpose of re-establishing trust and confidence in the institutions of the church and their ministry through adoption of the following motion:

MOVED:

1. That a Commission of nine (9) lay-people and two (2) pastors be elected to inquire into and prepare recommendations on the following:

- a. The transaction concerning the sale of PHI and its purchase by FMH including, but not limited to, conflicts of interest and unjust enrichment, if any;
- b. The role played by SNEC and Atlantic Union Conference (AUConf) officials in said transaction;
- c. The response of AHS-N, ALC, SNEC and AUConf officials to said transaction;
- d. The reasons why Adventist health institutions within the SNEC area joined AHS-N and/or ALC;
- e. The extent to which those reasons have continuing validity;
- f. Whether the financial conditions of AHS-N and ALC, and specifically the extent of its

The hospital was founded in 1937 on a sixty-acre estate donated by Alice Fuller Davenport. While operated by Adventist physicians, it was technically owned by the Alice Davenport estate until her death in 1957. It was incorporated in Massachusetts as the Seventh-day Adventist Layman's Benevolent Association of New Eng-

land, Inc., and turned over to the Atlantic Union Conference in 1964. The president of the Atlantic Union at that time, F.R. Millard, became chairman of its board.

In 1966, Gerald E. Shampo was named administrator of the facility. President of the Atlantic Union Conference (and thus board chair-

indebtedness, could adversely affect in any manner SNEC or the Adventist health institutions within its area;

g. Such other matters as to the Commission may appear appropriate and relevant; and

2. That in order to assure a professional inquiry and the selection of competent and knowledgeable lay-people, that the sum of \$25,000.00 be appropriated by SNEC to provide staff support to said Commission and to cover costs incidental to said inquiry; and that AHS-N, the AUConf and FMH, each, be requested to reimburse SNEC one-fourth of said cost inasmuch as the need for such Commission was created by the acts of commission or the omission of said organizations; and

3. That the officers of SNEC be directed to cooperate fully with said Commission by producing relevant documents, testifying or assisting in whatever manner possible, and that all other church institutions, entities and organizations be likewise requested to give said Commission their full cooperation, aid and assistance; and

4. That said Commission report to a specially called and convened SNEC constituency meeting within nine (9) months of the date of the organizing of said Commission or sooner, if possible. The organizing of said commission shall occur at its first meeting. The Commission shall select from among its members a chairperson and shall appoint such staff as shall be deemed necessary for the accomplishing of its task.

COMMISSION MEMBERS

NAME	POSITION	CHURCH
Joseph Rasmussen, chairman	director of information management services, GTE Corporation	Bridgeport
Laban Quimby, vice chairman & treasurer	financial consultant	Pittsfield
David Thomas, secretary	pastor	Hartford
Beverly Swisher,	administrative assistant to president of Playtex Corporation	North Stamford
Edna Indergard,	retired IRS agent New York City & Connecticut	North Stamford
Theodore Holford,	associate professor, biostatistics, Yale University	New Haven
Sakae Kubo, Ph.D.,	academic dean, AUC	South Lancaster
Ralph Diller, Esq.,	attorney, State Mutual Life Assurance Company	South Lancaster Village
Ed Clem,	director, environmental affairs Champion International	Bridgeport
Arnie Asgeirsson, DDS,	dentist	Amesbury
Robert Rigsby, MD,	New England Memorial Hospital	Stoneham
Bertram Beisiegel, DDS,	dentist	Pittsfield
Rick Trott,	chaplain, AUC	College
Glynnis Hamilton, Ph.D.,	chairwoman, nursing department AUC	South Lancaster
Glenn E. Coe, Esq., special advisor	attorney	Hartford

man) was K. W. Tilghman in 1969, followed by J. L. Dittberner in 1971. Dittberner was chairman of the board when the primary decisions were made to build and purchase the Pawtucket facility.

The ownership of Fuller Memorial Hospital was transferred to AHS/North through an

action of the Fuller board considered by some laymen to have been inappropriate. They feel that such a decision should have been ratified by the entire constituency (in this case, probably the Atlantic Union Conference constituency) rather than independently by the board. This action may be reviewed by the Southern

New England Conference Commission on Healthcare Institutions.

Southern New England Conference

One of the smaller conferences in the United States, its territory includes the sixty-eight (1985 figures) nonblack Adventist churches in Connecticut, Massachusetts, and Rhode Island. Membership in 1985 was 7,964. Its headquarters are located in South Lancaster, near Atlantic Union College. Other major institutions in the territory include New England Memorial Hospital in Stoneham, just north of Boston; and Greater Boston Academy, adjacent to the New England Memorial Hospital. The conferences boarding academy (Pioneer Valley) was recently closed and the facilities sold because of declining enrollment. Stanley Steiner is the current conference president.

AHS/North

AHS/North is one of the five geographical divisions of Adventist Health Systems/United States. It operates almost all the Adventist health institutions in the Atlantic and Lake Union Conferences. According to the 1984 annual report of AHS/US, AHS/North operates ten hospitals totalling 1,737 licensed beds.

Largest of the hospitals under its purview are Hinsdale Hospital (440 beds) outside Chicago, Illinois; and New England Memorial Hospital (301 beds) just north of Boston, Massachusetts. AHS/North also operates Adventist Living Centers (over 14 units) — a chain of convalescent facilities primarily located in Wisconsin. It has also vigorously entered the home health-care market.

In a financial sense, of the five divisions of AHS/US, AHS/North has been one of the least healthy. It had a 1984 gross revenue of \$255,326,000 (14% of AHS/US revenue) but yielded only \$8,521,000 in net profit (8.8% of AHS/US). Its return on assets, 3.39%, was in 1984 significantly below (unfavorable) the AHS/US average of 5.03%. Some AHS/North board members claim the profitability has improved, but AHS/North will not release financial statements to substantiate those claims.

AHS/North corporate offices are located in Hinsdale, Illinois. Heading a sizeable office staff is Lawrence E. Schalk, president. Schalk holds an MBA degree from Andrews University. Gerald E. Shampo is listed in the 1984 annual report as vice president for hospital operations. Edward E. Robinson, vice president and general counsel, has been a key figure in the interactions between AHS/North and concerned laymen and board members. There are eight other vice presidents listed on the staff.

The general authority for governance of AHS/North rests in a board of twenty-six men and women. The majority of these individuals (17, or 65%) are denominationally employed (most of those being union or conference presidents). (see AHS/North Board box)

The Pawtucket Nursing Home

The Pawtucket Nursing Villa (doing business as Pawtucket Institute for Health Services) was formed as a limited partnership in the state

of Rhode Island on 31 December 1976. This certificate of partnership cites Gerald Shampo as a "general partner"; and Anthony Lawrence of Cumberland, RI, and Eugene Sirois of Pawtucket, RI, are cited as "limited partners." It has been said that Shampo had previous business relationships with these men.

The stated purpose of the partnership was to develop and manage a nursing home on land site in Pawtucket. Perhaps the most significant asset of the partnership at that time was merely the permit to build the nursing home. Shampo was designated as the administrator having day-to-day responsibility for running the nursing home — this, while he was also president of Fuller. It appears that this partnership contributed no capital or assets (other than the permit) to the project, but the records are not clear.

A 7 April 1977 amendment to the partnership added Fuller Hospital as another limited partner, and redesignated Shampo "managing general partner." Under the new agreement the partners were to make the following contributions and receive the following interest in the enterprise:

	Contribution	Interest in Partnership
Eugene Sirois	\$ 1.00	25%
Anthony Lawrence	\$ 1.00	25%
Gerald Shampo	\$ 1.00	26%
Fuller Hospital	\$145,000.00	24%

Thus a business was formed with seed money from Fuller Hospital, the nursing home was constructed, and it was sold back to Fuller in December 1978. In this purchase, Fuller paid the other three partners several hundred thousands of dollars.

When Fuller bought the nursing home, it distributed the payments to the other members of the partnership over a period of time. Thus, as Normile claims, Gerald Shampo, on a personal investment of \$1.00, received a great deal of money. Some board members and church leaders believe that there was an agreement between Shampo and Dittberner (Fuller board

Adventist Health System/North Board of Trustees

Union Conference Administration (5; 19%)

Robert H. Carter, president, Lake Union (chairman, AHS/North)
Earl W. Amundson, president, Atlantic Union (vice chairman, AHS/North)
Aaron N. Brogden, secretary, Atlantic Union
John L. Hayward, secretary, Lake Union
Herbert W. Pritchard, treasurer, Lake Union

Conference Presidents (10; 38%)

Everett E. Cumbo, president, Illinois Conference
George R. Earle, president, Northeastern Conference
Alvin R. Goulbourne, president, Bermuda Mission
James L. Hayward, president, Wisconsin Conference
Charles D. Joseph, president, Lake Region Conference
Charles I. Keymer, president, Michigan Conference
G. Merlin Kretschmar, president, Greater New York Conference
John R. Loor, president, Northern New England Conference
Clinton L. Shankel, president, New York Conference
Robert A. Thompson, president, Indiana Conference

Other denominational employees (2; 8%)

Lawrence E. Schalk, president, AHS/North
Harold R. Phillips, Ph.D., faculty, Loma Linda University School of Health

Physicians (1; 4%)

DeWayne F. Butcher, M.D., Hinsdale, IL

Nondenominational employees (8; 31%)

Robert J. Borrowdale, Esq., Battle Creek, MI (attorney)
George T. Edmonson, Lincoln, RI (construction management)
John H. Hamer, Waltham, MA (Digital Equipment Corporation)
L. Earl Laurence, Bethesda, MD (executive officer, National Institute of Arthritis, Metabolism and Digestive Diseases)
Daniel L. Lord, Jr., Bath, ME (financial advisor)
Shirley Ann Munroe, Hinsdale, IL (American Hospital Association)
Charles J. Stokes, Ph.D., Bridgeport, CT (economics professor)
Jack C. Werner, Esq., Milwaukee, WI (attorney)

Note: While there have been some changes because of church officers moving, this is representative of the composition of the board. Of the 26 members, 17 (65 percent) are denominationally employed.

Information — Facts — Date Sheet Fuller-Pawtucket Institute of Health August 29, 1985

(issued September 1985 to Southern New England Conference constituents)

1. The PIH purchase contract was signed December 29, 1978. Elder E. Amundson became President of the Atlantic Union Conference in March of 1979. Elder S. Steiner became President of the Southern New England Conference in June of 1981.
2. During March and April of 1982 the attention of E. Amundson and S. Steiner was called to a potential problem in the Fuller-PIH transaction.
3. May 10, 1982 E. Amundson wrote a letter requesting North to investigate and reply.
4. May-June 1982 E. Amundson and S. Steiner met with Ed Robinson and Steve White from AHS/N in South Attleboro to discuss the situation and Robinson and/or White stated that the total amount G. Shampo received from the FMH-PIH transaction could be from \$250-350,000 total. We have many questions.
5. September 1982-February 1983 we waited for their reports. It seemed like they should/could have gotten the report out sooner.
6. February 16, 1983 the AHS/N report on FMH-PIH was made to the FMH Board. The minutes state, "The stated purpose of the committee was to collect and review data that would attempt to establish the factual basis of the acquisition and to arrive at some conclusions as to the quality of the transaction." The Ad Hoc Committee was comprised of Irvin Hansen, Steve White, Ed Robinson.
 1. AHS/N Attorney and an Ad Hoc Committee member Ed Robinson stated in this meeting, "You actually read contradictory things in the minutes." He also questioned whether the FMH Board was adequately informed.
7. E. Amundson and S. Steiner submitted a list of 28 questions based on the February 16 presentation. These questions covered most of the areas of their previously expressed concerns.

Note: The major issues are:

 1. Serious conflict of interest on G. Shampo's part

Board of Fuller Memorial Hospital
(as of January 1982)

Ordained ministers

Earl W. Amundson, president, Atlantic Union Conference
Carl P. Anderson, minister, Harrison, ME
W. H. Johnson, minister, North Providence, RI
Luther Crooker, treasurer, Atlantic Union Conference
Stanley Steiner, (secretary/treasurer), president, Southern New England Conference

Adventist Health System/North

Ronald C. Brown (vice chairman), president, Fuller Memorial Hospital
Gerald E. Shampo (chairman), vice president, AHS/North
Lawrence E. Schalk, president, AHS/North

Laymen

George Edmondson, Lincoln, RI (contractor)
William Lopes, Pawtucket, RI (occupation unknown)
Gene Conley, Foxboro, MA (occupation unknown)

chairman at the time) that Shampo would ultimately pay the money back after reaping some "tax advantages."

Responding to agitation over the case Stanley Steiner, in a December 1983 letter to his conference pastors, claims such an agreement existed, and that Shampo would pay back the money. But it appears that Steiner did not fully understand the problem even when he mailed the letter. In more recent correspondence to Mr. Normile, Steiner wonders if an agreement actually existed. Challenged with the inconsistencies of his stance, Steiner appears not to understand the difference.

It would have been reasonable and prudent for such an important agreement to have been substantiated either by a contract between Shampo and Fuller, or by a clear statement in the Fuller board minutes. To date, no documentation for such an agreement has surfaced.

If the agreement was verbal, it demonstrates extremely sloppy business practice to allow such

a major decision (the understanding that Shampo would pay back the money) to stand without clear documentation as to when and how it would be paid back, etc. Some observers feel that the Fuller board was irresponsible for allowing the purchase of Pawtucket and payments to Shampo without clear documentation that he would pay the money back. Normile suggests that the transaction was structured in such a way as to allow Shampo some tax advantages. This, he claims, violates the spirit of laws dictating that nonprofit organizations should not be used by their officers as a means of profit making.

Shampo supporters have cited large contributions he has made to the church and its institutions, but no one pretends that these constitute repayment of his gain. This has a familiar ring. One of the arguments for minimizing the staggering North Pacific Union losses due to Donald Davenport's bankruptcy was his apparently sizeable contributions to academies

and other church entities in that union. Yet nobody will provide an accounting to show that such contributions offset the net losses and legal costs that followed the bankruptcy.

Lonesome Whistle Blower

John Normile's eight-page letter of resignation from his position as chief financial officer of Fuller Memorial Hospital documented accusations against Shampo. Normile's letter to the board was accompanied by several appendices of documents supporting his charges. He resigned in January 1985 and is now employed by a New York CPA firm.

Administration Response

Responses to the charges vary. Indeed, there are widely diverging assessments of Shampo's ethical — and in some judgments legal — position in the Pawtucket transaction. Some AHS/North board members say that nothing was or is unethical about the arrangement. Others are more cautious. AHS/North president Lawrence Schalk appears to back Shampo.

AHS/North administrators appeared to be dragging their feet for the first few years when questions about the transactions were asked. In fact, AHS/North delayed as long as six months in responding to some board members' queries.

AHS/North management has met occasionally with concerned laymen about the case and has responded to additional questions in writing. Their responses, however, do not appear to square consistently with the evidence.

There have been some attempts to clarify the facts in the case with the aid of CPA firms. Rather than providing soothing answers, these efforts prompted more troubling questions.

Stanley Steiner, president of the Southern New England Conference, in a letter to his pastors dated 8 December 1983 discussed the scandal. He stressed J. L. Dittberner's presidency of the Atlantic Union when the purchase was approved. He also decried the loss of confidence in personnel involved, resulting from

2. The moral and ethical problems of such a sales arrangement
3. Legality of the sale
8. March 1, 1983 the second North report on FMH-PIH was made to the FMH Board. The issue of how to make a report to the interested area constituents was discussed. One suggestion was to have a panel present the findings at a meeting to be held somewhere in the Fuller area.
9. March 2, 1983 E. Amundson and S. Steiner decided to ask the three SDA attorneys in Southern New England Conference to read the minutes and other materials and render their opinions. Attorneys D. Clark, G. Coe and R. Diller did this. In their reports they all expressed serious questions about the situation.
10. March 1983 E. Amundson and S. Steiner also planned to ask an SDA CPA in another union to study the materials but decided not to because of distance and time.
11. May 1983 After having received the opinions of the three Southern New England SDA attorneys, E. Amundson and S. Steiner decided to seek further counsel from a major U.S. accounting firm and contacted Arthur Young and Company of Boston and M. Pitchford, a senior partner of that company was chosen to work with E. Amundson and S. Steiner.
12. On June 8, 1983 M. Pitchford of Arthur Young and Company sent a letter to S. Steiner in which the Fuller-PIH case was dealt with. The major points of this letter were:
 1. A full sale of PIH to Fuller took place on December 29, 1978. The manner of payoff was not the controlling factor.
 2. Since a sale took place on December 29, 1978 the partnership was dissolved and therefore the partners were in error claiming income tax benefits from PIH's losses for the next several years.
13. At a subsequent meeting in June 1983 with M. Pitchford it was recommended that we seek additional counsel from a law firm that had a specialist in partnership law and the Choate, Hall and Stewart law firm was recommended. We met with Marion Fremont-Smith of that firm three times. The question about the legality of the sale as it affects the partnership was discussed at length. We also met once or twice more with M. Pitchford. Conflict of interest, legality of the sales and income tax implications were discussed.
14. As a result of meeting with their accounting and legal counsels, E. Amundson and S. Steiner during June, July and August of 1983 posed additional questions to AHS/N and asked for additional backup documents. North was very slow in responding.
15. On August 22, 1983 E. Amundson stated in a letter to G. Shampo that he (E. Amundson), was very concerned that G. Shampo had been "counseling not to provide us with more documents." E. Amundson also expressed concern that Ed Robinson, AHS/N attorney, had not made full disclosure of all of the requested information.
16. In early September of 1983 S. Steiner, as Vice President of the Fuller Board,

"inquiries, questions, suppositions, and allegations."

Steiner referred to a lack of clarity in the minutes of the Fuller board on some critical points, and a "possible" conflict of interest on the part of Shampo. Steiner implied that there was an "original agreement that Shampo had made with the Fuller Board in the beginning" that allowed Shampo to participate as a partner in the project with the understanding that he would not retain any of the personal gain he might accrue. Steiner further suggested that Shampo would not receive any material or financial increase whatsoever from his involvement. Normile's evidence appears to argue otherwise, and it appears that Steiner may have been naive or injudicious to make such statements.

Southern New England Conference Constituency Session

A chronology of the events with regard to the sale appears to have been prepared in an effort to defend Stanley Steiner and Earl Amundson from the ire of the laity by suggesting that they had been struggling with AHS/North to resolve the problem for many months (see Information — Facts — Date Sheet exhibit). This chronology was sent to delegates of the Southern New England Conference constituency prior to the September 1985 session in an apparent effort to head off the growing sentiment to unseat Steiner as conference president. It stresses that the actual sale occurred before either Amundson or Steiner became members of the Fuller board.

As it turned out, some delegates were concerned whether Steiner had been doing his job; and his nomination was debated in the nominating committee much longer than is normal for an incumbent. While he was renominated and re-elected, the delegates did pass almost

unanimously a resolution setting up a commission to investigate the scandal (see SNEC Commission box).

Several factors distinguish this commission from other similar commissions set up by church leaders to deal with scandals. The following box compares the Southern New England Conference Commission to one set up by General Conference officers — the President's Review Commission on the Davenport scandal.

few individuals. The path of accountability by hospital leadership to the ultimate constituency (church members) was actually lengthened. And that path goes through the union conference presidents — perhaps the least accountable (most independent power) officers in the church structure. While they centralized power, they failed to construct mechanisms that would provide compensating increases in accountability.

SNEC Commission on Health Care Institutions

- a. Membership selected by laymen and ratified by a constituency session.
- b. Budget for staff (research, etc.) funded to \$25,000.
- c. Testimony taken from all potential witnesses and those who would volunteer.
- d. Report to be given to SNEC constituency in session — will, therefore, probably be public knowledge when rendered.

President's Review Commission on Davenport

- a. Membership probably selected by Neal Wilson and ratified by GC officers.
- b. No staff. No research budget. Had to rely only on Gibson-Dunn report (incomplete, at best) and personal knowledge of some commission members.
- c. No testimony taken to clarify facts and issues.
- d. Report given to Neal Wilson and GC officers, who concealed disciplinary recommendations and voted their own modifications of same. Gibson-Dunn report has never been released.

Commentary

This case provides good news and bad news for lay members concerned that they see a trend away from ethics and accountability in church administration.

The bad news is that the organizational and structural mechanisms that should have solved the problem did not. With the encouragement of the General Conference, union conference leaders and others have formed AHS corporations that concentrate enormous power under a

One can draw such conclusions about lack of accountability even before learning if Shampo was guilty or innocent. By simply taking a historical look at the pattern of behavior by which AHS/North ignored the pleas of the laity and certain board members, one can see that the mechanisms of accountability are not working.

AHS supporters argue that such concentration of power was necessary for efficient management and economics of scale. Some econo-

called Marion Fremont-Smith and asked her about the advisability of terminating the PIH employment of Eugene Surois as the comptroller, since he was actually only present at PIH one to two hours a week and yet collected around \$1,500 a month. She advised not to make this move at this time. His employment seems very questionable.

17. While E. Amundson and S. Steiner were at Andrews University for an Administrator's Seminar in early September 1983 they were given 150 pages of material on the FMH-PIH situation. Half of this material they already had copies of. Some of this material indicated that Peat, Marwick and Mitchell — AHS/N's accounting firm — who had also checked much of the accounting of FMH-PIH also had questions about some of the accounting procedures used in the sales transaction.

18. A meeting between L. Schalk, G. Shampo, E. Amundson and S. Steiner was set for September 20, 1983 at 2:00 p.m. to discuss the problem. As it turned out AHS/N sent Steve Olsen — a legal assistant to North's attorney, Ed Robinson who appeared to have been sent to assist and defend G. Shampo. E. Amundson and S. Steiner expressed their disapproval of his presence. These items were discussed.

1. The lack of clarity of FMH minutes which G. Shampo wrote and therefore their reliability could be questioned because of a potential conflict of interest.
2. The purchase of PIH by FMA.
 - a. The sale was consummated December 29, 1978.
 - b. FMA assumed complete control — therefore the partnership was dissolved.
 - c. The interest on the payments was capitalized, thus giving the three selling partners a better tax position. This is a very questionable procedure.

- d. The FMH minutes indicate FMH purchased 15 shares additional. Later this action was denied by G. Shampo.

- e. PIH losses were to be subtracted from the purchase price.

3. Conflict of Interest

- a. Full disclosure was questioned.

1. Four trustees and two other people involved question full disclosure.

- b. Personal Benefits

1. G. Shampo may have received as much as \$374,590 in cash and taxable benefits.

- c. Management of PIH by Shampo appeared poor.

19. On September 21, 1983 the previous day's meeting was continued with these items being discussed.

1. Unreliability of the FMH Minutes

- a. There are two sets of minutes for the same meeting in one instance.

2. Conflict of Interest

- a. G. Shampo as the PIH CEO permitted PIH to lose

\$340,019 in 1978
\$154,394 in 1979
\$ 47,266 in 1980

- b. Problem of G. Shampo's tax benefits from these losses.

Note: Steve Olsen was present again and S. Steiner requested a copy of his working notes near the close of the meeting when he had to leave. He declined stating that he would have to talk this request over with Ed

mies of scale have been realized, and in this way the AHS corporations have benefited the hospital system. Efficiency of management may be achieved if the goals by which success is measured are clear and generally supported. There is currently much discussion of AHS mission, but no agreement about whether those goals are really being met.

In the turbulent conditions of the healthcare industry, those goals may be redefined in terms of new markets and services. Such conditions would normally call for greater interaction between AHS management and their constituency. Instead, AHS management remains isolated from the church membership. And the composition of most AHS boards does little to foster additional accountability.

In a technical sense, the AHS corporations are still responsible to "the church." (In this usage "church" means the presidents of unions and conferences.) And it has already been demonstrated in the Davenport scandal how little accountability these men (particularly the union conference presidents) have to even the General Conference, not to mention the membership.

An examination of the AHS/North board reveals its domination by church leaders -- union and conference officers who are members of the board, ex officio. AHS board membership for these people may be a relatively minor activity compared with their regular job descriptions (such as managing a field force of 100 plus ministers in a local conference). So their participation in board decisions may not be well-informed or studied participation. A conference president probably has neither the opportunity nor the desire to take the time to understand intimately those actions (usually prepared by AHS management) that require his consideration.

Even when such board members as Steiner and Amundson attempt to correct a problem in AHS management, they appear to be frustrated in their efforts and usually outvoted. The reluctance of Schalk and other AHS/North executives to respond is difficult to understand, and the indifference on the part of other AHS/North board members is equally hard to comprehend.

The AHS corporations have become (in spite of claims to the contrary) powers unto themselves, with little or no effective accountability to the membership of the church. There are several General Conference officials who feel that this is so, and they may be right!

This case raises other issues, such as the quality of Adventist leadership and board members (ministerial and nonministerial). Prior to 1970, the vast majority of board and executive committee positions were held by ordained ministers, usually administrators. Because most of them had ministerial (rather than business) education and came from the ranks of pastors, they were often ill-equipped to deal with the complex business issues confronting larger institutions.

Activist laymen (such as John Adam in Tennessee) point to admonitions of Ellen White (7T, 256, for example) as grounds for removing most ministers from such board memberships. The alternative is to fill those vacancies with laymen. But then it is the quality of laymen that requires consideration. Laymembers who are selected for positions on institutional boards often are chosen because of their friendship with conference or union presidents. These men do not recommend to such boards activists who will question the status quo. Compliance, amicability, and piety are sought-after traits. Many lay board members possess these qualities while lacking conversely

independence, toughmindedness, and business acumen. With such lay representatives, greater percentages of lay board members will do little to improve the responsibility of denominational management.

It may be these very types of ministerial administrators (lacking in business skills and severely distracted with other duties) and laymen (in blind awe of ministerial authority) who ratified the actions now being called the Pawtucket Nursing Home scandal.

The good news is that the Southern New England Conference Commission on Health Care Institutions appears to be composed of a far different breed. And herein lies some grounds for hope.

This summer's report of the Southern New England Conference Commission on Health Care Institutions should not be suppressed or secreted as was the President's Review Commission report on the Davenport scandal. The outcome of this case may indicate what voice membership has in the management of the AHS. If two board members (Steiner and Amundson) were unable to correct the problems, how can this laymember-dominated commission have any more success?

Did Amundson and Steiner really do all they could, as suggested in the chronology they supplied the constituents? Perhaps not. Amundson certainly did not use all the tools (or weapons") at his disposal in trying to influence AHS/North management. Each union president has ultimate control over his union paper -- in this case, the Atlantic Union *Gleaner*. Every member gets it in the mail, and it can have enormous influence over membership attitudes and opinions. Amundson could have

(concluded on page 35)

Robinson. No answer reached S. Steiner's office until October 14 and then it was a qualified refusal.

2nd Note: At the close of this meeting L. Schalk asked E. Amundson and S. Steiner what they thought G. Shampo should do. Then L. Schalk immediately said there would be no restitution. E. Amundson and S. Steiner indicated both restitution and resignation were necessary.

20. A report meeting to the FMH Board was held October 18, 1983 at Fuller. Robert Carter, Vice Chairman of AHS/N was asked to chair the meeting. The meeting lasted four hours. G. Shampo stated that he did not know about the G.C. Statement of Conflict.

Summary points:

1. AHS/N insisted it be discussed on a legal basis. E. Amundson and S. Steiner insisted that there were overriding ethical and moral issues.
2. Bob Carter insisted that the minutes be accepted relative to full disclosure having been made to the FMH Board.
 - a. Problem: If the Board minutes are to be accepted then Fuller purchased 15% of PIH twice!
3. It was suggested that G. Shampo never planned to keep any of the money! It was voted that he should have \$10,000 for his expense. E. Amundson and S. Steiner voted against this.
21. On October 20 S. Steiner called Ed Robinson and stated that the voted action of October 18 could not stand. S. Steiner also told E. Robinson that G. Shampo could not receive one cent and expect any support from several of the Board members. Robinson agreed and indicated he would state the same to L. Schalk and G. Shampo.

22. L. Schalk, G. Shampo and AHS/N refused to negotiate on the position of G. Shampo not receiving the \$10,000. In late November of 1983 S. Steiner called Robert Dale of the General Conference and Bob Carter and asked for their help to get some action moving. Within seven days S. Steiner got a response. Four drafts of a report letter were prepared before AHS/N agreed to the final draft of which nearly 80 copies were sent out.

23. The October 18, 1983 meeting left unresolved the problem of how much PIH stock FMH really owned. The FMH minutes indicate that FMH originally purchased 24% and then later paid \$150,000 for 15% more. However, the sales agreement indicates FMH purchased 76%. FMH asked the AHS/N accounting firm Peat, Marwick, Mitchell to investigate. This investigation by Peat, Marwick, Mitchell constitutes a possible conflict of interest.

24. On February 14, 1984 the FMH Board name[d] an Operating Committee for PIH. At the first meeting of this committee the management of PIH was strongly urged to make sure that PIH was run as an Adventist health care institution.

25. On the March 20, 1984 FMH Board, Peat, Marwick, Mitchell made a presentation supporting the 24 per cent FMH ownership and S. Steiner and E. Amundson opposed this concept. It should be noted that this PMM report was not signed.

26. At the April 24, 1984 FMH Board, Peat, Marwick, Mitchell made another presentation supporting the 24 percent FMH ownership and subsequent purchase of 76 percent of PIH.

- a. S. Steiner made an opposing presentation stating that the whole concept of the continuing existence of the partnership until the final pay-off was contrary to Arthur Young and Company, June 8th, 1983 letter.

(concluded on page 35)

Restructuring the Constitution

by George Colvin

Many Adventists no doubt would react to a discussion of amendments to the General Conference Constitution by saying, "Wake me up when it's over." This indifference to one of the most important aspects of a General Conference Session explains why those same sleepy saints are baffled by the church's structure and unable to do more than grouse about it. Their torpor also sometimes causes them to miss a rattling good show, because some of the amendments at the 1985 Session tapped geysers of warmly stated principles heated by self-interest. The delegates were well aware that this was their one opportunity to change the constitutional structure of the world church before 1990. At the same time, the delegates passed several recommendations from the Session's Constitution and Bylaws Committee that were as important as many of the changes.

Most of the amendments fit neatly into one of two categories: the inconsequential and the momentous. The former, on which little space will be spent, included such barnburners as changing the name of the position-filling group from the "Nominations Committee" to the "Nominating Committee" (which everyone had always called it anyway), and adding the speaker from "La Voz de la Esperanza" (a Spanish radio program) to the General Conference Committee. They also included the multitude of picky editorial changes needed when positions change their titles or someone with time on his hands picks up a grammatical error.

Momentous changes

The momentous changes were different. These alterations either directly affected the way things are done or reveal on inspection important tendencies toward change. Although most of the action on structural matters at the 1985 Session concerned the Role and Function Committee's report, there were several of these important constitutional changes as well. Although the delegates had the list of proposed changes in advance, neither for these amendments nor for any other items of business were they given any printed supporting materials, such as explanations of the reasons for the changes. As with other items, this left all of the delegates except the very perceptive and those "in the know" quite in the dark about the desirability of the actions.

Because the Committee's report and changes in the *Church Manual* took precedence, the Session did not get to constitutional questions until near the end of the afternoon business meeting on Wednesday, July 3. As things developed, the delegates got out of the questions almost as soon as they got to them.

George Colvin recently received his Ph.D. in government from Claremont Graduate Schools.

As is standard practice at Sessions, the secretary of the Constitution and Bylaws Committee, General Conference undersecretary David H. Baasch, brought up the changes in order from the beginning of the constitution. The first issue was authorization for the formation of "unions of churches" — a new term for regional groupings of churches. One such grouping, approved at the Session's first business meeting on Thursday, June 27, includes congregations in Italy, Portugal, and Spain that had been the Southern European Union Mission. This proposal passed without difficulty.

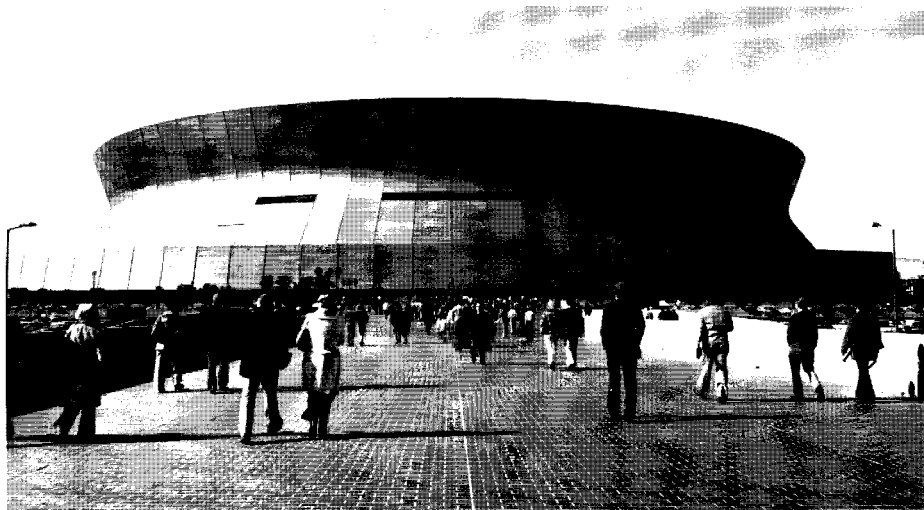
Running aground

Baasch then immediately ran hard aground. The next item dealt with one of the tenderest subjects at any Session, the allocation of votes. (For a discussion of the system used at the 1985 Session, see "The Numbers Game." — Ed.) The General Conference officers, acting through the Session's Constitution and Bylaws Committee, proposed a major change in the way delegates are apportioned. For decades the number of regular Session delegates was distributed on the

4,300. Despite these changes, the number of regular delegates crept upward from 927 in 1980 to 1,009 in 1985.

Baasch suggested that this procedure be entirely overhauled. Under the proposal he presented, each union conference would receive one delegate in addition to its president and one delegate for each local conference and regularly organized mission in its territory. Similar provisions would be made for unions of churches and local conferences directly attached to the General Conference. Other regular delegates, however, would no longer be allocated by membership. The total number of the other regular delegates would be permanently fixed at 1,000 — about the number chosen for the 1985 Session. They would be allotted to each division on the basis of its proportion of the church's world membership.

A proposed amendment to the General Conference Bylaws reflected the same attitude. At the 1985 Session, each division was entitled to one member on the Nominating Committee for every 20,000 Adventists (or major fraction thereof) in the division. Baasch suggested that



Louisiana Superdome

basis of division membership, with one delegate being given for a certain number of members. For example, at the 1985 Session each union conference received one delegate for each 4,300 members or major fraction thereof. (A "major fraction" merely meant a majority of 4,300 members; so if the remainder when a union's membership was divided by 4,300 was 2,151 or more, it got one additional delegate.) To keep the total number of delegates from becoming unwieldy with the growing size of the membership, each Session increased the number of members that yielded one delegate. That figure had almost doubled from 1970 — when 2,500 members was used — to 1985's

this system be changed to limit the number of such members to 200. The divisions would get members in the same way they would get delegates: on the basis of their proportion of the world membership. A special provision modified this proposal by stating that no division would receive fewer than eight Nominating Committee members. Because there would still be some additional members from unions attached directly to the General Conference and from General Conference institutions, the Nominating Committee's membership would be somewhat more than 200; but it would be essentially static in number, as would the number of regular delegates.

This proposal quickly set some of the more thoughtful delegates to figuring its effect on their delegations, and some of them did not like the result. Delegates from the North American Division in particular became worried. Henry Wright, president of Allegheny West Conference in the Columbia Union, pointed out that there was no supporting material showing how this would affect his conference, which sent four delegates to the 1985 Session. Baasch and retired General Conference undertreasurer M.E. Kemmerer explained that under this proposal any union conference that grew at the same *rate* as the world church would retain the same *proportion* of the regular delegates and of

gations with less expansive allotments omitted. The realities of organizational relationships being what they are, considerations of justice and inclusiveness are not at the top of the scale in allocating the usufructs of power. But leaders feel the tug of such concerns, and some of them will respond if they can do so without sacrificing more important criteria.

Enlarging GC influence

The limit on the number of regular delegates would also work to increase the influence of the General Conference Committee, all of whose members would continue to be delegates *ex officio*. As the Adventist church has institution-

Conference associate secretary William Bothe made the same point: North America should not be complaining since it was already heavily overrepresented because of the 25 percent provision. Both of these statements were correctly challenged by others as naive. North America's overrepresentation, with which Major White was so satisfied, was produced by two factors: its dominance of General Conference positions that conferred delegate status, and its disproportionate share of the "25 percent provision" delegates. The first of these two factors was under siege because of the internationalization of the General Conference, and the same factor jeopardized the "25 percent provision" delegates. Nothing in the Constitution and Bylaws limited the General Conference Committee's discretion in the allocation of these delegates. An internationalized General Conference could easily allocate them in ways that would sharply cut the North American advantage in this area. The same worries about North America's position also produced heavy fire, especially from black North Americans, on the whole proposal to fix the number of delegates.

Junking a proposal

The result of these polite but warm discussions appeared on the morning of July 5, the last business day of the Session, when the ushers passed out a revised version of the proposed amendments to the constitution. The July 4 meeting had junked the 1,000-delegate limitation. Instead, Baasch proposed a constitutional amendment stating merely that the number of members per regular delegate be increased from 4,300 to 5,000 (or major fraction thereof in both cases). This increase of about 17 percent in the number of members per regular delegate could be overtaken if the church achieves its "Harvest '90" membership goal of 2,000,000 accessions between 1985 and 1990. Even assuming that losses offset one-third of the gains, the Adventist church would still increase in membership by more than 30 percent over that period; and the number of regular delegates

With a fixed number of regular delegates, the General Conference's share of the total delegate pool should increase slowly over time.

the members of the Nominating Committee that it previously had. Unions that grew faster than the world church would be rewarded with a greater proportion of both groups; unions that grew more slowly would suffer a reduction in their proportions.

Unconsoling explanation

Not surprisingly, the North Americans found this clear and correct explanation unconsoling. They recognized that the combination of a ceiling on regular delegates, proportional allocation of delegates, and North America's slow growth jeopardized one of the leaders' more valuable perquisites: the ability to distribute delegate posts. For this perquisite to work, they had to have a certain number of delegate slots to allocate. This proposal particularly squeezed the conference presidents, who in several conferences have been given great influence over delegate selection. Wright, for example, asserted that he saw himself bringing only two delegates to the next Session if this proposal passed.

Without realizing it, and probably without intending it, those who questioned this proposal were also arguing in favor of other groups largely outside the Session process. Given a growing church, the proposal to limit the absolute number of regular delegates and Nominating Committee members would over time inevitably make each such position more valuable — too valuable, in fact, to be wasted on laity and women. A recent article by Bertha Dasher in *Spectrum* showed clearly that the proportion of women in Adventist church leadership declined in step with the increase in importance of administrative jobs in the church. The same result could be expected, with an extra application to male laity, with Session delegates. It was not coincidental that the Pacific Union Conference, which had high proportions of women and laity, also had among the largest numbers of delegates as a whole. With more than 80 slots to fill, Pacific Union leadership could both reward the most deserving church leaders in the union and include relatively large numbers of people, especially women and laity, that dele-

alized, the General Conference Committee has grown in numbers. It will probably continue to do so in the future, especially with the growth of institutions in the Third World (whose leaders can hardly be denied General Conference Committee membership on the same basis with leaders of similar institutions in North America). With a fixed number of regular delegates, the General Conference's share of the total delegate pool should increase slowly over time.

After a little more debate of this kind, the Session voted to refer all of the proposed changes in the Constitution and Bylaws to the Session's Constitution and Bylaws Committee.

The committee met at 9:00 a.m. on July 4. The committee itself was dominated by members from North America and Europe, North American educator and general conference general vice-president Charles Hirsch was the chairman, and most of those who showed up for the meeting were North Americans. At the beginning the committee members seemed to believe that those who had come to talk to the

The black delegates from North America disposed of this idea, insisting that they wished to hear all the discussion.

committee should make their presentations, then leave the committee to discuss matters privately. The black delegates from North America disposed of this idea, insisting that they wished to hear all the discussion. After this initial contretemps, those present settled down to hash out the issues. The meeting lasted until noon, let out for lunch, and then reconvened for some time that afternoon.

Decreasing North American influence

One line of discussion was especially important. Major White, secretary of the Pacific Union Conference, suggested that as far as he could tell, the Pacific Union's delegation in 1990 would be about the same under the new proposals as it was in 1985. Retiring General

could therefore increase from 1,009 in 1985 to 1,100 or more in 1990.

The Constitution and Bylaws Committee had not ended its work with this one amendment to the General Conference Constitution, however. Its results also included recommendations to the General Conference Committee and some further constitutional changes. Strictly speaking, the recommendations were outside the Constitution and Bylaws Committee's authority, but they were necessary to work out an acceptable arrangement. Such improvisation was not remarkable at a Session that honored Arthur White in part because of a recommendation to do so from the attendees at the pre-Session seminar on Ellen White's authority and inspiration.



1985 Quinquennial delegates and visitors

Courtesy, G.C. Communications Department

Some of these preliminary motions (all of which were passed) were particularly important. One of them requested that the General Conference Committee submit to the 1990 Session a proposal for "codifying" the "25 percent provision" in order to establish "more specifically how the provisions of that section are to be applied." This motion was the response to the thoroughly justified North American concern about the allocation of those delegates. In plain terms, it asked the General Conference Committee to limit its discretion over these delegates by assigning them more specifically to particular areas of the world and setting those assignments in concrete. The 1990 Session may therefore be the last conducted under the flexible "25 percent provision" rules. In the meantime, the way the General Conference Committee will fulfill this request, which deals with a matter of power very dear to the hearts of church leaders, should make for some lively meetings.

Call for procedural rules

Also among these motions were two procedural proposals. One requested the General Conference Committee to "consider the possibility of appointing a parliamentarian" for future Session business meetings. The other asked the General Conference Committee to "compile and publish rules of procedure" for those meetings. Incredibly, until now Sessions have been run without any rules of procedure except the few specifications in the General Conference Constitution and Bylaws. There has therefore been little need for a parliamentarian, because there has been almost nothing for such a person to deal with. The absence of rules of procedure and a parliamentarian to interpret them have not, of course, meant that

no procedures have been followed. Instead, the power of the chairman has been greatly increased and the protections for voting minorities decreased. Several procedures in standard parliamentary law protect the minority on any question; and many procedural provisions limit the ability of the chairman to act arbitrarily. Without these procedures, the delegates have little ability to limit the chairman's power, because they have no rules to which to appeal.

Procedures in standard parliamentary law protect the minority on any question; and ... limit the ability of the chairman to act arbitrarily.

In addition, the absence of rules has made it much easier for individual delegates with great authority, such as General Conference president Wilson, to use that authority to cow the delegates by long speeches delivered from the rostrum during debate. Because the delegates speaking from the floor did not tend (or were not allowed) to make such addresses, the situation was strongly skewed in favor of those on the platform — even beyond the natural imbalance in favor of leadership. In a situation where procedures could be used to limit the length of speeches and where rules that prevent anyone from making speeches from the dais were enforced, such tactics would be impossible. Certainly parliamentary procedure is often loosely followed even in Adventist organizations that have specified rules; but General Conference Sessions have shown that matters are not improved by having no specified procedures for doing business at all. And now for the first time, the General Conference is behind

most North American conferences and unions, which have long seen the need for parliamentary authorities.

Much of the problem arises from lack of understanding of the reasons for rules of procedure. They are not intended to reduce meetings to bone-china-cup formality or to tie business up in knots. Rather, they are based on the desirability of order in public meetings and (as the introduction to one parliamentary handbook puts it) "the principle that rights must be respected: rights of the majority, of the minority, of individuals, of absentees, and rights of all these together."

The adoption of rules of procedure should also provide some entertaining discussions. For one thing, different areas in the Adventist church use different rules of procedure; the Australians, for example, favor a different parliamentary authority from the Americans. Even more troublesome, some parts of the Adventist work, such as Africa, are not much inclined to use parliamentary rules at all. Indeed, the unfamiliarity of many church leaders outside the United States with the parliamentary procedures used in the business of Adventist entities in North America has been a major reason that so few of those leaders have been considered for General Conference posts (such as general vice-presidencies) that require much chairing of meetings in North America. The limited ability that some of these leaders showed in managing business meetings at the Session only confirmed these doubts. Training sessions in the procedural rules will probably be necessary for many of the chairmen, including the North Americans.

One hopes that in formulating rules of procedure, the General Conference Committee will be sensitive to the differing views and expe-

riences of various parts of the world church in parliamentary areas. One also hopes that in doing so, the Committee will not follow the easy path of recruiting an attorney or two to do the groundwork. Adventist leaders are too inclined to turn to attorneys to do anything that smacks of the law, while neglecting more appropriate sources of help. There is an organization called the American Institute of Parliamentarians that specializes in parliamentary law. It manages an extensive program of education and licensing in this area, and it is the logical organization to ask for advice in structuring rules of procedure. There may even be Adventists among those it has accredited, and they would perhaps be preferred as advisors — although there is nothing about General Conference sessions that should require a special Adventist version of the usual rules for bodies of that size.

As for the parliamentarian, this person needs to be an expert in parliamentary law, not just a

prominent attorney or some member of the General Conference legal staff. Parliamentary problems can arise quickly in Adventist meetings, and the parliamentarian above all must be able to solve such problems without loss of time. The parliamentarian must also be able to track the progress of business so as to be able to advise the chairman about the order in which the Session should deal with the main motions, amendments, and procedural motions before it. Far better that the Session should have an expert, paid non-Adventist parliamentarian than that it should have an inexperienced Adventist. Indeed, a non-Adventist expert might be preferred to an Adventist one because of his independence from ecclesiastical influences.

Timely agendas

One other motion brought up on the floor on the last day of the Session ended up as a procedural request. William Blythe, a lay delegate from the Pacific Union Conference, proposed an amendment to the General Conference Con-

stitution requiring the General Conference Committee to give Session delegates no later than sixty days before the Session "an annotated agenda for the session" that would "provide background information on the issues that motivated each agenda item." Most delegates who spoke favored this action in principle, but sev-

against a procedural attack based on one of those unwritten understandings so powerful in Adventist meetings.

There was a danger that Blythe's motion, which promised considerable procedural gains, would be lost because it was phrased as a constitutional amendment. Spotting this prob-

Time [would] inevitably make each position more valuable — too valuable, in fact, to be wasted on laity and women.

eral disliked the idea of having the constitution amended from the floor late in the Session. Richard Hammill, retired General Conference general vice-president, took up this point by suggesting that a definitive decision be made before the next Session as to whether amendments from the floor were permitted. In essence, Hammill was defending Blythe's motion

from the press gallery overhead, a journalist hurried a message to Blythe urging him to alter his proposal to make it an "instruction" to the General Conference Committee from the Session for the 1990 Session, with a view to making it a constitutional provision at that time by following regular procedures. Blythe accepted this idea immediately. As passed by the

THE NUMBERS GAME

One of the most important things about any General Conference Session is the method by which ordinary Adventists are transformed into Session delegates. This metamorphosis makes them temporarily extraordinary Adventists, with the power to make any decisions that the church has the ability to carry out. They alone have the power to speak and vote at the Session; and because Session materials are not distributed to nondelegates, they are also almost the only ones who can figure out what is happening. How they acquire this status is one of the more meaningful magics of a Session.

The 1985 Session had 2,359 possible delegates, of whom 1,853 actually came. These delegates were divided into two categories: regular delegates and delegates at large. Most regular delegates were chosen by union conferences, which in 1985 received one delegate for every 4,300 members in their territory; one delegate each without regard to number in addition to the union president; and one delegate for each local conference and mission in its territory. Delegates at large included several types of people: all the members of the General Conference Committee; four delegates from each division, without regard to the division's membership, plus one delegate for every 200,000 members (or major fraction thereof) in the division — all of these selected by the division committee; and (a very important "and") an additional bloc of delegates chosen by the General Conference Committee and amounting to 25 percent of the total of all the other delegates present combined. This last procedure is colloquially called the "25 percent provision," or the "slush fund."

When these permutations had been worked out in practice, the delegates present at the 1985 Session included 1,083 regular delegates, 343 delegates who were members of the General Conference Committee, 56 delegates elected by division committees, and 371 delegates chosen under the "slush fund" — a total of 1,853.

As is evident from the selection process, all of these delegates were appointed by people in office. In 1985 as at all previous Sessions for decades, almost all the delegates were church employees, especially ordained ministers. Few laypersons and even fewer women were delegates. The North American Division delegation, with 25 percent laity among its 256 members, no doubt had the largest proportion of laity, although the Far Eastern Division had the highest proportion of women (19 percent). The Pacific Union Conference, with 30 laity (34 percent) and ten women (11 percent) among its 89 delegates, was one of the highest unions in North America in those categories.

To achieve this mix in the Pacific Union, the union conference committee selected most of the union's delegates from the members of conference executive committees, which have higher proportions of laity and women than do bodies higher up the chain of command.

Close readers of the preceding paragraph will have noted something. The Pacific Union Conference has about 153,000 members. This membership entitles the union to 36 delegates. Adding the president, the delegate for the union, and the five delegates for the five conferences brings the total to 43 delegates. Where did the other 46 delegates come from?

They did not come from the General Conference Committee; none of the delegates from that source (except the union president) is included among the 89 delegates — although eight other members of the General Conference Committee head institutions in the Pacific Union. Those 46 delegates came from the "25 percent provision" or "slush fund," and nowhere else.

In theory, the 25 percent provision, as Alvin Kwiram once put it in describing Session Elections, "allows for response to the requests from unions for additional delegate allotments; and it provides a mechanism for rewarding certain individuals for their steadfast and long-standing dedication to the church." It certainly does that much, and it has the side effect of increasing substantially the number of pastors who are delegates.

But in the cold electoral fact, the provision also boosts enormously the number of Session delegates from North America. These delegates often are used to permit institutions otherwise unrepresented at the Session to send at least one delegate each; and the heavy North American institutionalization (about half of the Adventist church's net worth) gives it a big edge here.

In addition, there is a strong push for persons appointed delegates to show up for the Session. Because Sessions are almost always held in North America, and because many overseas divisions could not afford to send additional delegates even if they were given them, the finances and logistics also operate to encourage using the "slush fund" to reward North America. The results were clear: of 373 "slush fund" delegates in 1985, North America got 214. When this figure is added to the delegates North America would ordinarily be entitled to, the members of the General Conference Committee who live in North America (close to 40 percent of the 366 members), and North Americans serving abroad who came as delegates from overseas areas, it is easy to agree with Australian journalist Phil Ward's conclusion that "about half of the delegates [in 1985] were American."

— George Colvin

Session, his motion told the Committee to give each delegate at least eight weeks before the 1990 Session "an agenda and supporting materials, including information on the motivating issues behind each item." To meet an objection from Wilson, Blythe's motion also provided that emergency items "could still be added and brought to the session" — a small loophole but probably not a dangerous one.

During the debate, General Conference secretary G. Ralph Thompson supported Blythe's revised motion, remarking that this Session was the "first time in the history of a General Conference session that delegates have had a formal agenda with all the background material." Thompson seemed to believe that Blythe's motion only called for a continuation of the procedure used for the 1985 Session. In an important remark unfortunately not included

the full texts of all proposed actions, the problems each action addressed, and the reasons for the action (which could include some information on other courses of action that were rejected). It would be in the spirit of Blythe's proposal to go beyond the minimum by including as much as possible the kind of information available to California voters.

The problems with the present situation, from the delegate's point of view, are obvious. The delegate is indeed given "answers without questions." That is, he or she receives a hefty book of actions without any explanation of the concerns that prompted them, what they might cost, what changes they would make, who is promoting them, pro and con arguments about them, or any other information that might help him or her judge the desirability of the actions. Having the text of the actions ahead of time

Adventist leaders are too inclined to turn to attorneys to do anything that smacks of the law, while neglecting more appropriate sources of help.

in the Session minutes, Blythe responded that his motion required "much more" than what had been given in 1985. At this Session, Blythe said, the delegates had been given "answers without questions"; they needed to know why the proposals were being brought.

If the General Conference Committee carries out Blythe's motion as he intended it, this action could be one of the most important procedural actions of the 1985 Session. As revolutionary as Thompson evidently thought the information for 1985 was, it in fact amounted to sending the delegates in advance a bright-blue, three-ring notebook with some procedural information and the actions proposed by various bodies for the Session to take or consider. The actions ran to hundreds of single-spaced pages, and there was no information about the reasons for those actions, their costs, or their effects.

By comparison, each one of the millions of voters in the State of California receives from the California Secretary of State well before each election a newsprint booklet, the "ballot pamphlet." For each proposal on the ballot, this booklet (which is available in English and Spanish) provides: the background for the proposal; a summary of what the proposal would do; an estimate of the proposal's fiscal effects; the way the legislature voted on the proposal (if there was a legislative vote); the proposal's text; and arguments for and against the proposal with short rebuttals.

The contrast between the information available to Session delegates and that available to all California voters is marked. Although General Conference secretary Thompson did well to make an effort (not uniformly successful) to get at least the texts of proposed actions to the delegates ahead of time, Blythe's proposal clearly intended to require the General Conference Committee to provide, as Blythe put it, "much more." At a minimum, the information available to the delegates in 1990 should in-

clude the full texts of all proposed actions, the problems each action addressed, and the reasons for the action (which could include some information on other courses of action that were rejected). It would be in the spirit of Blythe's proposal to go beyond the minimum by including as much as possible the kind of information available to California voters. The problems with the present situation, from the delegate's point of view, are obvious. The delegate is indeed given "answers without questions." That is, he or she receives a hefty book of actions without any explanation of the concerns that prompted them, what they might cost, what changes they would make, who is promoting them, pro and con arguments about them, or any other information that might help him or her judge the desirability of the actions. Having the text of the actions ahead of time obviously is much better than going into the Session absolutely ignorant, but it is not much better. It is still necessary for the people bringing up the actions to explain from the rostrum at great length the need for each change. This procedure wastes much time; and because the people moving the actions are usually General Conference men who have a strong interest in getting the actions passed, the introductory statements are hardly impartial. The statements also get the proposers into the habit of making long speeches about the item, and they tend to make further speeches at any point where their proposal gets stuck.

The major difficulty about the present situation is the way it divides the Session into the few people (almost all General Conference functionaries) who are "in the know" about the agenda items and the unwashed multitude of delegates (especially from outside North America) who have little choice but to submit to the will of those who know. This runs against the nature of representative assemblies, where information should at least be available for those who want to be informed. It sometimes leads to frivolous debates based on misunderstandings about the proposed actions by badly informed delegates. And it prevents the Session from correcting mistakes by the informed few, because the delegates are not nearly knowledgeable enough to do so. As a result the Session too often functions only as a ratifying body for decisions made elsewhere. And because the "elsewhere" is frequently the General Conference headquarters, in which North Americans are overwhelmingly predominant in numbers as well as effectiveness, the present procedure in effect disfranchises many of the overseas delegates.

To carry out the action Blythe proposed, the General Conference Committee will have to begin almost immediately compiling material for the 1990 delegates. Because the basic requirement of that action is specification of the

reasons for each proposal given to the 1990 delegates, and because such proposals can be passed by the General Conference Committee at any time before then, each proposal so passed should have attached at least a list of the reasons for it, which will have to include the problems it addresses. Such information will be clear when each proposal is passed, but it may fade over time. To fulfill this requirement, then, each General Conference action that might go to the 1990 delegates should have the necessary information attached at the beginning and modified as it wends its way through the administrative process. The necessity for such information to be attached to each proposal will also make it easy to determine whether the General Conference Committee intends to fulfill this requirement. It would be well advised to do so; both Wilson and Thompson supported the action on the floor, and the Session intended to make this action as binding as it could without actually amending the constitution and bylaws.

In fulfilling this action as well as formulating rules of procedure, the General Conference Committee might consider the desirability of a more multilingual approach. As things now stand, Session materials are English-only; and although delegates received translations of Session activities through headphones, the availability of translators on the Session floor was less systematic than it could have been. It is more difficult than necessary for Adventists who are not fluent in English to participate in the business of their church. With the large growth of the Adventist church among non-English-speaking people, the present treatment of language in the Adventist work may need more thought. The rethinking could conclude that the benefits of having a standard language are worth the drawbacks, but the thinking ought to be done.

Additional changes

One other change, not so much procedural as structural, requested that the General Conference establish a standing committee on the General Conference Constitution and Bylaws. Considering the intent of the motion, the proposal will set up this committee as the most important filter through which changes in those documents will have to go to reach the 1990 Session. It was not indicated that the committee had to be exclusively a subdivision of the General Conference Committee in membership; and a statement by General Conference associate secretary J. W. Bothe seemed to suggest that it could be responsible to the Session rather than to the General Conference Committee. In any case, in setting up this group the General Conference Committee has an opportunity to include people outside its membership who have experience in thinking about church structure, including members of the various groups inside and outside the organization that have lately been involved in constitution-making.

Another important constitutional change proposed by the July 4 meeting involved the General Conference Committee. There are

(continued on page 34)

Saul the Unbeliever

concluded

by Max Phillips

Congress has just passed a national Sunday law; the United States and the Soviet Union are on the brink of a nuclear exchange; and lapsed Adventist multimillionaire and La Serena College alumnus Saul Fellows has come to Southern California to retrieve, if possible, his wife.

Mary had left Saul when he rejected Ellen White as a divinely inspired prophet. She had joined a little band of faithful Adventists led by former La Serena religion professor Herrholdt Heinrich. At Mary's request Saul had allowed Heinrich and his followers to hole up in "Saul's Sugar Pine Lake Resort" — to stand without a Mediator, waiting for the death decree.

Saul went to his resort and there he and Mary tried unsuccessfully to persuade one another — Mary, in the effort, refusing to sleep with him.

While Saul is off on a hike to collect his thoughts, Heinrich — suspicious that Saul is there as a spy — evacuates the entire group into the hills.

As the story resumes, Saul has awakened and jogged back to the resort grounds to tell Mary he believes as she does.

The first of three shocks came when Saul discovered the Resort apparently deserted. Everything was clean and in order. Nearly all of the Resort's remaining food and camping gear was gone, along with all the horses. He could not fault the Adventists for that, since Mary had undoubtedly given them everything they took. From the amount of work that had been accomplished it became painfully obvious that they had begun operations as soon as he had begun his hike.

Clearly they distrusted him, and maybe they were right to do so. Even his decision to join Mary in her belief was far from unbiased, and maybe they did have the supernatural guidance they claimed. It was certain that Dr. Heinrich would brook no Judas among them.

Feeling the numbness returning, Saul wandered absently back toward the Great Hall. In his reserved parking place the rented black Mercedes stood motionless, stoically enduring its dents and cracked window. How could he find Mary now?

He unlocked the outside entrance to the executive suite, entered, feeling his eyes drawn to the window light. Then came the second shock.

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There, framed by the west window, the golden rays of the incipient sunset backlighting, forming a celestial halo of the glowing golden hair, sat . . .

"Mary! Oh, God, thank You! Mary!" The room seemed filled with the freshness of many gardenias, her favorite flower.

Smiling her tear-wet smile she could say nothing for endless seconds. Then — "Saul, I love you too much! Forgive me for all the trouble I've caused you. I couldn't bear to leave you forever! I can't help myself! I'll be lost for this, but I just can't stand the thought of eternity without you!"

"No — you won't be lost," he said, starting uncertainly toward her, heart exploding.

Smiling, crying, beckoning, she held out her arms.

He entered.

Then came the third and final shock.

He felt her stiffen. His moist, trembling hands felt the petal-like skin turn rough, scaly. He pulled back, gazing into her face. It was changing, darkening, hardening. The warm sweet fingers were turning to icy steel around his neck, gripping, squeezing, choking. The delicate smile metamorphosed into a leer of triumph. Yet the sound that issued out of a reptilian throat perfectly imitated Mary's softest. "Saul, I love you! I love you! I love you!"

Now the smell of fresh flowers turned rancid. "No!" he screamed at it. "No, you're *not* Mary! You're an evil angel, a demon!" Instantly he was little Saul again, six years old again.

"Ha ha ha ha ha ha ha ha ha ha ha ha ha ha ha . . ." The voice now sounded like six

around his neck, cinching inward till no more sound could come from his throat. Now only his mind could scream.

"No! No! No! I'm calling for *God*, not *you*, whatever you are! God! God! Where are You?" His fingers struggling helplessly to loosen the frozen grip, he fought heroically for breath, obtained none.

The voice changed to sepulchral tones. "I *am* God! What do you wish, my son? Bread? Or a *stone*!" Then came the scratchy scratchy, "Ha ha ha ha ha ha ha ha ha ha ha ha ha ha ha . . ."

From his study of pagan religions Saul remembered that their demons were called gods. Jeremy must have been right. Jesus was unique. Saul had forgotten his doubts that Jesus had risen literally from the tomb and ascended into heaven on Sunday two thousand years ago. Or, rather, he *only now* believed.

He remembered what Jeremy had said: Scream out the name Jesus! He was being choked to death and there was no other remedy. With every cell in his body he uttered the precious syllables. "Je-sus! Je-sus! *Save me!*"

"Saul, Saul, why persecutest thou me?" came the reply as the sound of many waters, followed by the grating, "Ha ha ha ha ha ha ha ha ha ha ha ha ha ha ha . . . Don't you understand? You are *mine* now, Saul! Mine! Mine! Mine! I own you — Body! Mind! *Soul!*"

"Liar! You are a *demon*! I call upon Jesus Christ! Of Nazareth!"

Again the sweet tones, "I *am* Jesus Christ of Nazareth! The only begotten!" followed by the repulsive, "Ha ha ha ha ha ha ha ha ha ha ha ha ha ha ha . . ."

Just before he slipped into the chthonian nether world, Saul felt the flesh of his neck begin to tear away. . . .

hundred and sixty-six fingernails scratching the blackboard in his first-grade classroom. "Oh, yes, I *am*! it said. "I'm Mary! Mary! Mary! Ha ha ha ha ha ha ha ha ha ha ha ha ha ha ha . . ." The laugh trailed away into an obscene bestial grunting.

Adrenalin rushed through him. "Never!" Summoning all his strength he strained to break the hold and run away forever. But the grip only tightened — hard, cold steel claws

"No! Who . . . are . . . you? 'I adjure thee by the living God' that thou tell me. Who . . . are . . . you?"

This time the sound from the scaly lips was lascivious. "Try Baal! *Baal!* BAAL! Possessor of Canaan! *Possessor of Saul the Unbeliever!* Ha ha ha ha ha ha ha ha ha ha ha ha ha ha ha . . ."

"Nooooo-o-o-o-o!" Saul felt himself growing dizzy from lack of oxygen. He was suffo-

cating and he could no longer even move his fingers. The reptile seemed to be swallowing him. Claustrophobia closed in on him — the claustrophobia of the casket — “man goeth to his long home, and the mourners go about the streets.”

Just before he slipped into the chthonian nether world, Saul felt the flesh of his neck begin to tear away . . .

It seemed to Saul that he woke — the evil thing gone. He felt a hot dry wind. He seemed to have been transported across the surface of the planet — to a foreign land — a desert not unlike some areas in Southern California. His eschatological training said, Middle East. His neck itched. Both hands crept up to it, felt freshly healed scars.

Saul woke in darkness ... a darkness deep as eternal cosmic midnight, the darkness of which Ellen White had warned.

He looked down on himself. Olive drab fatigues, unmistakably a military uniform. Over his shoulder a strap held a machine gun, while from his belt hung a sidearm. His hands went up to his head, felt headgear, a helmet. He tore it off. On its front certain insignia indicated the rank of captain. He was a captain in some army — and he had never even enjoyed a commission during his two-year stint in Central America.

“Sir?”

“Startled, Saul looked down into the upturned face of another soldier — a private, young, black, female, pretty. He said nothing, only stared stupidly into soft brown eyes.

“Sir? Are you ready?”

“Ready? For what?”

“The attack. If you’ll pardon me for saying so, sir, you looked like you were day dreaming. The platoon is ready. We’re going to advance on the objective now. Remember?”

Saul looked at his watch and grunted, “Yeah, Private.” He yanked his helmet back down over his head and noticed the running commentary over the helmet’s radio unit. He looked around him. He seemed to be standing on a rise overlooking hundreds of square miles. As far as he could see, from horizon to horizon, military personnel and equipment — tanks, APCs, mobile cannon that he knew launched tactical nuclear warheads. The radiant cobalt sky was peppered with military aircraft of more kinds than he had ever imagined. And above the blue atmospheric blanket, in space, giant Earth-orbiting “star wars” satellites mirrored the white hot sun. All seemed to be circling a gleaming object on the far horizon. This is it, said a voice within, Armageddon.

As he marched, slogging along under the shadow of a monstrous tank, the shining object seemed to become clearer — a city — a city of gold and of jewels, shining not by reflecting the sun, but from within.

Over the helmet’s radio came a voice sounding like the rush of many waters: “... for the first time in history, my friends. Earth is united! Earth is ours! Ours! Ours! Only this alien ‘city, which has come from space and now rests on our planet, threatens our supremacy. Inside this city are powers which will make us masters of the universe. We so vastly outnumber the occupants — and some of them are human traitors — that we can easily take it. We will ask it to surrender unconditionally or to take the consequences of nuclear destruction. We do not think they will be so stupid as to fight against us. But if they do, then we must destroy them and take the city. We will fight. And even if some of our number may die, I have powers to resurrect even from death. Yes, it was *I* who woke you

all from your millennium-long death sleep, *I* who healed you of whatever killed you. I have the powers of a god. Together we are unconquerable! We will prevail! And when we do, we will then deal with those traitors to our race who even now stand upon its walls and . . .”

Saul was not deceived. He knew the voice was Satan’s, dark lord of all enemies of God, that there was nothing Satan could do against the true God, that Satan was foredoomed only to flail helplessly against that ultimate implacability, and that there was nothing he, Saul, could do except to keep slog, slog, slogging, and to keep waiting for the merciful end.

And yet it seemed that the power under which he kept moving was miraculous. Miraculously he could not stop, could not turn around, could not put his sidearm to his head and pull the trigger.

And it seemed, when he neared the unbelievably high wall, seemingly miles high, that with telescopic eyes he could see three figures standing between two turrets atop the bejeweled, medieval-style architecture — Huw Borth, Mary, and Dr. Heinrich. Saul strained to see his mother, but though he was sure that if anyone had a right to be there, it was she, he could not find her. Nor could he see anywhere about the city the figures of Jesus.

Heinrich, looking dapper in scintillating robe at an apparent twenty years of age, was

Only Mary gazed and, crying uncontrollably, continued to gaze on him as though to look away. In all the vast unnumbered throng atop the wall she alone seemed to be weeping.

“I still love you, Saul!” he heard her sob above the cosmic roaring. “Saul! Oh, Saul!”

He tried to answer back — I love you too, Mary! — but no sound would come from his lips. So he tried to wave, but his arms would only hang.

“Saul!” Her voice was rising from sobbing to wailing pitch. “Saul! Can’t you hear me, Saul? Do you still love me, Saul?”

With an effort even greater than the effort he had mustered to resist the demon, if possible, Saul struggled even to nod his head yes. But he could not. Like a flickering cinema image he seemed powerless to do anything but act out some assigned role.

At the command to attack, heard inside his helmet, Saul — like a zombie — emptied his machine gun ludicrously into the base of the impervious wall.

Yet above the roar he heard, “Saul! Tell me that you *love* me! Tell me you *forgive* me!”

What did she mean? What could she mean? Forgive her?

She had moved too close to the edge. Huw and Heinrich both reached for her, but hesitated when she moved away from them, closer to the edge.

Worse than his ordeal with the evil angel was this watching with authoritarian clarity his own agony mirrored.

Then from somewhere in the depth that was the essence of Saul Fellows he succeeded in truly rebelling — he mustered a tiny core of something transcendent. Cursing the darkness he forced his arms wide outward to catch her. “Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave.”

When in his attempt to save her from falling, Dr. Heinrich grabbed her, she ripped away leaving her robe in his hands.

She jumped.

And as gravity accelerated her fall to terminal velocity, Heinrich’s malevolent cry echoed through the intergalactic canyons of the universe. “You’re going to hell! To hell! To hell! To hell!”

Then began the rain of fire.

Saul woke in darkness so thick he could not see his hand before his face, a darkness deep as eternal cosmic midnight, the darkness of which Ellen White had warned. Feeling the

“My darling Saul, now I know how Adam felt when he left God for Eve.”

surveying the battle array below. When he saw Saul, however, he averted his eyes.

Huw appeared confused — as a scientist he, of course, could not be expected to understand what was transpiring around him. He looked down on Saul and spread his hands in a gesture of bewilderment.

lush rug under him he knew he was still in his and Mary’s suite attached to the Great Hall.

A sleeting rain pelted him through the open window, soaking the rug, blowing through the room and out the still-open door, banging, banging, banging against the outside of the wall. Stiff with cold he struggled to rise.

Fighting, he found the light switch, flipped it up. No current. With more exertion he finally closed the window and the door.

Groping around in the dark Saul located the rechargeable flashlight he kept plugged into the wall. His only intent now was to charge into the storm, track down the Adventists, and find Mary.

Before leaving he swung the flashlight around the room and for the first time noticed a folded piece of paper scotch-taped to the wall near the light switch.

A note: "My darling Saul, now I know how Adam felt when he left God for Eve. I was with the rest, but ran away and came back here. I can't stay. Herrholdt may be coming. I hope you find this first. I'm taking the Porsche back to West L.A. It has a full tank of gas. I'll be all right. Meet me at home. All my love, Mary."

Suddenly the knife in his gut was gone.

Hardly daring to feel elated, Saul stumbled out the door to the Mercedes. The big automobile roared to life, its powerful headlamps illuminating the rain stabbing down between dark tree trunks. He regretted that he couldn't radio Mary in the Porsche, since the Mercedes computer was not so programmed. He told the computer where he was going, and the computer told him he didn't have enough gas.

"I'll get some on the way."

"Very good, sir."

In the rain Saul drove as rapidly as he dared down the snaking road into the Inland Empire. Tall darkened buildings stood stiffly against the sky like giant priapi defying a mortified heaven. "The cities of the plain," he mused, "Sodom! Gomorrah!"

"What's on the news?" Saul asked the computer.

"I've been monitoring the news and commentaries, sir. Nothing but the nuclear arms race. I've recorded some of the highlights. Care to hear my selections?"

"Roll 'em."

"I beg your pardon?"

"I said, uh, yes."

"Very good, sir."

Then the voice coming from the car speakers changed: "Since the two superpowers began the Great Arms Race in the early eighties," the commentator was saying, "each has prepared itself for all-out war. Each has maintained that it must bargain from a position of superiority. Now, since each power cannot be superior to the other at the same time, each has spent itself into bankruptcy preparing for what many are now calling Armageddon —"

"Off," said Saul. "I don't want to hear that. Got any music stored away? How about some harp music?"

"Very good, sir."

The soothing harp music suddenly reminded him of the youthful David playing his harp for King Saul the son of Kish not long before the king's fall. By that time King Saul had committed the unpardonable sin.

"Off."

"Very good, sir."

Saul watched the lightning fangs flash from draconian clouds and heard their guttural

thunder. During one particularly long flash, the light illuminated a reflective sticker on the rear bumper of a derelict automobile, a rusted hulk abandoned at the side of the road. "Jesus Is Coming," it shouted at him, "and Boy Is He Mad!"

"Sir, if I may," intruded the computer.

"What?"

"You should begin looking for a service station now, sir. At this time of night and in this rain it would be wise."

Before Saul finally found one, the digital fuel readout indicated almost zero. He pulled under the station's protective port cover and

Saul's mind was wrenched back to another Ellen White prediction — rivers stopping or running backwards in their courses.

with two short honks wakened the attendant, a gruff-looking man with two days worth of whiskers scruffing a face wizened by ultraviolet solar radiation. His uniform displayed his name, Hank.

"You got the National ID Card?"

"Isn't cash all right?" Saul wanted to know whether Mary could have purchased gas, if necessary, without the card.

"Okay if you validate with the card. You can pay cash if you want, long as you validate and pay with exact change."

"Well, I've got the card," Saul showed it to him. "So go ahead and fill it up."

At the mark of nine hundred and eighty-five dollars and thirty-three cents the tank was full, and Saul proffered the plastic card and offered his hand print to the station's identity sensor. He was starting just to climb back into the Mercedes when an outburst of sheet lightning illuminated the whole area for long seconds.

Hank took advantage of the moment to jerk his thumb over his shoulder toward the swollen angry stream flowing behind the station. "See that river?" he shouted above the thunderous din.

"Yes — what about it?"

"It's goin' the wrong way, that's what."

"It's what?" Saul's mind was wrenched back to another Ellen White prediction — rivers stopping or running backwards in their courses.

"Yep — with all the earthquakes around here, this here land has tilted back the other way. All the runoff's backin' up against the hills. Been makin' a big lake back there." He jerked his thumb this time toward the hills. "Been there myself and seen it; it's floodin' out whole towns."

As Saul stepped into the car Hank said, "You're lucky to get gas. You were almost empty. And I'll bet nobody else is open from her to Pomona. I'm closin' down now. Goin' home, I've had it." He turned away and entered the station's office door.

As Saul drove away all the station lights winked off. At the same time all lightning displays ceased. Except for the Mercedes lights the world outside was as dark as it was in his

bedroom back at the Resort. The water against the Mercedes windshield drove so hard that it was almost opaque.

A supernatural something seemed to force his hand to turn off the car lights. Bible passages sprang to mind: "And the windows of heaven were opened. And the rain was upon the earth forty days and forty nights." "As it was in the days of Noe, so shall it be also in the days of the son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all."

Finally, came a lull. Something seemed to be telling him to wait. Before pulling back onto the freeway he hesitated, stopped the car, ordered the roof window rolled back, and almost involuntarily looked upward.

Unseen hands seemed to pull aside the black cloud draperies, revealing a small area of naked sky. A cold breeze sprang up, slicing into the car — but transfixed, Saul could only stare upward. Then, as though awestruck, the breeze failed. But the cold it brought remained.

A death-like stillness prevailed. Through this open space a terribly brilliant star — Rigel? Sirius? No, too bright. A nova? — shone down pure and piercing like the eye of an enraged God. Searching. Searching. Searching. *Just as Ellen G. White had prophesied!* Although he felt utterly guilty and lost, his only regret now was in luring Mary on to his own fate. Numbly, he ordered the roof window cover closed, started the engine, entered the freeway, and drove. Toward Los Angeles, the city of the angels. But what *kind* of angels? *Whose?*

"Emergency interrupt, sir!" It was the computer.

"I thought I told you to keep quiet."

"Emergency override, sir. Civil Defense signals have triggered emergency interrupt, overriding all user commands." With that the computer began blasting the information live: "The President has just announced the release of the first wave of nuclear ICBMs targeted on the U.S.S.R. This is a counterattack. A massive Soviet launch has been detected by orbiting satellites. Civil defense has ordered all civilians to enter their bomb shelters. Nuclear warheads are now eminent."

The message kept repeating with continual updating. Saul ordered it off. "Let me die in peace," he told the computer.

He waited for the light — for the eruption of blinding, opaque, steel-melting, flesh-evaporating light — to fill the sky from horizon to horizon. It didn't matter any more whether from heaven or Moscow; either way the end was the same.

From somewhere deep inside him, from a

La Serena Victorian literature class, came words he had memorized and forgotten:

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the Horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

Henry's *Invictus*. Saul's invictus. Only . . . only . . . he, Saul, Saul the Unbeliever, was indeed afraid.

Having often wondered what his last thoughts might be, suddenly he knew. Not *Invictus*. Verses from the Bible. From

President Agatha Weatherstone has vetoed the national Sunday law bill passed by congress just yesterday.

Solomon's Song, passages Mary loved to quote: "I am my beloved's and he is mine." and, "How fair is thy love . . . how much better is thy love than wine! and the smell of thine ointments than all spices!"

Again, impolitely, but as instructed, the computer blasted through the news it was monitoring: "Emergency terminated. Repeat: Emergency terminated. In a last-second agreement both the United States and the Soviet Union have disarmed their nuclear warheads in flight. All missiles have reportedly crashed without atomic explosions. Do not leave your shelters yet. Repeat: Do not leave your shelters yet. Wait for confirmation and the all clear signal. Please stand by for further information.

"In other news we repeat an earlier story lost in the general confusion — President Agatha Weatherstone has vetoed the national Sunday law bill passed by congress just yesterday. 'When religious liberty is denied to a few,' Ms. Weatherstone said, 'it is denied to all.' The President —" the sound ceased.

"Hey!" Saul yelled, "I was listening to that. 'Why'd you cut it off?'"

"User defined program, sir."

"User defined *what*?"

"User defined *program*. Your own orders, sir. This last news failed the importance level criteria required for continued override interrupt in the user def —"

"All right. All right. All right. Cancel those orders. You have new orders now. Search your memory disc storage from this instant backwards twenty-four hours. Retrieve all news relating to the national Sunday law. Add to that news any such news monitored from this instant forward. Then replay this news for me in chronological order with long repetitious strings deleted. Begin!"

A whole skyfull of stars burned cold through the navy mist above the rolling hills of water that exploded against the shoreline rocks far below. At his command the computer opened the driver's window, and Saul greeted the stiff salt air. He was home. At his order the computer opened one of the garage doors.

Inside, illuminated by the Mercedes headlamps, Mary's Porsche still dripped rain water onto the tiled floor. Saul ordered the adjacent door open, parked beside her car, and ordered the doors closed. Silently he inserted his key into the house door, crept to the master bedroom, undressed and slipped into bed. He would not wake her.

But before the sound of the breakers below could carry the room away, he felt warm soothing fingers — searching — until — "How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!"

On the natural plinth comprised of the dense igneous rock of a volcanic neck thrust up far above the shoreline, rested the home Saul had built for her. House-on-the-Rock he had christened it. When it was finished a year ago, she had spurned House-on-the-Rock as an ostentatious and doomed monument to a world that "passeth away."

In heaven, he had countered in a futile attempt at levity, it would be also doomed, but as a worthless eyesore littering the celestial neighborhood.

Inside the master bedroom a semicircular wall of massive, floor-to-ceiling glass panels compelled a one-hundred-and-eighty-degree view of the Pacific.

Outside, in the clear eye of the morning sun, exuberant waves bounded gleefully against intransigent rock outcroppings, and sent white spray leaping olympically into the pure blue sky. This spray rained down on clinging sea palms and sea lettuce, and overflowed tidepools housing vericolored anemones, mossy chitons, and cunningly devised starfish. Fissures in the red rock hid shy crabs whose tiny eyes, shining on their facile stalks, watched with care, and whose muscular claws advertised warning.

"He started chasing me yelling, 'Mary! You're going to hell! You're going to hell! You're going to hell!' It was a nightmare. . . ."

Inside, Saul admired highlights on Mary's long, yellow hair sprawled over her sleeping form like the dawn, and listened to the ancient rhythmic chanteys of the sea. Centerstage in his mind stood the single question: Why?

Mary sat up slowly, stretching, yawning.

"Mary, why did you come back here?" he asked.

"I think I just grew up, Saul." She pushed back his sandy hair with her lips and kissed his forehead.

His expression was still quizzical.

"I realized that people simply don't reach sinless perfection," she said. "At least not the kind that lets them stand before God without a Mediator."

"And what made you realize that?"

She shrugged, reluctant, reticent.

"Was it Herrholdt?" he pressed.

He waited for her answer.

"Yes."

"Can you tell me about it?"

"He — He —"

"He *what*?"

"It all seems so weird now. Surreal. Yesterday it was real. Now it's removed, like a universe away."

"Don't you want to tell me about it?"

"Not really, Saul."

"All right, I won't ask again."

"If I tell you," she said, "you'll laugh. Either you'll get mad or you'll laugh. And right now I can't take either."

"No, I won't. I promise I won't."

Mary shook her yellow mane, inhaled and exhaled deeply. "Herrholdt asked me to marry him."

His lips compressed autonomically. He stifled twin impulses both to get mad and to laugh. "Well, that's a new one on me," was the best he could manage.

"Just pity him, Saul. He proved he's human, that's all. I never realized that before. I never realized I thought of him as a sort of god. Until yesterday I was an idolator."

"I really don't have any feeling left for the man," Saul acknowledged, "one way or the other. I just don't understand his thinking, that's all. He knows you're married to me. Can you tell me how it happened?"

Mary stared through the glass wall at a distant line of pelicans skimming the waves.

Saul waited.

Finally she said, "Herrholdt and I were leading the caravan on Spotted Pony Trail toward Pocket Valley." Saul knew the trail and the valley well. "He started talking about the door of probation. He said for you it was closed. He said that since it was closed and you were forever lost, you had committed the unpardonable sin and were 'dead in trespasses and sins.'"

"I know he feels that way," Saul said.

husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.”

“So you began to see where he was leading.”

“I was finally beginning to suspect. I tried to divert him. I reminded him of his wife.”

“Hannah? But she’s been dead for two years.”

“Yes, but Herrholdt was convinced he would be meeting Hannah in heaven in just a few more days at the longest. I thought he

me yelling, ‘Mary! You’re going to hell! You’re going to hell! You’re going to hell!’ It was a nightmare — ‘To hell! To hell! To hell!’ was echoing off the canyon walls everywhere. Then I heard the shouts of some of the younger men joining the hunt.”

“You knew the terrain better than any.”

“They would have caught me if I hadn’t. I hid in our secret cave and waited. I knew they felt desperate to get to Pocket Valley. So I waited until I couldn’t hear them any more. Then I went back to the Resort.”

“Wrote the note,” he inserted.

“And came home,” she finished.

He waited for the light — for the eruption of blinding, opaque, steel-melting, flesh-evaporating light — to fill the sky from horizon to horizon.

would want to be with her. But he quoted Mark — ‘For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.’ He seemed to have decided that since we would all be ‘as the angels,’ a second marriage on Earth — even if for only a few days — would be all right.”

“All right from *his* perspective,” Saul interjected.

“I made the mistake of trying to dissuade him. I tried quoting the Bible back at him.”

“I’ve made that mistake.” It’s like trying to play chess against the world champion.”

“I was getting desperate, Saul.”

“So what did you quote?”

“First Corinthians seven: ‘Art thou loosed from a wife? seek not a wife.’”

“Good move, but —”

“Exactly. He came right back with, ‘Ah, but Paul also says, and immediately thereafter, “But if thou marry, thou hast not sinned.”’”

“Checkmate?”

“Not quite. I was able to quote, ‘Brethren, the time is short: it remaineth, that both they that have wives be as though they had none.’”

“And then?”

“He said, ‘But I *have* no wife.’ I was so confused I began tripping over rocks and limbs fallen on the trail. He put his arm around me to steady me and whispered in my ear, ‘Time is so short we have to solemnize our marriage *today* so that we can consummate it *tonight*.’”

“He had you cornered.”

“I blurted out something Paul had said about it being good for the unmarried to ‘abide even as I.’”

“A better move than I could have made,” Saul said.

“He said, ‘Ah, but immediately thereafter Paul says, “If they cannot contain, let them marry: for it is better to marry than to burn.”’”

“Checkmate,” Saul said.

“I ran,” Mary said.

“Good thing you’ve kept in shape.”

“Herrholdt was in pretty good shape too, for a seventy-year-old man. He started chasing

After a late breakfast they chased each other through the shoaling swells that broke into the secluded sandy cove just beneath House-on-the-Rock. “And they were both naked, the man and his wife, and were not ashamed.”

Later, fearing sunburn, they toggled out in sailing clothes and took out the computer-controlled yacht, *Queen Mary*, he had purchased for her when the house was completed. On deck, gently tilting to and fro, they sipped lemonade while she listened to his account of his vision. “So,” he said at the end, “what are your thoughts?”

“My thoughts are, I’m sorry to be the cause of a vision from Satan.”

“I don’t believe it came from Satan.”

“Then where did it come from? Or was it just an hallucination?”

“He punished me . . . so that I would never again accept something without adequate evidence — regardless of my motivation.”

“Hallucination or not, I believe it came from God. *Hallucination* from God or *vision* from God — makes no difference to me. Whatever it was, I simply believe it came from God, that’s all.”

“But how could God be so cruel?”

“Because God sometimes has to be cruel to break through hard heads like mine. Was God cruel when He blinded Saul of Tarsus on the road to Damascus? Was He cruel when He showed Peter a vision of a ‘great sheet’ full of ‘wild beasts and creeping things’ and told him to ‘slay and eat’? Was He cruel when —”

“All right. All right. I get the point. But in those cases God had purposes in mind.”

Saul, thinking she looked genuinely concerned for his sanity, said, “And I believe He has one for me as well.”

“And that would be . . .”

“That would be finding out who I really am or should be and becoming that person.”

“You’ll have to enlighten me, Saul.”

“Well, first, I believe He was punishing me

for being false to my deepest convictions about truth. I haven’t told you this yet — but when I was up on the mountainside, by the brook near our secret cave, I decided to pretend to believe as you did and to join you and the rest in hiding.”

With no warning Mary kissed him. “I don’t think He should have punished you for that.”

“Maybe I don’t either, but maybe He read the situation differently. It seems He punished me like a wayward child so that I would never again accept something without adequate evidence — regardless of my motivation.”

“My vision,” he continued, “forced me to see the error of superstition at the most fundamental level of my religious experience. I was conditioned to respond to trauma with a ‘magic formula.’ But when god didn’t remove the demon when I mentally screamed Jesus’ name, I think He was teaching me not to deal in cabbalism or abracadabra.”

“What a terrible vision!” Mary shuddered.

“Maybe some people can only learn some things through terror. But it wasn’t all negative, Mary.”

“What was positive?”

“Remember — when you were standing on the wall, you didn’t jump until I was able to break through my paralysis and open my arms to catch you.”

“What could that mean?”

“It could mean that up to now I’ve been living an essentially impoverished religion. I had a basic belief in Jesus as God — without all the excess SDA baggage. But that was all. It wasn’t enough. To me you represent the richness of religious experience — the flesh on the bare bones, the animation, the beauty. I opened my arms to accept this, and you responded magnificently.”

Mary gazed into Saul’s eyes for a long time. “Your vision,” she said finally, “was right in the sense that I did drop the SDA excess baggage, symbolized by the robe I left behind in Herrholdt Heinrich’s hands. But why do you think I represent ‘the richness of religious experience’?”

He watched her butter-yellow hair blow out in the breeze like a banner. “Because to me you are a real representation of Jesus. You’re unselfish. You’re always helping people, always sacrificing your own interests for them. The excess SDA baggage you carried for so long detracted very little from your essential Christianity. Don’t you see that I *need* you, Mary, to put living flesh onto the dry bones of my own experience?”

She smiled her sunrise smile. “If you’re serious about that, Saul, and I believe you are, then do you understand the implications?”

“Only ‘through a glass darkly’ — tell me ‘face to face.’”

(concluded on page 36)

Birth of a Two-Headed Frog

by Douglas Hackleman

The composition of the Loma Linda University constituency and Board of Trustees will remain essentially the same for at least another five years — despite a little scare that two constituent students from the La Sierra campus gave General Conference president Neal Wilson with bylaw revisions they introduced at the university's most recent, quinquennial constituency meeting (12 January 1986).

The problem

The students — Richard Myers, La Sierra Student Association president; and Gary Chartier, *La Sierra Criterion* editor — were attempting to correct overwhelmingly disproportionate representation to the LLU constituency and Board by General Conference and Pacific Union delegates and trustees. Those two interest groups constitute approximately 75 percent of the nearly 500 constituents; and it is the constituency, meeting every five years, who maintain the bylaws that specify the composition and function of the LLU Board.

The remaining 25 percent of the constituency is represented by those who have the most immediate interest in the university — its alumni, faculty, and students.

In addition to their desire for an LLU constituency and Board that reasonably represents the university's best interest, Myers and Chartier had in mind recent (1979, 1982) Western Association of Schools and Colleges (WASC) reports evaluating LLU. (WASC accredits senior colleges and universities.)

Following its last two visits, WASC had voiced the concern that certain LLU trustee categories have potential conflicts of interest and may not be "effective advocates and governors of the university."

After their November 1982 site visit to both LLU campuses, WASC representatives issued an "interim visit report" that lauded the university on many points but included "a number of concerns":

"The first pertains to the possibility of conflict of interest, because of the fact that presidents of other Seventh-day Adventist institutions of higher education as well as Church 'professionals' serve on the Board of Trustees. The Board has not promulgated policy which precludes this possible conflict. Further, the Board of Trustees should function and view itself more clearly as the advocate of the interests of Loma Linda University within the organizational structure of the Seventh-day Adventist Church (see 1979 Visiting Team Report, p. 3). It may also be worthwhile to give

consideration to the present size of the Board, with due attention to representativeness."

In a 21 February 1983 letter to then LLU president Norskov Olsen, WASC executive director Kay Andersen reiterated WASC's concerns about the function and composition of the Board, and warned that "failure to respond adequately to these issues could be the basis of negative action at the February 1987 meeting of the Commission." (See box entitled "Interlocking Directorates.")

Students attempt corrections

With that background, what happened during the afternoon session of LLU's 1986 quinquennial constituency session makes more sense. At the beginning of what would otherwise and ordinarily have been a very brief afternoon session, La Sierra student constituent Richard Myers introduced revisions or amendments to LLU bylaws that could assuage the concerns of WASC. Myers did this by recommending that the assembled constituents vote down a motion on the floor to adopt rather trivial adjustments to the bylaws, suggested by the LLU Board's Constitution and Bylaws Committee, in favor of more substantial correctives he and fellow student delegate Gary Chartier had drafted.

The students had typeset their suggested amendments on a single page and placed copies earlier that morning on each delegate's seat. (See box comparing their Board of Trustee bylaw revisions with the existing Article 5.) Even more meaningful, however, was their suggested rearrangement of the representation proportions among constituent interest groups — more meaningful because it is only the con-

stituent by the faculty, 85 by LLU alumni, thirty by students (for a total of 200); with the General Conference, Pacific Union, Pacific Union Conferences, and the LLU Board permitted 25 delegates each (for a total of 100).

Chartier followed Myers' advice to reject the motion of the LLU Board's bylaws committee with a request that the vote be taken by secret ballot. The vote on whether or not to vote by secret ballot was, nevertheless, quite public (74 in favor, 59 opposed) and indicated immediately that the constituency was divided attitudinally, as well as by seating arrangement, into blocs.

The discussion that followed was often chaotic, due partly to the fact that newly elected LLU Board chairman, General Conference general vice-president Wallace Coe, seemed barely acquainted with parliamentary procedure. Eventually LLU-area businessman/politician Milford Harrison suggested that the constituents appoint a parliamentarian for the balance of the meeting, and LLU counsel Kent Hansen was drafted.

But with no regard for accepted rules of order [it is not the chair's place to debate], Coe gave a rambling and difficult-to-follow response to Myer's attempt at a motion. Coe's burden was for unity — unity, that is, behind the brethren's way of dealing with issues ("studied very carefully" — translate, studied interminably), in committee, not in open meetings.

Coe was answered by LLU biology professor Gary Bradley, who referred Coe to the recommendations of the faculty Subcommittee on Board Structure and Function appointed by LLU administration to respond to WASC's concerns about the Board, saying: "A few minutes ago we voted college presidents, presidents

WASC . . . warned that "failure to respond adequately to these issues could be the basis of negative action. . . ."

stituency in session that can, by a two-thirds majority, approve changes in the bylaws governing the size, composition, and functions of the Board.

Myers and Chartier were recommending that the existing representation rations — 75 percent General Conference and Pacific Union to 25 percent LLU alumni, faculty and students — nearly be reversed. They also recommended a ceiling of 300 constituents — 85 delegates

of other colleges, as members of our Board of Trustees against the specific recommendations of that committee. I am wondering what you have in mind when you make a call for continued study."

Coe responded by citing an instance in which an East coast accrediting body had recommended that Columbia Union College retain a certain number of non-Adventists on its board. He was trying to illustrate, he said, that

"simply because an accrediting body makes a recommendation does not necessarily mean that we have to go along with that."

Student delegate Chartier spoke, affirming "wholeheartedly" Coe's sentiment "that indeed we are all in this together." But he went on to explain how that was "exactly the intent of the proposals before you." "What we desire is that this togetherness be affirmed in an equity and balance of representation." Recognizing "the need for continual study and evaluation," Chartier said he believed that their "proposals warrant[ed] the consideration of the constituency body itself"; and he reminded his fellow constituents that it would be a "long time [five years] before we get a chance to do this again."

Wilsonian lecture

Neal Wilson had been listening carefully from his honorary position on the platform; and, not liking much of what he had heard, he indulged himself in a long lecture to the assembled constituents. Unfortunately, when Myers introduced the students' suggested bylaw revisions, he had overdrawn the tenor of the WASC report criticisms by referring to them as "great concerns about the integrity of our university" and "allegations of conflict of interest." This hyperbole Wilson turned to his own purpose:

"Allegations have been suggested here this afternoon which would indicate that the government of this institution is unacceptable. Allegations have been made that the integrity of this institution is in question. Allegations have been made that there are serious conflicts

organizational church, Wilson twice sternly stressed the point that LLU is not a church-related institution; it is a church-owned and operated institution of the General Conference of Seventh-day Adventists. The sooner we understand this the better."

How removing the possibility of conflicting loyalties from the LLU Board might cause "a diminution of the [SDA] mission and message" Wilson did not explain.

of interest and that the institution is under suspicion. Ladies and gentlemen, I reject those allegations. . . ."

All of this was articulated — as if in the midst of some great crisis — with considerable dramatic affect. Every consonant was carefully caressed; and S's, particularly word-concluding S's, were drawn out in long sibilants.

Seeming to have forgotten just how substantially LLU contributes, Wilson informed the delegates in no uncertain terms of the great debt LLU owes the world church: "This institution would not exist without the world organization of Seventh-day Adventists."

As if afraid that LLU was trying to leave the

And then he despised the youth of the student delegates with condescension: "In spite of the shaking of your heads, my dear young friends — and I was in your place at one time (I have learned an awful lot since then) — I have learned that to keep this church together on a worldwide basis, you had better be very careful about going off on tangents that could lead us out into the wilderness."

Wilson then turned his attention to Gary Bradley's Subcommittee on Board Structure and Function: "All committees ought to understand that recommendations which they make will either be adopted or rejected by the ultimate governing body. . . . No committee should

Article 5 Loma Linda University Board of Trustees

Existing

SECTION 1. The membership of the Board of Trustees shall not exceed forty-five persons elected from members of the Seventh-day Adventist Church by the constituent members of this Corporation at its regular meeting as follows:

- a. Ten members as nominated by the officers of the General Conference of Seventh-day Adventists, from which number the Chairman of the Board of Trustees shall be chosen.
- b. The President of the Corporation.
- c. Four members from the alumni of the schools of the University not members of the faculty nor employees of the Corporation.
- d. The president of the Pacific Union Conference of Seventh-day Adventists and up to four other union conference presidents in the North American Division of Seventh-day Adventists.
- e. The secretary, treasurer, and director of education of the Pacific Union Conference of Seventh-day Adventists and the presidents of the local conferences and mission composing the Pacific Union Conference territory.
- f. The remaining members from persons not directly connected with Loma Linda University and representing professional or business interests. In selecting these, consideration shall be given to assure substantial representation by persons not employed by the Church.

SECTION 2. Trustees shall hold office until their successors are duly elected at the next regular constituency meeting or at a special constituency meeting held for that purpose.

SECTION 3. The Board of Trustees may fill any vacancy occurring in its membership for the unexpired term of a trustee or when the membership falls below forty-five.

Student-recommended

SECTION 1. The Board of Trustees shall consist of forty persons elected from members of the Seventh-day Adventist Church by the constituent members of the Corporation, as follows:

- a. Seven members of the Executive Committee of the General Conference of Seventh-day Adventists, not otherwise eligible;
- b. Seven members of the executive committees of the Pacific Union Conference of Seventh-day Adventists and its members conferences, not otherwise eligible;
- c. Ten Loma Linda University alumni, not otherwise eligible;
- d. Ten members of the Pacific Union Conference of Seventh-day Adventists, not otherwise eligible;
- e. Four Loma Linda University faculty, two from each campus; and
- f. Two Loma Linda University students, one from each campus.

SECTION 2. No person employed by, or serving on the governing board of, any other Seventh-day Adventist college or university shall be eligible for membership on the Board of Trustees.

SECTION 3. Trustees shall hold office until the election of their successors by the constituent members of the Corporation. The Board of Trustees may fill any vacancy occurring between constituency meetings of the Corporation with a temporary appointment which shall be valid until the next constituency meeting.

ever feel... that their work has not been appreciated simply because a board or constituency doesn't accept them."

Wilson either genuinely or intentionally misunderstood Bradley's point. Bradley wasn't concerned in some petulant way that his time had been spent to no avail or recognition. He was genuinely concerned about the effectiveness of a Board that included members whose loyalties might be divided.

Reports switched

Bradley was at least as troubled by the fact that a faction of the Board, led by then Chairman Francis Wernick, replaced the administration-appointed faculty subcommittee report (responding to WASC's criticisms of the Board) with one of its own. (It is not even clear that WASC realizes that this substitution was made.)

Wernick's report clearly misrepresents the report of the faculty subcommittee where it states that "the majority [of the LLU Board, faculty, and administration] believe, however, that the understanding and support gained through membership of... other college presidents outweighs what may appear as divided loyalties."

In its interviews with trustees, faculty, and administrators, the faculty subcommittee had found that "it was widely believed that the Presidents of other Seventh-day Adventist colleges and universities should not be members of the Board because of conflict of interest."

Before he was through speaking, Wilson gave his assessment of WASC and its concerns. He said: "The people in WASC are very reasonable people," who make suggestions that "in their judgment, are good suggestions.... But when it comes to... accepting recommendations from an accrediting body which we believe will cause... a diminution of the mission and the message of this church, we will have to reject them."

How removing the possibility of conflicting loyalties from the LLU Board might diminish "the mission and the message" of Seventh-day Adventism Wilson did not explain. But his tough talk about rejecting the recommendations of accrediting bodies sounded like a Wilson who had not learned the lessons available

sions at which the General Conference president did not have his way, and the discussion continued for another three hours.

The Pacific Union religious liberty secretary, John Stevens, joined Wilson in despising the youth of the student delegates by also patronizing them: "I think all of us have been where the college students are today. We have been around a little longer, and our judgment is tempered somewhat as a result of experience, I believe for the better."

Actually Stevens' judgment — "tempered" by his sectarian John Birchism — is rather widely smirked about. A little later he managed to work his fear of "the New Christian Right" into his worries about the precise composition of a proposed, constituency-appointed, ad hoc bylaws committee.

Motion to establish...

Not long after Wilson's and Stevens' speeches, Attorney/delegate Derrill Yeager moved "that the constituency establish a bylaws committee... for the purpose of considering this and other amendments to the bylaws brought before it from time to time" — because the LLU Board's Constitution and Bylaws Committee only meets once every five years, thirty days before a constituency meeting.

La Sierra English professor Ken Matthews expressed his discomfort "with the motion [Yeager's] that a committee be appointed by the Board of Trustees to make a decision about the bylaws governing the composition of the Board of Trustees. That strikes me as a clear conflict of interest." Matthews offered an amendment to Yeager's motion "that the composition of that committee be determined here today...."

The only woman to participate in the discussion, LLU Graduate School alumni president Susan Jacobsen, sounded as though she might be still bridling at Wilson's patronizing speech: "Mr. Chairman, I am neither as young as the students over there nor as old as Elder Wilson, perhaps; but I do take my responsibilities as a constituent very seriously. I am perfectly willing to be called back into special session for something as important as the composition of the Board of Trustees.... Some of the comments which you have made, and which it has

concerned about the organization of Loma Linda University and the administration of it as our church leaders."

Chairman Coe agreed saying, "I think it would be wrong for us to leave here with any other impression than that one."

Explicitly expressing neutrality toward the students' proposed bylaw amendments, Hamers-



Neal C. Wilson

Courtesy, G.C. Communications Department

slough nevertheless voiced his concern that, whatever the makeup of the proposed constitution and bylaws committee, it "not change the [students'] document itself" — except as it might have legal flaws — because, he believed, "it should be dealt with properly and with due process."

John Stevens spoke strongly against the Matthews amendment to Yeager's motion, arguing that "trying to select a bylaws committee from the floor is a horrendous process...; we could be here for hours."

Former LLU Trustee and University of Southern California Law School associate dean Jerry Wiley reminded Stevens that "it took us less than fifteen minutes to select the [thirty-member] Nominating Committee."

After considerable back and forth about procedure, the Matthews amendment that the constituency, in session, choose the members of a standing Constitution and Bylaws Committee — if Yeager's motion to establish such a committee passed — was voted 76 for and 72 against. Since amendments to motions need only a simple majority, the amendment passed.

More uncertain discussion about whether the existing constitution and bylaws would permit the constituency to establish an independent, standing constitution and bylaws committee led to Milford Harrison's plea for a parliamentary. Coe gratefully agreed and Kent Hansen was appointed.

The students... were attempting to correct overwhelmingly disproportionate representation to the LLU constituency and Board....

in the beating the church took because of his desire to "flout civil authority" in the Pacific Press cases.

Wilson did allow that there had been a slight accommodation to WASC by referring to Coe's earlier mention of the fact that the Andrews University president (at this time Richard Leshner) would no longer sit on the LLU Board. But he closed by stating, "I am opposed to the appeal that is being made that this particular document be discussed here today." This, however, was one of those occa-

been my experience to understand in the past, indicate to me that there is conflict of interest.... In order to fulfill its mission to the church, it [LLU] not only needs the support of the church but it needs a Board of Trustees which will not be divided in its loyalty or purpose." Jacobsen's remarks were the first of the session to be applauded.

Walter Hamerslough, College of Arts and Sciences professor of physical education, tried to impress the gathered constituents that LLU faculty members, students, and alumni "are as

Extra frog's head

Retired pathologist and LLU alumnus Albert Brown spoke against the motion for an ad hoc but standing constituency-appointed constitution and bylaws committee, arguing that it would be conflictingly redundant to the Board-appointed Constitution and Bylaws Committee (that the constitution prescribes must be assembled once every five years, at least thirty days before a quinquennial constituency session):

"Mr. Chairman, I think it is a well-known biological truism that there are no long living, two-headed frogs. . . . The almost inevitable result ["of an ad hoc committee to create or propose bylaws"] would be a conflict between the orderly, prescribed method of developing the bylaws and those invented in between times."

One speaker later, LLU physician Harvey Elder spoke first about the students, and then to Wilson and Coe:

"I am very sympathetic with the students' concern. Unfortunately their timetable is measured in nine-month periods. . . . By the time they get to be president of the student association and editor of the school paper, there are very few of them [months] left.

"You [students] have started a process; the process cannot end. There are too many people who have heard you; and you have been eloquent, and your concerns are well stated.

"Now I am a little concerned about some things I have heard from the front. You like to say we are in it together, but I want to be sure we are not telling the students to get out. . . . This morning we heard the plea that there's not enough of them. . . . Where are the leaders? There they are. What can we do to say to them, 'We want you on our side. . . .' In fact, maybe we should say to them, 'Will you let us in the boat with you? You seem to know where you are going.' Clearly, we haven't [known where we are going].

"While this [proposed committee] may be a two-headed frog which would have a short life, it may be that the wrong head is governing it at the moment. To at least initiate a process where constitutional matters can be looked at carefully more than thirty days before a constituency meeting once every five years seems a very valuable process. . . .

"Time will kill one of the heads, no question, — it'll be the less useful head — but let's stay in the same boat."

Wiley was ready to remove the old frog head immediately. He suggested another amendment to Yeager's motion that would replace the quinquennially and Board-appointed, single-meeting Constitution and Bylaws Committee with the Yeager-proposed, constituency-appointed, standing Constitution and Bylaws Committee.

After considerable discussion, Parliamentarian Hansen ruled that, however "arcane" the point, the proposals for bylaw changes must be made in advance of a meeting, in the notices calling the constituents together. Therefore it would not be correct to vote on the Yeager

motion if it carried an amendment to make the proposed constituency-appointed committee a replacement of the bylaws-mandated, Board-appointed, quinquennial committee.

Around 4:15 p.m. the vote was taken on the Matthews-amended Yeager motion, and it carried by voice vote. The constituency had elected a standing Constitution and Bylaws Committee.

Sore losers

Following the vote, the executive secretary

"While this [proposed committee] may be a two-headed frog which would have a short life, it may be that the wrong head is governing it at the moment."

to the General Conference Board of Higher Education, Clifford Sorensen, admonished the constituents that the members of the General Conference Committee are designated constituents, and he warned that "we had better have a perspective other than just our own home turf perspective here." It isn't clear what Sorensen was thinking about since more than half of the delegates were either Pacific Union or General Conference representatives.

Sorensen also exhibited a surprising ignorance of what constitutes conflict of interest when he said: "There isn't a person here who doesn't have some kind of a conflict of interest relative to what we are talking about here today — whether you are a professor, whether you are a student, whether you are a church employee, or whatever." Quite to the contrary, members of the Board or the constituency who are not somehow involved in an enterprise that competes with LLU for students, facilities, faculty recruiting, grants, contributions, etc.,

would have no conflict of interest "relative to what we are talking about today."

Wilson appreciated Sorensen's remarks, but he did clarify one point. The members of the General Conference Committee who are automatically LLU constituents, he said, are those "residing in the United States and Canada. . . . That group would be about two hundred." And he added, like the man with an ace up his sleeve: "If all of them were here they would make quite a difference in the composition of our constituency today. . . . It would make, as I

say, quite a large difference in the voting power. . . . It would make quite a difference in terms of the way some of the votes might go."

And then the General Conference president turned on the students who had co-authored and put forward bylaw amendments for consideration: "Much of our discussion has been precipitated by, and revolved around, a particular document. That document was not introduced in a normal way. Documents of this kind, coming into a constituency, placing them on the seat so everybody gets them, frankly is not the way this church does business. It is totally out of order. It has no particular setting in this kind of a meeting which the church conducts. And, in fact, I think should have been ruled out of order on the basis that constitutional matters, bylaw matters, come to a properly designated group prior to the constituency meeting."

Several minutes later, after Wilson had made several other points, student constituent Myers

Interlocking Directorates

While the Andrews University and Loma Linda University Board of Trustee membership is in fairly frequent flux, it is not uncommon for the two boards to have at least a 25 percent overlap in trustees. Both boards have forty-two trustees, although this figure varies slightly among available lists. In the recent past the two boards shared the following eleven trustees, who are listed with the denominational leadership posts they then held:

- Blehm, Walter D., president, Pacific Union
- Bradford, Charles E., president, North American Division
- Butler, Lance L., treasurer, General Conference
- Carter, Robert H., president, Lake Union
- Hirsch, Charles B., vice president, General Conference
- *Leshner, Richard W., president, Andrews University
- Murrill, William L., undertreasurer, General Conference
- Taylor, Charles R., director, General Conference Department of Education
- Thompson, G. Ralph, secretary, General Conference
- Wernick, Francis W., vice president, General Conference
- Wilson, Neal C., president, General Conference
- *Woods, Norman J., president, Loma Linda University

*Both Richard Leshner and Norman Woods have been reduced recently to nonvoting membership on their counterpart's university board.

responded to Wilson's criticism:

Responding maturely

"Sir, most respectfully I would like to justify, as co-author of this document, our approach this morning on handing these documents out on the pews. We contacted the president of the university's office and asked him [Norman Woods] in early December — after we had been informed that we were indeed to be constituents — and asked him how we could get in contact with the Bylaws Committee. We were informed that they had met and adjourned. We asked if we could possibly introduce this sort of business from the floor and we were told yes. Also, an individual who is a delegate, who is particularly adept at the parliamentary procedures for these sorts of meetings, informed us that indeed we could introduce this sort of material from the floor. So I don't think it could have been called out of order, and I think we are totally within our right as members of this constituency meeting.

Realizing that the parliamentary expert Myers referred to was Kent Hansen, who sat next to him on the platform, Wilson turned, smiled, and patted him on the knee.

Wilson had other things to say that, because he is General Conference president, carry more weight than they otherwise would. He was "distressed," he said, "that apparently the constituency has not dialogued very much together." He saw a communications "gap" that found "the staff of Loma Linda University, with students... on one side... voting versus the rest."

"It may be that there ought to be many more opportunities for dialogue," Wilson said. "The last vote, 76 to 72," was for him "an indication that apparently having a meeting of this kind every five years is not satisfactory...."

The students' document that Wilson took such pains to excoriate would have helped. It stated, "The constituency must meet at least once in every three years."

A particularly interesting point that Wilson proceeded to make concerned his understanding of conflict of interest. He felt that the term needed to be "qualified." "That is a term," he asserted, "which is used in the corporate world, [in] the business world; but... these words and terms do not correctly apply to the kind of church organization which we have. Simply because we have different responsibilities... and serve on other institutions or other boards, etc., does not in itself constitute conflict of interest, not in the setting of the church...."

It may have been this kind of logic — along with his concern for reelection at New Orleans — that caused Wilson and fellow General Conference officers to take such toothless measures against the Davenport offenders.

Echoing Stevens' pessimism about the time it would take the roughly 150 assembled constituents to choose a standing constitution and bylaws committee, Wilson said: "To get the right kind of mix there probably would take us, in my estimation, two to three hours minimum. Knowing the Nominating Committee, it might be longer. I wish somehow that you could have had a little more trust in your Board of

LLU Constituency-Appointed Constitution and Bylaws Committee

General Conference-appointed

Bock, Lowell L., field secretary, General Conference
Bothe, J. W., General Conference representative to LLU
Yeager, Derrill, attorney, Corona, California

Pacific Union-appointed

Mostert, Thomas J., president, Southeastern California Conference
White, Major C., secretary, Pacific Union

Loma Linda University-appointed

Elder, Harvey, professor of medicine, LLU
Matthews, Kenneth, assistant professor of English, LLU

Loma Linda University alumni-appointed

Hansen, Kent, attorney, Corona, California

Loma Linda University student-appointed

Chartier, Gary, editor, *La Sierra Criterion*

Trustees...."

Ken Matthews came to Wilson's rescue with the time-saving recommendation "that we follow the same procedure we followed in choosing the Nominating Committee.... Have each constituency group separate [into caucuses] and choose representatives...."

There was a long discussion over how large the proposed committee should be. And North American Division President Charles Bradford started another lengthy discussion with his concern for "proportion" in representation on the proposed committee from the "various groups that make up our constituency."

Harvey Elder solved the size and proportion problem by proposing that the committee be proportionally the same but one fourth the size of the thirty-member Nominating Committee, with fractions of a member rounding to the next whole member.

The meeting broke into caucuses, and twenty minutes later — not Wilson's feared "two to three hours" — the committee of nine was established and voted (see box).

publication's claim that LLU was filling rapidly the cup of God's wrath, adding that the previous day's actions could only help to reinforce that perception.

Thompson spoke using words like covert, subversive, and clandestine to describe the way the students had gone about bringing their bylaw amendments to the constituency floor — amendments that he described as "inimical" to the purpose of the organization.

Alex Lian, Student Association vice president and *La Sierra Criterion* religion editor, who had dialogued with Myers and Chartier throughout the time they were framing their bylaw amendments, listened to Wilson and Thompson as the lone student invitee to the LLU Board of Trustees from the La Sierra campus. As an invitee, Lian could not vote on Board actions; but he could speak. So he responded to Wilson and Thompson's statements.

The "covert action" idea could not be further from the truth, he said. In fact it was Chartier and Myers who tried, with minimal success, to

Wilson represented the students as naive pawns or dupes of the faculty, and warned that the day was over but the issue was far from closed.

Wound licking

On the following day, Monday, the Board of Trustees spent more than an hour, led by Wilson and General Conference general vice-president Ralph Thompson, deploring what Wilson believed to be a faculty-instigated maneuver on the part of the students. He represented the students as naive pawns or dupes of the faculty, and warned that the day was over but the issue was far from closed.

Wilson spoke of a phone call he had received Sunday night following the constituency meeting in which an unidentified voice asked him, "Did you get the message?"

He also described a right-wing Adventist

enlist faculty support for their amendments. The real motivation, said Lian, was concern by the students for the quality of the humanities programs on the La Sierra campus.

Richard Myers, who wanted to attend Stanford Law School, was told by a Stanford admissions representative that he would have to score at the 99th percentile of his Law School Admission Test (LSAT) to have a chance of acceptance at Stanford, because his undergraduate degree was from Loma Linda University.

The students feel that support for upgrading the university's liberal arts program is less likely to come from a Board that seats a preponderance of individuals not affiliated with — or
(concluded on page 37)

Dr. Nina and the Panther

Reviewed by William Herman

Nina Mae Case, a medical doctor in the Seventh-day Adventist church after the turn of the century, encountered her first panther at the age of nine. She and her six-year-old sister, Dorothy, were walking back to the tent that served as their home deep in the mountains of central Pennsylvania when they came face to face with a panther lying almost directly in their path.

"Don't look at him," Nina whispered to her little sister. Then remembering from somewhere an old adage that a wild animal would never attack a singing human, she said, "God will save us. Sing!" Holding hands, eyes avert-

small children all at one time in a diphtheria epidemic; and a few months later her baby — not yet born during the epidemic — died of cholera infantum, leaving her with only two small daughters to care for. She was asthmatic. She desperately needed help and assurance. When she told Mark that she was interested in going to the Adventist campmeeting in Lock Haven, Pennsylvania, and in moving to the mountains of central Pennsylvania because she "wanted to be there when Jesus returns," he said that she could not go and that if she did, she was never to return. Harriet felt that there was only one thing to do — put her belongings,

school in Eureka, California. After that year she finished college at Healdsburg (Pacific Union College).

Nina's dream all along was to become a medical doctor, and so she left California and her teaching to go to Chicago to work for Dr. David Paulson selling copies of *Lifeboat* to help finance his mission program. Eventually she entered Northwestern Medical School, her way financed by the Illinois Conference. The Conference Committee had decided to sponsor her with the proviso that she marry a preacher of their choosing — the surprising condition of the agreement being that it be kept secret. The committee presumed, no doubt, that such a stipulation would keep her from succumbing to the dangers of a worldly school. Seeing this as the only way to achieve her life goal, Nina agreed; and during her second term she married Elder Charles Baierle of Pennsylvania. He was thirty-seven, she nineteen. During the next summer she worked with him in evangelism. After another year of school at Northwestern, Nina transferred to the Women's Medical College of Pennsylvania and received her medical degree in 1907.

The years of medical schooling had done their work, and Dr. Nina gained new and broad ideas. The narrow viewpoint of the church, and even its terminology, appeared strange. But when she received a call to the Melrose Sanitarium in Massachusetts, she, urged by Charles, accepted even though it meant that much of her medical work would consist of giving water treatments and that he would continue his ministerial work in Pennsylvania some distance away.

At the sanitarium she arranged to have the nurses receive valuable obstetrical training, which they had previously not received; and she worked tirelessly to erase the debt of the institution. For this she was paid a salary of one hundred dollars a month, none of which was given to her — even though she protested; it was sent to Charles, who was to provide for her needs. Charles gave her nothing! In order to pay for her expenses, Dr. Nina wrote for a New York newspaper a serially published story, "The Girl With a Hundred Personalities." The story was based on experiences with a patient whom Dr. William James, founder of the Department of Psychology at Harvard University, had brought to the sanitarium.

Because of his work for the sanitarium, the conference president, Elder Herman Bitterman

The Conference committee had decided to sponsor her with the proviso that she marry a preacher of their choosing. . . .

ed, they marched slowly forward, their thin, tight voices singing, "There is sunshine in my soul today," until they passed the panther, rounded the next bend, and fled terrified.

The panther, measuring eight feet from head to tail, was killed the next day by farmers. They were astonished that the children had escaped unharmed. Although Nina could not know it on that summer afternoon in the mid-1890s, her encounter with the panther was to be a portent of encounters with panthers in other guises throughout her life.

Nina's story, told with wit and compassion by her daughter Shirley Wheeler in *Dr. Nina and the Panther* (New York, Dodd, Mead, 1976), is of special interest to members of the SDA church not only because it is a story of one of its brave young women, but also because it is an intimate picture of Adventism in the early part of this century and a cause celebre for the liberation of women. Although Wheeler has given, I am sure, an authentic display of emotions in the revelation of her mother, she has disguised many of the names of the church's leaders to "protect the guilty."

Mark and Harriet Case, Nina's parents, were living in Michigan when Harriet became interested in the SDA church. She had just lost four

including her books, into a wagon and go. Nina elected to go along and take care of her mother and sister. When Harriet told Mark that "the Lord will provide," she was in actuality placing that burden on her nine-year-old daughter.

For three years Nina gathered nuts, berries, and other edibles from the woods and sold them for food and other provisions. Sometimes she worked in gardens and did odd jobs for the neighbors on the mountain in order to bring home necessities. In the evenings Harriet, who had had a classical education herself, brought out the books and taught the girls. That education was the only ray of hope for a better future for Nina. When she went to live with an Adventist family at the conference headquarters in Williamsport three years later, her education had been so thorough that she was admitted into the senior class in high school. She was twelve. When she went away to school that year, she did not know that from then on she would be on her own. Her mother and Dorothy went to stay with Harriet's aunt, and Nina never lived with them again. She had virtually been abandoned.

After high school Nina accompanied a teacher to Battle Creek, Michigan. There she went to college during the summer and the next school year. Because she was only thirteen years old at the end of the school term, she was unable to get a diploma. She was asked, nevertheless, to teach church school in St. Joseph, Michigan. The next year she taught church

William Herman is a business man in the Sacramento Valley with a special interest in Seventh-day Adventist history. He writes travel articles as a hobby.

(probably Elder Bicknell), was frequently in the company of Dr. Nina. Although he was twice her age, he became enamored of her. When his infatuation became known, he charged her with bewitchment. A church trial ensued, and Elders Striker and Danforth of the General Conference (probably Elders Spicer and Daniells) attended. Both men were acquainted with her published stories, but they felt sure that they were much too clinically accurate for so young a woman to write. Confirming evidence of her authorship was provided by Bitterman. Dr. Nina refused to speak at the trial on her own behalf; and though she was cleared of all wrong doing, she never forgave the organization men the humiliating experience and left the church in body and spirit.

Dr. Nina began private practice and then managed a small sanitarium Charles had built; but she found her greatest happiness in her first-born child, Roberta. No happiness was experienced by Charles, however. When the new mother delayed the reopening of the sanitarium because of a difficult birth, he, who had been away giving Bible studies and doing frescoes in new church buildings during the birth, experienced first consternation then rage. The baby, he felt sure, was crippling the work of the Lord. Then, as if to add one more blow, the sanitarium burned down.

With the insurance monies Charles took a trip to Europe, the Holy Land, and Egypt — while his wife with an infant to care for took a job in the slums of South Philadelphia to support herself and the child.

Even though their marriage was disintegrating, Charles and Dr. Nina had two more children — Carol and Shirley. One last attempt was made to salvage it; but when Dr. Nina had no money to give to Charles for a new sanitarium, he became furious and attacked her physically. The results were a bone broken in her throat, paralyzed vocal cords, and the end of the marriage. After a separation of two years, they were divorced in 1923.

Dr. Nina's new practice took her deep into the Poconos of Pennsylvania to bring medical care to the isolated and suspicious mountaineers. Because of her courage, forthrightness, and tireless devotion to these people she won their trust and respect. For this work she was honored on numerous occasions by her community, the state of Pennsylvania, women's and business organizations, her alma mater, and the medical profession. In 1957 in celebration of her fiftieth year in practice, she was honored at a gala luncheon in Harrisburg which was attended by the governor and the president of the American Medical Association.

After her dismal marriage to Charles, Dr. Nina could have become disillusioned with that institution forever; but she met Arthur. Arthur M. Price was a wealthy businessman and everything Charles was not. He was kind, thoughtful, loving, and generous to a fault. Their marriage lasted forty-three years, during which time they had a daughter, Catherine. Arthur died in 1966 at the age of 92. Shortly after that Dr. Nina had a stroke; but she lingered on until 1974 when she died, also at the age of 92.

Casual readers will find the book entertaining and inspirational, but the querying Adventist will seek answers raised by the account. Can a free spirit — and an adventurous woman especially, such as Dr. Nina — ever be an integral part of an organization that requires regimentation and submission in every facet of life? Is it true that "going to the frontier in Adventism is very risky business"?

For those who are acquiescent, is it psychologically inevitable that a narrowness of attitude or a spiritual egotism develop? For this group, is it a necessity to feel that a church decision has the force of God behind it? Is an imprimatur necessary to counter a more sensible or humane view?

In Dr. Nina's case, staying with the church at that time relegated her to very circumscribed service, both in terms of the number of persons helped and the quality of care in a small sanitarium where the people had a provincial outlook. Leaving the church, she reached out into new areas to people desperate in their need, who could never journey to a sanitarium.

Many believe in a "principle based on authoritative statements" that when one leaves the church, he will find his light go out in darkness. Dr. Nina is one example to the contrary. What was there to hold her in such a church? As her life story unfolded, she found her experiences in the church full of oddness, sadness, and narrowness. In the "world" she found naturalness, joy, and adventure in new challenges. Has anything changed in the SDA church today to hold the new Ninas? □

Reconstructing the Constitution

now about a dozen laity on the Committee, none of whom are there specifically as laity. The Session changed this situation by specifying that beginning in 1990 the Session would elect, in addition to the holders of certain stated positions, sixty other persons as members of the General Conference Committee. This provision in itself was not a great change; the previous constitution called for fifty such persons. The change was in the composition of this group. Of these sixty "members without portfolio," one-third (twenty) were to be "laymen" (the constitutional generic term for laity). This provision should almost double the number of laity on the Committee, and it makes clear that they are on the Committee *as* laity — a status that might influence their actions as members.

This action in itself promises at least some input for committee actions from the vast majority of Adventists who are not church employees. Its effect may be limited, however, if some reports about the way the Committee functions are correct. These reports indicate that most General Conference Committee actions are now prearranged by the much smaller group of General Conference officers, to such an extent that General Conference president Wilson often does not attend Committee meetings.

Another area of interest about this change is the precedent it may be understood to have set.

Many conference constitutions now parcel out seats on conference committees by ethnicity, sex, employment (church or nonchurch), age, and other criteria. Up to this point no such qualifications have formally been applied to the General Conference Committee. The inclusion of laity as such may open the door for the inclusion of other designated groups. Some Adventists believe such allocations are a desirable way to increase functional representation of groups often excluded; others are concerned on theoretical and practical grounds about the unintended results of such a step. This action, however, suggests that further moves in this direction are at least possible.

Although Baasch could not carry through the 1,000-delegate limit, the bylaws were changed to reflect the proposed limit on the size of the Session Nominating Committee. Beginning in 1990, the Nominating Committee will be limited to 200 members, plus some members from General Conference institutions in North America. As proposed, these 200 members will be divided among the divisions by their proportion of world membership, with each division having at least eight members.

Another bylaws change increased the General Conference Committee's ability to remove committee members (which includes all General Conference and divisional leaders) from office. Before 1985, the committee could by a two-thirds vote of those present at a regular meeting (usually fewer than 50 of the almost

400 members) remove a member who "because of apostasy or misconduct disqualifies himself from occupying the office." The change retained the two-thirds requirement and specified (as before) that the removal needed to be "for cause," but it took out the provision suggesting that "cause" was limited to "apostasy or misconduct" — themselves two very elastic terms. In the new bylaws, "cause" is not defined, which suggests it could be almost anything. The Committee should now find it easier to remove and replace its members between Sessions, with or without their consent.

Although the Session changed a few other matters of procedure and made some other constitution and bylaws changes, these were the most important. They suggest that the 1985 Session's actions in these areas were most remarkable for their effect on Session procedure. Especially if the action Blythe initiated is fully carried out, the 1990 delegates should have much more information and be able to conduct business in a more clearly specified way than at any previous Session.

A Third World GC

The difficulty with these constitutional changes, as with other organizational concerns dealt with at the Session, is their failure to address what may be the most important aspect of Adventist church politics: the shift in membership, and hence in voting power at the Session. *(continued on page 35)*

Resigning in Protest

appealed through "the press" to the members, and thus put the problem in a limited spotlight.

Interestingly, Steiner and Amundson both fired single-cartridge (and potentially self-defeating) weapons by resigning from the Fuller board. That may not have been a wise move. Generally, resignation is a one-time action. Former board members, even if they resigned "in protest," no longer have a vote. And neither Amundson nor Steiner appear to have made the most of their resignations by publicizing the reasons for their actions.

Steiner also had communication tools at his disposal, but failed to use them until lay agitation over the problem threatened his reelection. So perhaps there were many other things they could have done, but didn't. Why?

The answer may reside in the vulnerability of men like Steiner and Amundson to other pressures. They are career denominational administrators for whom good relations with their peers and the GC brethren are essential. They were willing to make ripples, but not waves.

The Commission in the Southern New England Conference is dominated by lay persons whose careers cannot be influenced by threatened denominational administrators. They are not part of the "old boy" network. They appear to be people who would be willing to question things that appear to be improper, and to speak their opinion when called to do so. It is this kind of people, both in acumen and independence that are desperately needed on church boards and executive committees.

While we can take comfort in the quality and volition of the Commission, we must also face the reality that there is little the commission can do now. The hospitals may have been irrevocably transferred to AHS/North control. AHS/North doesn't need the church. It doesn't need the Southern New England Conference

Reconstructing the Constitution — cont.

sion, to Central America, South America, and Africa. With the constant assistance of Neal Wilson, the thirty-three North American delegates on the Nominating Committee dominated the results, and the General Conference headquarters staff remained preponderantly North American. The overseas delegates lacked a charismatic leader to follow, and they did not unite. But nothing in the changes made in 1985 limits them from doing so in 1990 or 1995, nor do the changes limit the effects the shift in membership will have on the proportion of delegates. North American leaders may continue to have the same number of delegate spots to allocate, but those delegates will be a static slice of an enlarging pie.

Thoughtful observers, considering this situation, predicted that the present General Conference constitution will produce a takeover of the General Conference staff by Africans, Central Americans, and South Americans within a foreseeable time. Some comments made on the Session floor indicated that they would have help from black North Americans. That this event did not happen in 1985 was largely due, they think, to Wilson's determination that it would not. But Wilson will remain General Conference president until 1995 at the latest; and none of those immediately below him has the personal authority to prevent the General Conference constitution from producing its

natural result: domination of the General Conference staff by non-North Americans.

The prospect of this event would raise the problem of the reaction of North America to a Third World-dominated General Conference, which may pose a greater threat to church unity than any formal schism. By some reports, Third World leaders are accustomed to much looser financial controls than North Americans are, which many North Americans might find offensive. They are also reportedly accustomed to personal rather than bureaucratic leadership. In addition, a Third World-dominated General Conference might not give Adventist intellectuals the necessary scope to deal with the problems in thought that face Adventists in the developed world but of which Third World Adventists are scarcely aware. Finally, in such a situation the complicity of many North Americans in strengthening the General Conference's authority could be turned against them.

One proposal for dealing with this situation would be to take note frankly of finances in handing out delegates. A "means test" could be factored into the delegate allocation so that divisions would be rewarded in delegates for their financial contributions as well as their membership totals. North America would of course have much greater authority in such an arrangement than it does under the present General Conference constitution, and this fact

(concluded on page 36)

constituency. And it continues to act as if it doesn't care how the lay membership feels.

About all the Commission can do is render a clear and articulate report. If Shampo is innocent of any wrongdoing (and we should reserve the possibility that he is), it should be clearly stated, and why. But if he is guilty, about all the Commission can do is say so, and make its findings widely known. Will the other board

members of AHS/North respond? It seems doubtful. So long as AHS corporations provide a "golden parachute" for the careers of conference and union presidents, they may be reluctant to cross AHS management. If that is the case, AHS is indeed beyond the control of the real church — the membership. And that is tragic.

□

- b. The FMH Board voted this part of the PMM report of March 20, 1984:

Conclusion: "There appears to be sufficient evidence indicating that cash in the amount of \$150,000 did in fact change hands and that those funds were received by Pawtucket and not the other partners in the venture. The determination as to whether these payments represent additional capital or an advance is dependent not only on the financial records of the organizations, but also on Board minutes, memoranda and the recollections of the parties involved. As a result, we cannot draw a definitive conclusion, however, we can conclude that as of the end of 1978 the financial records of both organizations reflect the monies as advances not capital contributions." Peat, Marwick and Mitchell 3/20/84

27. During the summer of 1984 E. Amundson tendered his resignation to the FMH Board, thus indicating his opposition to the manner in which the FMH-PIH problem has been handled.
28. In April of 1985 E. Amundson shared with the General Conference his desire to join with S. Steiner in filing a minority report on the FMH-PIH problem. He was given the assurance that such a report would be accepted and its contents carefully studied. It is planned that such a report will be ready by September 30, 1985.
29. On June 13, 1985 the SNEC Executive Committee voted to express their strong disapproval of the way in which the FMH-PIH problem has been handled because of the serious moral and ethical conflicts involved.
30. On July 18, 1985 the SNEC Executive Committee voted:
WHEREAS, the Seventh-day Adventist Church has historically held to the concept that the medical work has been looked upon as "the right arm of the message," and
WHEREAS, there has occurred in the Fuller Memorial Hospital and in the Pawtucket Institute of Health a situation starting in 1977-78 involving the then Fuller Memorial Hospital Administrator to the extent that this situation has resulted in serious loss of credibility by AHS/N, and
WHEREAS, it is perceived that the handling of this situation was done in a manner generally not deemed acceptable according to present moral and ethical standards of the church so that there remains little confidence in AHS/N and Fuller, it was
VOTED, that in order to restore the credibility of AHS/N and to also restore the confidence of the Southern New England Conference Constituency in AHS/N it is requested that the employment of Gerald Shampo by AHS/N be terminated by September 1, 1986.
31. As of August 27, 1985 no report had been rendered to the FMH Board by G. Shampo as to the return of any funds by him to FMH as was previously agreed.

Reconstructing the Constitution

might make the proposal hard to pass. But its merits should attract some thought.

As matters now stand, the General Conference Session resembles the British Parliament, not the United States form of government. It lacks the royalty and the House of Lords, but neither of those British institutions now has much authority. This system may work well in a small, homogeneous nation; there is no reason to believe it will work equally well in the Adventist church, where the variations in outlook between Loma Linda and Nairobi are greater than many leaders will admit. Representation that depends on some factor other than mere numbers may be necessary. In eighteenth-century America, that factor was territorial; in twentieth-century Adventism, it may be financial.

As in other areas, the 1985 Session's actions on constitutional and bylaws matters did not really solve many problems, including the allocation of authority at the Session itself. These worries will continue to trouble church members and leaders alike until 1990 and possibly beyond. □

Saul the Unbeliever

"It's going to mean getting involved with people in a more humanitarian way — helping the poor, solving the problems of pollution and energy crises, ending the threat of nuclear war. It may even mean helping SDA refugees re-establish themselves after the Second Great Disappointment."

"Even Herrholdt Heinrich?"

"Even Herrholdt Heinrich — if he will accept help."

"That'll hurt."

"It'll also feel good."

"Does it mean I'm going to have to sell all that I have and 'distribute to the poor' in order to 'have treasure in heaven'?"

"It means you have to be *willing* to do so, if that's what it takes. But wise investments — and you're a genius at that — can continue to pay off. You can do more good by making your money work for good than by dividing it up among the poor. But that's excruciatingly difficult. 'It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.'"

"So King Saul gets another chance!"

"Your mother was right to name you Saul — Saul the Believer!"

Late in the afternoon, telescopic TV cameras began showing something climbing slowly up the asphalt road that meandered up their property through the evening primroses and paintbrushes to the House-on-the-Rock at the top. The house's central computer system announced, "Vehicle approaching on access road. Appears to be 1987 Subaru."

"Mary!" Saul called out. "Do we know somebody who drives an old Subaru?"

"Only Huw Borth," she called back.

Together they ran out the main doors, leav-

ing them swinging open, and onto the level parking area just as the elderly car coughed and choked to a stop. Out climbed Huw, his wife — Rhondda — and their three children — Cym, Marteg and Trannon. They seemed somewhat disoriented, mused, and smudged.

"Huw!" Saul bellowed.

"We were just passing by," Huw explained. "Rhondda said maybe we should stop in just to see if you were here." Only then did he seem to recognize . . .

"Mary! I thought you were — I mean, they told me you had — had escaped — and joined the enemies of God."

Mary smiled. "I did escape," she said. "They were half right."

"C'mon in," Saul ordered.

"Can the kids swim?" Rhondda asked.

Cym, ten years old, and her two younger brothers met the breakers head-on in their underwear while the adults watched from lawn chairs pulled close to the high-water line. Huw was explaining how he and Rhondda had kept in touch with someone in Herrholdt Heinrich's group via coded CB transmissions. He had met them in Pocket Valley after Mary had "escaped."

When the Adventists had realized the rescue teams were near, Heinrich reminded them of Ellen White's prediction: "Though a general decree has fixed the time when commandment keepers may be put to death, their enemies will in some cases anticipate the decree, and before the time specified, will endeavor to take their lives." They had responded by fleeing higher up the slope, leaving behind their provisions inside their tents.

At this the teams had retreated, apparently hoping the Adventists would return to their tents to avoid prolonged exposure to the harsh-

"... their enemies will in some cases anticipate the decree, and before the time specified, will endeavor to take their lives."

ening elements. "By this time it was extremely dark," Huw said, "and a freezing rain was falling. Rhondda and I told Dr. Heinrich our children were too important — we were going back to our tent."

"He screamed, 'Traitors! Traitors!' at us and ordered his young men to drive us away. We made it back to our tent safely. But he and about thirty others stayed out all night in the storm."

"Next morning, when we heard about President Weatherstone's veto, we decided that the time was not right and that the enthusiasm had gone too far. The rescue teams helicoptered us back to our old car. They even issued us an emergency National ID Card so we could buy gas and food."

"What did you use for money?" Saul inquired.

"Rhondda still had the cash we had left over after the sale of our property and the

liquidation of all our assets."

"I lacked faith," Rhondda confessed.

"You lacked presumption," Saul asserted.

After baths, dinner, and bed for the children, they talked late.

"Huw," Saul was saying, "I've been thinking about investing in Solares Power. It can solve the world energy crisis."

"I've never heard of it."

"Not many people have. The original research was done back in 1978-79 by a team of NASA scientists; but when the 'oil glut' came, the U.S. government disfunded Solares research."

"What does it do, basically?"

"It uses large, lightweight, computer-controlled mirrors orbiting the Earth. They reflect sunlight down to huge energy collecting stations on the ground twenty-four hours a day. The ground stations convert the solar energy into cheap electricity. You can make nonpolluting methanol fuel. You can desalinate briny water or purify polluted water, then pump it into the desert for irrigation. You can do anything with it you can do with energy."

"How long would a world-wide solares system take to get 'on-line.'"

"With massive international funding and cooperation, fifteen years."

"But Jesus is coming, Saul. This world is passing away."

"The question is, Huw, How do you wait for Jesus? Do you agonize over your past life trying to pinpoint 'unconfessed' sins, before some celestial door closes and God erases you? Or do you accept Jesus' offer of forgiveness and then live to help humanity as though the world were going to last forever?"

"I don't know, Saul. That sounds like the discredited 'social gospel' to me."

"How 'discredited'?"

"Well, you can't spend your life just 'helping people'; you've got to get them to believe the truth."

"What 'truth'?"

"For one thing, the truth about the Sabbath."

"The truth as I see it, Huw, is just living the life of Christ, just helping and not hurting people."

"That's humanism!"

"Ellen White says that God is going to destroy the world and burn the people alive for disagreeing with her about an ancient Hebrew ritual. I could never worship a God like that. The God I worship would never do that. If that makes me a humanist, then I'm grateful to be a humanist and grateful to worship a god who is a humanist."

"The Gospel according to Saul," said Huw.

"The Gospel according to Saul," said Saul.

"And Mary," said Mary. □

Ministry reviews *Betrayal*

Adventist organ positively reviewed a book, published by an alternative publisher, that was so damaging to the image of church leaders.

His review of *Betrayal* is not the reaction of an interested bystander — Eva was Pacific Press Board chairman from 1975 to 1980. As a GC vice president he attended (as the minutes indicate) the 14 February 1975 GC Committee meeting at which the committee voted to “recommend to the Pacific Press Publishing Association Board that Merikay Silver and Lorna Tobler be discontinued from Church employment.” Eva does not recall the meeting, much less how he voted.

Nevertheless Eva mourns “the erosion of Merikay’s faith in Pacific Press management and church leadership,” writing, “as one reads, one’s conviction grows . . . that no one really listened to what she was trying to say.”

Eva quotes from a Max Phillips letter to then Press board chairman R. R. Bietz that indicates Press and church leaders were ignoring appeals such as Phillips’ to settle the case out of court “before the law of the land forces us to do so, thus putting the church to ‘open shame.’” Lorna Tobler, another Press employee, wrote at least two letters to Bietz making a similar appeal and asking permission to speak to the board about solutions but was never given the opportunity.

A rhetorical question in Eva’s review of *Betrayal* is particularly revealing. “Why,” he asks, “did Pacific Press go to law with Mrs. Silver?” His question recognizes a fact that other church

leaders have misrepresented repeatedly when they have accused Merikay of “taking the church to court.” Eva suggests that the Press never needed to go to court and that Merikay never attempted to drag it there.

The dissertation research of Dr. George Colvin indicates that not Merikay, not Press management, but rather General Conference leaders — especially Neal Wilson and Robert Pierson — were responsible for turning Merikay’s complaint into a test case. Writing on 5 June 1973, then GC president Robert Pierson wrote to Southeastern California Conference superintendent of schools Lester E. Park saying: “I am a bit anxious about our continuing in what appears to be violation of the law unless we have tested our ‘favored position concept.’ I have discussed this with Elder Wilson and Elder Emmerson and it seems to me that we are going to either have to select a test case and establish our relationship to the EEOC guidelines without question, or without a further delay assure that we are in compliance with the law and not risk a class suit that could result in retroactive penalties.”

To the sorrow of Merikay, Lorna Tobler, and others caught in the conflict, the brethren did “select a test case” — insisting on the Press’ right to discriminate in its pay policies by gender.

Writing to Max Torkelsen (28 October 1975), Neal Wilson indicated that the Pacific Press case “could well develop into an historical test case and I am sure that the Lord will assist in the defense that is prepared to protect

the right of the Church to determine its own internal matters.”

History suggests that if the Lord was assisting anyone, it may have been the prosecution.

Without providing examples or evidence, Eva says that the author of *Betrayal* made “a few mistakes in her book”; but he adds that “her characterizations of church leaders are convincing.”

Eva is unwilling to lay responsibility for “all the guilt . . . on the side of the young and inexperienced employee,” asking rather “what does God require of the wisdom administrators should have gained from their wide experience?”

Most heartening is Eva’s belief that “every Adventist administrator ought to read *Betrayal*, for an episode like this must not be repeated.”

Currents’ only real criticism of Eva’s review is one articulated by George Colvin, “that it tends to distract attention from the systemic problems to the one-time-only Press difficulty. The systemic problems (among others) are preference for organizational power over justice; willingness to be deceptive in court and out of court in pursuit and protection of organizational authority; the outmoded SDA eschatology (which leads to excessive fear of the United States federal government); and Ellen White’s absolutist, anti-litigation position combined with the leadership’s absolutist Ellen White position (which prepared the leaders to resent and fiercely resist the suits). These are not problems seen only in the Press matter, and they were not resolved when it was.” □

Birth of a Two-Headed Frog

even geographically close to — LLU. And Lian reminded the Board that falling enrollment was due not to the fact that families were less willing to make sacrifices to pay for Christian education, but that they were not willing to sacrifice for a diploma that would help little toward matriculation into certain fields of graduate study.

Lian’s comments received six or seven rebuttal speeches during the next half hour. And only one Board member, Orange County businessman Tom Zapara, made it a point to approach Lian and say a few words of encouragement.

In conclusion a number of inferences may be

closer and more directly involved with those institutions.

3) The leadership philosophy of these governing individuals tends to be paternalistic rather than participatory.

4) These governors seem to suspect rather than respect the faculties of Adventist colleges and universities.

5) These leaders do not respond to the students — even student leaders — of the educational institutions they govern as their replacements in leadership positions tomorrow.

6) They seem to be far more concerned with control than with quality.

7) They seem to be far more concerned with power than with service.

10) They seem not to realize that the just treatment of individuals is far more important than the “unity” they believe is needed to preserve Adventist institutions.

11) They seem not to understand that the just treatment of Adventist workers would ensure their loyalty and, concomitantly, the preservation of the leaders’ beloved institutions.

If, since Glacier View, Neal Wilson has made any additional molehills into mountains, it was at the 12 January 1986 Loma Linda University constituency meeting and at the following day’s LLU Board meeting.

The motion that the constituency passed (to have a nine-member, standing Constitution and Bylaws Committee) can only foster his stated desire for more dialogue and communication.

Even if the Constitution and Bylaws Committee that the Board appoints for one meeting every five years should be the head of the two-headed frog that dies, the remaining frog head has no power other than to make recommendations. It should pose no threat to the authority of Wilson or the rest of the General Conference-stacked constituency and Board.

Perhaps the fear of this particular frog head’s survival lurks subconsciously in that childhood fable that frogs sometimes become princes, and the fact that princes have power. But the possibility of losing power might be less threatening if the focus was on another Prince — the Prince of Peace. □

Perhaps the fear of this particular frog head’s survival lurks subconsciously in that childhood fable that frogs sometimes become princes.

drawn from this story that probably affirm suspicions that many Adventists already have:

1) A small coterie of men exercise inordinate control over all North American, Seventh-day Adventist institutions of higher education.

2) These men have neither the time nor — in many cases — the expertise to govern those schools as effectively as could leaders who are

8) They exhibit a deep-seated paranoia — perhaps based in often misrepresented vignettes from our Adventist past — that various Adventist institutions are threatening to escape their control.

9) They seem unable to understand that their domineering style of leadership can only encourage such rebellion.

Pre-Advent Judgment

Wayne R. Judd was assistant professor of religion at Pacific Union College while Desmond Ford was on loan to that department from Avondale College. There he experienced first-hand the intradepartmental theological turmoil and sometimes vicious religion faculty baiting from Shiite Adventists far outside the PUC constituency.

He survived both an interim post with the Adventist Health System and a brief stint in free enterprise before accepting his present position as Columbia Union College vice-president for college advancement.

Judd delivered his pre-advent assessment of modern Adventism in a Heritage Sabbath sermon (19 October 1985), entitled "Radical Adventism," at Sligo Seventh-day Adventist Church in Takoma Park. Using sixteen points and a rather prophetic voice, Judd evaluated "who we are today over against who we were" in the nineteenth century:

(1) "Radical, vital Adventism in the beginning believed that truth was progressive and dynamic."

(2) "Our early pioneers were willing to admit their errors and to repent of those errors."

(3) "Radical, early Adventism believed that the Bible and the Bible alone was the basis of all doctrine, all reform, all practice, and life."

(4) "Our pioneers questioned constantly the writings of Ellen White. But somewhere along the line we quit doing that; and when it was resumed just under a decade ago, everything went to pieces."

(5) "Our early pioneers were anti-institutional. Between 1860 and 1863 a significant number of our leaders and believers left this movement because they feared what it would mean to become an institution. I'm almost frightened to make the application to our time."

(6) "Our early pioneers were very, very anti-creedal. They loathed creeds ... because the Bible was their creed. And there were always new discoveries to be made in this book Today we are doing creedal tests with church members and church workers in various places

This sermon (and a Friday night address by the same speaker) may be purchased on one audio-cassette by sending \$3.00 to J. Lloyd Holbert, 7608 Glenside Dr., Takoma Park, MD 20912.

.... And of course we still avoid the word creed, but we have a euphemism; it's a little longer than creed — it's called the 27 Fundamental Statements of Belief"

(7) "These people [our pioneers] believed in church unity; whereas today it seems we believe more in doctrinal purity."

(8) "The early pioneers found ways to tolerate differences. Now I don't know about you, but I've seen a lot of intolerance and refusal to tolerate differences in our church today."

(9) The pioneers "had the ability to fight and fellowship. We disagree and disfellowship."

(10) "When a worker became disillusioned and left the work... [the early Adventist workers] almost in force sought out that person and brought him back and put him back in the pulpit where he belonged Today the disillusioned and departed are largely forgotten. For, after all, we have a prophecy that says that 'our bright lights will be going out.' Let us help God by snuffing a few of them out along the way."

"Of course we still avoid the word creed, but we have a euphemism;... it's called the 27 Fundamental Statements of Belief."

(11) In the early Advent papers there was "a broad openness in our publication procedures Today it seems to me that we're being very selective in what we publish. And you have to behave yourself in this denomination — within the household of faith — to be sure you can get published."

(12) "In the beginning our pioneers believed in a representative church government, perhaps even congregational. It's still in our [Church] Manual. Our Church Manual says that we have representative church government — that you have representation. How many of you had a vote at the last General Conference?... My friends, we have become more and more and more hierarchical — ruled from the top. The voice of the people has been well nigh stilled in many places and in many ways. And we have gone so far as to declare, within the past decade — in court of law, formally, officially — that this is a hierarchical church."

(13) "Our pioneers believed in the universal priesthood. I love Ellen White's statement: 'Take no man's explanation of Scripture whatever his position, but go to the Bible and search the truth for yourselves.' Today I think we're limiting the priesthood. Beware, if you're going to be a true, historic, radical Adventist."

(14) "Radical Adventism had a very strong and inclusive gospel, with the exception of that moment when we went crazy and believed that the door of mercy was shut in 1844. We did that. But it was a defense mechanism; we didn't know how else to relate. And we were being dumped on and persecuted. And we felt a little like shutting some people out in 1844. But by and large this church, this tradition, was born as an inclusive movement. Now we have become exclusive — perhaps even reductionist — in our soteriology."

(15) [The pioneers] "were reformers. They got involved in social reform. It's one of the great paradoxes of premillennialism and the Millerite movement in nineteenth-century America. They worked to make the world a better place. Abolitionists to a man."

(16) "They were willing to be rejected as a sect. They were willing to be radical in what they believed. Today it seems to me that we have a smug, almost arrogant sense of being acceptable as a denomination. Aren't we fine? We've now arrived."

Judd's foreshortened list of virtues describing our Adventist forebears rather idealizes them, but no more so than Ellen White's borrowed biographical sketches of the reformers in *The Great Controversy*.

His purpose is to highlight the importance of skirting a static, smug religion, and "to keep probing and pressing for new meanings." If we are to move as a church into the twenty-first century in a redemptive way, he believes, "we must be willing to accept the reality of change and not deny it." At least that is the pre-advent judgment of Wayne Judd. □

What Is “Apostasy”?

by Erwin Krueger

Frequently one notices the use of the word “apostasy” by church members and church-sponsored publications. And from the way the term is often used, it is evident that considerable confusion exists as to its meaning.

Often the word apostasy is used interchangeably with the word “dissidence,” as if they were synonyms. This lack of discrimination seems to extend to the highest levels of church leadership.

Confusion over what constitutes apostasy often derives from misunderstandings of three other theological expressions: “the gospel,” “doctrine,” and “dogma.” These last two words — doctrine and dogma — are inseparably linked to the question, “What is the gospel?” My intention is to address these definitional difficulties one at a time.

What Is the Gospel?

The gospel, according to Webster, “is (1) the good news about Christ, the Kingdom of God, and salvation . . . (4) something accepted as infallible truth.”

Paul, in his letter to the Romans (1:16), discusses the gospel: “For I am not ashamed of the gospel of Christ: for it is the power of God unto everyone that believes . . .” (1:16). “Nevertheless brothers, I have written . . . to you . . . that I would be the minister of Jesus Christ to the Gentiles, ministering the gospel of God . . .” (Romans 15:15, 16).

In his Pentecostal sermon, Peter spoke to his startled listeners saying, “Repent and be baptized every one of you in the name of Jesus . . .” (Acts 2:38).

To the jailer at Philippi Paul said, “Believe on Jesus Christ and thou shalt be saved and thy house” (Acts 16:31).

Probably the most concise description of the gospel is found in Paul’s letter to the Colossians (2:27) referring to “Christ in you the hope of glory.”

Thus the gospel spoken of by the apostles is the “gospel of Christ” and centers around belief in his person and work. As our Lord put it himself: “He who believes in me, as the scripture has said, out of his heart shall flow rivers of living water” (John 7:38).

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An individual may not be versed in fine details of Christology; but so long as Christ’s Lordship is claimed in the life — the central theme of the gospel — that person is a member of the body of Christ.

Perhaps the most clear and comforting articulation of the gospel is Paul’s in Romans 8:1: “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”

Doctrine and Dogma

Again Webster’s dictionary is helpful: “DOCTRINE implies a principle accepted by a body of believers or adherents to a philosophy or school of thought. DOGMA implies a doctrine that is laid down as true and beyond dispute.”

While all dogma is doctrinal, not all doctrine is dogma. Dogma falls into the category of

“dissident” or “dissidence” derives from the Latin “dis + sedere” — “to sit apart.”

The word “apostasy,” on the other hand, finds its root in the Greek word meaning “revolt” — denoting in the first place “renunciation of a religious faith, and secondarily abandonment of a previous loyalty . . .”

People often confuse loyalty to their church with loyalty to Christ. They think that membership in their particular church is tantamount to loyalty to God, and that it is necessary for their good standing with him.

Peter the apostle in discussing “false teachers” refers to them as those who “after they escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled in them . . .” (2 Peter 2:20).

Peter’s implication is that “apostate” applies to those who renounce the salvation ministry of

When they claim that their unique doctrines are essential for salvation, however, they have elevated doctrine to the level of dogma.

teachings that rest on a higher level of authority, or a greater degree of certainty, than a doctrine.

Doctrine is a “principle accepted by a body of believers” based on their understanding and interpretation of certain passages of Scripture. Variations in interpretation account for the large number of Christian denominations. Each has its own set of beliefs, practices, and structural guidelines. When they claim that their unique doctrines are essential for salvation, however, they have elevated doctrine to the level of dogma.

This dogmatization of doctrines other than the gospel is a primary source of confusion, uncertainty, and insecurity for many Seventh-day Adventist as well as other Christians. The solution, of course, is to remember that for Christianity the only dogma centers in the person and work of Jesus Christ as God and Saviour.

Dissidence and Apostasy

Webster’s dictionary indicates that the word

Christ by work or deed. If, for the Christian, apostasy is the renunciation of their belief in Christ by assertion or action, the term cannot apply to the divergence of views among believers in Christ.

When a church member or worker comes to the conviction that one or more church teachings are actually faulty interpretations of Scripture, and (s)he no longer considers those particular teachings to be binding, his/her actions do not by any stretch of the imagination constitute apostasy.

The term apostasy — used in a theological sense — can hardly be applied to intrachurch doctrinal squabbles; it should be used to describe only radical reversals in Christian belief and lifestyle.

Apostasy is, in Christianity, a renunciation of Christ. The Roman emperor Julian, called “the apostate,” is a case in point. Reared a Christian, he turned to paganism and promoted its beliefs and customs in his realm. □

