

FOLKENBERG RESIGNS

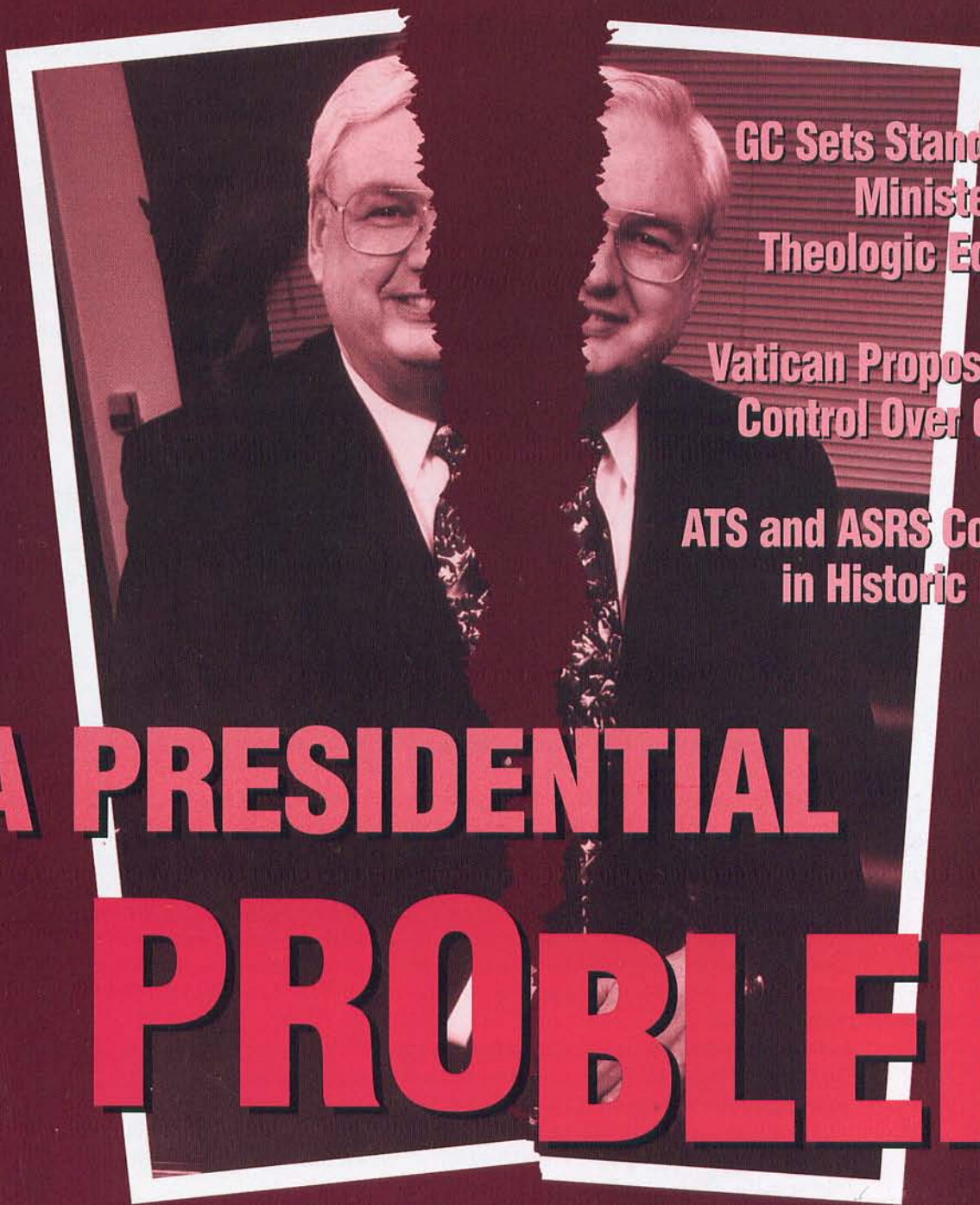
NEWS • ANALYSIS • OPINION

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**GC Sets Standards for
Ministerial and
Theologic Education**

**Vatican Proposes More
Control Over Colleges**

**ATS and ASRS Cooperate
in Historic Meeting**

A PRESIDENTIAL PROBLEM

**WHAT ARE VICARIATUS URBIS FOUNDATION AND
SHARING INTERNATIONAL, TENNESSEE?**

Resource for a More Humane Society

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In September of 1997 I attended the annual conference of the Louisville Institute, a Lilly Endowment agency established to “generate knowledge, communicate insights, nurture practices, and renew and sustain institutions that help make accessible and effective the religious resources upon which a flourishing and humane society depends.”

The conference focused on spiritual practices such as simplicity, song, and the Sabbath. In a plenary session, Dorothy Bass, a minister in the United Church of Christ and professor at Valparaiso University, presented a paper on Keeping Sabbath. She was quite articulate about the human need for the freedom from time pressure offered by Sabbath practices. She mentioned the beauty of Jewish Sabbath observances she experienced. She described with great warmth and nostalgia the strict Sabbath keeping of her grandparents. The cooking and cleaning were done on Saturday, and the entire clan gathered at Grandma’s house for Sunday dinner and conversation and subdued play.

But alas. Such whole-day Sabbath-keeping is no longer possible. Dr. Bass could envision no way to recapture the richness of her grandparents’ Sabbath keeping. But, she concluded, we could at least persuade Christians of their duty to go to church regularly. Church attendance would function as a liberating obligation.

In her address, Dr. Bass at one point remarked, “Perhaps John McLarty would have something to say about this.” I did. I questioned the wisdom of replacing the large, negative command of the Bible with the narrow, little, positive command, “Go to church.” The negation of the Sabbath commandment creates space for all sorts of creativity in worship and the cultivation of relationships.

In my own life, Sabbath has included the inspiration of Sabbath School and church. It has also included worship, conversation and meditation with friends in the Grand Canyon. Sabbath has always meant Friday evenings of food, talk, music and prayer. It has meant afternoon hikes and visits with household believers. Churchgoing is hardly the totality of Sabbath keeping.

In the past fifty years, American Protestantism has moved from fairly strict observance of a Sabbath day (Sunday) to complete dismissal of any notion of a holy day. Now, throughout the Protestant world there is a crescendo of voices lamenting the loss.

This renewed concern for Sabbath spans the theological spectrum from the mainline Protestant Louisville Institute to *Christianity Today* (evangelicalism’s leading journal) to *Charisma* (a leading journal among Charismatics). There is growing concern even in the Reformed Jewish community about the loss of Sabbath. Writers in these communities observe that the loss of Sabbath means a concomitant loss of humanness.

Given this history, it would be the height of folly for Adventists to allow our Sabbath keeping to shrink to churchgoing. We would be robbing our children and society of a vital testimony regarding the limits of money, human endeavor, and social status.

The complexities of Sabbath keeping are not new. As long as there have been children, parents (usually mothers, of course) have had to work on Sabbath. Keeping Sabbath in the far North has always included the operation of some kind of power plant to provide heat (a fire, a stove . . .). And as long as people have gathered in groups on Sabbath some have carried the responsibilities of making music, directing traffic, leading worship, fixing lunch. (And this is just the tip . . .) We have to harmonize our ideas of Sabbath keeping with these realities. But they are no reason to attenuate the Sabbath ideal of time protected from the routines of making a living, earning grades, keeping house, finding bargains—time specially available for connecting with “the religious resources upon which a flourishing and humane society depends.”

Sabbath is time specially available for deepening one’s knowledge of God through worship, Bible study and the contemplation of nature and for building relationships with family and friends. Whole-day Sabbath keeping is a vital resource for wholesome life.

I end with a question: will we have passed on to our children a more humane society if Friday evening suppers and Sabbath afternoon hikes are replaced with late nights at the office and afternoons in the mall?

John McLarty, editor



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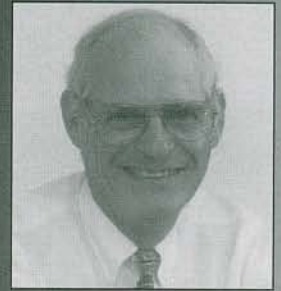
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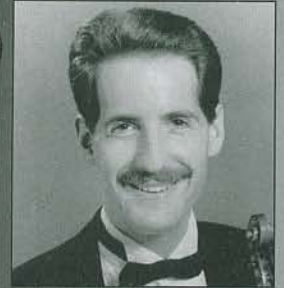
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Robert S. Folkenberg, former president of the General Conference of Seventh-day Adventists

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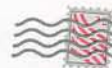
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FIRST CLASS

AT Reader
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Letters to the Editor
Adventist Today
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Investigative Judgment

I thank you, John McLarty, for the brilliant article on the Investigative Judgment, which portrays a beautiful picture of a loving God who reaches out to people of all times, places and situations with the best He has to offer! After hearing, reading and preaching on the judgment for over 50 years, I am happy to see this article which brings beauty and clarity to this subject which so many of us have struggled to understand within the framework of the Gospel. Might this clarification fall within the category of things we "need to learn" and also involve some things we "need to unlearn"?

DICK SERNS
LOOMIS, CALIFORNIA

I am overwhelmed with appreciation at the issue of *Adventist Today* that arrived today in my home. I have already read it from cover to cover. My mind is etched with a sense of positive purpose that this publication shares. I read the letters in "First Class" and see that others share my feeling. Not everyone!

I am refreshed over and over when I see truth shared in an open environment. I spent too long in denominational employment where that was not the case [26 years as a pastor]. I am not vindictive at heart. I love my church. I have always wished for a denominational setting where I could share from an open heart, without fear of losing my job or reputation. That is what I am seeing in *Adventist Today*. Don't let that ever slip away!

I am committed to the God in Whom it is His "good pleasure to give us the kingdom!" Thank you, John McLarty, for

"Why I Like the Investigative Judgment." It refreshed my theological and doctrinal soul!

REED ANDREW QUALLEY
VANCOUVER, WASHINGTON

Airing the Laundry

I honestly don't see how this publication can serve a good purpose. Airing dirty laundry and scuttlebutt is not what I consider to be uplifting. I am a sinner, too, saved by God's grace. Alleluia.

PAUL MOORE
HOLLEY, NEW YORK

I do not have a **major theological problem** with the church, but a **problem with many of the unethical practices, like FER, that happen in our church.**

I am quite disenchanted [with a sample copy of *AT*]. It seems to me that your approach to problems has a negative effect on the reader. . . . I am not surprised but am disappointed that people are so outspoken in denigration of Ellen White.

ROBERT H. BOSSERT, MD
LOMA LINDA, CALIFORNIA

Report the Issues

Please do a follow-up on FER including the lawsuit against the 3 unions by Blue Duck Productions. I do not have a major theological problem with the church, but a problem with many of the unethical practices, like FER, that happen in our church. We must be very cautious about giving so much power to so

few! Keep reporting on issues like FER, ADRA, etc.

CAROL L. MYERS
MT. VERNON, OHIO

Balance

I am a conservative SDA. I appreciate your paper. It gives me balance in this confused world we live in. God bless you.

ALICE OTT
PERHAM, MINNESOTA

We consider ourselves, as you put it, 'progressive Adventists,' having advanced degrees and taught at all levels of the

educational spectrum, but we are not convinced that this journal presents a balanced view of the topics you present. . . . You are overstating your accomplishments by claiming that 'AT continues to nudge the church . . . out of old ruts and into the joys . . . of contemporary spiritual life.'

NEIL W. ROWLAND, PH.D.
LINCOLN, NEBRASKA

Possessing the Truth

The May/June issue of *AT*'s article 'The Anatomy of a Defrocking' discussed a number of issues that tend to divide Adventists. That which concerned me most was the NPUC official stating, 'We are not to associate with non SDAs because they are part of apostate Babylon and they do not possess all the truth.' . . . May God help us to humbly pursue the path that we believe he has for our church, but may we never forget that we have other brothers and sisters in Christ who are not of this fold. They must not be insulted nor downgraded.

PAUL W. JACKSON, MD
WALLINGFORD, PENNSYLVANIA

Disappointed

It is quite obvious from your articles that you no longer make an effort to present an objective and unbiased debate in your magazine. . . . Let us not just get satisfaction and joy from ministers that leave the organized church, let us rejoice with those that return.

ALEXANDER DEDERER, MD
BEND, OREGON

I received your magazine and was very disappointed. I cannot see that this helps to answer the prayer of Jesus 'that they all might be one, even as we are one.' All of our church problems, including our political problems, can be solved by the total acceptance of inspiration.

MEL PHILLIPS

As far as I can see from this one issue, you are in the same class with 'Our Firm

Foundation,' sniping, compromising, etc. The GC President was right.

WALTER H. LAMB
KONAWA, OKLAHOMA

Anti-Semitism?

I wish I understood better what E. R. Elkins was trying to say in his letter, "Anti-Semitism," (Mar-Apr 1998), so as to be able to more clearly respond to it. Is he saying that it is anti-Semitic to criticize Jews because, in so doing, one would be criticizing Jesus, a "Jew by choice"? Does he seriously mean to imply that Jews should be totally immune from criticism because such criticism would be offensive to Jesus?

If so, I think he would have to consider Jesus to be anti-Semitic also, as he was never loathe to criticize any group, Jews included, when needed. Even though Jesus was a Jew, his ministry was to the world, not just to Jews. His inclusiveness was to some extent the opposite of the exclusiveness of the Jews. By his ministry of love and compassion for all people, he was fulfilling his promise. This was the very essence of his teaching, was it not?

The label of anti-Semitism is the easiest one to stick on a person without justi-

fication. I challenge Mr. Elkins to point out specifically what in my letter he considers to be anti-Semitic. I also challenge him to read the book I mentioned: *An Eye for an Eye*, by John Gack. Also *Ordinary People and Extraordinary Evil*, by Fred E. Katz. Also, *Perfidy*, by Ben Hecht. And other titles I would be happy to supply him—all by Jewish authors.

I am truly sorry if I have misconstrued the intent of Mr. Elkins' letter. But I do resent the label of "anti-Semitic." I do not deserve it.

DORIS RAUSCH
COLUMBIA, MARYLAND

No New Issues

In *Adventist Today*, vol. 6, No. 2, the editors and authors have not introduced any new conflicts that have not been presented in the past. Historically the sit-

All of our church problems, including our political problems, can be solved by the total acceptance of inspiration.

uations and doctrines have been carefully studied and established by the denomination. . . . The article by an ethicist on E. G. White's Truth/Telling is surprisingly unethical, being based on one disgruntled employee, which all organizations have. . . . Sister White did not hide the situation and the supporting information is on the CD of E.G. White writings for anyone to investigate. Many writers use literary assistants to check articles grammatically and eliminate repetition. Many authors have large libraries and from the amount of published information available, it takes wisdom to discern truth from fiction. Obviously since Ellen White's writings, taken in context, have withstood the test of time, she would have had to be inspired by God. It is disappointing to have contemporary issues of disbelief in

Adventism similar to the same issues that have been present for the past 150 years.

WILLIAM D. GISH
ARLINGTON, WASHINGTON

Beginnings of Cuneiform Writing

I [read] in your paper "Science & Faith" (*Adventist Today*, September-October 1998) that "first written records were those of the Sumerians... They were doing this at least by 3100 B.C., a date well established by a variety of sources."

Because I [am] working on paleontology and know something about that, please inform me which variety of sources tell us that first written records are 3100 B.C. old. I'm interested about methods which [were] used in determining this.

MIROLJUB PETROVIC
(VIA INTERNET)

Editor's note: Almost any major encyclopedia will report that date, as well as professional books on Middle Eastern archaeology. Carbon-14 dating is extensively used on wood and other materials from ancient Near Eastern sites. This has also been corroborated by astronomical observations of phenomena occurring about 1900 B.C. (heliacal rising of

Sirius), king lists, and pottery dating. See the Cambridge Ancient History, third edition, vol. 1, pp. 173, 174. Egyptian dating in these times is closely correlated with Mesopotamian.

Science, Faith, and Creation

I want to tell you again how much I'm enjoying your magazine. It is a good read from end to end. I especially liked your [McLarty's] editorial about Creation. No one should be dogmatic in reference to 'time.' Genesis has no dates. Observance of the 7th day should not have to depend on a particular geochronology. The heart of the matter is surely that God in Christ is the Creator. Little reference was made in the 'Science and Faith' article to the existence of dinosaurs on earth. What about the 'fossil hominids' to which

Spencer referred? . . . The scriptural story of prehistory is very fragmentary. We should be open to more than one interpretation. . . . Please continue your insightful articles and stimulate our thinking.

KATHLEEN SRONER
POTOMAC, MARYLAND

I appreciated the comments on science and faith in the Sept/Oct issue of *Adventist Today* and would like to respond on two issues:

(1) Continuing conversation on origins issues needs to occur in the Adventist community. The article on the Nebraska Ashfall Fossil Beds and the report on the convention at Andrews University gave examples of what can be done. One of the major goals of the Andrews University conference was well stated in the report: "scientist-believers need to communicate with each other frankly, honestly, and charitably, something that can happen only when there is trust on all sides. If we have important things to say to the church and the world, we can't do it unless we are able to talk to each other first."

(2) Labeling, or putting the beliefs of others in a "neat box," is helpful for the sake of analysis, but requires caution. The editorial recognized the diversity of opinions on origins issues and emphasized the need to carefully consider what the important issues are. People have suggested various origins models, each with different combinations of young and old for the universe, the solar system, the matter of earth, and life on earth. As mentioned in the conference report, I have not settled on any one particular model. An openness to various possibilities makes it easier to discuss the issues without defensiveness, dishonesty, or discouragement; makes it easier to really listen; and removes some of the blinders of pushing a pet theory. This is true for all sides in the discussion. A detailed description of the various models would find that each has significant advantages and each has major problems. Individual preferences are often based on the presuppositions one begins with.

I appreciated the editorial's conclusion, which in part reads, "We cannot allow complicated questions over dates to keep us from offering a home and pastoral care to students and scientists. The most important questions in connection with creation are, 'Who is the Creator?' and 'How should those made in his image live?' The Sabbath addresses both of those questions."

BEN CLAUSEN
GEOSCIENCE RESEARCH INSTITUTE
LOMA LINDA, CALIFORNIA

Ashfall Fossil Beds

There is at least one plausible explanation of the difficulties Martz/McHenry reported in your September-October issue as they vainly tried to reconcile paleontologic and geologic evidence at the Nebraska Ashfall Fossil Beds.

The article indicated that: 1. Animals 'visited the water hole before the ashfall.' 2. "...originally a small lake where the rhinos had taken refuge.." 3. "The climate here apparently was subtropical." 4. "the soil on top (was) partially eroded away by the Niobrara River..." 5. Elephants and mammoths "were found in layers above the volcanic ash layer."

Given the above, the following scenario is also an option: 1. The site was a small mountaintop watering spot. 2. As the flood waters slowly rose, the site was initially protected. 3. A concurrent volcanic eruption asphyxiated animals seeking refuge there.

4. A water-logged, nearby hill, was the source of a covering mud slide. 5. Subsequently, sediment and bodies of mammoths and elephants layered above.

That "the logs of oil and water wells drilled in this part of Nebraska" show ten thousand feet of underlying sedimentary strata is not incompatible with the above explanation. In the valleys below, and surrounding such a mountaintop water hole, one would expect the Flood waters to deposit immense amounts of sediment.

RICHARD GATES
DONGOLA, ILLINOIS

Women in Ministry

As a member of the Seminary ad hoc Committee on Hermeneutics and Ordination and as an author of one of the chapters in the new book, I appreciate the report by editor Tinker in the November-December 1998 issue (pp. 24, 10) about the publication of *Women in Ministry*. However, one serious misstatement deserves correction.

In the second-to-the-last paragraph of the article (p. 10), it states that 'five men from the seminary' are collaborating to produce a book which will oppose the views of *Women in Ministry*. In fact, only one of the named men is a regular faculty member of the Seminary. Dr. Gerard Damsteegt presented the opposition view in Utrecht and is the only faculty member who has publicly opposed the ordination of women, though one or two others may have private doubts. Mervyn Maxwell did serve in the Seminary but has been retired for a number of years. Samuel Pipim was a student at the Seminary but graduated last year. William Fagal is director of the Ellen G. White Estate Branch Office on the Andrews campus. Samuele Bacchiocchi teaches part time in the undergraduate religion department at Andrews University.

It is important to note that *Women in Ministry* represents the official view of the Seminary and the position of virtually all of its faculty. Whatever the book may accomplish in the church at large, it is the hope of the committee that it will demonstrate that the Seminary faculty stands for sound Biblical and historical scholarship on this contemporary and controversial issue.

ROGER L. DUDLEY
PROFESSOR OF CHRISTIAN MINISTRY
SEVENTH-DAY ADVENTIST
THEOLOGICAL SEMINARY

LETTERS TO THE EDITOR

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GC Sets Standards for Ministerial and Theologic Education

COLLEEN MOORE TINKER

In November, 1998, the Adventist Society for Religious Studies (ASRS) met in Florida for its annual meeting. One of the main topics the members discussed was the October 5, 1998 document passed by Annual Council of the General Conference Executive Committee entitled "International Coordination and Supervision of Seventh-day Adventist Ministerial and Theological Education." According to Calvin Rock, vice-president of the General Conference (GC), chair of the LLU Board of Trustees, and co-author of the document, it addresses two primary concerns. First, it addresses the need for theological unity around the world. Second, it requires that teachers of pastors and Bible instructors be committed to Adventist beliefs when they become employed and that they remain committed to Adventist beliefs.

The document, authored by GC president Robert Folkenberg, GC vice-president Calvin Rock, North American Division president Alfred McClure, GC director of education Humberto Rasi, and Pacific Union Conference president Tom Mostert, calls for the development of a standard core of classes which must all be taught at all schools worldwide where Adventist pastors are trained for denominational employment. It further outlines an endorsement policy for all Bible and religion teachers who are involved in teaching pastors-in-training. Before religion teachers are hired they must sign evaluations indicating that they believe in all the orthodox Adventist doctrines. Further, every five years all Bible and religion teachers involved in pastoral education must be re-evaluated for continued orthodoxy.

Prepared in Secret

The GC president and the division presidents wanted a basic policy to govern ministerial training and qualifica-

tion, according to Calvin Rock. The resulting document took one-and-one-half years to formulate and complete. The fact that upset many religion professors and college presidents is that it seems the document was authored in secret without input from those involved in the training of ministers. No religion professor or college president, including Dr. Vyhmeister, dean of the Seventh-day Adventist Theological Seminary, participated in formulating it, nor, apparently, did any of them know it was being conceived until a couple of weeks before Annual Council convened.

be the official venues for training pastors, and they will "review and recommend" programs which will become requirements in pastoral training. Each division BMTE will report to a 45-member International Board of Ministerial and Theological Education (IBMTE) which will have to approve all BMTE recommendations before they can be implemented.

The North American Division BMTE, according to Rock, will replace the Ministerial Training Advisory Council, which, according to one university president, has been a fairly inef-

Before religion teachers are hired they must sign evaluations indicating that they believe in all the orthodox Adventist doctrines.

Presidents and professors from opposite ends of the NAD confirm that none of them had any idea such a document was being considered, much less prepared for a vote at Annual Council in Brazil, far away from the NAD. During the month before Annual Council met, however, a few people learned of the document and became involved in recommending modifications before it was presented for a vote. Noteworthy among the changes was the addition of five women to the otherwise all-male proposed 45-member international board which would oversee the document's implementation.

The document proposes that "each world division shall establish a Board of Ministerial and Theological Education (BMTE) to provide guidance and oversight to all programs for leaders in ministerial formation, such as pastoral ministry, theology, Bible/religion, and chaplaincy offered within its territory." The division boards are to declare which institutions within their jurisdictions will

be the official venues for training pastors, and they will "review and recommend" programs which will become requirements in pastoral training. Each division BMTE will report to a 45-member International Board of Ministerial and Theological Education (IBMTE) which will have to approve all BMTE recommendations before they can be implemented.

Policy to Prevent Fragmentation

Further, the IBMTE will "establish a basic series of subject areas, international guidelines, standards and policies for admission, and faculty selection that will meet the needs of the field and foster the mission of the Church..." and will "provide guidelines to be used by BMTE's for faculty endorsement" and will "design the faculty application procedure." They will also "facilitate the exchange of endorsed faculty from among the recognized programs offered in the world divisions," and "grant or renew denominational endorsement for faculty at General Conference institutions who teach courses for leaders in ministerial formation."

Rock asserts that as far as he knows, no particular school[s] or person[s] precipitated the document. In recent years, however, graduate theological training is

offered in many divisions, not just at the seminary at Andrews University as was formerly the case. Some of these programs and many pastors risk theological fragmentation because of divergent theology and beliefs. These risks, Rock says, could lead to theological fragmentation in our ranks.

"We have some [pastors and professors] who express doubts about the sanctuary," says Rock, "and some who question the bodily resurrection of Christ."

While educators largely agree that some standardized classes are necessary in training ministers, they see the every-five-year endorsement policy as a threat to conscience and spiritual/intellectual growth. They further see it as a tool that could destabilize theology departments in order to ensure that all Adventist religion professors agree on doctrinal interpretations.

Educators' Concerns

"This document hints at a fairly deep vein of distrust of the mind and distrust of the Spirit and people of God," says Charles Scriven, president of Columbia Union College. "It's further evidence of

tation. The Northwest accrediting body requires that our board be in control of our institution's decisions including hiring personnel. I'm concerned that they may see this document as being in violation of that requirement. I'm also wondering who will decide, in a church as diverse as ours, which faculty is endorsable and which isn't."

Further, educators say, this kind of top-down control and evaluation will scare away the more talented and imaginative students who might otherwise enroll in theology programs. Talented and thinking people, they say, don't want to live under this kind of "fear and loathing of the mind."

On November 20, during their annual meeting, the ASRS appointed a five-person committee to draft a response to this document. Roy Adams, associate editor of the *Adventist Review*, incoming president of ASRS and chair of the meeting, raised the question of whether the scholars' response might be too strongly worded. There followed a heated discussion.

One educator questioned passionately, "In what ways is that document less papal than what comes from the Vatican? Will

ready in a year as the document wishes," he says. "Our NAD year-end meeting doesn't convene until November, a month after Annual Council."

Osborn further states that the document was a "complete surprise" to everyone including many of the highest church officials. He learned of it only a "couple days" before Annual Council.

Calvin Rock acknowledges that a policy dealing with academia which is not put together by academicians is a "quantum change" from the way educators have been used to working. He states, however, that the various world divisions will be allowed to develop their own plans for implementing the new requirements as long as the end result is the same in every division. Further, he points out, this document can be amended at any Annual Council meeting if necessary.

This document has raised many questions. One is whether or not this new policy of endorsement will apply only to religion teachers or to any professor (such as science professors) who teach ministerial students. Co-author Tom Mostert states that it will apply only to teachers of religion.

Another uncertainty is how this endorsement policy will apply to tenured faculty.

"This policy does not interfere with standard procedures regarding tenured faculty or individuals with continuous appointment," says Rock. "The policy as developed so far is not a detailed road map." He further states that the board (IBMTE) will structure specific policy details with the help of academicians and administrative leaders representing the world church.

Rock also said that this policy of required core subjects and ongoing endorsement will apply to any recognized program and faculty that is preparing ministers for denominational employment. It will not apply to self-supporting programs where, it appears, the denomination is increasingly going for many of its ministers.

Potential Problems

"I'm not sure this program will cover everybody's problem," admits Rock. He acknowledged that non-conference oper-

Talented and thinking people, they say, don't want to live under this kind of "fear and loathing of the mind."

skepticism in the church of the value of the mind and the importance of learning. This document tends to suggest a hierarchical mentality as opposed to the mentality of the Protestant Reformation."

One of the reactions against this document is that it suggests responsibility for curriculum and for choosing faculty could be largely taken out of the hands of educators and their boards of trustees and placed in the hands of administrators who are, mostly, far from academic life.

"This document raises some real concerns," says John Brunt, academic vice-president and former dean of the School of Theology at Walla Walla College. "One of the greatest concerns is accredi-

those marching to Zion speak the truth? For what reason do we have our students read Bonhoeffer?"

Adventist Review editor William Johnsson is quoted as responding, "For the record: in our concern for truth, there was much discussion at the council before [the document] was voted. It was not railroaded through."

The document requires that plans to implement the proposals be in place worldwide by Annual Council in October, 1999.

This time frame, according to Richard Osborn, vice president for education in the North American Division, presents a problem. "It will be very difficult to get

ated schools and programs, including local church ordination programs such as that in place at Loma Linda University Church and programs operated by various supporting ministries, are not immediately affected by this policy.

Many have voiced concern that the Adventist Theological Society (ATS), the conservative organization formed in reaction to the ASRS, might be playing a significant role in establishing the criteria for class content and endorsement policies. Dr. Rock states that to his knowledge that concern is unfounded.

When asked how he reconciled this document with Ellen White's statements warning against "popish control," he chuckled and answered that she also made statements about staying unified. He says he believes this document is neither extreme in the direction of central control nor in the direction of individual autonomy. He further admitted that central administration could, theoretically, become "heavy handed." But, he observed, with the current organizational structure, such central control probably couldn't happen even if it were so designed.

Employee Integrity Expected

In answer to a question about whether or not he thought the endorsement policy might result in some firings, Dr. Rock replied that he hoped no one would be let go. His hope is that individuals will be honest in answering the survey questions. If people disagree with the church's theological positions, he says, they should cease to take salaries from the church.

If a Bible teacher has a serious, conscientious disagreement with the church, he says, that person should go to the president of the college or university and be guided by his or her advice. Under no circumstances should an instructor direct students down a doctrinal or theological path different from what the parents and constituents expect or from what the church teaches.

"It's still too early to know exactly how this document will affect us," says Lawrence Geraty, president of La Sierra University. "It depends on how seriously the college presidents and the boards of trustees take it. I personally want to be

Vatican Proposes More Control Over Colleges

On January 6, 1999, an Associated Press release ran in *The Press-Enterprise*, a daily newspaper in Riverside, California, that stated the U.S. Conference of Catholic Bishops proposed in November that the Vatican would have tighter control over the country's 236 colleges and universities.

According to the article, the new plan would require that Catholic college presidents "take an oath of fidelity to the church and force theologians to get permission to teach from local bishops. The universities also would be urged to recruit 'faithful Catholics' for their faculties and boards of trustees."

Critics fear the proposal "could hurt faculty recruitment, prompt lawsuits over hiring and free-speech issues, and threaten federal funding for student loans." Additionally, college administrators fear that tighter Vatican control "would erode academic standards and their national standing."

The article further states, "In 1990, the Vatican released a document containing guidelines for maintaining the

religious identities of Catholic universities. U.S. bishops agreed on details for implementation in late 1996, but the Vatican rejected them, demand-

ing tighter language to guarantee the bishops' control....If a Catholic school is controlled by a bishop—rather than by a board of lay trustees—it would be classified as a religious institution, making it ineligible for millions of dollars worth of government funding,

including financial aid packages for students."

University officials hope the proposal will undergo significant changes before the bishops make their final vote in November, 1999.

Thomas Reese, editor of *America*, a weekly Jesuit publication, says that if the current version of the proposal passes, "some institutions might become non-sectarian. Even more likely, bishops might be taken to court by academics suing over tenure and hiring decisions."

The article quotes Reese as saying, "If bishops stick their noses into this business, they're going to get into trouble."

If bishops stick their noses into this business, they're going to get into trouble.

cooperative, but I am concerned about what it might mean. It is too bad the church seems more concerned with orthodoxy than it does with orthopraxy."

"I'm optimistic," states John Brunt. "I'm hopeful that the NAD will adapt this document's requirements to meet the needs of our division. But until the NAD meets to discuss implementation, we don't know enough to know exactly what to think about it."

Perhaps Calvin Rock most clearly summarizes the intent of the new policy. "Adventist religion teachers and pastors

are obligated to teach orthodox Adventist doctrines. They should, of course, challenge and expand their students' and parishioners' thinking. They are, in fact, obligated to do so by introducing fresh insights and alternate options and solutions. But they should always accomplish this within the parameters of the beliefs of the organization for which they work. When a religion teacher's or pastor's doctrinal positions contradict those of the church, the honest thing to do is to take off the uniform and play for a different team."

Folkenberg Resigns

CONTINUED FROM BACK PAGE

In the suit Moore alleges that the defendants concealed from him their agreement with Robert Dolan, and they also concealed the fact that they never had the shares transferred from Sharing International, Barbados to Vicariatus Urbis Foundation.

Moore alleges fraud, and he is suing for the entire \$8 million. Further, the suit states that "the actions of defendants in giving up the \$8.0 million promissory notes were unlawful and void pursuant to the laws of the country in which Sharing

In April, 1985, its charter was revoked, but it was reinstated in December, 1987, with R.H. Pursell as the registered agent at 101 Cumberland Ave., Suite 209, Madison, Tennessee. Dittes visited the building on Cumberland Avenue and learned that Sharing International, Tennessee never occupied office space in that building. Pursell, an attorney, had his office there, and he used his address for Sharing International, Tennessee.

The next filing on record is dated January 3, 1989, and lists Robert Folkenberg as president, Duane McBride as secretary, and Terry Carson, brother of

ble. The official further mentioned that the government of Barbados had experienced some "disputes" with Sharing International, Barbados.

The status report on Kanaka Valley Associates, which *Adventist Today* received from Sacramento on January 27, states the business address as 3340 Via Alegre, Santa Barbara, California. This address is the same as that listed for first general partner Robert A. Dolan. It also states that the partnership was terminated on December 31, 1998.

Vicariatus Urbis Foundation, Ltd., according to a biography of James Moore emailed by Bruce Babienco in *The Pastor's Net*, is "a non-profit organization of the Roman Catholic Church, Diocese of Rome, Connection Office." Its name means "Vicar of Rome Foundation." The foundation's chairman emeritus is Monsignor Virgilio Levi, press secretary of the Diocese of Rome. Moore has been its vice chairman and director since 1974.

...the ad hoc committee in concert with the division presidents and the administrative committee agreed that the evidence was serious enough to refer action to the General Conference Executive Committee.

International, Barbados is located...[The] plaintiff contends that giving up Sharing International, Barbados' \$8.0 million promissory notes and transferring them to the Bankruptcy Estate of Robert Dolan was null and void from its inception, and that Sharing International, Barbados, is still the owner of the \$8.0 million promissory notes." Moore is requesting that the court declare who legally owns the \$8.0 million promissory notes so he and Vicariatus Urbis Foundation can determine their rights regarding the shares.

Corporation's Histories Investigated

Adventist Today reporter Albert Dittes has researched the corporate history of Sharing International, Tennessee and also of Sharing International, Barbados. According to corporate documents on file in the state of Tennessee, Sharing International, Tennessee was a non-profit organization established on June 3, 1974, for "charitable endeavors in the United States and throughout the world."

lawsuit defendant Walter Carson, as treasurer. Cline, Brandt, Kochenower and Co., a CPA firm in Gaffney, SC, reinstated the charter.

When Folkenberg became GC president in 1990, the corporation's annual report listed Ben D. Kochenower as president with McBride and Carson remaining as secretary and treasurer. They changed the mailing address to 1225 Baker Blvd., Gaffney, SC, but Pursell remained as principal agent in Tennessee.

Dittes reached Pursell by telephone, and Pursell stated that he did not know that he was still listed as the corporation's agent.

In 1998 the corporation did not file its annual report, due on October 1, and the corporation dissolved.

Sharing International, Barbados, on the other hand, is more obscure. Dittes requested corporate information from Barbados officials, and they informed him that the corporation dissolved three years ago. Its records, an official told him, have been stored in a vault and are not accessi-

Ad Hoc Committee Reviews Evidence

An ad hoc committee appointed by the GC Administrative Committee met at the Dulles Airport Marriott Hotel in Washington, D.C. on Monday and Tuesday, January 25 and 26, to review issues that could affect the world church which were brought up as a result of the lawsuit. These issues, said Neil Wilson and other sources, involved the nature of Folkenberg's continuing business dealings which grew out of the initial contact with Moore. The committee's directive was to examine the evidence and to make a report with recommendations to the Administrative Committee and the world division presidents.

On Wednesday, January 27, the division presidents joined the GC Administrative Committee in Washington D.C. to hear the results of the committee's work and to review their findings.

According to a highly placed source who attended all three meetings, the ad hoc committee in concert with the division presidents and the administrative committee agreed that the evidence was serious enough to refer action to the General Conference Executive

Committee. The Administrative Committee does not have the power to make decisions regarding the GC presidency; only the GC Executive Committee can do that. The next meeting of the GC Committee was scheduled for April, but the church "couldn't wait until April," according to our source.

A special meeting of the GC Executive Committee was set for March 1, at which time it would make a decision about the presidency.

In the meantime, our source says, the assembled committees unofficially advised Folkenberg to take time off between their meeting and March 1 to be with his family and to look for work.

Folkenberg "knows it's over," stated our source. But even though he was on unofficial leave, Folkenberg was still the president of the General Conference.

General Conference policy states that in the absence of the president the secretary is next in authority. If there had been a disaster, stated our source, the General Conference would have tried to get in touch with Folkenberg. For ordinary business, however, they looked to secretary Ralph Thompson until March 1.

Folkenberg Resigns

On Monday, February 8, Robert S. Folkenberg read a short resignation speech addressed to G. Ralph Thompson, Secretary to the Executive Committee, in a special meeting of the General Conference staff convened in the chapel at GC headquarters at 11:00

Folkenberg's Resignation Statement

To: G. Ralph Thompson
From: Robert S. Folkenberg
Date: February 8, 1999

From my early childhood as the son of missionary parents in Inter-America, to my ministry as General Conference President, my entire life has been tirelessly and single-mindedly devoted to advancing the message and mission of the Seventh-day Adventist church. However, over the last few weeks it has become apparent to me that the controversy surrounding the allegations of James E. Moore, made in the context of his lawsuit against the church and me, is detracting from God's work. While I have repeatedly and publicly acknowledged mistakes in my dealings with Mr. Moore I rejoice that the integrity of my motives has not been called into question. However, to avoid additional pain and conflict to my family and the church I love, I am removing myself from the controversy by tendering my resignation through you to the General Conference Executive Committee. I will continue to give my all to advancing the mission of the church and I pray that through this action the church can maintain its focus on the task our Lord has entrusted to us.

A.M. He said that the controversy resulting from the lawsuit was detracting from God's work, so he would step down from his office.

"To avoid additional pain and conflict to my family and the church I love, I am removing myself from the controversy by tendering my resignation through you to the General Conference Executive Committee," he said. "I will continue to give my all to advancing the mission of the church, and I pray that through this action the church can maintain its focus on the task our Lord

has entrusted to us."

Thompson, in Loma Linda, California, for meetings later the same week, spoke at a denominational retiree's luncheon in the Loma Linda Civic Center on Wednesday, February 10. In a short address he briefly outlined the events leading up to Folkenberg's resignation. He mentioned Folkenberg's continued involvement with James Moore. He stated that, among other things, Folkenberg had personally (as opposed to officially) introduced certain African church leaders to James Moore, but that he had made these introductions on General Conference letterhead. This action, he said, gave the appearance of a conflict of interest.

In a short question and answer period following Thompson's talk, one luncheon guest asked if the General Conference Executive Committee would elect an interim president when they meet in March or if they would elect a president eligible for re-election.

Thompson replied that the committee would elect a president who would then be eligible for re-election in the year 2000.

An *Adventist Today* representative asked whether the General Conference would deal with the employment of Walter Carson, one of the associates in

Ad Hoc committee members appointed to review Folkenberg's business dealings:

Niels-Erik Andreasen, *chairman*
Maurice T. Battle
Matthew A Bediako
Selma Chaij
Lowell C. Cooper
Laurie Evans
William G. Johnsson
Harold J. Lance
Ruben Matiko
Ruy Nagel

Ruth E. Parish
Jere Patzer
Juan R. Prestol
Humberto H. Rasi
Rick Remmers
Calvin B. Rock
Virginia Smith
Max A. Trevino
Bertil Wiklander
Robert W. Nixon, *legal counsel*

the General Conference legal department who is also named as a defendant in the Moore lawsuit.

Thompson replied that such action might be "down the road," but that the General Conference had no plan to do anything to change Carson's employment since he "was just the legal counsel to a corporation that was involved."

Legal Update

The General Conference Corporation and the Inter-American Division have retained Sacramento attorney Phil

Hiroshima to represent them. Hiroshima, an Adventist, has handled many of the GC's sensitive cases over the past twenty years.

Hiroshima has filed a demurrer, which is a request to the court to dismiss the lawsuit on the grounds that the complaint is insufficient to sustain the claim against the General Conference and the Inter-American Division.

The court will hear the demurrer on February 26, 1999, and in all probability it will allow Mr. Moore to amend his complaint in order to state the case with more specificity. If the church or any

other defendant can show that it or he is not legally liable for the charges brought against it or him, the court can dismiss that party from the lawsuit even if other party defendants remain.

Folkenberg's attorney has requested an extension to file a responsive pleading, but the church wants to pursue its defense without delay.

For continuing news updates regarding the Folkenberg story see our website at www.atoday.com

ATS and ASRS Cooperate in Historic Meeting

The Adventist Society for Religious Studies (ASRS) has long been the professional organization for Adventist teachers of religion. Membership is not exclusive; many college and university presidents and conference officials also belong to it. "Most of our members are Adventist Bible teachers and academics," says Larry Geraty, 1998 president of ASRS, "but if a non-Adventist wanted to pay the dues and come to the meetings, I'm sure we'd let him or her in."

During the late '80's a group of conservative Adventists, mostly from Southern Adventist University with a smaller group from Andrews University as well as a few others, decided to form a separate group. This group felt ASRS had liberal leanings. They felt that the papers the ASRS members presented did not always uphold the Bible as they interpreted it.

The resulting group, Adventist Theological Society (ATS), admits people only if they pass certain entrance requirements. Members do not need to be scholars. To become an ATS member a person must apply and sign a statement of belief which includes an endorsement of a 6000-year old earth, a literal six-day creation, a literal sanctuary in heaven, the investigative judgment beginning in 1844, and Seventh-day Adventists as the remnant. The membership committee

then considers the application. If the committee members have any doubts or uncertainties, they may research the applicant to discover whether he has a history of publications or practices which support or discredit his claims to belief.

During its existence, the ATS has scheduled its annual meetings at the same time the ASRS meetings convene. This scheduling makes it nearly impossible for people to be active members of both groups, although a handful of people belongs to both.

This past year Larry Geraty proposed to Norman Gulley, 1998 president of ATS, that the two groups meet together to worship on Sabbath since they would both be in Orlando that weekend. Gulley conferred with his colleagues, and they said Sabbath would not work for them.

After more discussion, however, the groups agreed to meet in a neutral venue on Thursday evening at the Celebration Center in a new planned community at Disney World. Also after much discussion the two groups agreed that Gordon Bietz, president of Southern Adventist University, would give the address following the meal after being introduced by an NAD representative.

"We had a beautiful meal together," says Geraty, "and the evening went very well. I hope we'll be able to share time together again."

The following evening two ATS members presented papers at the ASRS meeting. Norman Gulley's paper made the point that the Bible is true and absolute because it has no cultural conditioning. John Baldwin's paper made the following point: the reference to God making heaven and earth in the third angel's message is a reference to the Genesis story of a six-day creation. Therefore, the New Testament confirms a six-day creation.

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WHAT IS SABBATH KEEPING?

“One, two, three, four, five, six for us—
the seventh is for Jesus.” —*Cradle Roll Song*

LARRY DOWNING

Seventh-day Adventists, consistent with our name, have from our first beginnings promoted and cherished the seventh-day Sabbath.

Adventists have consistently taught that it is sin to work on Sabbath and that it is better to lose one's job than to violate the commandment that calls God's people to keep holy the Sabbath day. Significant numbers of Adventists, loyal to this teaching, have lost jobs and promotions because they refused to work on Sabbath. Loyal members have suffered persecution, and, on occasion, have been sent to prison or even put to death because they would not work or perform other duties on the Sabbath.

The General Conference Religious Liberty Department seeks through education, lobbying efforts, and the courts to promote and protect the rights of individuals to practice religion according to the dictates of conscience.

The church has often arrayed its resources against those who threaten to fire, inhibit, or otherwise harass Sabbath keepers in their determination to honor the Sabbath day. I fully support



Larry Downing is the senior pastor of the White Memorial church of Seventh-day Adventists, Los Angeles, California.

these efforts and affirm an individual's right to practice his or her religion.

What does concern me, however, is that as a church we have not acknowledged that our church-owned-and-operated institutions do not and, indeed, may not be able to observe the Sabbath rule we require people working outside the church to follow.

My question is not whether or not people should work on Sabbath. What troubles me is this: we have demanded individual members do what we as a church cannot do if we are to operate our institutions successfully. Is it ethical to demand of others what we, as the institutional church, cannot do?

Look around you on a typical Sabbath in an Adventist school, hospital, or other institution. What do you see? You'll find people working in the kitchen, patrolling the grounds, cleaning floors, operating the power plant, running the laboratory (which may contract with area organizations that are not even open on the weekend), and numerous other tasks. We tell people not to do these jobs on Sabbath if they work outside "the church."

If you ask these people what they think about working on the Sabbath, expect a variety of answers. Some could care less. Some are not even Adventists. Others will say, "Well, I've wondered myself why I'm expected to do these jobs. My supervisor told me to do them, and so I am." Others say, "My work is necessary." This last response touches my point.

If you expect to receive a service, I suggest that the person offering that service is performing a necessary role. Should an Adventist who works for the community gas company be held to a

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MY - SABBATH

LYNDON TAYLOR

I think the best way for me to explain my position is to tell you my story—how I got where I am and how I've decided to serve God as an orchestral musician in our contemporary society. I speak only as a committed Seventh-day Adventist and Sabbath-keeping musician, not as a theological scholar.

I grew up quite happily within a Seventh-day Adventist universe. My Seventh-day Adventist parents taught at Seventh-day Adventist colleges and universities. My friends and all of the adults that I knew were Seventh-day Adventists. There was a time when I perceived many, many careers as closed to someone who kept the Sabbath. I certainly didn't think it was possible to be both a professional, performing musician and a Seventh-day Adventist Sabbath keeper. Over the years that view has changed.

My first brush with Sabbath keeping happened even before I took violin lessons. My older siblings had already started violin, and on those occasions when the baby sitter didn't show up, I would go along with them to their lessons. One day the teacher brought out a 1/16th-size violin and sent it home with me. I was thrilled. This was my favorite toy.

Sabbath came and my parents said, "No, Lyndon, you can't play with the violin now. It's Sabbath."

"But I can play 'Jesus Loves Me.' Can't I play 'Jesus Loves Me' on Sabbath?"



Lyndon Taylor lives with his wife and family in Southern California where he is principal second violin in the Los Angeles Philharmonic orchestra and where he is a member of the music faculty at La Sierra University.

"Well, yes, but nobody's taught you that."

I demonstrated to my parents that I, on Friday, had learned "Jesus Loves Me" so that I could play the violin on the Sabbath. Of course, my parents relented.

My siblings and I formed a string quartet and started performing. We practiced faithfully six days a week but not on the seventh. Any performances on Sabbath always took place inside a church.

Those of you who are Adventist musicians know that Sabbath is usually the busiest day of the week for performing. I can remember times when we might drive for as long as three hours to a camp meeting, play for three different Sabbath School divisions, play for the camp meeting church service in the big tent, and then in the afternoon give a sacred program. That was the Sabbath "rest" day. As we started performing professionally, we would make sure our manager didn't schedule anything for us from sundown Friday to sundown Saturday. That worked very well.

No Sabbath Conflicts

When it came time to choose a career, I started college as a music major. My siblings and I were planning to become a professional string quartet. I thought that the only way I could be a musician and an Adventist was to play in an all-Adventist group. When, for many different reasons, the quartet split up, I switched my major to chemistry, hoping to get into medicine so I would later have a job. I came to Loma Linda, studied medicine, and enjoyed it thoroughly.

While I was in medical school I joined the Redlands Symphony and the Riverside Symphony. These were not like the student orchestras that I had played in. For the first time I realized that orchestra playing is actually fun when you're in a good group. And as far as I know, those two organizations are the only professional, unionized orchestras with no Sabbath conflicts.

That's largely because so many of their players are Adventists.

When I later got a teaching job at the University of Redlands in California, it was, thankfully, free of Sabbath problems. Nor did I have any problems in my Masters degree program at California State University, Northridge, because I didn't have to play in their orchestra. When I went for my doctorate at Juilliard, I learned, happily, that doctoral students were the only musicians who didn't have to play in the orchestra.

form within a religious or church setting. That would include a church choir rehearsal on Friday night or preparing an orchestra during the Sabbath hours as long as he is doing church work with church musicians. He said that rehearsing is analogous to

H - JOURNEY

Sabbath School. There's more to Sabbath School class than just lecture. It is where we discuss. We discuss the truth in the Bible.

Meanwhile, I applied to some summer music programs. One was the prestigious Tanglewood Festival. I was accepted, but when I told them I would not be performing or rehearsing on Sabbath, I couldn't go. That was a big disappointment for me but a very important experience. I asked myself, "Which is better Sabbath keeping: to wish that I were doing something else on Sabbath or to go ahead and do it?" I finally decided that whatever I had to do to keep the Sabbath, I would do it, even if it meant turning down opportunities like Tanglewood.

I was sure God blessed my decision. I was accepted by the Aspen Festival on a full-tuition scholarship. I joined the orchestra that performed Fridays at 6:00 p.m.; we were always done performing right before sundown, and we had no Sabbath rehearsals. I took it as a sign from God that I did not have to play with a professional musical organization in order to be a musician.

Mentors Facilitate Transition

Let me explain how I went from performing only on Sabbath inside of the church to performing on Sabbath outside of the church. The transition started with two very important mentors in my life. One is Herbert Bloomstedt, a Seventh-day Adventist conductor. I don't claim to speak for him, but this is what I understand his position on Sabbath keeping to be: he will perform but not rehearse on Sabbath. As a conductor he can make that decision. As an orchestral musician I cannot.

My siblings and I had a difficult time with Herbert Bloomstedt's statement that he would perform opera on Sabbath. Ellen White perceived opera as an unnecessary worldly frill, particularly in the last days. Opera stories are generally silly, not really elevating. And we were horrified that he would conduct these silly things on Sabbath. But he drew analogies between them and Biblical stories, many of which are not particularly "family" stories, and certainly not "Sabbath" stories, if you know what I mean!

Another mentor is Jon Robertson, also a Sabbath-keeping musician. He took the position that he does not perform on Sabbath outside of the church. But he will rehearse and per-

In music rehearsing we are discussing the truth—the beauty—of the music which is God's truth. God speaks in music through the composer in much the same way as God inspired the Bible writers.

I began to think about these two positions and how they could both be right. I realized that the issue of performing music on Sabbath wasn't whether or not one was with Adventist church members playing for a religious occasion. It was more a matter of who are God's people? I began to realize that it's not just Adventists who are seeking God. The closest many people ever get to church is attending a concert. Classical music particularly is not so much about entertainment as it is about life, about love, about emotions, about really letting the spirit soar—connecting with that "something greater." I began to see concertgoers as God's people, worshipping in their own way. Hence, playing music on Sabbath is definitely a spiritual activity that is very appropriate.

The time came for me to begin teaching at La Sierra University. Almost on a lark, I decided to audition for the Los Angeles Philharmonic Orchestra. I was very happy when I passed the audition, particularly since the Philharmonic does only "serious" music during the winter on Friday nights. They hire the Hollywood Bowl Orchestra to do "pops" performances on week-ends.

Pop Music: Necessary Work?

I still remember my shock when a friend showed me the Hollywood Bowl schedule for the next summer, and I saw that the L. A. Philharmonic was scheduled to play Henri Mancini's music one Friday night and to play with The Moody Blues on another. Rock music on a Friday night! What was I going to do? I called the management and said, "Look, I can't do this. I need to be let off for the pops concerts on Friday nights. I'll pay for [someone to take my place], but I will not do it myself."

Their response to me was, "We wouldn't have an orchestra if we let people off for personal reasons."

I said, "This is a religious reason." I called the concertmaster and said, "I really want to play in this orchestra. What do you

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A Physician Looks at Sabbath Keeping:

Keeping Sabbath in a Modern World

IRVIN N. KUHN

Ellen White summed up what Sabbath should be to God's people when she said: "God ordained that the Sabbath should be a blessing, not a burden, and it is to man's interest and not his injury to observe it. It is designed to increase his happiness, not to work a hardship on him. Sabbath-keeping does not consist essentially in the petty observance of certain formalities and in abstention from certain pursuits; to think of it in this light is to miss completely the true spirit and objectives of Sabbath observance and to engage in the pursuit of righteousness based on works" (5BC 588).

Jesus' Way of Sabbath Keeping

Jesus performed seven miracles on the Sabbath. I've never really understood how these records of healing should direct my practice as a Sabbath-keeping Adventist physician. None of



Irvin N. Kuhn, M.D., is Associate Vice-President for Medical Affairs for Education at the Jerry L. Pettis Memorial Veterans' Medical Center in Loma Linda, California.

these miracles were for acute, life-threatening, or emergency conditions. In most instances the healing was overshadowed by the resultant confrontation with the Jewish leaders.

There is evidence of still other healings which were not recorded. The patients involved were suffering, but their conditions likely did not cause great pain, and we would not consider them emergencies. How are these examples applicable to the work of nurses and physicians? If we accept Jesus as our pattern for Sabbath keeping, can we, should we, do likewise?

Three of the Gospel writers tell the story of the disciples walking through a field of grain on Sabbath (Mark 2:23-28, Matthew 12:1-8, Luke 6:1-5). They plucked some heads of grain, rubbed the heads in their hands, separated out the chaff and ate the seeds. The watching Pharisees criticized this behavior as being a form of harvesting, forbidden on the Sabbath. But Jesus approved what the disciples had done.

Jesus then spoke what I believe is the most important clarification of Sabbath keeping next to the Decalogue itself. He countered the criticism of the Pharisees by recounting the story of David and his hungry men eating the sacred shewbread, an act which under normal circumstances would have been considered a great sin (1 Samuel 21:1-6). Jesus said, "The Sabbath was made for man and not man for the Sabbath" (Mark 2: 27). As the *Living Bible* puts it, "The Sabbath was made to benefit man, and not man to benefit the Sabbath."

Referring to this incident, John Brunt writes, "Jesus' way of Sabbath observance is in sharp contrast [to the Pharisees']: 1. His ethic is a contextual ethic rather than an ethic of casuistic rules. This can be seen from the example Jesus uses. . . . Jesus' ethic is based on deeper principles that must be weighed to determine the proper course of action. Life is more than just a matter of following the rules. 2. Jesus' way gives priority to the value of people. Human needs take priority over the literalistic observance of rules. According to Jesus' way, the whole purpose of the law is to meet human needs, to enhance human life. . . . 3. Jesus' way implies freedom. He defends His disciples even though their actions don't fit with the rules. Jesus vindicates them. Now does Jesus offer a new set of rules? Rather, he shows in his own life, through incidents such as this and especially through his healing miracles, what the Sabbath is all about. He then leaves his followers free to incorporate those principles into their lives as they choose. . . . The community that accepts Jesus' way will thus avoid the temptation to forget the meaning and sanctity of the Sabbath on the one hand, and will also avoid the temptation to become critical and judgmental like the Pharisees on the other." ("Jesus' Way With the Sabbath," pp. 110-115, in *Festival of the Sabbath*, 1985.)

Dilemmas in Early Adventism

When the fledgling Adventist company of believers in the mid-nineteenth century developed their system of beliefs, they lived in a largely agrarian society among people who were Protestant and mostly conservative Methodists. Joseph Bates was a sea captain and the most educated and experienced of the group. Their lively and often heated discussions resulted in a conservative, rigid set of standards.

Two early statements on Sabbath keeping by Ellen White illustrate this: "Pleasure seeking, ball playing, swimming, was not a necessity, but a sinful neglect of the sacred day sanctified by Jehovah" (*Selected Messages*, vol. 3, p. 258). "Those who neglect to prepare for the Sabbath on the sixth day, and who cook food upon the Sabbath, violate the fourth commandment, and are transgressors of God's law" (*Spirit of Prophecy*, vol. 1, p. 225).

Accommodations and compromises in various areas were made in early Adventism. While traveling from Colorado to Battle Creek sometime before November, 1873, Mrs. White wrote, "Traveled on Sabbath regretfully. We rested well on the car during the night. We were unwilling to report ourselves on the cars this morning, but circumstances connected with the cause and work of God demand our presence at the General Conference. We could not delay. If we were doing our own

business we should feel it a breach of the fourth commandment to travel on Sabbath. We engaged in no common conversation. We endeavored to keep our minds in a devotional frame and enjoyed some of the presence of God while we deeply regretted the necessity of traveling upon the Sabbath" (Manuscript 13, 1873).

Dilemmas in the Health Care Professions

A few years after the small company of Adventists was organized, they started building treatment centers, then health reform institutes, until there were health institutes all over America and Canada, and a few in Europe. Only a few survived any length of time. In them was practiced what we would today call alternative medicine. Vegetarian diet, 6 glasses of water daily, aerobic exercise, no competitive sports, whole-body massages for weight reduction, colonics, herbal teas, etc., were the routine. Water was used in considerable quantities on the inside

of the body and applied at varying temperatures on the outside of the body. After fifty years these institutions became sanitariums, where patients with chronic disease were treated somewhat similarly to the above but with added hot fomentations, cold mitten friction rubs and foot baths. Twenty or thirty years later, simple and then more complex surgery was added.

At first the institutes were able to close on Sabbath because they were only outpatient treatment facilities. Although sanitariums were more complex, they had mostly long-term, chronically ill, or over-stressed and overfed patients. Such patients could

thrive even though they received only minimum care such as meals and relaxation on Sabbaths. Massages and hot fomentations were not given on Sabbath. There were concerns early in Adventist history when they launched into providing health care. Once you have established the need for a service, it is hard to tell people it will not be available on Sabbath. Ellen White cautioned: "There will always be duties which have to be performed on the Sabbath for relief of suffering humanity. This is right and in accordance with the law of him who says, 'I will have mercy and not sacrifice.' But there is danger of falling into carelessness on this point, and of doing that which it is not positively essential to do on the Sabbath" (*Medical Ministry*, p. 50).

As sanitariums gradually were transformed into acute-care medical centers, an increasing number of changes in position on Sabbath keeping were made. Sicker patients needed more care around the clock, seven days a week. Continuous IV antibiotics, for example, often required some nurses to work harder on Sabbath while monitoring these, because of staff reductions to "give Sabbaths off" to as many staff as possible.

Somehow the paradoxical notion developed that when you work for an Adventist health facility, it's all right, but doing the same job at another hospital is not.

Now, a hundred and fifty years later, patient care at major medical centers is very complex and labor intensive. As longer stays and more complicated treatment became necessary, Sabbath work increased. For many years more complex surgeries were done at Loma Linda University Medical Center on Fridays, requiring more intensive nursing on Sabbaths. Compromises as to what should or should not be done on Sabbath are continuing as medical care at Loma Linda and other Adventist health-care institutions moves more and more from just doing simple appendectomies to cardiac and liver transplants.

Today there are very few differences between Adventist and non-Adventist medical centers. Because only very sick people are admitted, patient care work is heavy and intense, and there is essentially no difference between Sabbaths and Mondays; but Sabbath care is considered "kosher" because it is done in an Adventist hospital. Medical personnel working in non-Adventist hospitals, however, even though doing exactly the same work, do not enjoy the same "blessing." Somehow the paradoxical notion developed that when you work for an Adventist health facility, it's all right, but doing the same job at another hospital is not.

As the proportion of non-Adventist to Adventist physicians and nurses on staff at Adventist health care institutions rises, distinctions blur more and more. In many "Adventist" medical centers now, even in "mission fields," the health care staff is mostly non-Adventist. The Adventist Health System is seen by many as just another consortium of hospitals such as the Catholic, Lutheran or Baptist ones. Economic concerns have accelerated the transformation to similar range and delivery of services as compared to non-Adventist hospitals and will increasingly dictate what and how much is done on the Sabbath.

Deeper Thinking About the Sabbath

Sakae Kubo adds another dimension to our thoughts about the Sabbath: "God's sovereignty over man and his time, manifested by the command to observe the Sabbath, is not limited to that day. God's special claim on us on the Sabbath does not mean that we can do as we please the rest of the week. While all time is not holy time as the Sabbath is, it is time to be lived under the recognition that God is sovereign over us and that our life always must be lived in relationship to him and his principles. ("The Experience of Liberation," *Festival of the Sabbath*, p. 44).

What does this mean to the resident on service at a non-Adventist university medical center who finds out that Grand Rounds are always on Sabbath mornings and the list of scheduled surgeries for Saturday is limited only by the hours of operating time available?

Many Adventist professionals are not bothered by the prospect of traveling on Sabbath, whether it is for a tightly scheduled vacation trip or a Sunday morning board meeting. Whenever we do travel on Sabbath we must surely be aware that many people have to work to keep the planes flying and the taxis running. What recommendations do we have for young people who ask about flying on the Sabbath? Many Adventist professionals rationalize such travel because they are doing the "Lord's work."

It is of considerable interest to me that all of the eleven authors writing *The Festival of the Sabbath* were academics or theologians working in Adventist institutions. There is very little to indicate that they faced up to the difficulties rank and file members experience in keeping the Sabbath in the modern workplace. There are no articles from business people, politicians, administrators of public institutions, practicing physicians, nurses working in public or non-Adventist hospitals, or from faculty in public or private non-Adventist secondary or university-level institutions. It is a worthwhile effort, bringing together a representative sample of Adventist theological

thinking, but does this thinking match what is happening in the "world" where harder choices have to be made?

Sabbath-observing academics and potential leaders of professional societies have for years had the disadvantage of not being able to participate fully in professional and organizational activities. Not doing so meant that positions of influence were closed. Only the very rare Sabbath-keeping Adventist has risen to high office in profes-

sional societies. Many California Medical Association committees and the Council meet over the weekend, including Sabbath. The main American Medical Association meetings include the weekend. Such prestigious organizations as the American College of Physicians, the American Association of Physicians, and the American Society of Clinical Investigation all have many of their organizational and professional meetings on the Sabbath. It has been difficult to determine how to be the "salt of the earth" while isolating oneself from the inner workings of these professional societies and organizations.

How should the scientist address the command to keep the Sabbath holy in his or her research lab? In today's top-notch research labs there are many complex experiments that require close monitoring and adjustments, sometimes every hour or two for days or weeks. Can researchers find within the description of "strangers within thy gates" a clear understanding about whether this applies to their cell cultures or research animals? Does keeping the Sabbath properly mean that high-class top-notch research is closed to the conscientious, talented SDA researcher or lab assistant? I should hope not.

Only the very rare Sabbath-keeping Adventist has risen to high office in professional societies.

In the mid-seventies Mr. Jerry L. Pettis was elected to the US House of Representatives. He was the first Seventh-day Adventist ever to be elected to the US Senate or the House. When he first went to Congress he decided to take every Sabbath off, but that soon changed. He discovered that his colleagues who learned about his stand on issues would schedule committee meetings or crucial votes on Sabbath, knowing that he would not be there to vote no. His absence meant one less vote opposing their bill. Mr. Pettis decided that to discharge his full elected responsibility to his constituency, he would have to represent them 24 hours a day, seven days a week.

Jesus pointed noticeably to a different manner of Sabbath keeping in his day. Is it possible that present-day Adventists have lost some of the essential meanings of the Sabbath? Would it not behoove us to examine our beliefs and practices carefully, comparing them to Jesus' example and the principles he presented?

Adventists strongly emphasize educational excellence, high achievement, and the use of all our talents, from grade school on. Should we then leave our brightest and best, who have both talents and training, to flounder as they note our inconsistencies and lack of vigorous "thinking through" of this and similar issues?

I have often heard young professional SDAs express their disgust with the hypocritical way Sabbath is kept in some of our Adventist medical institutions. They often plan to (and do) completely disassociate themselves from Adventists when they finish their training. While many factors may play into such decisions, Sabbath issues seem to loom large, probably because they represent a central tenet of Adventism which has not often been addressed in a common sense manner, both on the personal and corporate level.

These young people are not looking for a new set of rules, nor do they want others to do all their thinking. Instead, they seek assistance from those who have gone before, to help them think through the Ten Commandments in a way that makes a coherent and logical application to modern life.

If our lives could demonstrate true Sabbath keeping—if we could teach those who come to us for training to know and love the God who gave us the Sabbath to bring fullness and joy and wholeness into our lives—then we would keep the interest of many who are now turned off by our lack of a deeply thought out and consistent philosophy and practice of Sabbath keeping.

Contemporary Sabbath Keeping Possibilities

The following are tossed out as ideas and thoughts that could be used to help us develop a concept and practice of Sabbath keeping that would come nearer to what God had in mind for us.

The Sabbath was set aside as a time for us to reflect on who we are, where we came from, and where we think we are going. If we give up this time to something of lesser value, we short-change ourselves. It is a special time for us to establish social links with other committed Christians through assemblage, discourse, and acts of benevolence or empathy. If we miss out on opportunities to learn and grow we choose the lesser value.

On the Sabbath, we set aside time so we can focus on the needs of our community, individually and collectively. Doing something for our neighborhood might be fun, even if it is ladling soup, passing out used clothing or cleaning up the roadside.

For Adventists already in helping professions, getting away from people, fixing hiking trails or bird watching might make the Sabbath a time of fulfillment and a means of restoring physical and spiritual health.

Sabbath is a special time for helping, teaching or preaching, but much more for contemplating new ways to live the golden rule the rest of the week.

The opportunity to be a loving and lovable Christian even in the workplace seems to be fulfilling the call to preach the gospel in all the world. When professional meetings occur on Sabbath, to which we can make a genuine contribution, we might consider it time to "pick up our bed and carry it."

Sabbath activities which result in monetary gain and which could be postponed to other days, should probably be postponed, lest our need or greed overcome us and rob us of the greater good of the Sabbath.

When our livelihood requires occasional work on Sabbath, and we don't have control of our work schedule, we should try to do our absolute best with cheerfulness and enthusiasm. We should look eagerly for opportunities to lighten the load of our coworkers and make Sabbath a blessing to them, too, even if they have no commitment to any faith. Jesus never uttered any negatives about the Sabbath. Adventists are often seen as having a long list of negatives and a very short list of positives. We need to continually work to eliminate the negatives and make Sabbath a positive, joyful experience. There are many inconsistencies among Sabbath keepers which create confusion for those watching us. Particularly in our medical institutions, where Adventists constantly rub shoulders with and serve non-Adventists, we need to think carefully about our personal and corporate Sabbath-keeping ethos. There are limitless possibilities for keeping the Sabbath holy. Although it may seem to us that the modern secular world conspires against our Sabbath wishes, we can rather see in it many opportunities for legitimate and joyful Sabbath activities. We need to discipline ourselves for careful thought and constant prayer to discover the will of God, author of the Sabbath and of the amazing variety in the world.

There are many inconsistencies among Sabbath keepers which create confusion for those watching us.

A Park in Time:

A MAGNIFICENT EMPTINESS

JOHN MCLARTY

It wasn't exactly kidnapping, but I was being transported against my will in the back seat of a blue Datsun. In the front seat were two women, students at Pacific Union College.

It was spring break, 1975. We had delivered a truck load of donated items to Holbrook Indian Mission School and then headed back to PUC in Mina Gravatt's blue Datsun. Mina decided she wanted to see Grand Canyon. I protested that it was too far out of the way. I was in a hurry to get back to school and the detour trip to Grand Canyon would add hours to the trip. And I just knew it couldn't be worth it.

Oh sure, I had seen the pictures; I had heard the stories. But how could any hole in the ground ever live up to the kind of hype that Grand Canyon got? My protests were futile. Mina owned the car; we were going to Grand Canyon.

We turned off I-40 and headed north. I buried myself in a book, *Some sober theological tome*. Occasionally I'd sneak a glance out the window, and what I saw confirmed my suspicions. Nothing to see, just quite ordinary pine forest. An endless sea of trunks and needles. Mina stopped at the entrance and then drove on into the first parking lot. I was still buried in my book, refusing to get sucked into this silly excursion.



John McLarty is editor of *Adventist Today* and is a pastor in Seattle, Washington.

Mina parked, and the girls got out. After a few minutes I thought, "Oh well, I'm here. I might as well take a look. No point in cutting off my nose to spite my face."

Closing the book I climbed out of the back seat and ambled across the parking lot toward the edge of the canyon.

As I did, my mouth dropped open. I sat down on the edge of the canyon and just stared, dumbstruck with wonder and awe. I forgot everything I had ever read about it. I forgot all the pictures. I was utterly enthralled, enchanted. I didn't move until Mina tapped me on the shoulder. "Come on, John. It's time to go."

As I pulled myself away from the canyon, I promised myself. "I'm coming back." It's a promise I've kept.

Sabbath is like the Grand Canyon. It's a park in time.

What makes Grand Canyon special? First of all, because it is a park, there is no dam in the canyon. Thirty years ago there was a strong effort to build a series of dams in the canyon. The idea was only barely defeated.

Today it would be unthinkable. We know we can't afford to mess with our parks. Grand Canyon doesn't have factory outlet stores along the rim. It doesn't have a collection of motels at the bottom; there isn't a freeway into the canyon, and the rim of Tonto Plateau isn't lined with B&Bs offering gourmet meals, distinctive rooms and fantastic views. There are no For Sale signs on secluded canyons. There's no hospital, no auto repair shops, no Taco Bell or Burger King. And we are glad.

There are some services available in Grand Canyon Village on the South Rim, but for the most part, routine civic and commercial activities are excluded.

It's not bad stuff that's excluded.

Condos and houses, dams and power plants, malls and grocery stores, car dealerships and hospitals, landfills and freeways are indispensable components of our society. They are essential for "the good life." But we exclude them from our parks in order to make room for something else. Something precious.

The "park in time" model of the Sabbath may help us as we wrestle with some of the thorny issues surrounding Sabbath observance. A strong argument could be made for excluding every vestige of commercial activity from a place like Grand Canyon.

For that matter some would like to exclude even roads. Leave the park pristine and unsullied. The problem with this approach is that it drastically limits the experience of the park to those few rugged individuals who can backpack in a desert environment. On the other hand, without severe restrictions on commercial activity and services, the park would lose its distinctiveness. A canyon full of RVs, dirt bikes and restaurants would not offer the same opportunity for experiencing wonder and awe.

Similarly with the Sabbath. Some purists argue for Sabbath observance so strict that it would be available only for a few. They inadvertently exclude New Yorkers who have to ride subways to get to church, power plant operators who provide the electricity for running the church P. A. system, the police who guard our homes while we worship. On the other hand, if the church does not bear a strong witness against the creep of the ordinary into Sabbath time, the Sabbath will be filled with the same ordinary stuff that occupies the rest of our days and it will cease to offer any special encounter with God or community.

Parks are defined negatively; they are experienced positively. It is much easier to be definitive in our statements of the negatives than of the positives. We exclude malls and landfills. But what is included in the park? It's hard to say. How do you put into words the rhapsody, the wonder, the stilling of a frenzied life that happens when you spend time in Grand Canyon? If you've experienced it you know what I'm talking about, but if you haven't, words can't tell you.

Grand Canyon works its magic on our minds precisely because of what is NOT there. Its charm is created by subtraction. It's a canyon, not a mountain. It's a hole in the ground, a hole protected by law from the ambitions of developers, tour guides, and home owners.

On my second visit to the canyon, I hiked three thousand feet down onto the floor of the outer canyon, then out on the Tonto Plateau to a point overlooking the inner gorge. I sat there for two hours, watching the canyon, trying to absorb some of the grandeur and stillness. I kept looking at the mountainous walls miles away on either side of me, trying to comprehend that those cliffs were the sides of the ditch I was in and not mountains.

Pictures of Grand Canyon, descriptions in natural history books and travel guides, all convey to us the idea of something massive. Something that's there.

But the glory of Grand Canyon is its emptiness. What makes the canyon and takes our breath away is precisely what ISN'T there. It is a space empty of the distractions of ordinary life,

empty even of rock and dirt. It's this grand emptiness, surrounded by massive rock walls and ceiled by a glorious sky, that somehow evokes the presence of God.

Grand Canyon is an ideal model of the Sabbath: a magnificent emptiness that connects us with our Maker.

Sabbath laws protect that spaciousness. The commandment keeps us from carelessly destroying the grandeur by filling the space with ordinary busyness.

Given the pressures of our lives, we need the assistance of firm boundaries. Just as the glory of Grand Canyon can be pre-

Grand Canyon is an ideal model of the Sabbath: a magnificent emptiness that connects us with our Maker.

served only by vigorously enforced prohibitions on routine commercial activity, so God has protected the Sabbath by prohibiting the routines of daily life: earning a living, keeping house, making good grades, competing for first place. These things are not prohibited because they are evil. Evil is outlawed every day of the week. Rather these good things, these essential activities, are excluded from the Sabbath so they will not artificially fill the magnificent emptiness of the Sabbath temple.

Grand Canyon helps me make sense of the fact that most of the Bible's commands regarding the Sabbath are negative. You cannot make anyone admire the Grand Canyon. It would be silly to attempt to require wonder and awe. On the other hand park regulations do limit activities and structures which would interfere with the best experience. It's the same with the Sabbath commandments. You cannot command someone to "get a blessing" from the Sabbath.

The richness of the Sabbath is protected by negative commandments which aim to create the opportunity for an ineffable experience of God and community.

The Sabbath may not get anyone to heaven, but it does add incalculable richness to our lives, spiritually and socially.

Before I was shanghaied by Mina Gravatt, no one could have argued me into believing that Grand Canyon could live up to its reputation. But once there, I was enthralled. And every time I've returned I've been enraptured anew by its magnificent emptiness, by the sense of His presence which hides in the silence and openness.

It's like that with the Sabbath. Nearly every week as my frenzied pace is interrupted again by the stillness of Sabbath, I thank God for this park in time, this magnificent emptiness.

What is Sabbath Keeping?

CONTINUED FROM PAGE 13

standard different from the one employed in an Adventist academy or hospital? Should a worker for McDonald's be censured when it is acceptable to perform the same work in an Adventist institution?

Adventist congregations have removed members from the church who do on Sabbath the same kinds of work for secular organizations/businesses that are regularly done in an Adventist organization. Someone who casts a vote to remove another's membership might even perform similar activities on Sabbath, in an Adventist institution, as the one under censure. The only difference between the two is that one is paid by a secular organization, the other by an entity affiliated with the Adventist church. Does receiving a paycheck or contract from an Adventist-affiliated organization make Sabbath work acceptable?

There are times when church business makes travel necessary. We expect a pilot to fly the plane and a flight attendant to


serve us. When we hold Sabbath convocations in public buildings, we hire people to perform various necessary functions, and we expect to be served in the restaurants where we eat. If Adventists were to perform these functions, they would be considered less spiritual than those who do not work on Sabbath. Are we being ethical in this judgmental view?

There are other questions that seek answers. Should we, as some have done, hire unbelievers to do our work on Sabbath? When deciding what kind of Sabbath observance is right or wrong, is there a hierarchy of necessity rather than an absolute right and wrong? Is Sabbath keeping designed for an agrarian time and not relevant to our hi-tech environment? What is necessary work? Who defines what does and what does not meet the criteria for "essential?" Should we establish a board, similar to a rabbinic council, to clarify the ambiguities?

I do not have the answers to these

questions, but I am not satisfied to ignore them. It is important for us as a church institution to come to terms with what we do inside our own house before we attempt to enforce on others what we ourselves cannot or do not practice. I believe it is appropriate and important that we, as an organized, religious body, seek to act responsibly and to examine the ethical implications of Sabbath keeping in the 21st Century.

It is important that we find a theological and ethical position that can be defended—one that takes into account how we as a church do our business and how we need to operate in the modern world.

It is important that we seek some consistency between what we expect others to do and what we ourselves as a church do in order to survive. We enter this discussion carrying significant historical, emotional, and theological baggage. No one can predict where the conversation may lead us. It is our concern for truth that impels us forward, and it is our faith in a living Lord that assures us we are not alone. 

My Sabbath Journey

CONTINUED FROM PAGE 15

think? Are they being unreasonable with me?" No, he didn't think they were.

I put everything on hold. I prayed and prayed. This was a major decision for me. I looked up every Bible text about Sabbath. Then I turned to Ellen White. In *Patriarchs and Prophets* she reviews the Bible story of a man caught and punished for gathering sticks on the Sabbath. Because fire was not needed for warmth in the wilderness, this simple act was seen as direct defiance of God's law. Necessary work was not forbidden. In fact Ellen White comments that the prohibition did not extend to the land of Canaan, where a severe climate made stick-gathering and fire-building a necessity.


This insight brought me to the concept of "necessary work." What is God's work? Who are God's people? What about the firefighter? The policeman?

The hotel owner? What is necessary? Where do we draw the line?

I began to realize that all service, all work that we do, is work for God. As Brother Lawrence said in *Practicing the Presence of God*, you find God in every task that you do, even if it's personal body care. I also realized that all time is God's time. Herbert Bloomstedt used to say, "If the music isn't worth doing on Sabbath, it's not worth doing any time." For me, the artificial division between sacred and secular has fallen down.

Does this mean that I keep the Sabbath twenty-four hours a day, seven days a week? In the most basic sense I would say, yes. What is the meaning of the Sabbath for me now? The seventh-day Sabbath has become an opportunity for me to re-prioritize my life. This is when I say, "Anything that is not necessary for me to do—any-

thing that I don't have to do in order to keep my job or to help somebody who is in trouble—I will refrain from doing." I live this and apply it to my profession. I work when I have to work, whether it is a recording session, a rehearsal, or a concert. If I'm playing with a chamber group, I'll do everything reasonable to avoid Sabbath conflict. I don't run through scales and exercises that I must do on the other six days of the week. If I have to warm up for a concert, I'll do that in a couple of minutes. Basically, my application of the Sabbath is that I do necessary work. Anything that's not necessary, I don't do.

Colossians 2:16, 17 sums up my understanding of Sabbath: "Therefore let no one sit in judgment on you in matters of food and drink or with regard to a feast day or new moon or a Sabbath. Such things are only a shadow of things that are to come and they have only a symbolic value. But the reality, the substance, the solid fact of what is foreshadowed, the body of it belongs to Christ." 

PARDONED

RICHARD TINKER

Iwant to tell you about Dr. Smythewick. He is a physician specializing in internal medicine who recently moved to Helena, Montana, from Boston.

Boston is a big city with lots of opportunities. Dr. Smythewick's practice thrived there. In fact, he was able to open two satellite offices in the suburbs in addition to his main clinic in East Boston. He had five associates and two physician's assistants practicing with him, and he had a staff of seven nurses, an X-ray technologist, a medical technologist, a phlebotomist, and a dozen people to do scheduling, billing, and accounting.

Dr. Smythewick had always been a risk taker. He had expanded his practice to three offices within five years of completing his residency while most of his classmates were still associating with other physicians, trying to pay off their debts. As his practice grew, he looked for a good broker to help him invest his large disposable income which by now exceeded half a million dollars each year.

Jim Beck of Beck Brokerage became Dr. Smythewick's trusted advisor. Before long his portfolio included a wide variety of investments, most of which were high-risk, high-yield ventures in keeping with Dr. Smythewick's risk-taking nature.

For several years he prospered. He paid off all his debts on his three offices, and then he began reinvesting his investment earnings. High-stakes investing gave him an adrenaline rush, and before long he craved something even more exciting. He began to borrow money to invest, using his practices and investments as collateral.

Besides being a risk-taker, however, Smythewick was also a caring man. If one of his staff was short of money, Smythewick would advance him or her the next paycheck—sometimes even a month early. In fact, he had recently advanced some money to one of his nurses who found herself with an unexpected medical bill.

Then one Monday it happened. Dr. Smythewick awoke to the news that certain foreign markets had collapsed. With the collapse went one of his largest investments, most of which was borrowed.

What could he do? He owed \$23 million to the brokerage, far more than his practices and personal

possessions were worth. By this time, Jim Beck the broker had become his friend. Smythewick owed him everything, and Smythewick hated being in debt—especially to a friend. He would have to sell the dream house he had just built in which he wanted to raise a family with his new wife. He was lost.

Then the most amazing thing happened. Broker Jim told Smythewick that he didn't have to pay. Jim would cancel the debt.

Smythewick was overjoyed! He wouldn't have to pay anything!

Even though he was elated that Jim had cancelled the debt, however, Smythewick had just lost a huge foreign investment. The event left him feeling vulnerable and scared. He felt that he didn't want anyone owing him money. People might not be able to pay him back. He couldn't afford to risk losing again, especially if he had the power to prevent it.

He went to his nurse and demanded that she repay the advance, even though her paycheck was coming in less than two weeks. When she couldn't pay, he threatened to fire her.

A certain investment broker, Jim Beck, happened to be her brother. They had different last names, and Smythewick had never known they were related. When Jim heard how Smythewick, whom he had just forgiven a debt of \$23 million, had treated his sister, Jim was furious.

Now you know why Smythewick moved to Montana recently.

"Then the master called the servant in. 'You wicked servant,' he said, 'I canceled all that debt of yours because you begged me to. Shouldn't you have had mercy on your fellow servant just as I had on you?' In anger his master turned him over to the jailers to be tortured, until he should pay back all he owed. This is how my heavenly Father will treat each of you unless you forgive your brother from your heart." Matthew 18: 32-35, NIV.

How many times have you sinned? Countless times, if you're like me.

Let us live our lives with God's Spirit of forgiveness, not holding grudges for the things that others do against us.

God has forgiven us for everything!

*How many
times have you
sinned?
Countless
times, if you're
like me.*



Richard Tinker is a graphic artist living in Southern California. He designs *Adventist Today*.

Folkenberg Resigns

COLLEEN MOORE TINKER

Robert S. Folkenberg, president of the General Conference of Seventh-day Adventists, resigned Monday, February 8, at a special meeting of the General Conference staff at 11:00 A.M. Eastern Standard Time.

Folkenberg, the General Conference Corporation, and the Inter-American Division were served a summons and complaint with a charge of fraud during the last week of December, 1998. Also named as defendants were Walter Carson, a member of the General Conference (GC) legal department who once served as legal counsel and director for a non-church organization that had business dealings with the plaintiff; Ben

into a small corporation. Folkenberg was part of the resulting corporation established in Tennessee for the purpose of safeguarding the property for possible benefit to the church.

During the ensuing years Folkenberg continued to have business dealings with Moore. According to Wilson and to another church representative who requested anonymity, Folkenberg was involved in the establishment of several more corporations, some of which grew out of the original deal, and some of which were related to different projects.

In 1989, according to the GC and Wilson, Moore was convicted of felony grand theft involving some land deals and served two years in a state camp.

When Folkenberg became president of the GC in 1990, he gave up his officer

Valley Associates" which "owned real property in California." In May, 1993, the suit states, Moore made a written agreement with the defendants and also one Robert Dolan. (According to a limited partnership status report which *Adventist Today* obtained on January 27, 1999, Mr. Dolan is the agent and the first general partner of Kanaka Valley Associates.)

Moore agreed to sell his interest in Kanaka Valley Associates for two promissory notes totaling \$8 million. According to the agreement, the two notes were to be transferred to an off-shore corporation called Sharing International, Barbados. From there the shares were going to be distributed to two other corporations. Fifteen percent was going to go to an organization called Sharing International, Tennessee, and eighty-five percent would go to a corporation called Vicariatus Urbis Foundation. (Folkenberg had been an officer in Sharing International, Tennessee, before he became GC president.)

The suit claims that Mr. Moore agreed to grant Sharing International, Tennessee fifteen percent of the shares because of the defendants' promises to issue 85 percent of the shares to Vicariatus Urbis Foundation. The defendants, alleges the suit, never issued the 85 percent to Vicariatus Urbis Foundation. Moore learned of their failure to issue the money on or before August 21, 1996.

In 1994 Robert Dolan declared bankruptcy. The above named defendants, the suit alleges, entered a settlement agreement with Robert Dolan's bankruptcy estate, and Sharing International, Barbados issued all of the interest in the \$8 million promissory notes to the bankruptcy estate of Robert Dolan instead of dividing it between Sharing International, Tennessee and Vicariatus Urbis Foundation.

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Vicariatus Urbis Foundation, Ltd. is "a non-profit organization of the Roman Catholic Church, Diocese of Rome, Connection Office." Its name means "Vicar of Rome Foundation."

Kochenower, an accountant not employed by the church; two businesses: Kanaka Valley Associates, a California limited partnership; and Sharing International, Tennessee; and [John] "Does" one through 50.

James E. Moore, a Sacramento entrepreneur, filed the suit on August 21, 1998, in the superior court of California in Sacramento County.

According to Neil Wilson, former president of the GC, Moore, a non-Adventist, donated some shares in some land to the church in the mid-1970's. Folkenberg, who was then in the Inter-American Division, facilitated the gift as a benefit to the Inter-American Division (IAD). The IAD felt that the arrangement was "not reputable", according to Wilson, and suggested the shares be put

status in the corporations he had formed with Moore. He continued, however, to have personal dealings with Moore even though he knew of Moore's conviction and sentencing.

Moore's lawsuit was the catalyst which triggered the discovery of Folkenberg's continuing dealings with Moore.

Complicated Suit

The suit, which is complicated and difficult to understand, says that Mr. Moore "owned an interest in the Kanaka