

NEWS

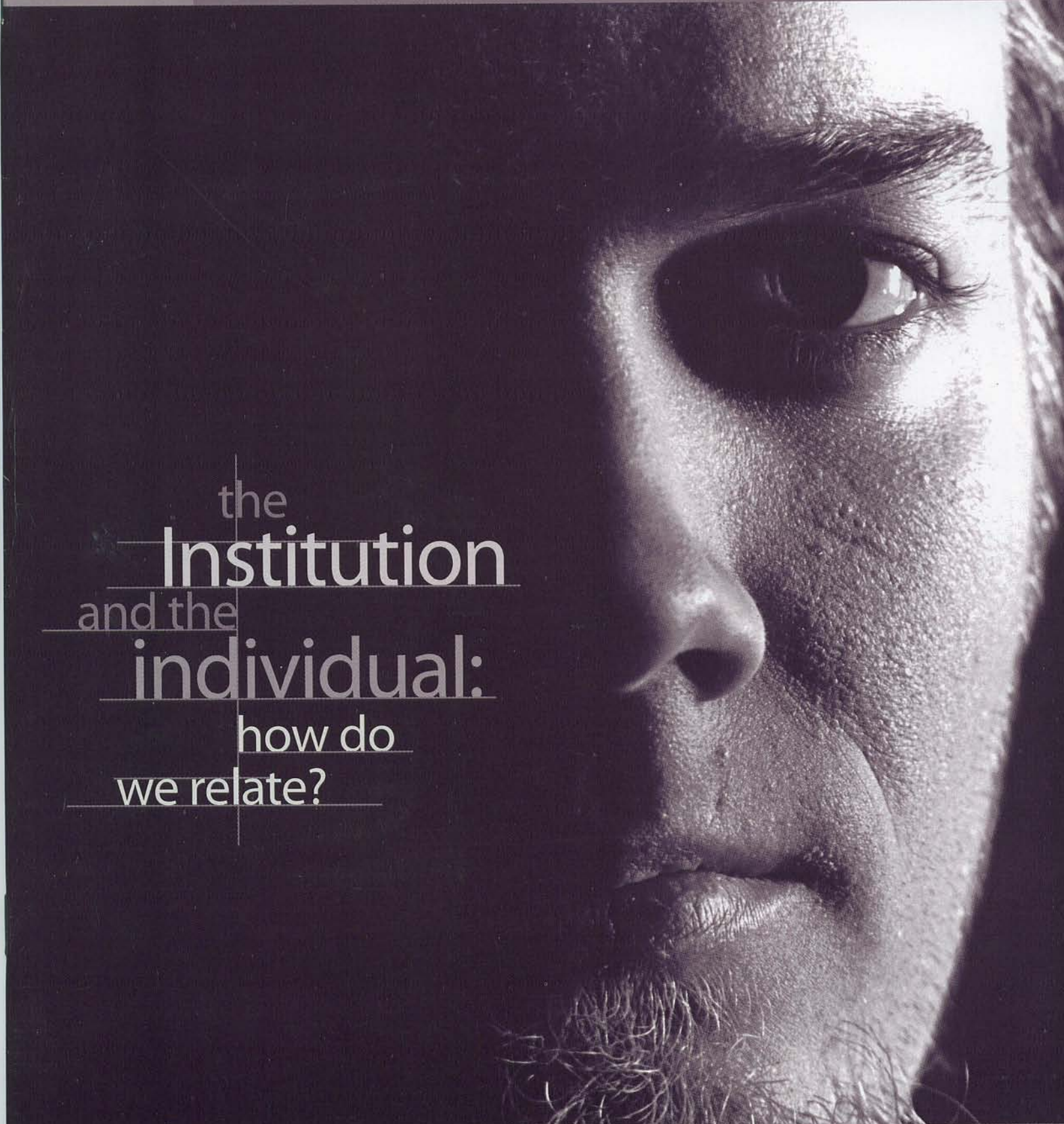
ANALYSIS

OPINION

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the
Institution
and the
individual:
how do
we relate?

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Adventist Hospitals

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notes

from the editor

Should we move back home with mom?

John McLarty

adventist Today (AT) is the child of at least a hundred and fifty years of Adventist history, including prophetic monsters and dates, a global mission enterprise and education and medicine, Sabbath and judgment, loyalty to Jesus. AT is a child of our mother, the Seventh-day Adventist Church. We did not create ourselves, and we would be silly and ungrateful children to deny our debt to Mother. And it would be gross irresponsibility if we failed to bless her with what we have learned in the years since we sat on her knees, enthralled by her bedtime stories. As Mother ages and as we mature, our care, resources and knowledge become increasingly important for her well-being. The Church needs AT.

Recently AT faced a crisis. The magazine has never paid for itself through subscriptions; it has always been subsidized by generous friends. Much of the responsibility for raising these additional funds has been carried by Jim Walters, co-founder and publisher of the journal. When Walters decided he had to pass on that responsibility to someone else, it sent shock waves through the organization. Could we survive without his indefatigable leadership? In the absence of an obvious successor to Walters, the AT board gave serious consideration to ceasing our print publication. Following the analogy above, we faced the question, should we move back home with Mom? We discussed the possibility of discontinuing our print journal and continuing our ministry through the web site alone. This possibility intrigued several of us, but the crucial questions were and are: Would this be an advance in maturity for us, and would it be healthy for Mother?

Mother, the SDA church, needs a vigorous, independent news journal, a reliable source of information about matters of interest to employees and educated laity. The web cannot yet serve all the people and functions served by this journal. If we ceased publication, the Church would survive, of course, but she would be less healthy. And we would be less mature.

Why Mom Needs Us

When the General Conference president misused the power of his office, the church needed AT. We had nothing to do with initiating the challenge to Robert Folkenberg, but through our web site we helped Adventists follow the process. At the height of the affair, the AT web site, atoday.com, registered over 10,000 hits per day. Without the popular support created by the reports on atoday.com, the courageous effort by a few General Conference insiders to hold the president accountable might have failed.

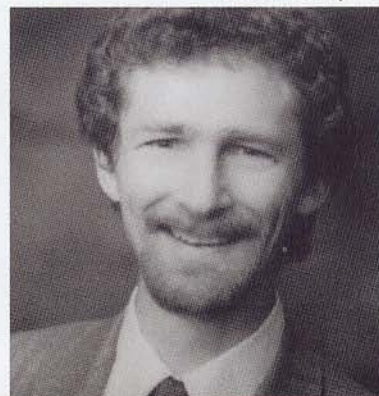
When individuals in St. Louis or upstate New York or Memphis feel estranged from the church because they know no other Adventist who shares their questions about some aspect of Adventist life or thought, AT shows them there is a place for them inside the church. They are not the only ones with questions.

There is another area in which I believe AT, perhaps in concert with *Spectrum*, can offer valuable service to Mother. If you are a creative Adventist administrator with a fresh idea about church financial systems or doing evangelism or redrawing anachronistic conference boundaries, where can you publish your idea and invite wide-ranging, intelligent criticism? Where can competent administrators sharpen their thinking about Adventist systems through vigorous, untrammelled debate? The next twenty years will prove pivotal as church leaders attempt to craft systems of church governance that will work in this new millennium and among the millions of new converts around the globe who call her Mother. Here, AT can help.

To accomplish this expanded mission and to continue our service of news, analysis and creative theological reflection will require renewed commitment from progressive Adventists. It will cost money. You will need to encourage church

leaders to publish their ideas in AT. We will need your help in finding a broader base of Adventists willing to write news pieces for publication.

Let's work together to make AT increasingly valuable in the life of our church. Let's not move back home. ■



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Liberal or Conservative

We read AT from cover to cover and believe it to be a useful tool—together with *Spectrum*—to be informed about happenings and trends within the SDA Church. First, we appreciate your work and effort to produce the magazine. It represents a big contribution made by several individuals. . . . Today I have largely forsaken the stance that “Man is the measure of all things” in favor of the overwhelming need that I believe mankind to have of a “Thus saith the Lord.”

Traditionally the SDA Church has upheld the Bible as the indispensable standard for both the intellectual and moral life of man in this world. But over the last 30 years or so, there has been a tendency and a gradual move toward a more liberal and humanistic approach which is clearly reflected in our SDA attitude toward such things as abortion, homosexuality, women's rights and solution to racial problems.

The denomination—especially its clergy and leadership—have little by little adopted humanistic modes of evaluation and ways of thinking through and of dealing with these and related problems. It is interesting and even paradoxical at the same time we find other Christian groups attempting to deal, I believe, more biblically consistent with such problems, by applying God's Word and his Law, directly and less diluted by the fickleness of strictly human opinions. In lieu of a “Thus saith the Lord” we now have a multiplicity of “But I see it this way.” And this despite the fact that we have always insisted upon being the consistent upholders of God's Law. The Sabbath has of course often been our insistent point of reference and has been seen to deserve our special emphasis.

Svend Jorgensen | Dowagiac, Michigan

Problem or Solution?

I started taking *Adventist Today* when you were the only source of information of what was happening with the Folkenberg situation. But over the year I have come to see that you are part of the problem (far from being part of the solution). You are spoiled Seventh-day

Adventists . . . who do not value what truth you have received. You are responsible for leading astray those who do not know better. I pray you will turn from your current ways.

Jeanie Rosenthal | Herndon, Virginia

Sides of Truth

I get your publication, but only so I can be aware of what you are feeding your subscribers. It is obvious that you folks have an axe to grind. You virtuously claim to present “both sides,” but your articles are definitely biased and anti-establishment. How many sides does truth have? When you deem it necessary to report things you consider wrong, your sympathies are always on the side of what you regard as the unfortunate

How many sides does truth have? When you deem it necessary to report things you consider wrong, your sympathies are always on the side of what you regard as the unfortunate victim, and against the organization involved.

victim, and against the organization involved. You rely too much on hearsay, and in many instances your research selects whatever supports your angle. “God will charge those who unwisely expose the mistakes of their brethren with sin of far greater magnitude than He will charge the one who makes a mistake. Criticism and condemnation of the brethren are counted as criticism and condemnation of Christ.” *Selected Messages*, Vol 3, p 145.

Nora Strawn | Avon Park, Florida

Plain Counsel

Are the things that are happening to our hospitals actually the result of refusing to follow the light we have been given concerning our medical institutions? I know I sound like one of those right wing splinter group members but I am just a mainstream lay person wondering why plain counsel has been ignored. Well?

Tim Luttrell | Via the Internet

What I Want in a University

I really resonated with your “What I want in a University” essay [AT January/February]. I passed it on to several students. Here are reactions I received:

From a Ph.D. student at Yale: “That essay embodied a sentiment that I'm quite familiar with. I think he's right on the money for people from my perspective. Thanks for passing that along.”

From an Andrews senior recently accepted for Ph.D. studies in biology at MIT: “I agree with the article. I think that traditionally Adventist culture has not encouraged/supported achieving academic excellence. Possibly this is because of its farming, grass roots origins

and imminent-end-of-the-world eschatology. As the church grows beyond its agricultural roots, it must face the challenge of developing a form of Adventism that

is intellectually satisfying. I think Dr. LaBianca is working to this end with his Center for College Faith.”

From an Andrews student preparing to teach science on the secondary level: “I agree that this article is right on target. As I look at my last year of education at Andrews University, I wonder whether my professors really had the knowledge base to answer the myriad of questions that I have or had. Some professors cause me to think this question more often than others. It seems that some professors get hired simply on their SDA affiliation or ethnicity rather than the knowledge base that they have. Having faith without knowledge or knowledge without faith are both terrible injustices to a student like me who is still trying to develop both . . . I know that I am continually trying to develop my knowledge base to teach and I am continually working on my relationship with God, but how do I guide my students in both of these areas? My only

conclusion is that I have to seek continually after both, and by my students' observation of me and their questioning of me in both my content areas and my spiritual life will they be able to deal with their questions. . . Making Jesus real in chemistry and mathematics is something that I am striving for. I completely agreed with the author when he said 'In the university that my girl attends, I want a challenging, even daunting intellectual culture suffused with a sense of wonder, a mature loyalty to the Adventist church and a profound respect for the heritage of Christianity.' I think that every level of SDA education should be this way, but it is even more important as students reach the university level. I know that students will look to my intellectual base before they will believe what I have to say (or show) concerning faith. . . I hope that as a teacher, I will be one of many teachers like this author speaks of who will 'share her [his daughter's] questions, who understand the difficulty of knowing and who still unashamedly affirm their place in the Adventist church.' It is a high calling but with God I can fulfill it."

It bodes well for the future of Adventist thought and education to see some of the brightest and best of the next generation sharing the vision you expressed in the editorial.

E. Arthur Robertson, MD | Berrien Springs, Michigan

WTO and Civilized Discussions

We enjoy receiving AT! . . . We sometimes miss Southern California perspectives on Adventism. AT provides us with those perspectives. One comment on the WTO article (AT May/June 1999).

My husband spent 11 years in Bangladesh. He lived there most of his early childhood years as a missionary child. He returned to Bangladesh and India about a decade ago and he saw many improvements in the lifestyles of the Bengali people. He attributes some of the improvements to Western companies providing work to local Bengali people.

My husband questioned the author's remarks as being narrowly focused. Any

time that groups of people gather and discuss international issues in a civilized manner (e.g., WTO meetings in Seattle) my husband is glad for the forum of open dialogue. Those meetings were disrupted by people who care deeply about current global social problems and environmental concerns. Perhaps a more effective way to solve problems is through civilized discussions. And protesters did not allow this to happen.

I am glad to live in a part of America where citizens are socially and politically concerned. I am also glad that AT showed one person's opinion in the article. I do think that a broader scope of world issues as a professional way to impact change could have made a better impact on that subject.

Brit Stickle | Sedro Woolley, Washington

Important Issues

It seems that we Adventists center our output on issues. . . that the apostles merely touched on. Their main thrust was the life death, resurrection and second coming. . . Yes, we should know of the politics of the church, how a clergyman, trained in theology, qualifies as a CEO of one of our hospitals with a very, very handsome salary. But more space must be given to what the apostles centered their attention—these are what save souls.

Paul W. Jackson | Wallingford, Pennsylvania

Practicing What We Preach

Walters' suggestion [Jan/Feb AT] that the church should be more open to the membership regarding its internal machinations is appealing and seems to have some merit. However I am not sure this would always have a positive effect. Would this rule or judgment by the majority . . . be operationally helpful? For

example, would the "large" salaries of our hospital administrators, even if dictated by the market place, ever be acceptable to what seems to be an inherently distrustful laity whose average salary is

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significantly less than that of these administrators?

A much more interesting question to me is how Ron Wisbey, a minister and former Conference president, could be considered, by experience and education, to be qualified for the hospital executive position he occupied. . . . How many people with degrees and experience in hospital administration per se were not seriously considered in favor of what may have been a purely political selection process? . . . The more political the hiring process, the more legitimate the complaints about high salaries, it seems to me.

Dean Riley | Via the Internet

Exceptionally Inspiring

Thank you for the Jan-Feb 2000 issue of AT. "My Dream" by Steve Daily is exceptionally inspiring. I enjoyed reading "The Spools of My Splendor" by Maryan Stirling. As one who has taught in non-SDA institutions—both college and university settings—as well as in a Catholic school . . . I find "Adventist Education" by Alden Thompson enlightening and thought-provoking.

Consuelo Roda Jackson | Tappahannock, Virginia

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A Destructive Work

Berkeley law professor challenges logic of evolution

Mike Mennard

In the fall of 1987, Phillip Johnson entered a kind of mid-life crisis. He had already amassed a distinguished academic and legal career, having served as Chief Justice Earl Warren's Law Clerk from 1966-67 and as the Jefferson E. Peyser Professor of Law at the University of California, Berkeley, beginning in 1967. Still, Johnson felt the urge to look "for something to do the rest of my life."

Beginning a sabbatical in England, Johnson discovered a scientific bookstore along the path from the bus stop to his office. The first time he stepped inside the bookstore, he purchased Richard Dawkin's classic defense of Darwinism, *The Blind Watchmaker*, and devoured it enthusiastically. He was amazed at the enormous gaps in Darwinism's logic. Johnson had, indeed, found "something to do the rest of his life." Since then, he has published numerous best-sellers, including *Darwin on Trial* and *Reason in the Balance*; and he has been called "the leading lay critic of Darwinism."

The problem with the Christian viewpoint

As part of Pacific Union College's highly successful Longo Lecture Series, Johnson addressed a packed auditorium of students, community members, teachers, and local media. On February 24, the auditorium was so full that people lined the walls in order to hear Johnson's logical criticism of Darwinism. Of course, the PUC crowd was largely creationist, meaning that Johnson was preaching to the choir. But this allowed him to break from his usual practice of focusing solely on Darwinism's flaws, free-

ing him to isolate and pick at the Christian blunders in the debate.

According to Johnson, "The great problem from the Christian viewpoint is that the whole controversy over evolution has been traditionally phrased as a Bible vs. science issue. And then the question becomes, how do you defend the Bible? Or do you defend it?" People view science as the empirical means of attaining hard facts. Thus, the dialogue is viewed as "the Bible vs. Facts." From the very beginning, the Christian viewpoint is disadvantaged by this method.

That's why Johnson recommended that Christians not attempt to persuade scientists of the merits of "intelligent design." Rather, he called for a "destructive work that's aimed at opening up a closed, dogmatic field to new insights." Johnson added, "Obviously at some time in the future you hope to get to better answers which are actually true...but you can't begin to work in that direction until you have an acknowledgment that the existing answers are false." For now, "he implored the listeners, "we must unite those who are divided, and divide those who are united. That is, we must use Darwinism's discrepancies as a wedge to divide the Darwinists, and we must quit bickering over segregating issues such as the age of the earth and the literalism of Genesis."

Even more important, Johnson said, creationists must understand that the fundamental premise of Darwinism is agnosticism. Darwinian evolution is, by its very nature, "committed to explaining everything by purely natural causes." Natural causes, of course, refer to "unintelligent" causes. As Johnson put it, "The earth has to be formed and life has to grow into complex plants and animals by an unintel-

As Johnson made ably clear in his lecture, authority is what's at stake. If he is successful in casting doubt on Darwin's dogma, scientists fear a loss of authority, similar to the church's fear of Copernicus's discovery that the earth revolved around the sun. How ironic that the roles should be so obviously reversed.

ligent process of some combination of chance events and physical laws—because that's all there is. Nature is all there is."

This underlying premise is central and cannot be overlooked. "Sometimes people will misunderstand this and say, 'Couldn't God have used natural means in order to accomplish His ends?' He could and does do that. Yet the most basic tenet of naturalism is that scientists have discovered a creative mechanism that discounts God. If you understand this, you'll understand why there is no such thing as God-guided evolution. If it is God-guided, then it's not evolution, but slow creation."

Darwinism's Weakness

Misunderstanding this fundamental premise of agnosticism has made Christians bumbling critics of Darwinism at times. Conversely, it is a philosophical commitment to agnosticism that remains Darwinism's weakness. "It turns out that the most important issue is also the one on which the Darwinists are weakest," Johnson said. "So if you ask, 'What has natural selection ever actually been seen to do?' they will tell you something like the finch-beak story."

"You have an island in the Pacific with a population of finches. In 1977, severe drought struck the island, and most of the finches died. When scientists measured the beaks of the remaining finches, the beaks were 5 percent larger on the average than before the drought. When the rains came, the beaks went back to normal. That's it—the leading evidence of natural selection in action. End of story."

Most observant creationists admit that variations within a type exist, but nothing new appears. Scientists have yet to discover a single example of one species changing into another. "Yet this is the mechanism that is supposed to explain how you get birds in the first place? And scientists to measure their beaks? It's ridiculously inadequate, and yet they find it absolutely convincing." And why do they find it convincing? Simply put, there are no other agreed-upon answers.

"A good theory," according to Johnson, "should be enriched and reinforced by new discoveries as time goes on. Instead, Darwinism seems to inherit new problems whenever anything new turns up." So since much of

what is called "proof" is mere speculation that even Darwinists themselves cannot agree upon, one must ask: Is there enough evidence to

pronounce Darwin's theory as absolute fact? Most important—and this is the crux of Johnson's "destructive work"—is there enough evidence to justify the banishment of all other theories?

The Stakes Are High—Very High

To suggest that science is ready to discuss flaws in its theories would be naive. Nearly every criticism of Darwinism has been ousted from the elite universities, and scientists who believe in any sort of intelligent design are belittled as religious cranks (though many are not religious believers).

So what's at stake? Why the resistance? According to Johnson, "If it were only science that was at stake, nobody would care about it so much, including the scientists." However, something larger than science is at stake." Johnson says, "At the very heart of the scientific validation [of Darwinism] is the story of life, the story of creation." If even a hint of doubt were allowed to taint Darwin's theory, a door would be left open for the possibility of God or, at least, an outside force. Such a possibility would prove a threat not merely to a cherished theory, but to a mode of thinking that has no need for God.

As a surrogate for God, science supposedly inserted reason as the highest authority. In doing so, it also substituted a new religion for the old one. "Scientists have become our priests," says Johnson. They are the ones who tell us who we are, where we came from, and what we can put our faith in. They insist that nature alone made the earth—the universe, for that matter—without a purpose, and that a man is merely the third chimpanzee. And why shouldn't we believe them? "Our priests have certainly worked miracles," says Johnson. "They put a man on the moon; they explode a nuclear bomb. You figure, these people must know something. And, of

course, they do know something. But they don't know everything that they say they know."

As Johnson made ably clear in his lecture, authority is what's at stake. If he is successful in casting doubt on Darwin's dogma, scientists fear a loss of authority, similar to the church's fear of Copernicus's discovery that the earth revolved around the sun. How ironic that the roles should be so obviously reversed.

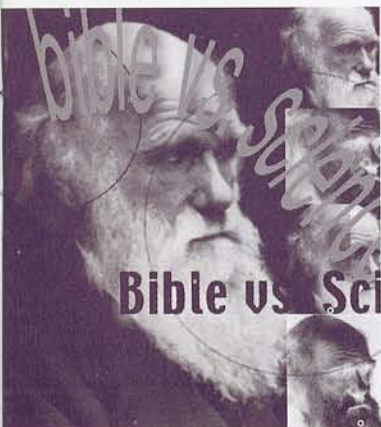
"It appears to me that science is guided by two conflicting definitions," concluded Johnson. "One definition of science means doing careful observa-

The great problem from the Christian viewpoint is that the whole controversy over evolution has been traditionally phrased as a Bible verses science issue. And then the question becomes, how do you defend the Bible?

tions, experiments, and following the evidence wherever it leads without prejudice—that's good science. But the other definition is that science is applied naturalistic philosophy; science is involved in this religious project—naturalistic religion, that is, of providing a naturalistic cause to everything, whether or not it fits the facts. That's the challenge I put to the secular universities: If the two definitions are conflicting, then which should we follow? Of course, they can't afford to answer that question."

Still, even Johnson admitted that the authority of science will not likely be diminished by his criticism of Darwinism. However, those who left the lecture felt hope that we may one day succeed in broadening the dialogue, freeing other voices—including those who see evidences of intelligent design in the universe—from the long exile. ■

The Longo Lecture Series at Pacific Union College is made possible by a generous grant from Lawrence D. Longo, M.D., who established an endowment in 1992 to honor his parents, Frank and Florine Longo. Previous speakers have included Chaim Potok, Martin Marty, and Robert Bellah.



Divorce and Remarriage Reexamined:

Commission presents recommendations for General Conference session

Diana Fisher

Since September of 1997, the General Conference Divorce and Remarriage Study Commission has met four times to address the issues of marriage, remarriage and divorce in the Seventh-day Adventist Church. Since 1997, the Commission, made up of world church leaders, theologians, pastors, and family ministerial leaders, has been studying the concerns of this sensitive issue.

The commission met in Hoddesdon, England in September, 1997; Montemorelos, Mexico in January of 1998; Cohutta Springs, Georgia in May, 1998 and finally in Silver Spring, Maryland in September of 1998. A motion passed at the General Conference (G.C.) session in Utrecht set the goals of the commission. According to Dr. Gerald Winslow, a

commission member, the main emphasis of action was "to study the subject of divorce and remarriage, taking into account the work of various study commissions who had already been at work around the Adventist world, and to come to the Toronto G.C. session with a report with recommendations regarding this subject." Winslow confirmed that the report has been completed and also been studied by the Church Manual committee, which has incorporated some of the commission's recommendations for Church Manual revisions that will come to vote in Toronto.

During their meetings commission members listened to reports from a broad spectrum of disciplines, including biblical, theological, historical studies, the writings of Ellen G. White, current situational reports from world regions

and research reports. Winslow admits that the subjects of remarriage and divorce were difficult ones to address given the various perspectives of commission members. "We are a church with members in many cultures and all of us tend to reflect, to some extent, our host cultures," said Winslow. "Our commission was carefully selected to represent these different parts of the international Adventist community."

Winslow said it was through careful study, prayer and the "clear power of the Spirit" that the final report came together. Credit should be attributed to the commission's Chair, Elder Matthew Bediako and Vice-chair Dr. Jan Paulsen, both of whom gave important and united leadership. In the Commission's final report, four sections were presented to the GC Administrative Committee for consideration. These sections contained the following: biblical principles regarding marriage; biblical principles regarding divorce and remarriage; the role of the church in marriage, divorce and remarriage; and recommendations from the commission itself.

Most of the recommendations from the report are changes or amendments to the Church Manual, especially Chapter 15. Some of the issues addressed in the recommendations included language and wording changes to the Church Manual, guidelines for local church ministry support to marriages and families, the use of redemptive language relating to divorce and remarriage, the recognition that abandonment and physical

violence can be destructive of the marriage vow, and the strong involvement of the local church in discipline decisions. All the commission's recommendations were reviewed the final changes made by the Church Manual Committee. The final recommendations will be voted on at the G.C. session in June, 2000.

"While the commission's report, like all human documents, is capable of improvement, I believe that it reflects the best thinking of our church at this point in our development," said Winslow. "It certainly deserves to be read by all members who care about the subject." Even if the Church Manual committee's recommendations are passed during the upcoming G.C. session, it is difficult to predict its impact on the Adventist

"While the commission's report, like all human documents, is capable of improvement, I believe that it reflects the best thinking of our church at this point in our development," said Winslow. "It certainly deserves to be read by all members who care about the subject."

Church at large. With such a variety of interpretations worldwide, it remains to be seen what the practical outcome will be of the proposed changes of church policy in these matters.

In spite of the complexity, Winslow still expresses hope, "This is an opportune time for us to grow in our understanding of what God would have us believe and how God would have us act when our own members experience the tragedy of divorce. My fervent hope is that we will take this opportunity to listen to the Spirit and mature in our knowledge of biblical principles and their application." ■



"So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as he did to us, and made no distinction between us and them, purifying their hearts by faith." Acts 15:8,9

Never Is Heard the "Commissioning" Word

Jennifer Scott Ordained in the Loma Linda University Church

Dennis Hokama

Jennifer Scott was ordained in a ceremony awarding the first ministerial credential to a female pastor in the Southeastern California Conference (SECC) since SECC's historic March 16, 2000 decision to give identical credentials to both men and women. The moving ceremony took place during the second service of the University Church on April 22. Elder Loveless was at times so choked up that his voice quavered and he was forced to take long pauses between phrases. Although the touching ceremony was outwardly irenic, much political and theological tension lurked just beneath the surface.

The only outward hints of this tension were the conspicuous absence of the word "commission" in the ceremony itself or in any of the printed announcements concerning it and the scripture that was read by Jerry Winslow. Winslow, the chairman of the committee that shepherded Jennifer Scott through the ordination process, finished his presentation of Scott's qualifications for ordination by reading Acts 15:8,9. "So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as he did to us, and made no distinction between us and them, purifying their hearts by faith."

The complete omission of the word "commission" was deliberate and politically as well as theologically significant from the perspective of those who officiated. Although the SECC's March 16 unanimous decision to issue male and female pastors in their district with unisex ministerial credentials represented a break with the world church's position, there had been a technicality which had kept them within the letter, if not the spirit of the

world church's stance.

While the world church had taken a firm position against the ordination of women at the last General Conference session, it did acknowledge a limited role for "commissioned" women ministers. Commissioned ministers are prohibited from organizing churches, ordaining deacons and elders and serving as conference president. The SECC solution was to award all its credential holders the hyphenated title of "ordained-commissioned" minister in good standing, and preserve the "ordination-commission" distinction as a ceremony, but to make that distinction meaningless by awarding a commissioned minister the same authority as any other ordained minister.

"Treating women ministers without discrimination in our conference has been a long-standing goal," said F. Lynn Mallery, SECC president in defending the decision. "The document was adopted without one dissenting vote." This finesse of the rules was applauded by Tom Mostert, President of the Pacific Union Division as a loyal but principled way of to achieve "equality and yet abide by the spirit and letter of church policy."

That decision, however, was subsequently criticized by General Conference president Jan Paulsen, as regretful.

"The issue is not the rightness or otherwise, ethically, morally or biblically, of the position that there should be no difference between them. My regret is that the SECC could not, out of deference to the larger international family of Seventh-day Adventists, have held in check their exercise of

'freedom,' knowing that the church makes her decisions sometimes frustratingly slowly, but in a very deliberate manner with an eye to many issues. Moving together until we have agreed to give room to differ on specific issues is the price we pay for unity."

From the perspective of the University Church, however, the SECC decision was an unacceptable compromise on principle, as was implied by Winslow's choice of Acts 15:8,9 as

The complete omission of the word "commission" was deliberate, and politically as well as theologically significant from the perspective of those who officiated.

scripture for the occasion. Bill Loveless left no doubt about this in a brief interview AT was able to squeeze in immediately after the first service (and before the ordination service) on April 22. That conversation has been reconstructed below:

AT: Elder Loveless, does this ordination have anything to do with the recent SECC decision?

BL: It has everything to do with it.

AT: Well, then I am confused. I say that because nothing in the bulletin or announcements says anything about a commissioning.

BL: You will not hear the, "C" word used today. We consider it an embarrassment, and have made a conscious decision to avoid using it. We are not going to play word games.

AT: I am still a little confused. I have an e-mail from Tom Mostert (President of the Pacific Union) saying this is strictly a local ordination that is not recognized by the SECC or the rest of [Continued on page 22]

Death in Cyberspace

Adventist Online Forum to Shut Down

Dennis Hokama

Cyberspace Adventists are still shaking their heads in shock and confusion over the February 23 web site announcement, written by Ray Dabrowski, G.C. Communications Director, that the General Conference sponsored Adventist Online Forum at www.adventist.org will be no more as of June 15, 2000. Although the posted shut down date was June 15, the fact that Ralph Blodgett, the Webmaster who masterminded its founding and moderated the forum, was being terminated as of March 31, makes its demise a virtually done deal, even as this piece is being written.

On March 31, Blodgett posted an announcement that Dabrowski had informed him by e-mail that his department would take over the operation of the forum after that date. The shock in the international Adventist cyberspace community came from the perception by them that the experiment had been a rousing success that would only grow in years to come, as more Adventists from all over the world came online. Many had come to think of it as home,

including 3,666 registered members and 13,000 regular visitors as of March 31.

Paul Pabon, the Spanish-section moderator, lamented that Spanish language participants had

been writing in regularly from countries such as Mexico, Argentina, Peru, Uruguay, France, Portugal, and some in Africa. Many viewed the forum as a gigantic, unending Sabbath School class in which members could discuss and debate any subject, from theology to church politics, to their hearts' content.

Although other Adventist-oriented online forums exist, this was unique in that participants could expect that decision makers in the General Conference could be expected to listen in on their discussions.

The Stated Reasons. Five reasons for shutting down were cited: 1. "Financial costs...," 2. "The need to concentrate on fulfilling the global aspects of the GC mandate (most of the limited number of forum users are based in North America)," 3. "The perceived internal and at times mundane focus of the Forum discussions," 4. "The limited participation in debates (often dominated by a very few members only)," 5. "Much greater use and content now at www.adventist.org."

Many thought it suspicious that if costs were a major factor, there was no prior discussion of financial alternatives, such as allowing the forum users to help defray costs, which many seemed willing to do. Others noted that an online forum could hardly be incompatible with a global mandate, since Internet use was expanding rapidly all over the world. The "perceived internal and at times mundane focus ...of the discussions" was dismissed by many Forum participants as a valid reason for a shutdown because it was reflective of real life and had to be weighed against the many deep and meaningful discussions that were also being generated. What most seemed to agree upon was that the real reason for the shutdown had to do with the debates. The prevailing sentiment was best expressed by a member who wrote that they should have erased the rest of their announcement and just announced something like "We're closing

down this forum because people are free to make logical points about church policy."

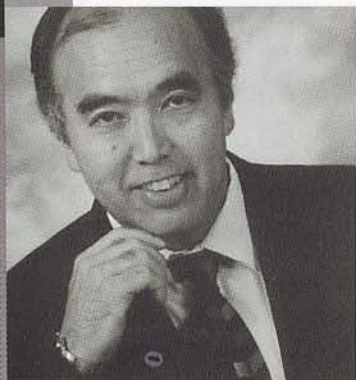
A few days before Christmas, 1999, Blodgett was home recuperating from knee surgery when Ray Dabrowski and Jonathan Gallagher (both from the GC Communication Department) dropped in with bad news. They informed him that they were going to the Adventist Online Committee meeting the next morning to recommend that both the CompuServe and Internet Adventist Online forums be terminated as of June 30, and that Blodgett's position be

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eliminated as of March 31, 2000. The rest, as they say, is history.

The information on the history of Adventist Online forums was obtained from Ralph Blodgett via e-mail. On April 1, Blodgett sent an e-mail stating that confirmation had arrived by mail that he had been approved for early Medical Disability Retirement, beginning immediately.

Blodgett recommends that those who enjoyed and participated in Adventist Online forums join one of three alternate SDA forums: Club Adventist at www.216.92.176.247, Voluntary Online Adventist Forum at www.online-adventist.org, The Remnant Online at www.table.jps.net. There are also forum discussions on the Adventist Today web site at www.atoday.com. ■



How the 27 Fundamental Beliefs Came to Be

Michael Scofield

The April 8, 2000 meeting of the San Diego Chapter of the Association of Adventist Forums featured a discussion of how the list of 27 Doctrines came to be, hosted by three people who were intimately involved in the process. This was on the 20th anniversary (to the month) of the GC Session which voted the 27 Fundamental Beliefs into being.

Ron Graybill, Ph.D. gave a history of the process of institutionalization of Adventism, and the formulation of a codified set of doctrines. He discussed the resistance to institutionalism, but also a parallel anti-creed sentiment which prevailed until the 1930's.

It wasn't until the 1930's that F.W. Wilcox wrote a brief list which was included in the SDA Yearbook and Church Manual. (Part of the excitement of the meeting was that we later learned from Ray Cottrell, sitting in the audience, that it wasn't Wilcox but really F.D. Nichol who "ghost wrote" the list for Wilcox. Nichol had told this to Ray personally, and we all heard it here first.) But later, the Church Manual was deemed to be changeable only through a vote of the General Conference in session, and thus through a quirk of procedure and rules, came to have more weight and authority than was originally intended in the initial list.

Fritz Guy, Ph.D. was secretary of the original committee at Andrews University which launched the work on this. It was he, Fritz Guy, who organized the flood of ideas, texts, and materials into this sequence and this number. He didn't like the number "28", and he

didn't like 26. He pointed out (though it was not clear if this was his original intention) that "3" is an important number to Adventism, and "27" is "3" cubed. (The editor asked Guy about this particular point during Sabbath School on April 15. He did have it in mind at the time he was trying to decide whether to subdivide several doctrines.)

Larry Geraty, Ph.D. was a member of the working committee at the 1980 General Conference Session

which crafted the final document, taking input from the general debate on the floor. So he gave his insight as to what went on there.

During the last hours of the session, Ron Graybill was uncomfortable with the credal emphasis of the finished product, and one evening, he wrote a preamble which, with some modifications, was included.

This meeting was well-attended (about 120) and perhaps one of the more exciting of the Forum meetings because of the immediacy of the personalities to the topic and the interaction of the panelists. During the Q&A it was acknowledged that the 27 was largely a product of North American males—there were no women involved at all, on any of the committees or stages. It was also acknowledged how the list has occasionally been used in a credal nature—as a test for employment or fellowship.

Two of the panelists made reference to a book (many copies were seen around the room) which expands upon, and provides commentary on the 27 doctrines. The book was funded by a

wealthy, conservative Adventist, written by a conservative theologian, and given the blessing of the Ministerial Association. Acknowledging that it is often used as a textbook in academy and college Bible classes (even at LLU),

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the bias and flaws of the book were discussed by panelists and members of the audience.

Several times Fritz Guy discussed some of the other major credal statements in the history of the Christian church and pointed out that none were quite like this, and none had a preamble which basically said it could change as a "fuller understanding" may emerge over time. All in all, it was a riveting meeting, lasting 3 hours, 20 minutes (including break). ■

Editors Note: Mike submitted this hastily written summary several weeks ago with no intention of publishing it. However, he has been persuaded to allow it to be put up on the web provided that the speakers at the meeting be given a chance to comment on it and make any necessary corrections. Larry Geraty has responded by e-mail that the report looks good to him "as is". Fritz Guy did not respond by e-mail, but the editor had the opportunity to verify some of the details with him in person. Although more feedback would have been desirable, all things considered, it seemed counter-productive to delay the publishing of this interesting report any longer.



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Adventist Hospitals: An Ailing System? Part I

René Alexenko Evans

In the beginning was the sanitarium, an eight-room clinic begun in Battle Creek, Mich., in 1866 that grew to international fame. Encouraged by its success, others followed—St. Helena, New England, Loma Linda, Washington, Madison, and Florida, to name just a few. Some, like Battle Creek, were founded with the direct involvement of Ellen White. At others, such as New England and Madison, she chose the site or directed others to sites she had seen in vision. Still others, begun either by wealthy private individuals, Adventist physicians or a local conference, she encouraged and sometimes supported financially. By the time of her death, in 1915, most of today's big Adventist hospitals were already in existence.

Ellen White proclaimed the medical work to be "the right hand and arm to the third angel's message"¹ and when

critics complained about the expense of the sanitarium work, she responded, "It is to save the souls, as well as to cure the bodies, of men and

women, that at much expense our sanitariums are established."²

So now, a hundred or so years later, just how is the right arm of the message doing? That depends in part on whom you ask. Annual reports and web sites proudly point to the number of hospitals, nursing homes, home health agencies and other health care facilities with assets that number into the billions of dollars. Administrators and mission reports zoom in on the physicians and employees who go above and beyond the call of duty and the lives that are changed in the process.

But critics point to the 1995 affiliation between PorterCare Adventist Health System in Colorado and a Catholic system as an abandonment of the church's traditional values. The 1999 downgrading of Loma Linda University Medical Center's bonds into junk bond territory caused others to question whether the institution was too bloated to negotiate the waters of an increasingly complex industry.

Also in 1999 the church was dealt a huge blow when one of its earliest gems, New England Sanitarium (later New England Memorial Hospital and finally Boston Regional Medical Center) closed its doors, a profound wound to the scores of patients, employees and students who passed through its halls over the course of a century. To add insult to injury, the alleged financial shortcomings of its administrators were later splashed across the pages of the *Boston Globe*. Surely, say the critics, an institution that owed so much to Ellen White and whose site she saw in vision would not have come to such an end if it hadn't strayed from its mission. They point to New Age teacher and guru Deepak Chopra, M.D., who served as chief of staff at the hospital in the 1980s, as evidence of how far the institution had strayed from its spiritual foundation. The mingling of truth with error undoubtedly contributed to the institution's demise, they say. And most recently, Shady Grove Adventist Hospital in Rockville, Md., and its parent company, Adventist HealthCare, Inc., have had their own share of media scrutiny over alleged quality of care problems and executive pay. Hospital and health care system executives making salaries

in the \$100,000, \$200,000 and \$300,000 range is "obscene," to quote one critic, and the departure from sacrificial wages on the part of church employees is more evidence of how far the health care system has strayed from the original blueprint. What has happened to the Adventist health system?

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Back to the Beginning

First, a little history. By the 1960s or so, ownership of the hospitals that had begun as sanitariums around the turn of the century had largely transferred to local conferences. Some of these institutions, like the Florida Sanitarium, were inspired and financed by the conference all along. In fact, when the Florida Conference made a \$9,000 offer on a farm near Orlando in 1908 with the intent of forming a Battle Creek-style sanitarium, they had only \$4.83 in the bank and turned to church members at campmeeting for the rest. Legend holds that one church member even sold his home to make the purchase possible.

At any rate, whether begun by conferences, private individuals or physicians, it appears that in most situations, by mid-century the hospitals were owned by the church. Regional hospital systems began to emerge in the 1970s to manage the hospitals owned by the conferences. By the early 1980s five separate systems leased, managed or owned nearly 80 hospitals and another



40 or so nursing homes, home health agencies, hospices or other health facilities.

In 1982, for the first time, the entities agreed to work together and formed the Adventist Health System. The first-ever annual report for the consolidated AHS called the system the largest not-for-profit, multi-institutional health care system in the United States. The text assured the reader that although challenges lay ahead, the Adventist Health System had prepared itself by consolidating the strength of its five divisional corporations into one nationwide corporation.

Alas, it was not to be. While consolidating for economies of scale made good sense on the surface, the factor that ultimately doomed the goal of a national Adventist Health System was a concept called ascending liability.

Ascending liability refers to a concern that a business entity closely linked to the church puts the entire denomination at financial and legal risk for any problems that may occur within that business. The concern was that a bankruptcy or lawsuit anywhere in the health system could pierce the corporate veil that protects the church from the activities of its affiliated businesses and put all of the denomination's assets at risk. Although there was disagreement on the issue, a General Conference attorney, skittish after the Harris Pine bankruptcy and the church's role and liability in the affair, argued forcefully against a national system on the grounds of ascending liability, and won. By the late 1980s, AHS/US had folded.

Today, three of the original five systems remain, and two other smaller systems have formed. The smallest of the three original systems, AHS/Loma Linda, continues to operate Loma Linda University Medical Center, 120-bed Loma Linda University Community Medical Center and related businesses. Adventist Health System, the former AHS/Sunbelt, is the largest. Headquartered in Orlando, Fla., the system operates 32 hospitals in nine states and Puerto Rico, a long term care division, a home health division and other related businesses. Adventist Health, the former AHS/West, owns or manages 20

hospitals and related businesses in Washington, Oregon, California and Hawaii from its corporate headquarters in Roseville, Calif. Two hospitals in Maryland, one in New Jersey and a variety of home health, long-term care and assisted living facilities form Adventist HealthCare, based in Rockville, Md. In addition, three hospitals in Colorado are linked together in the PorterCare Adventist Health System. Shawnee Mission Medical Center and Kettering Medical Center remain unaffiliated. Some of these entities have taken the concern about ascending liability more literally than others, with corporate structures that place ownership anywhere from the unions within which they operate to non-profit corporations that serve as holding companies, ostensibly to distance the health care company from the denomination and to preserve the corporate veil between church and health care businesses. In all cases, the chairman of the board of directors of these entities are union presidents or, in the case of Loma Linda, a general vice president of the General Conference.

Board membership is usually dominated by conference and union presidents or other denominational employees.

If, in 1982, the executives of AHS/US thought they were facing challenges, they had no idea what was in store. Faced with soaring health care costs for senior citizens, in 1983 the federal government introduced the prospective payment system for hospitals. Until then, hospitals were paid for their services on a cost-plus basis, meaning a hospital would be reimbursed more if it kept a patient in longer or performed more tests and procedures. With the introduction of prospective payment, the rules had changed. The federal government began paying hospitals a fixed amount to care for a Medicare patient based on the patient's diagnosis, regardless of

how long the patient stayed in the hospital or how many supplies and services the patient received. Hospitals were now in the business of discharging Medicare patients as soon as possible, using fewer tests and services, and managing a patient's care for maximum efficiency. Hospitals across the country scrambled to adapt to the new payment structure, while taking comfort in the thought that they could make up on their traditional insurance patients what they were losing on Medicare patients. Not for long. Insurance companies quickly followed the government's lead and the era of managed care was born. Insurance companies began limiting their enrollees to the services of physicians, hospitals and other providers who agreed to provide care for set rates. A hospital that was accustomed to a steady stream of patients from a major local employer might find itself excluded from a contract and watching helplessly as a major source of patients dried up overnight. Hospitals began negotiating to get in on every managed care contract they could while

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figuring out ways to deliver care more efficiently so they could negotiate on price. Hospitals formed alliances with physicians that made them single entities at the bargaining table and began doing the same with other hospitals in their markets. It was suddenly necessary to offer a managed care company all the services their enrollees might need, and in convenient geographic locations. Hospitals were bought and sold, fierce competitors became negotiating partners, and the joint operating agreement became the order of the day. Fully capitated contracts, in

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Adventist Hospitals: An Ailing System?

which a managed care organization pays a health system a flat fee per month to care for all its enrollees, have tended to cost health care providers the most money.

A Tough Year for Loma Linda

All these changes in government and insurance reimbursement have hit teaching hospitals particularly hard, and Loma Linda University Medical Center is no exception. Costs have historically been higher at teaching hospitals because of their training programs and because of the kinds of patients they attract, yet government entities and managed care organizations haven't seen a lot of value in what teaching hospitals can provide their routine patients, who make up the greatest number. This combination of higher costs for the teaching hospital without a commensurately higher reimbursement rate has put the squeeze on teaching hospitals—bottom line. These issues came to a head at Loma Linda early in 1999 when, based on the medical center's financial performance during the first quarter, it looked like it was headed for a \$41 million loss for the year. The medical center instituted a vigorous turnaround plan designed to stem the flow of red ink by year's end. Supply use was reduced and contracted costs for all supplies were renegotiated. Managed care contracts were reviewed and 90 percent of the fully capitated contracts were converted to risk-sharing contracts. All personnel were reevaluated and 100 nonpatient-care staff positions were eliminated. And in perhaps the most aggressive move, all staff were subjected to a 5 percent pay cut that lasted for just under five months, while administration took a 10 percent cut for seven months.

Although audited numbers for 1999 are not yet available, unaudited figures suggest the turnaround plan cut \$36 million of expenses and that the facility would end 1999 with a loss of just under \$5 mil-

lion, according to Dr. Donald Pursley, the university and medical center's chief financial officer. "We have now been profitable for eight months in a row and are slightly ahead of target profitability for the year 2000," said Pursley. "We are forecasting net revenue of \$485 million this year and a profit of \$13.5 million."

Although the medical center's bonds were downgraded from BBB- to BB- in May, Pursley downplays the effect on the institution. "The rates we currently pay on our bonds were established when the bonds were issued," said Pursley. "If we wanted to borrow additional money now we would have to pay a significantly higher interest rate, but we are not interested in borrowing money."

Pursley is generous in his praise for the medical center's employees. "It was a real sacrifice for our staff to take a 5 percent pay cut and stay with us while everyone around us was recruiting and even raising wages," he said. "Our employees put out a fantastic effort."

According to Pursley, patient loyalty will be a key factor in the medical center's continued financial success. "Our managed care contracting situation is quite good now," he said. "The thing we need to watch carefully is that when we have someone in a fully capitated contract, they are almost forced to come here. When we go to shared-risk contracts, patients have to want to come here and doctors have to want to send patients here."

The End at Boston Regional

The other facility that found itself in financial deep water in 1999, this time so deep it couldn't recover, was Boston Regional Medical Center. Boston Regional's troubles also can be traced back to changes in government and insurance reimbursement in the late 80s and early 90s when it found itself a stand-alone facility, excluded from important managed-care contracts in a fierce environment, unable or unwilling to form joint operating agreements with other health care facilities in the area, a small fish in a

big, overbedded pond.

Boston Regional certainly was not alone in its difficult financial situation. The Massachusetts Hospital Association reports that 26 hospitals in the state have closed or converted to other uses since 1980. MHA further reports more than 100 mergers, collaborations, acquisitions, contractual affiliations or planned collaborations in the same time period.

On December 17, 1999, MHA put out a press released titled, "Massachusetts Hospital Finances Hit 13-Year Low," which cited an average 1999 hospital operating margin of negative 3 percent, falling from a negative 1.8 percent the previous year. "Nearly two-thirds of the hospitals [in the state] reported operating deficits in 1999," according to the press release. "These dismal financial results confirm what we've been saying for some time, that Massachusetts hospitals are facing a very real crisis," said MHA President Ron

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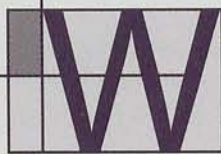
Hollander.

But in their reporting on the demise of the institution, both the *Boston Globe* and the *Adventist Review* neglected to mention the overall financial situation of Massachusetts hospitals or the managed-care situation at Boston Regional. In fact, the *Adventist Review* seemed to place most of the blame for the hospital's failure on its membership in Adventist Health System/North in the 1980s and some debt it incurred as a result,³ while the *Globe* blamed extravagant spending on the part of administrators in the late 1980s and early 1990s and lax board oversight.⁴ But those who understand the industry generally disagree. "I don't believe that the board that was there at that time was primarily responsible for what happened," said Tom Werner,

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Tolerable intolerance

Alan Reinach



While the intolerance of the right is frequent fodder for the media, the intolerance of the left is almost never discussed. Indeed, goings-on in Congress suggest new boundaries for “politically correct” intolerance. It has long been “p.c.” to beat up on the Religious Right, as though religious conservatives were a monolithic group. The voters rejected Senator John McCain’s attacks on Pat Robertson and Jerry Falwell, but the secular press loved it! However, it has now become “p.c.” to beat up on those who espouse historic Protestant views of the Roman Catholic Church.

Bob Jones University was recently catapulted onto the front pages of the newspaper after a campaign stop from Governor George Bush. McCain attempted to make political gain by associating Bush with the University’s right-wing religious views. In early March, Senator Robert Torricelli, (D-CT) took the political ploy a step further by introducing Concurrent Resolution 85 into the U.S. Senate (an identical resolution also introduced in the House), condemning Bob Jones University for its inter-racial dating ban, and for its religious views:

“Whereas officials of Bob Jones University routinely disparage those of other religious faiths with intolerant and derogatory remarks; Whereas officials of Bob Jones University have likened the Pope of the Roman Catholic Church to a ‘possessed demon’ and branded Catholicism as a ‘satanic system and religion of the anti-Christ ...’ Resolved, that the Senate 1.) condemns practices, such as those prevalent at Bob Jones University, that seek to discriminate and divide Americans on the basis of race, ethnicity and religion, and 2.) strongly denounces individuals who seek to subvert the American ideals of inclusion, equality and social justice.”

Times have certainly changed since 1888, when *The Great Controversy* was first published, and when the anti-Catholic teachings of Bob Jones University were commonplace. No matter how politically motivated the Torricelli Resolution, it is clear that anti-Catholic intolerance has become intolerable. Yet, intolerance of historic Protestant teaching is itself tolerable.

That’s neither the end, nor the most significant part of this story. Liberal Protestants, represented by the Interfaith Alliance, joined the fray in support of the Resolution. At a press conference to endorse the Resolution, IA’s president, Welton Gaddy, declared: “On behalf of concerned people of faith, I urge members of the Senate and House to denounce any association of bigotry, discrimination, and intolerance with religious faith.” Gaddy continued: “For

Bob Jones University to foment bigotry in the name of Christianity is the height of hypocrisy, if not heresy.”

Do you see that liberal Protestants have asked Congress to condemn as heresy the historic Protestant teaching concerning Roman Catholicism? This is truly startling, but not because of the Protestant rejection of its historic teaching. Liberal Protestants have historically championed the separation of church and state. One of the core principles of such separation is that government has no authority to determine religious orthodoxy, either to promote certain doctrines, or to condemn others. Liberal Protestants have now displayed the same proclivity for using the civil power to advance their religious agenda as conservatives have long been prone to do.

Charles Colson, in an op ed column in the *New York Times*, observed: “Since when do legislators issue official denunciations of anyone’s theology? Is the Senate proposing to rule on which religious opinions are bigoted and which aren’t? This goes to the very core of what the protections of religion in the First Amendment are intended to prevent—federal action condemning particular churches or doctrines. If the Senate passes this resolution, what’s next on its list?”

Indeed, what is next? Historic Protestantism has not only been marginalized in America; it is now viewed as extremist bigotry, and fair game for “politically correct” intolerance. The issue of whether the majority can vote to conduct a devotional exercise in a government-sponsored context is now pending before the U.S. Supreme Court. The context is prayer before high school football games in Texas, submitted to majority vote of students. Will majority vote in matters of faith replace the principle of government abstention from religion? And if so, will our government become heavy handed in promoting certain religious practices? Adventists have always believed this would happen.

The Bob Jones episode suggests that those who stand for historic Protestant principles of religious freedom and the separation of church and state, and who criticize the violation of those principles by majoritarian religious groups, will be branded as narrow minded, bigoted, judgmental, self-righteous, intolerant extremists.

Alan J. Reinach, Esq., is director of Public Affairs and Religious Liberty at the Pacific Union Conference of Seventh-day Adventists.



The Adventist Apostle of Ecumenism

The Unique Ministry of Felix Lorenz, Jr.

Sandra Furukawa

A Seventh-day Adventist pastor of non-SDA churches for over 36 years, Felix Lorenz, Jr. has been both a devout Adventist and a member of the United Church of Christ (UCC) since 1963. His dual membership in the SDA church and UCC is both a matter of concern for some Adventists and an inspiration for others. A public relations professional by education and experience, Lorenz—who insists on not being addressed as “Pastor,” or by any such title—describes his ministry as “putting Seventh-day Adventism in a favorable light and witnessing as a Seventh-day Adventist to non-Adventists.”

Now retired from public relations, business and education, Lorenz serves full-time as a minister to two small churches, St. Paul’s United Church of Christ and Dearborn Christian Church (Disciples of Christ), both in Dearborn Heights, Michigan. He began pastoring them in 1990, after spending 15 years as associate minister of Cass Methodist Church in Detroit’s inner city, then six years as minister of historic Old St. John’s UCC, and a brief time as interim minister of Greenfield and Breckenridge Congregational churches. He also currently serves as chaplain for the Wayne County Sheriff and the Wayne County Emergency Response Team and is active in many religious and civic organizations, openly and publicly proclaiming his Adventist faith. In addition to all this, Felix has been an active member of the Plymouth Adventist church for over 25 years. He has served as its elder, head elder, choir director, and chairman of the school board, until critics recently stopped his participation out of opposition to his dual membership.

This 78-year-old self-described “tentmaker” says, “My membership in the United Church of Christ does not violate Seventh-day Adventism, in policy or in principle. I am proud to be part of the UCC, proud of its history. Dual membership is in no way a repudiation of my Adventism. Unusual? Yes, my ministry is unique, structured only for me.” He goes on, “It is not a ministry for new seminary graduates but only for a mature Adventist. I know the Bible, the Spirit of Prophecy and Adventism as well as any of my critics. I am a fourth-generation, lifelong Seventh-day Adventist. I taught Bible doctrines and Daniel and the Revelation at Madison College and in several academies. Incidentally, the meditations in my church bulletins have for more than 20 years been quotes from Ellen G. White, usually from *The Desire of Ages*.”

Since 1944, back when he was just a young man of 22, Lorenz has been a self-supporting lay preacher,

He’s a very broad-minded Christian. He has a heart big enough to love people of all denominations ... God loves Felix.”

inspired by the example of the apostle Paul. During 1949-53, he attended the SDA Theological Seminary, then in Washington, D.C. There he was told that his goal of becoming a self-supporting Adventist minister was not really an option, and upon the advice of his dean, he eventually went into public relations so he

would have a vocation with which to make a living while serving as a lay minister.

Working in public relations has paid his bills at times, but out of his commitment to be self-supporting Lorenz has also worked as a greenhouse transplanter, electrician, surveyor, mechanical contractor, symphony orchestra musician, taxi driver, driving instructor, registered music therapist, radio disc jockey, and singing evangelist, to name just a few of his many occupations. Still, throughout the years, his two main occupations have been teaching and the ministry.

"After 55 years of ministry, [Lorenz] is still effective. What is he emphasizing? To take Jesus literally and seriously. Make Jesus real in your life. Don't judge others. Love everyone unconditionally, even those who are different. Don't be dogmatic; rather be open-minded. Celebrate the love of God. Celebrate life by being positive and healthy," former student Gerald Morgan affirmed via e-mail. A former Presbyterian Youth minister, he now belongs to one of Lorenz's current churches.

"Are these SDA teachings? I don't know," says Morgan. "What Felix demonstrates, teaches, preaches, and talks, he presents as the teachings of Christ, not the teachings of a particular sect. That's not to say he avoids SDA distinctives. Each week's bulletin carries a paragraph penned by Ellen G. White. He has given me several books and tapes from SDA publishing houses and has gently urged me to honor the Sabbath. The distinctives do not seem to be central to Felix's ministry, although he makes it clear they are important to him. He is not belligerent or dogmatic about SDA distinctives, so I respond well to his overall ministry. From what I observe, others do as well."

At first, Lorenz worked primarily within Adventist institutions. He pastored two Adventist churches, performed as a singing evangelist, directed Adventist choirs, taught music and Bible at Adventist academies, and taught music, Bible and speech at Madison College. Eventually, however, several key incidents caused him to drastically change the direction of his ministry. While doing graduate work in theology at Vanderbilt, Lorenz studied under Dr. Nels Ferre, a Congregational minister and a Methodist layman. He encouraged Lorenz to go into a similar ministry, which the younger man just could not fathom at the time. Several years later, Lorenz and his wife, Lucille, moved to Detroit, where he worked with Henry Warren, a Methodist conscientious objector, social activist and pacifist, who became a major influence in Lorenz's eventual conversion to social activism and pacifism.

In 1963, Lorenz was introduced to Gordon Outlaw, a devout Christian who told him that God wanted him to be at Cass Methodist Church. Understandably skeptical, the young Adventist lay minister was ultimately persuaded that God wanted him to be a Methodist

minister, even though he and his wife were members of the Farmington Adventist church. Lorenz began preaching concurrently in both churches; every other Sabbath at Farmington, alternate Sabbaths in the many other Adventist churches in the area, and most Sunday mornings or Wednesday evenings at Cass.

It was the beginning of both an ecumenical ministry and inner-city involvement for Lorenz, who began to take seriously the Sermon on the Mount. In hindsight, he sees his faith journey as having changed him from a right-wing Republican to a left-wing social activist, from a competitive capitalist to a "co-op" enthusiast, from a triumphalist to an "ecumaniac." He concedes that it has been trying and very painful but, again like Paul, believes that the rewards have far outweighed the cost.

After 55 years of ministry, [Lorenz] is still effective. What is he emphasizing? To take Jesus literally and seriously. Make Jesus real in your life. Don't judge others. Love everyone unconditionally, even those who are different. Don't be dogmatic; rather be open-minded. Celebrate the love of God.

In the spirit of Paul, who continued his work despite criticism and persecution by the Pharisees, Lorenz continues to minister to those to whom he feels he was called. And finally, like his mentor, he uses his writings to minister: according to his records, he publishes 425 copies of his weekly sermon, which are mailed out and read by about 150 Adventists as well as non-Adventist ministers, Catholic priests and nuns, and at least one avowed atheist.

"I think a whole lot of Felix and have a great deal of confidence in his ministry," stated Pastor LeRoy Leiske (an Adventist minister) in a telephone interview. "He's a very broad-minded Christian. He has a heart big enough to love people of all denominations. I know he's had problems with [certain] churches but he has withstood it all and is a full-fledged member of our church ministering to people who are not members of our church. It's an opportunity to gain a great blessing. God loves Felix." Leiske also confirmed that Felix is presently undergoing chemotherapy to deal with an ailment that Felix would probably prefer to dismiss as merely a "thorn in the flesh."

Sandra Furukawa is a second-generation Adventist, and PUC graduate in journalism. She is both a student and staff member at the multi-denominational Fuller Theological Seminary in Pasadena, California.

Asking for Forgiveness: An Organizational Responsibility

Lawrence G. Downing

In the December 2, 1999, *Adventist Review* published a unique statement. North American Division President Alfred C. McClure, in an article titled "An Expression of Sorrow and Apology," addressed delegates of a Race Relations Summit. He spoke first as president of the North American Division, next as a pastor and last as a friend.

The more common practice when a religious organization and its leaders have been exposed in malfeasance is to issue denials or defer to the attorneys.

"I have something else to say to you as your president," he said, "and I want to speak specifically to my Afro-American brothers and sisters with whom I and all my Anglo colleagues have assumed a special relationship because of that abominable scourge of slavery. I want to say to you, I apologize. I am sorry.

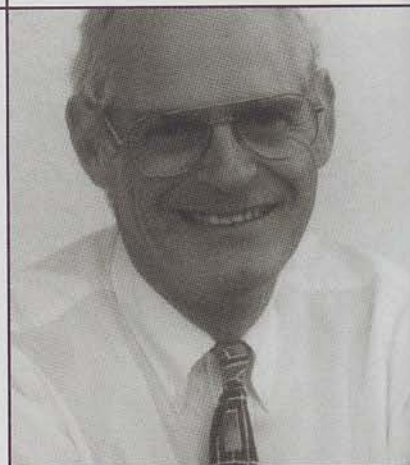
"I am sorry for the way you've been treated by our church, almost from the time of its birth. For example, here in Washington D.C., where we had the unique opportunity to exercise leadership in race relations, to take a lead in desegregation, we ran away from it. I don't know all the circumstances. But I want to say on behalf of your church, I'm sorry. I don't know if any other president has said that publicly—it doesn't matter. But I want to say it today."

McClure's eloquent and courageous statement establishes an ethical precedent for church leaders. His statement stands as an example to the religious community and demonstrates how organizational leadership can responsibly fulfill the command of scripture to confess one's sin and seek forgiveness.

Donald Shriver Jr. in a recent *Christian Century* article, "Bridging the Abyss of Revenge" (December 1, 1999, pp. 1169-1173), addresses an issue pertinent to personal and organizational behavior. He points out that nations even more than individuals resist admitting guilt. He might have added that religious organizations and those who lead them suffer the same aversion to admitting the error of their ways.

Forgiveness is a fundamental Christian doctrine. Bible Doctrines 101 drills into the student's mind, "If we confess our sins he is faithful and just to forgive us our sins," (1 John 1:9). The Only-Go-to-Church-on-Christmas-or-Easter person can repeat the part of the Lord's Prayer that implores our Maker to forgive us our trespasses as we forgive those who trespass against us.

When two people are at odds with one another or when one person has wronged another, the church and its leaders implore the parties to forgive one another. It is the honorable and the Christian thing to do. Is it not so that an organization or institution



and those who lead or represent it are under equal obligation as to seek forgiveness for wrongs committed or harm done? If religious leaders have violated the trust members have placed in them, should not the leaders confess and seek forgiveness? An explanation detailing steps to set right the wrong may follow, but first is admission of wrong and a plea for forgiveness from those whose actions have harmed the reputation and integrity of the organization they serve.

The more common practice when a religious organization and its leaders have been exposed in malfeasance is to issue denials or defer to the attorneys. Large sums of money are spent to hire public relation firms and attorneys to keep the problem quiet, controlled and out of the press. Were it not for persistent inquiry by reporters and interested parties, few members would know when church officials have brought disrepute and harm to the church and its members. Adventist church officials have embezzled money, misappropriated church funds, and used their denominational offices for personal benefit or gain.

Denominational leaders and the corporate body of the Adventist church have been subject to large financial judgments because laws were broken. Seldom have church leaders acknowledged wrongs and sought forgiveness from the membership when the church has been held responsible for misjudgments or wrongs committed. It is not my purpose to suggest that we follow the lead of South Africa and establish a Truth and Reconciliation Commission, although there may have been situations when this model would have helped bring closure to incidents that have negatively affected large numbers within the church body. Nor should every vile deed or nefarious act be publicized. It is important to note, however, that scripture teaches that those who refuse to acknowledge their guilt and admit to their mistakes are condemned. Organizations and institutions are not exempt from this mandate. It is not acceptable for leaders to hide behind corporate policy or organizational charters. The command to seek forgiveness applies equally and fully to corporate entities, in particular, those who advocate moral behavior and promote ethical values.

Can we expect religious organizations and religious professionals to have such candor? Perhaps not. There is much to lose when organizations, especially religious ones, admit errors and seek forgiveness. Admission of guilt carries the risk of loss of trust, and since trust is the coin of the religious realm, the loss of confidence may translate into loss of income. However, integrity has a value of its own. The potential loss of trust by the less thoughtful may be balanced by respect for those institutions, officials, and spokespersons who dare admit frailty. It is possible that those who previously tagged statements from PR departments irrelevant and unreliable may change their tune.

When an organization, especially a religious one, admits guilt and seeks forgiveness, it says to the world that it holds itself to the same standards it expects

from its members. When it does not, the opposite is true; it claims exemption from the standards that govern its members. This establishes a high-risk precedent.

Organizational leaders who wring their hands over the decline in public morals do well to consider the implications associated with denial of culpability, responsibility and obligation when leadership is found to have engaged in inappropriate or illegal activities. Organizations, especially those with a religious or moral base, have opportunity to demonstrate what it means to act as responsible citizens when they are found to have violated commonly accepted practices or standards. The leaders of these organizations can boldly confess the sin and humbly seek forgiveness.

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When an organization, especially a religious one, acknowledges error, this admission flies in the face of what appears to be SOP (Standard Operating Procedure): admit nothing, deny everything, claim innocence, and if convicted, claim innocence anyway, it was all a misunderstanding. Responses like these do not build trust. Responsible men and women who lead organizations and institutions acknowledge wrong when the actions of organizational leaders hurt people or violate trust. They ask forgiveness from those who have been harmed and seek justice.

This is the right thing to do. It is how an organization restores its credibility, establishes its trustworthiness, and maintains its integrity. Religious organizations and institutions are not exempt. Those who are leaders in these organizations are called to take the lead in this moral endeavor. Alfred McClure has shown the way. He has done his church proud!

Larry Downing is senior pastor of the White Memorial Church in Los Angeles, California and is an adjunct professor in the School of Business and Management at La Sierra University, where he teaches Christian Ethics to MBA students.

Why Bother With the Denomination?

John McLarty

Reliable polls indicate Americans are interested in spirituality but not in the traditions, teachings and commitments of denominations. Church growth specialists suggest that a strong denominational identity may actually retard the growth of a congregation. So why bother with the Adventist denomination? Why not simply focus all our attention on our own local congregations and ignore the denomination? What are the benefits of participation in a local church which is part of the Seventh-day Adventist denominational structure?

Adventism and Diversity

Among the regulars at my church on Sabbath morning, you'll find contented lifelong Adventists, recent converts excited about Advent doctrine and life, and returning Adventists back in church after years away who still have major questions about aspects of Adventist doctrine or culture. Then there are the "non-Adventist members," people who have found a home in our congregation but have no intention of formally joining the SDA church: refugees from the breakup of the World Wide Church of God, individuals from the Church of God Seventh-day and the Shepherd's Rod movement, Messianic Jews, a couple of "off-brand" Sabbatarians with ministerial training but no congregation to pastor.

What holds us together? Adventism. Given the diversity of our congregation, if we tried to develop our own detailed statement of doctrine we'd probably splinter into a dozen or so factions. By embracing Adventism as our doctrinal center we are able to be passionate about theology without self-destructing in the collisions of personal viewpoints. We are able to welcome a very wide diversity of theological perspectives without losing the definition that is essential for effective outreach to non-Christians.

In "community churches," the theology and spiritual life of the church either narrows to reflect the pastor or has very little definition. Many of these churches train their own pastoral staff in house so there is very little theologi-

cal cross-fertilization. There is no real connection with the larger stream of Christian history. Being part of a denomination works to increase the theological and spiritual diversity in Adventist congregations.

While Adventists have done poorly in race relations, being in the same denomination with congregations with differing racial identities pushes us to recognize our failures and to address them. Denominational connections can also help congregations bridge generational gaps.

Adventism and Pastors

The pastors in the local clergy association I belong to have a very high view of the privileges and authority of the clergy and a correspondingly low view of the competence and trustworthiness of the laity. Their perspective is not atypical. Recently, along with other Adventist pastors in my region, I attended a leadership seminar based on the work of John Maxwell, a prominent speaker among evangelicals*. According to the presenter, pastoral leadership is the ability to get church members to accept and support the pastor's vision of where the church should be headed and how it should get there. The laity do not play any significant role in determining the direction of the church. Their job is to implement their pastor's vision. This approach to leadership is evident in all of the large community churches I'm acquainted with. The pastor has almost unlimited authority.

The Adventist system does not assign pastors that kind of authority. While our structure often limits the effectiveness of creative, innovative pastors, it also limits the impact of incompetent or misguided pastors. American Adventist culture sees an essential parity in the authority of laity and clergy. Parity of spiritual authority does not come from some formal vote by the General Conference; it comes from the broader Adventist culture. If you've gone to Adventist schools, been a member of different Adventist congregations and have friends and relatives in other SDA congregations, you have an almost instinctive yardstick with which to measure your pastor and congre-

gation. If the pastor gets out of line, you know it. The greatest check on the abuse of pastoral power is the sense of history and tradition that lives in the minds of long-time Adventists, people who have enough history and breadth of contact with Adventism to resist (and correct) an erring but charismatic pastor (or administrator).

Adventist Institutions.

It's easy to see the effect of local congregations. It's more difficult to gauge the value of other Adventist institutions such as schools, summer camps, and media. We could tell personal stories of how a particular teacher touched us, how summer camp scarred or charmed us, how a media program was our first contact with the Adventist church. These individual stories are compelling, but the principal value of these institutions is in their function as the connective tissue of the body of Adventism. These institutions create the mental and social linkage among Adventist congregations. They connect the three kids in a twenty-member church in Kansas with the thousands of SDA youth across the country (and world). They give meaning and hope to "church" when a local congregation or pastor is dysfunctional. Potentially, they limit the impact of the failure of a particular congregation (and congregations do fail).

Adventist Identity

Some would argue that we should be content to see ourselves as Christians and not give much emphasis to our Adventist identity. But "Christian," in America, means belief in the god of eternal torment. In the minds of many, Christians are people who hate homosexuals and bomb abortion clinics. In the South I grew up in, "Christian" meant "separate but equal." And not a few Americans are aware that regions of the country with the most pronounced "Christian identity" are the places with the highest incidence of child abuse. So, to be blunt, I'd rather be known as an Adventist than a Christian because "Christian" does not help me share the gospel with my secular neighbors. I don't like all the baggage that comes with my Adventist identity, but it's less than comes with the label "Christian." And I have more opportunity to shape what content the word "Adventist" will have in the minds of my neighbors. Being an Adventist connects me with believers in New Guinea and Botswana. It connects me with Urdu and Korean here in the U.S. It connects me with the evil in Rwanda, where my people were both killers and victims. The denomination is not the same as the Body of Christ, but it reminds me of my spiritual connection with believers who are very different and very distant.

Adventist Theology

This is the real reason why I'm a booster of Adventism. For all its flaws (i.e. humanness) Adventist theology is the form of Christianity best suited to reach the modern, educated mind. In conversations with Buddhists, Jews, agnostics and garden variety non-religious Americans I have found repeatedly that the Adventist understanding of God and humanity elicits their respect, if not their agreement.

Adventism has been tainted by perfectionism and an unhealthy fascination with endtime scenarios. But our approach to revelation/inspiration is praiseworthy. While regarding the Bible as the Word of God, we do not believe the Bible is the "words of God." Properly understood, this view encourages both scholarship and the meekness of classic Christian spirituality. Adventists (even the fundamentalists among us) believe in the intelligibility of God. We are driven to interpret what the Bible says in a way that does not violate human intelligence and sense of justice. God himself, we believe, is a being of law. He is not capricious or arbitrary. This idea of God's intelligibility and lawfulness underlies our doctrines of judgment (decisions are made in the open, not in the secret heart of God), the fate of the wicked and the salvation of individuals in pre-Christian societies. It undergirds the Adventist educational enterprise.

For all its flaws (i.e. humanness) Adventist theology is the form of Christianity best suited to reach the modern, educated mind.

The other pole of Adventist thought is the essential goodness of creation. It is morally obligatory to show respect for God's artistry through the way we treat our bodies. Nature is a valued resource for spiritual life. (And eventually, I hope, we will develop an ethic of earth care.)

You will find some of this in other systems of Christian theology, but no denomination has a theology that is as wholistic and respectful of humanity as Adventism. No other theological culture does a better job of balancing a reverential regard for the Bible and God's transcendence with a high regard for creation and humanity.

Do we have problems? Of course. We should reduce the number of "fundamental beliefs" and make clearer the distinction between fundamental beliefs and the rich, multifarious body of Adventist theology. We need to connect grace and discipline. We should set term limits for church presidents and ensure that all church legislative bodies include at least fifty percent laity. We should ordain women or dethrone Ellen White. (I prefer ordination.)

Adventism needs dissidents and reformers, and always will. But our calling is not to dismantle the system, rather to improve it. The very first qualification for any genuine Christian reform is love. Let's cultivate affection for the people of Adventism and work for the advance of our church. It's worthy of our love, our anger, our money, our lives.

**Evangelicals are conservative Christians who have a high view of Scripture, believe sinners are saved from eternal hell fire by confessing their sins and professing their faith in Jesus Christ, and teach a strict code of personal morality.*

John McLarty is the editor of Adventist Today and is a pastor in the Washington Conference.

Jennifer Scott ordained

[Continued from page 9]

the church. ("The Loma Linda service is a church 'ordination,' it is not recognized by the Conference or rest of the church. It is local only. Commissioning is available from the Conference now, but that option was not exercised.")

BL: Well, you have a right to be confused. The Union and the Conference are trying to distance themselves from us, and that is disappointing. But the SECC decision is involved in this ordination even though the SECC is not participating, because as a result of it, they will have to issue her a credential that is the same as mine.

AT: What is the difference then, between a local ordination and a credential that is recognized by the rest of the church?

BL: Practically, and ultimately, there is no difference. She will be a fully ordained minister after today. But in the short term, Jennifer will receive two credentials; one issued immediately by this church (LLU) which says she is an ordained minister. Eventually, she (and the other ordained women in this church) will get a second one from the SECC which will say the same thing as mine, with the hyphenated, commissioned-ordained, phrase on it.

AT: Thank you for being so frank. ■

[Continued from page 14]

president of Orlando-based Adventist Health System. "I think it was the culmination of decisions made over the years, combined with things that were happening in that market that perhaps were not within the control of that facility."

So was the demise of Boston Regional inevitable? Some within the industry feel that stronger management and depth of resources and experience at a system could have saved the hospital. "If Boston Regional had belonged to a system, the bankruptcy wouldn't have happened," said one source. "A system would have made it work or sold it. There were bidders who wanted it. A strong system would not have let it go bankrupt." The source also points out that New England Memorial Hospital Church and Greater Boston Academy, which shared Boston Regional's campus, almost certainly would have been deeded the property on which they are located if the hospital had been managed by a strong, experienced system, a move that would have saved a lot of grief for those institutions.

The sad irony is that an anti-system sentiment may have prevented the hospital from benefiting from the expertise of more individuals with a collective depth of experience—experience that might have saved the institution, although probably not its denominational affiliation.

In retrospect it appears the biggest mistake at Boston Regional turned out to

be trusting a man named Bryan Breckenridge, an Adventist who had previously served as CEO of Shady Grove Adventist Hospital and later Adventist HealthCare in Maryland. Breckenridge ostensibly retired from Adventist HealthCare in 1997 with a multi-million-dollar severance package, but he soon joined Doctors Community, a privately held for-profit health management company based in Arizona. Both Tenet Healthcare of California and a local hospital had bid on the facility, but Breckenridge was an Adventist, and management at Boston Regional relied on him. The deal he offered left the hospital with a 20 percent stake, a seat on the board, and allowed the church and academy to stay on campus. It seemed like the hospital's best option.

But the deal dragged out for more than a year and the hospital's financial situation became more desperate while officials waited and waited and waited for it to close. In the end, Breckenridge was gone from Doctors Community by late 1997, and sources say it was after reviewing deals he had negotiated that had not been consummated, that Doctors Community decided against the purchase of Boston Regional. By then the hospital's finances were so desperate no other bidders were interested. The situation is so painful for those involved that it is difficult to find anyone close to it who will speak on record, but management was clearly heartbroken with the outcome. Till the very end they believed the deal would come through and the hospital would be saved. ■

Part II of this series will be published in an upcoming issue of Adventist Today.

René Alexenko Evans is a freelance writer from Franklin, Tennessee.

¹ White, Ellen G., *Medical Ministry*, pg. 188 (www.egwestate.andrews.edu)

² White, Ellen G., *Special Testimonies, Series B., No. 13*, pp. 9, 10, 1905. (www.egwestate.andrews.edu)

³ Knott, Bill, *Adventist Review*, April 22, 1999, "Grieving for the San."

⁴ Kong, Delores, *The Boston Globe*, October 25, 1999, pg. A1, "Financial Mistakes Were Fatal for Hospital."

Correction to March/April 2000 issue, for article, "Out of Africa: 1888 Re-examined Turns 50"

The name "John Ford" got replaced by Desmond Ford in the sentence: "... Elder Lindsay Semmens made the claim that John Ford, an Australian professor, did not understand the two covenants." The sentence that reads:

"Although Short was no longer at the Seminary, he began helping Wieland by checking out materials from the White Estate and Seminary that he needed," should have read, "Although he (Wieland) was no longer at the Seminary, Short began helping him by checking out materials from the White Estate and Seminary that he needed." These mistakes occurred during the editorial process. Our apologies for the misunderstandings. ■

Can science be science without induction?

A Review of Phillip E. Johnson's *Darwin on Trial*

Dennis Hokama

Phillip E. Johnson's basic criticism of the theory of evolution in *Darwin on Trial* is that it has essentially been derived deductively from the premise of natural philosophy (a view of nature in which there is no divine intervention), and that its defenders are not much different from the fundamentalists they ridicule. Since evolutionists are already convinced of the fact of evolution, he argues, they accept any speculation that enables them to rationalize data to fit the theory, rather than demanding empirical evidence in support of it. Johnson makes a surprisingly good case for this, but his real quarrel is with science itself, rather than with the theory of evolution.

Throughout his book, Johnson shows hostility to the inductive logic upon which scientific reasoning has been based since the days of Francis Bacon (1561-1626). Inductive logic must make the assumption that there is continuity (a logical "connectedness" of natural events and phenomena) in the universe to justify projecting the conclusions of one experiment beyond the experiment itself. Without it, every observation would be an anomaly, and no generalization is justified. But as was noted by the great skeptic David Hume (1711-1776), other than that it has generally worked so far, the rational basis for this assumption is scandalously lacking. This has come to be known as the "problem of induction."

It seems beyond dispute that Baconian induction compels many scientists to assume the basic truth of evolution, though they may quibble over the mechanisms by which it comes about. This is inevitable because "the evolution of life" and the principle of continuity are virtual tautologies in that the latter seems to imply the former. If

science is to be identified with induction, then abandoning the assumption of evolution would be tantamount to abandoning scientific reasoning itself. But Johnson argues that the two ideas can and should be separated.

Johnson feels that he can debunk induction because he understands that the modern science of Karl Popper (philosopher of science, 1902-1994) dispenses with induction and successfully substitutes the doctrine of "falsification" in its place. The gist of "falsification" theory is that true science can be distinguished from pseudoscience because the former is willing to propose hypotheses that can be tested before the "tribunal of experience" and be corroborated or falsified, whereas the claims of the latter can always be rationalized, regardless of any outcome.

"The validity of induction as a basis for science was not only philosophically insecure, it was also inaccurate. Popper's inspired contribution was to discard the induction model and describe science as beginning with an imaginative or even mythological conjecture about the world. The conjecture may be wholly or partly false, but it provides a starting point for investigation when it is stated with sufficient clarity that it can be criticized." (pg. 149)

Such an interpretation of Popper would turn the law of parsimony on its head by granting, in effect, any theory the presumption of truth until falsified. But even so, Popper's science of "falsification" still seems to leave science implicitly dependent on the validity of induc-

tive logic. A theory cannot be falsified by the "tribunal of experience" unless the principle of continuity is assumed to be operational in nature. Otherwise, every instance of falsification could be dismissed as an insignificant anomaly. If induction is needed to uphold the verdict of falsification, then Johnson cannot deny it as a principle elsewhere. Thus, despite Johnson's claims, induction appears inseparable from scientific

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thinking.

This may create a blind spot where evolution is concerned due to its tautological relationship with the principle that undergirds induction itself. But to insist that science therefore become something it is not, would create much more confusion than clarification, and implies that the pursuit of ultimate truth cannot be legitimate without the benediction of science. The alternative is to render unto science that which belongs to science, while admitting that the search for ultimate truth may take us beyond its limits. ■

What I've Learned from Gandhi

Diana Fisher

Recently, the media covered the story of a six-year-old boy who killed a classmate with a gun. This story shocks us into the reality in which we live today. Should we get involved to change the gun laws? We as Adventists believe in non-violence, right? Why have we shrugged away from campaigning politically?

A few weeks ago, I watched "Gandhi," the movie starring Ben Kingsley. What touched me most about this small-in-stature-but-huge-in-faith Indian man was the amazing strength he had in his active nonviolent resistance. After the movie, I studied Gandhi's "Seven Deadly Social Sins" which made me think about my Christian journey. They read as follows:

1. Politics without principle
2. Wealth without work
3. Commerce without morality
4. Pleasure without conscience
5. Education without character
6. Science without humanity
7. Worship without sacrifice

Most of us have heard that this Gandhi character starved himself to stop violence in his country, but do we know that he worked with Christians and Muslims and Hindus, to bring about a peaceful and independent India? He didn't care who was working next to him, just as long as they were working.

What would we do to stop violence in this country? What are we doing to stop injustice? Because we believe in separation of church and state, does that mean we don't get involved in the fight against unfair wages, gang violence and sweatshops?

I recently heard Jim Wallis, Editor-in-Chief of *Sojourners*, a Christian magazine, speak at Fuller Theological Seminary in Pasadena, California. He talked about some of the stories included in his new book, *Faith Works*, in which exciting and grassroots changes are happening in the fight against injustice and poverty.

The most powerful movements, said Wallis, start with faith, but also include hope and action in order for change to happen. Wallis went on to point out that Martin Luther King Jr., one of the most powerful leaders for change in our country, worked from within the faith community, the churches, to organize and carry out civil changes.

As Adventists, we need not be timid about standing up against injustice in our world even though it involves working with the government or other social action groups. From what I can see in the examples of Wallis, King, and Gandhi, change often starts with faith and hope. We get our faith and hope from our Adventist community. Let's not be ashamed to be involved politically and organizationally in the fight against injustice and violence. We can lead within our faith community toward human equality and the dignity of all people.

The question is, am I willing to risk my comfort zone to be part of a community that works for change in the world? Am I willing to give up my ego to stand for something that is bigger than my church or me? Am I willing to work side-by-side with others who may not share my Adventist background or Christian faith? Because of the world's great need, I hope and pray for the strength to do so.