

adventist today

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In response to the tragedy of September 11, Don Schneider, president of the North American Division (NAD) has called for church entities—conferences, hospitals, unions, etc.—across the division to send short-term missionaries to live and work in New York City.

The plan to send people to live in the city is exactly right. You cannot work the city from outside. During the eighties I watched multiple efforts to implement “Ellen White’s Blueprint” for working the city from country outposts. Country Life had a successful restaurant in the financial district—successful in the sense of surviving financially for a number of years. Living Springs had a restaurant/natural foods store in mid-town Manhattan. Ted Wilson headed up a denominationally sponsored organization that attempted to develop a city restaurant and country outpost.

These “rural-based” organizations consumed enormous resources and made no lasting impact. They did not lead many people to accept Christ or to participate in the church. During the same period there were SDA organizations in the city that led thousands to Christ and to life-changing involvement in the church. These local congregations, comprised of people who lived and worked in the city, are still there and still making a difference.

Living in the city is the only way to reach the city, but sending tourists for six months will accomplish even less than ministry from “rural outposts.” To make a lasting difference in NYC, we must fund pastors for a minimum of five years to plant churches. There are over a hundred Adventist congregations in the metro area. However, while the population of the city is over 50 percent Anglo, the membership of the Adventist church is approximately two percent Anglo. With the exception of Church of the Advent Hope on the Upper East Side, we have virtually no ministry among the four million Anglo New Yorkers.

It is possible to develop congregations that reach Anglos. In 1984 the German New York SDA Church had an attendance of forty, 90 percent of whom were over sixty-five. Four years later, under the leadership of a pastor who loved the city, that same church had become Church of the Advent Hope with an average Sabbath morning attendance of 160, most of whom were English-speaking, Anglo young adults. Advent Hope continues to have a vital ministry.

If the NAD wants to build the Adventist church in NYC (and adjoining New Jersey), they will recruit pastors who love the city and who have experience in urban ministry and a record of effectiveness. They will provide adequate funding for these pastors to live in the city and still have the resources to regularly leave for recreation and contemplation. They will commission these pastors to develop congregations on the Upper West Side and in other likely neighborhoods. They will send a tough, resilient pastor to the Adventist church on 11th Street who will transform that minuscule, moribund congregation into a vital church rooted in the community. (Because of the neighborhood and the congregation, this would be the most daunting assignment in Adventism; but it can be done.)

Effective pastors will not prepare people to run to the mountains. Instead they will equip their people to cooperate with God in his mission to their neighbors. Effective pastors will see the city itself as an arena of divine activity, as the target of divine affection. They will love the buildings, parks and subways of New York at least as much as the Adventists in San Diego love sunshine, palm trees and freeways.

To make a lasting difference, we must send pastors who will love the people, love the place, and stay long enough for their love to make a difference. Our message will accomplish little unless it is set in the context of a caring, enduring community called a local church.



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The Historical Ellen White

I have been a subscriber to *Adventist Today* since you first began publishing. My reason for continued support is that this journal provides us with information on controversial issues that are not made available to us by journals sponsored and controlled by our SDA administration. By their own admission the editors of *Adventist Today* try to present reliable information on both sides of a controversial issue. They have succeeded in this in most cases; however, on occasion they have provided a soap box for disgruntled and biased opinions without adequate rebuttal. I believe this is the case in your recent journal "Hard Jobs in Adventism."

The article I am referring to is, "Ronald Numbers: Quest for the Historical Ellen White," by John Ramirez and Eva Paschal [AT July/Aug 2001]. My impression after rereading this article is that it contributes few historical facts concerning the activities of Ellen White as one of the three outstanding pioneers in the development of the SDA Church, namely James White, Ellen White and Captain Bates.

I would suggest if you are really interested in presenting unbiased historical facts about Ellen White you prevail upon Dr. George Knight, church historian at Andrews University, to respond to this article.... He has made extensive studies into the activities of Ellen White and their impact upon the early development of the SDA Church... I strongly believe that your readers are entitled to hear dependable, reliable information on a topic as important as this.

Abraham Dederer, M.D. | Bend, OR

Editorial note: Your comment is well taken. We do expect to give coverage to views supporting Ellen White's contributions to the church. J.H.S.

Book Reviews

The book review (although posted in right-hand corner [AT July-Aug]), was

not formatted in the usual manner for book reviews. Title, price, publisher, and pages, were not given. The writer immediately begins with the author's thesis. Only after reading a few sentences did I realize the book's title and never found the publisher and size and price. It is not identified, IMHO, as a book review by its style.

Elaine Nelson | Via the Internet

Editor's Note: Here are the details for the two books reviewed:

Slouching Towards Gomorrah: Modern Liberalism and American Decline, by Robert H. Bork. \$25, December 2000, Harper San Francisco.

Why Religion Matters: The Fate of the Human Spirit in an Age of Disbelief, \$14, June 1997, HarperCollins.

Great Billboard Controversy

James Stirling's "The Great Billboard Controversy" (AT July-August 2001), not only rejects the evidence of Scripture, history, and contemporary Catholicism regarding the classic Adventist view of the papacy; it also creates an illusion not reflected—thank God!—in the voice of official Adventism.

While not wishing to defend the methods of Larry Weathers and others like him, which ignore Ellen White's own counsel regarding how to present our more controversial teachings, one wonders how Stirling can claim that "Adventists have generally stopped their public castigation of the Catholic past." Sadly this is indeed true of some, but to say this is "generally" the case is ridiculous.

Stirling obviously hasn't paid attention to the annual Net crusades by Mark Finley, Doug Batchelor, and Dwight Nelson (among others), which unequivocally upheld our Bible-based understanding of the papacy's role in history and last-day events. Nor has he paid attention to the public affirmation of this position by such leading GC officials as George Reid, etc, at the

time several years ago when the book *Bible Readings for the Home* received a negative review similar to that afforded the billboards done by Weathers and others. Books by Clifford Goldstein and other authors, published by our official presses, likewise continue to hold to our historic view on this issue.

More than this, this position is upheld quite explicitly in the book *Seventh-day Adventists Believe* (see pp. 155-160, 343), the official explication of our doctrinal witness. No General Conference session that I know of has even considered the possibility of changing this. Stirling's claim that persons such as Weathers "have been unwilling to acknowledge changes that have come about in the church" would seem to apply to the most visible spokesmen for the denomination, not to mention the official voice of the worldwide Adventist body.

Kevin D. Paulson | New York, NY

Stem Cells

Your latest issue caught my eye. I used to read *Adventist Today* from cover to cover, but my interest waned when I discovered your silence about a topic I consider as sacred as the Sabbath: respect for human life, since Jesus said, "the Sabbath was made for man, and not man for the Sabbath." It was a pleasant surprise to find several articles dealing with this topic in your July/August issue. In it Stirling affirms that the stem cell "debate resonates with the abortion issue," and I agree. All three authors—Stirling, Walters, and Carr—concur that we are dealing with "human life" and Walters cites the official position of the church, which provides for the "protection of human life at all stages of its development." Really? Do you believe this? If we are in fact serious about protecting human life at all stages of its development, how come we are almost totally silent in our publications while the genocide of the unborn is taking place? We fill our books and magazines with mate-

rial designed to protect God's holy time, yet we say nothing in defense of those who are butchered or poisoned before they have a chance to take their first breath! Walters argues that "a one-cell human entity" is not "the moral equivalent of a medical student." How many cells does an unborn baby need to have before we will have interest in allowing pro-lifers to say a word edge-wise in our official and independent magazines? Most abortions are not done at the one-cell stage of development; rather, for the safety of the pregnant woman, it is done when the abortionist can account for two arms, a torso, a head, and so on.

And in the case of a partial-birth abortion, where the brain is punctured to make sure the baby will be dead on arrival—which is the safest of all abortions for the mother you can't deny that it has as many cells as a just-born baby. Is our freedom more sacred than the life of these little ones? We teach that the final test for the human race will be based on how we treat the Sabbath. Jesus assured us it will be the way we treat "the least." Whom should I believe?

Nic Samojluk | Loma Linda, CA

Stem-Cell Debate

Your articles for July-August are of special interest to me: "Stem-Cell Debate and Expectant Souls." Write more of such topics.

Juanita Giles Truitt

Stimulus

Your coverage of events and issues in the SDA church are a valuable stimulus to my religious experience.

Terry L. Anderson | Bernardsville, NJ

Perspective

Thank you so much for your perspective.

Edwin and Mariellyn Hill

Thanks

Thanks so much for a great magazine.

Carol A. Whitehurst | Riverton, WY

(The following letter is representative of comments made recently to an article from the Sept/Oct 2000 issue of AT that had been posted on the Adventist Today web site, Atoday.com. Title of the article is: "Faith Enough Not to Be Healed," by Morris Venden. Because such articles have lasting value, they are occasionally brought to the attention of the web site readers.)

Faith Enough

God works in miraculous ways and I can relate to this story (AT Sept/Oct 2000) personally.... Reading this story made me realize the agony and pain we endure in trying to "live" when God is doing what's best for whomever and sending them home.

Kelly Alum Kwon | Via the Internet

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WWC President Appointed by Union Conference Head

EDITORIAL STAFF

Walla Walla College's faculty, staff, and students seem undaunted despite recent setbacks due to lack of presidential leadership. Much turmoil has erupted over the choosing of a new president after W.G. Nelson resigned last academic school year (2000-01). The story below appeared in the Oct. 4 student newspaper, *The Collegian*, reported by news writer Chelsey Ham.

Sorensen named interim president

North Pacific Union Conference President Jere Patzer appointed Clifford Sorensen as interim president Sept. 27. Sorensen replaces academic vice president John Brunt as acting interim president. Sorensen has been on campus at WWC permanently beginning Oct. 15.

Brunt had been serving as interim president since a replacement for former WWC president W.G. Nelson has not been found. According to WWC's constitution, when the college is without a president, the academic vice president fills in until a permanent president is found. Sorensen served WWC as president from 1976 to 1985 and as academic vice president in 1975-76.

Brunt is positive about Sorensen's arrival, as they worked together during Sorensen's previous years at WWC. "Cliff is a good friend. I have tremendous admiration for him," said Brunt, who is in his thirty-first year at WWC.

The change in interim president—the second interim president and the third acting president (including W.G. Nelson) in three months—came after the WWC Board of Trustees voted to authorize NPUC president Jere Patzer to find a replacement in their Sept. 10 meeting in Portland. Patzer was unavailable for comment. NPUC secretary Bryce Pascoe, however, was available and said of Sorensen's arrival, "We are pleased he's able to come give strength and leadership."

The change was prompted when concern arose in mid-August about testimony Brunt and Nelson had given in a court case two and a half years ago. A questionable document was produced and brought to the board meeting, which was a judge's summary produced from the Washington State Superior Court case *Gallwey v. Grimm*.

In 1999 the treasurer of Washington State was sued for allowing federal money to be given to students

attending Christian institutions. WWC was named along with eight other Christian colleges and universities as being a beneficiary to this money. In the case, Mary Gallwey—with American Civil Liberties Union (ACLU) support—sued the State of Washington for granting of Educational Opportunity Grants (EOGs). EOGs are granted to students who have completed a community college education and wish to go on to higher education but are "place-bound" for health or handicap reasons and cannot go away to a state college. The ACLU objects to this practice at colleges with religious affiliations like WWC on the grounds of separation of church and state, contending that the students may be subjected to "coercive indoctrination" into the "tenets" of a denomination's belief.

Nelson and Brunt were called by the Washington

The change was prompted when concern arose in mid-August about testimony Brunt and Nelson had given in a court case two and a half years ago. A questionable document was produced and brought to the board meeting, which was a judge's summary produced from the Washington State Superior Court case *Gallwey v. Grimm*.

State lawyers to testify in April of 1999 in defense of WWC's academic integrity, and that students are not subjected to "coercive indoctrination" at WWC. The judge, Daniel Berschauer, ruled for the ACLU—or Gallwey—finding that the granting of EOGs was indeed a violation of church and state separation. In his two-page summary of the nine colleges' positions, he found that "[all the colleges] are all fully accredited private institutions of higher education..." He also recommended that the case be appealed to the Washington State Supreme Court, where the case is currently awaiting a decision.

The two-page summary was the only document

produced at the Sept. 10 board meeting, even though there are in excess of 42 pages available in the public court file. In one paragraph the judge wrote: "There are no religion-based limitations or restrictions on what faculty members may teach at any of these colleges or universities." Later, the judge also noted: "None of the instruction offered in any religion courses required at any of the colleges or universities is devotional in nature or designed to induce faith and belief in the student..." The summary was of concern as some thought that Nelson and Brunt were not fully supporting WWC and its mission in their statements at the trial.

Brunt himself acknowledged the difference between their testimony and what came out in the judge's opinion. "The two-page [judge's] statement was disturbing," he said. Brunt, before signing his affidavit that was drafted by one of the lawyers from Washington State, crossed out a statement that said, "There is no limitation or restriction on what faculty at Walla Walla College can teach," which was nearly identical to the statement that came out in the judge's summary (see above).

Pascoe also noted that concerns about Brunt's workload were raised at presidential search committee meetings prior to the Sept. 10 board meeting, and these may have played a part in replacing Brunt as acting interim president. Search committee member Austin Archer confirmed that the search committee did indeed bring up discussion about Brunt's workload, but no consensus was reached and

no action was taken.

Brunt was notified Sept. 9 at 9 p.m. that the issue would arise at the next morning's meeting. Although certain members of the college board and its executive committee had known about this issue since mid-August, they waited while the conference attorney, David Duncan, found more information regarding the case before talking to Brunt. "We wanted to know the nature of what we were looking into," Pascoe said.

Any decisions regarding Brunt's status as vice president for academic administration have been postponed until further evidence can be reviewed at the October board meeting.

Even though Sorensen has been named interim president; questions still remain regarding the actions taken by NPUC administration regarding Brunt's faculty status. There are said to be alumni groups rallying to support Brunt and the rest of the WWC faculty, though no official source could confirm this. Some alumni and constituents of WWC agree that the college has been harassed by NPUC leadership without merit.

"Walla Walla College is and has always been a huge inspiration in the lives of many of us who graduated from here," said one 1994 alumnus. "I think WWC is being unnecessarily targeted by certain individuals who don't want to see it succeed."

It remains to be seen who will brave the conditions and agree to become WWC president permanently. ■

Vegetarian Congress to Be Held at Loma Linda

Loma Linda University's School of Public Health will host the 4th International Congress on Vegetarian Nutrition, April 8-11, 2002. This event will be held on the Loma Linda campus in California. Held each five years, these congresses provide an in-depth review of current research into vegetarian nutrition and a forum for discussing the issues.

"Professional interest in vegetarian eating has reached unprecedented heights, and speakers are coming from all around the world," says Dr. Joan Sabaté, Congress chair. "This Congress offers an outstanding opportunity for researchers and health professionals, educators, students, and lay people to learn from each other in plenary sessions, workshops, poster sessions and

social gatherings."

Major topics include vegetarian eating and its results in longevity/mortality and bone health, as well as issues surrounding high soy consumption and the benefit to the environment of more people choosing to be vegetarian. The last day of the Congress will focus on the practical application of vegetarian nutrition and how people can eat more healthfully.

For more information and to register, please contact the web site www.vegetariannutrition.org or write to us at: 4th International Congress on Vegetarian Nutrition, School of Public Health, Nichol Hall Room 1115, Loma Linda University, Loma Linda CA 92350. Phone: (909) 558 7169, Fax: (909) 558 4095. ■

Association of Adventist Women Conference Held October 5 & 6, 2001

KIT WATTS

The Association of Adventist Women held their 19th annual conference near Baltimore, Md., Oct. 4-7, inspiring and challenging scores of women from all over America. One observer noted more Black women than usual and hoped it showed a trend toward greater participation from minorities. The conference theme was "Consecrating and Celebrating Women's Gifts."

"Women and the Word," an all-day seminar on Oct. 4, preceded the AAW conference for the fourth consecutive year and was sponsored by the Women's Resource Center of La Sierra University. Focusing primarily on Scripture passages and issues that are of particular concern to women, the seminar attracted more than 100 attendees, including many from Columbia Union College and the Chesapeake and Potomac conferences.

Dr. Rosa Taylor Banks, North American Division associate secretary and director of the Office of Human Relations, opened the seminar with a sermon on the "Woman at the Well." Drs. Madelynn Jones Haldeman and Ginger Hanks-Harwood did a lively discussion and exegesis of 1 Corinthians. In the exchanges that followed their presentations, the two took note of the real need for Adventist women to understand the wording and context of biblical passages bearing on women's roles.

Dr. Patricia Foster, AAW president from Loma Linda, Cal., addressed the opening session of the conference by unveiling the organization's new mission statement and goals. The statement was a result of a self-assessment process designed for nonprofit organizations by Peter Drucker. About 25 Adventist women from across the nation had participated in the evaluation over several weeks.

A full menu of workshops attracted groups from 10 to 50 women and men on Friday. Topics ranged from "Ellen and Elizabeth—The Lifelong Bond of Ellen White and her Twin," to "Women Elders—Purpose and Pitfalls," and "The Many Faces of Feminism and Current Issues in the Church."

Sabbath morning workshops included an exegetical study of 1 Timothy and passages that refer to women, as well as how to reach the secular mind, and "Strategies to Break Through the Gender Gap in Leadership."

AAW members joined the Sligo Church congregation for the worship hour on Sabbath. Brenda Billing, associate pastor of the Metropolitan SDA Church in Washington, D.C., and a recent theology graduate of

New Mission and Goals, Affirmed at AAW Conference

MISSION:

The mission of the international Association of Adventist Women is to foster the participation of women in varied leadership roles in Seventh-day Adventist organizations, congregations, and communities.

GOALS:

The following goals allow the God-given skills and insights of women to reflect the image of God more fully in our church and community.

1. To encourage Adventist leadership to enhance the church's effectiveness by creating more significant opportunities for women to be full partners at all levels of church life.
2. To promote leadership skills among the diverse groups of Adventist women of all ages.
3. To use print, electronic, and personal communication to highlight Adventist women's opportunities, contributions, and achievements.
4. To establish a network of Adventist women leaders who can inspire and mentor other women.
5. To demonstrate open and collaborative models by working in complementary ways with other church organizations.

Columbia Union College, spoke powerfully about the parable of the talents—calling on both women and men to develop theirs.

A highlight of the conference was the Women of the Year Awards Banquet on Saturday night. Four of the eight women being honored attended. (The others sent regrets due to travel or health problems.) Those appearing in person were Joan Bova, an activist for ministering to the disabled; Gwendolyn Foster, health care of Philadelphia; Donna Habenicht, teacher, researcher, and writer whose work focuses on children and parents; and Betty Howard, the founding president of AAW, and well-known women's dean and college administrator. (Grace Emori, Merlene Ogden, Minnie Iverson Wood, and Gladys Jeremiah were unable to attend). AAW in business session also voted on half a dozen resolutions and approximately 20 commendations. "Each year we try to look at how the church is addressing issues that affect women. Where progress is being made, we happily commend it. Where improvements are needed, we offer recommendations," said Pat Foster, AAW president.

Helen Thompson Zolber announced that the 20th AAW conference will be held in Portland, Oregon, in late October 2002, and invited all to attend. ■

Adventist Today Staff Meet With Fresno Sunnyside Church

Over the weekend of Sept. 27 and 28, several of the AT staff met with members and friends of the Sunnyside Seventh-day Adventist Church in Fresno, Cal. In addition to editor John McLarty, the AT team included publisher Elwin Dunn, executive editor Ervin Taylor, letters editor James Stirling, and their wives. Our purpose was to get better acquainted with the church, many of whom are AT readers and supporters. This church has a reputation for progressiveness in their approach to Christian life and study, and the AT group saw this as a pilot program for contacting local churches at the “grassroots” level.

Attendance at the Friday evening meeting was exceptional for an Adventist congregation—nearly sixty were there. McLarty spoke on the subject of the Sabbath as a mark of God’s grace. The Bible says that God had finished his work, then rested. Now he invites people who may feel that their work is never completed to join him in celebration.

At the Sabbath morning service McLarty took up the controversial theme of “The Remnant,” and pointed out that a remnant church is really part of the whole church, called by Christ to be “the light of the world” and a sanctuary for sinners. It should be a place where people can feel “at home.”

Sabbath afternoon McLarty spoke again, this time on the investigative judgment. This, he said, can assure people who have been abused by religious leaders or church-going parents that God really cares and will see justice done. It calls us all to accountability and responsible living.

In all the meetings there were lively question-and-answer periods, with discussions not only on the topics presented but also on the mission and function of the AT journal. Many asked about the AT magazine and took home copies to read for the first time. The AT team is actively seeking opportunities to conduct similar sessions in other churches. ■

BREAKING NEWS : Coming In The Next Issue

A New SDA “Holy Office”?

The SDA General Conference International Board of Ministerial and Theological Education (IBMTE) announced policies that have, in some respects, parallels in the 16th-century procedures of the Roman Catholic Church’s “Holy Office” (also known as the Inquisition). For example, the IBMTE has the right to conduct examinations of every religion or theology faculty member teaching at any General Conference higher education institution to evaluate the

The idea behind the IBMTE was developed during the administration of the former GC President, Robert Folkenberg, as part of his “Total Commitment to God” initiative.

“candidate’s commitment to the church’s fundamental beliefs, with particular emphasis on Seventh-day Adventist distinctive teachings.” The idea behind the IBMTE was developed during the administration of the former GC President, Robert Folkenberg, as part of his “Total Commitment to God” initiative. Many hoped it would die a natural death following his resignation if the whole idea was just ignored. However,

it has now been given a new life and made part of the GC Working Policy—due largely to the efforts of GC Department of Education director, Humberto Rasi. In the next issue of Adventist Today, there will be a full report on the IBMTE, along with evaluations from various perspectives on what this may mean to the future of Adventist theology and theologians.

Collapse Of Traditional SDA Flood Geology?

Comments made by speakers at the recent SDA General Conference Biblical Research Institute Science Council (BRISCO) meeting, have raised questions as to the scientific viability of the church’s tradition of supporting a conventional “Flood Geology” model that has most of the world’s geologic column being laid down in one year. One speaker known for his conservative views stated that he was witnessing the “collapse of the Flood model,” along with the need to look at the geological data “with a more open-minded attitude.” In the next issue of Adventist Today, there will be a complete report on the BRISCO meeting, along with comments from various observers regarding whether the church will be able to develop a consensus on this controversial topic that can stand both close scientific and theological scrutiny.

The Hardest Job— Women's ministries director

An interview with Audray Johnson

JAMES H. STIRLING

audray Johnson wears many hats at the local conference office: she is director of women's ministries, of health and family ministries, and of religious liberty. Though not a pastor, like others who work in the conference she has credentials authorizing her to conduct weddings and funerals and to preach in churches. And she is an accomplished speaker. But she has a special concern for the place of women in the church.

She has three goals as director of the women's ministries program: 1) She desires to see that women are nurtured in their special needs—older women have different needs from younger ones and those in professional careers. She wants to help women become leaders in their local congregations and to make them aware of resources within their reach.

2) Then she desires to empower women to use their gifts for the work of God. Sometimes this involves serving as a mentor or finding others who will become mentors. In some local churches, she says, the message is getting across and women are becoming active. One of these is the Palm Springs congregation, where the women's ministries leader is getting women involved in making baby quilts, conducting cooking schools, giving Bible studies, and many other things. She has an agenda of 10 different kinds of activities in which members are exercising their talents. Johnson is also active with seasonal "retreats" to which people come for several days to find fellowship and engage in workshops or discussions. This is especially popular with Black and Hispanic churches. As she says, "This is where the 'needle meets the cloth' in local congregations—in many kinds of activities: Bible studies, mother's helpers, outreach to the hungry, etc.

3) Johnson's third objective is to encourage women's ministries leaders in local churches to keep women's issues in perspective and be the voice for women in the local church. If, for instance, on the church board there are no women, or if the decision-making for the church is done by men, the women's ministries leader should bring the matter to the attention of the pastor.

But Johnson meets resistance from some segments of the church. In some minority groups, especially the Hispanics, it seems that the pastors are worried that women should not get too strong or demanding lest

they "take over." In fact, in some of her area-wide women's ministries meetings to which many churches were invited to send delegates, Hispanic pastors would forbid their members to attend. In a recent survey conducted by the Gender Inclusiveness Commission of the conference, local churches of all types were asked about the extent to which women were given positions of responsibility, like that of church elder; and the lowest numbers were reported among the minority groups. Yet, she says, some women have been very active in things like conducting prayer breakfasts or afternoon teas to which people of the community as well as the church were invited.

Johnson pointed out that the women's ministries program really started a hundred years ago with the work of Mrs. Sarepta Myrenda Irish Henry in 1898. Henry was very active in promoting education for families in the church, and wrote a column for the *Review*, and many books. She was even granted a ministerial license by the General Conference. After she died in 1900, however, official recognition for the needs of women eventually lost momentum and was forgotten until the 1970s.

Following the crisis on the denial of women's ordination at the 1995 Utrecht General Conference, the officers of the North American Division decided to set up a new department for women's ministries. They did so with the stipulation that the department was to have nothing to do with the ordination of women to either the ministry or to the position of local elder in congregations.

While Johnson feels that women's ministries is not a platform for women in ministry as pastors, she does use women pastors whenever possible to give devotional talks at her women's ministries meetings. She also urges women to be open to do whatever God calls them to prepare for, including the ministry. But her primary message lies elsewhere.

When asked why the church needs women's ministries, Johnson responds that it needs women who can live up to their full potential as Christians. Someone needs to tell them that it is OK to follow their calling from God. Too many women now feel that a subservient role is the only appropriate one for them to take in the church. Some years ago she was at a confer-

ence where she related the story of an Adventist artist who had used her talents for painting very effectively in attracting people to Christ. One woman in the audience started to weep. When Johnson asked her later what prompted the outburst, she replied that she loved to do sculpture, but had repressed it because she thought the church frowned on artistry. The thought that she could have been doing things good for the church all these years was overwhelming. Johnson asked herself, How many other talents have been left undeveloped because women have thought their contributions would not be appreciated?

One of the hurdles to Johnson's work is that only some pastors endorse the concept; others are condescending or outright opposed. Unfortunately, pastors often serve as gatekeepers and control opportunities for their female parishioners to grow in their use of talents.

The family ministries department of the conference has activities closely paralleling those of the women's ministries. While Johnson's mission is primarily for the SECC, she is also aware of women across America and overseas. She told of being at one national meeting at which a representative from Zimbabwe told of her concern for the practice of wife beating in her country. The tribal chiefs all insisted that the people had always done it that way; it was part of their way of life. So this woman undertook to research the tribal records and found that in the oldest times, the laws

leave. Some church leaders still think that if a woman has divorced an abusing husband and remarried she should not be acceptable into church membership. Although many revisions were made in the latest version of the Adventist Church Manual, Johnson said, there was still debate on this feature. Women facing domestic violence sometimes talk to their friends or pastor to find ways to cope. Untrained pastors may try to persuade such a person to return to her husband and "pray about it."

To help pastors understand how best to answer questions raised by victims, Johnson recommends a handy spiral-bound manual produced in 1998 for the North American Division of the General Conference and titled: *Peace and Healing: A Quick-Reference Guide for Making Homes Abuse-Free*. The manual, given to every church pastor, points out that "most professionals agree that it is difficult to assume both the role of pastor and the role of counselor at the same time. Further, child abuse and family violence cases require significant levels of professional expertise. If you attempt to assume responsibility beyond your training, you may unwittingly deny a family their best chance for change and reconciliation. You may even put lives at risk" (page 3). So the manual lists resources to which the pastor can turn or refer his victimized parishioners. Johnson assisted with the preparation of this manual and says it has helped raise the level of awareness among American pastors. The significance of such awareness is highlighted by statistics like these,

Following the crisis on the denial of women's ordination at the 1995 Utrecht General Conference, the officers of the North American Division set up a new department for Women's Ministries. They did so with the stipulation that it was to have nothing to do with the ordination of women to either the ministry or to the position of local elder in congregations.

had forbade the beating of wives. This came as a revelation to the village elders, and it helped to bring about a lessening of the abuse. In another meeting a woman from Nigeria pleaded with the church officials here in the General Conference to come up with a stated policy discouraging the ritual mutilation of women and discrimination against widows by denying their rights to household possessions when their husbands died. Such a stand would make it easier for church leaders in Africa to condemn these abuses.

Of course, Johnson pointed out, there is a problem in spousal abuse here in America and even among church members. Women often will endure abusive relationships, verbal and physical, because they feel trapped. Their problem is often compounded because they think it is against church standards to

quoted in the book: "In a study conducted in one union in North America, with over 500 randomly selected Adventist church members responding, 56 percent said that physical abuse had been directed toward them or their siblings. Significant levels of physical, emotional and sexual abuse were reported by nearly 8,000 randomly selected respondents to the Adventist Family Study initiated by the General Conference Department of Family Ministries in 1994" (p. 4).

Johnson also referred to other resources that the church has made available, including a catalog of videotapes in her department at the local conference office, ready to be loaned free of charge for church programs. One she especially recommends is "Setting

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Evangelizing New York

EDITORIAL STAFF

New York City (NYC) and the other large metropolitan areas of the East remain major missionary challenges for the Seventh-day Adventist Church. There are more unreached people in the Boston-to-Washington urban corridor than in 205 of the 229 countries listed in the General Conference Statistical Report. The NYC metropolitan area is the centerpiece of this megalopolis. It stretches over parts of three states and in the 2000 census had a total of 21.2 million residents.

Adventist work in this region is administered by five conferences and two unions. During the 1900s, the denomination tried a variety of approaches to evangelizing NYC. The church purchased a six-story hotel in the Times Square area and converted it into an evangelistic center. (This building was sold in 1979.) The denomination sponsored major evangelistic meetings, including one at Carnegie Hall. There have been restaurants, clinics, TV and radio programs. In 1999 the NAD sponsored "Net NY" a satellite-linked evangelistic campaign from midtown Manhattan featuring Doug Batchelor, the director of the Amazing Facts media ministry who grew up in NYC. It was a huge effort with an enormous budget that resulted in a hundred-plus baptisms and a small church plant in midtown.

In spite of all this effort the Adventist church has almost no presence among native-born New Yorkers. In view of the challenge presented by NYC, in 1999 the denomination created a Metro Ministries Commission. This commission spent two years studying the church's situation in NYC, contracting with the Center for Creative Ministry to interview each of the first elders in the 202 local churches. They conducted focus groups at a number of locations to get input from all ethnic groups, and reviewed data gathered by Carl Sobremisana, associate director of the Center for Metropolitan Ministry at Columbia Union College and a former city planner with the NY Port Authority.

The commission documented appreciable growth in the Adventist church in NYC but found the growth has been entirely among immigrants. Almost all of the Adventist churches are "first, generation" immigrant congregations. The number of Adventist members and congregations ministering to the three-quarters of the population that is native-born has dwindled to almost nothing. In only 4 or 5 of the 202 Adventist congregations in the metro area is the majority of membership native-

born (Caucasian or African-American).

One fact that works against the development of indigenous congregations is the annual attrition through transfer. Every year more Adventists move out of NYC than move into it. (These folks are not moving to "the country." They are moving to metro areas in the South and West.)

In 1996 Dr. Ronald Lawson, a sociologist at the City University of New York Queens College department of urban studies, conducted an analysis of the membership in the two conferences that include NYC proper. He found that among Adventist members in New York, 47 percent are English-speaking immigrants from the Caribbean, 19 percent are Hispanics, 17 percent are Haitians and 4 percent are Asian or other immigrants. About 8 percent are African Americans and only 3 percent are Caucasians. ("From American Church to Immigrant Church: The Changing Face of Seventh-day Adventism in Metropolitan New York," *Sociology of Religion* 59:4 (1998), pp 359-391) Staff from the Allegheny East and New Jersey conferences affirm that the demographics of their members in northern New Jersey are much the same.

The commission report catalogs a total of 959 urban neighborhoods and suburban communities in the NYC metro area. Only 155 of these communities have an Adventist church. Of the 804 neighborhoods where there is no church, most also have no Adventist resident. About 14 million people (mostly native born) live in unreached communities with no Adventist ministry.

Nearly a third of the Adventist churches in the NYC metro area are in the boroughs of Brooklyn and the Bronx, but these boroughs are home to only about a tenth of the population. There are churches in 47 of the 63 neighborhoods in these two boroughs. No other part of the metro area has this level of penetration.

The immigrant congregations themselves face a significant "second-generation" problem. Adventist young adults who have grown up in America do not feel their needs are met in most of the existing local churches. The vast majority of them have dropped out and are not actively involved in ministry, although they still believe in the Adventist message and mission.

The commission was asked to sponsor pilot projects, to experiment with new approaches and find something that works. Two pilot projects were launched in early 2000: (1) a federation of churches

to demonstrate that churches can work collaboratively across conference lines in a metropolitan area and (2) a pilot church-planting project.

Adventist Metro Ministries (AMM) operates under bylaws approved by the commission. The steering committee has representatives from each of the five conferences. It elected Rod Colburn, a vice president at Citibank and elder at the Church of the Advent Hope, as chairman. Recently it funded Janice Wright as full-time staff coordinator hired by Greater New York Conference. Wright has worked as a pastor, in public evangelism, and on staff at *It Is Written*. The tragic events of September 11 have opened the door for her to represent the Adventist church at major interfaith events, as well as provide orientations for hundreds of volunteers coming to NYC from across the country.

About 15 local churches from all five conferences have participated in the coalition, including both urban and suburban congregations with several different ethnic majorities. AMM has raised more than \$200,000 from individual donors to match \$75,000 from the NAD and \$35,000 each from the Columbia Union and New Jersey Conference earmarked for the pilot project in Hoboken. A major media outreach is planned for the holiday season this fall. Advertising will be placed in the *NY Times* and posters in the subway.

The pilot church-planting project is called Hoboken Faith Community Fellowship. It currently worships in the chapel at a Catholic hospital which charges no rent. Worship attendance is usually 25 to 30. There have been six baptisms and professions of faith.

The Hoboken neighborhood was selected because it is in many ways a typical, urban middle class community. Densely populated, about two-thirds of the residents are young professionals who work in Manhattan. Literally in the shadow of the World Trade Center, the community has been shaken by the tragedy there. Corneliu Rusu, an ordained minister and MSW social worker who moved into the community with his wife and children as full-time missionaries in June, found himself standing on the waterfront watching the WTC collapse and trying to minister to hundreds of people who were "freaking out" around him. Working with the community mental health center and Dr. Gaspar Colon from the Center for Metropolitan Ministry at Columbia Union College, Rusu organized a "coping" seminar and ongoing support groups.

Last summer a bookstore ministry was launched in collaboration with the New Jersey Conference. Clergy of all faiths held their regular monthly meeting at the bookstore in July and pledged support. It is the only religious bookstore in Hoboken. The Episcopal church is sponsoring an interfaith urban ministry study group meets at the bookstore once

a month. The bookstore sponsored a gospel music concert in the park half a block away on the first Sabbath in August, and a family life seminar with Willie Oliver from the NAD on the second Sabbath in June. In the aftermath of September 11, AMM collaborated with Church of the Advent Hope and facilitated more than 50 professional and student volunteers who came from Andrews University, Columbia Union College, and Loma Linda University to conduct a Crisis Care Ministry for four weeks. The church was open each evening for informal prayer and support sessions and functioned as a drop-in center throughout the day. During that time, the professionals on the team saw 648 clients in group and individual sessions, conducted several public seminars, and talked with an estimated 3,750 people on the street, and in the subway and parks. They also donated a total of 27 days of volunteer time to the American Red Cross at its

The Adventist church has almost no presence among native-born New Yorkers.

family center near the WTC.

One of the most significant outcomes of this project is the way in which it has repositioned the Church of the Advent Hope in the view of local residents. Very few of the church members live in the Upper East Side neighborhood and for decades the congregation has not had much of a community outreach. The volunteers identified a couple in the neighborhood (a psychologist and a psychiatrist) who have continued to lead a weekly support group with the pastor and his wife. Dr. Richard Joelson, a psychiatrist and local resident, recently wrote to Pastor Samir Selmanovic, "As a member of the community and as someone who has been involved in disaster relief efforts since September 11, I appreciate the leading role you and the church have taken in helping all victims of this tragedy."

There is a clear need in NYC for many church-planting projects. There is a particular need to plant congregations that can reach the massive unreached populations of "second-generation" immigrants and native-born ethnic majorities (black and white). It is the hope of AMM to use what it has learned in the Hoboken project and to collaborate with other conferences as it is collaborating with the New Jersey Conference.

The report of the commission, with strategic goals for the Adventist Church in NYC, was voted by the NAD Executive Committee last year. You can obtain a copy by visiting the AMM web site: www.adventistmetro.org or by calling (877) 880-9636. ■

Progressive Adventism: A Nonfundamentalist Vision

ERVIN TAYLOR

It is only within the last few decades that the *Adventist Review* has recognized editorially that there exists within the Seventh-day Adventist Church, at least in North America, “liberals,” “liberal churches,” “liberal colleges/universities” and “liberal conferences.” Depending on the author and his/her agenda, Adventist liberals are compared and/or contrasted with “conservative Adventists,” “historic Adventists,” “Bible-believing (or EGW-believing) Adventists,” “traditional Adventists,” “evangelical Adventists,” “cultural Adventists,” and/or “ecumenical Adventists.”

Regrettably, especially in America, “liberal” in general popular usage has largely lost its historical meaning of pertaining to a free person, i.e., not a

haps best exemplified in the stated beliefs of the Adventist Theological Society.

Progressive Adventism regrets the anti-intellectual, authoritarian and obscurant tendencies that characterize a significant segment of traditional, historic Adventism, along with the attempts at creating a creed out of the “27 Fundamental Doctrines.” Depending on the interest and concerns of the individual member, progressive Adventism espouses open dialogue in a free press, academic freedom for its theologians and scientists, a redirection of resources away from a bloated ecclesiastical bureaucracy toward the local church, and an expectation that change in religious belief and practice may come if that is

Within the North American SDA community, “progressive Adventist” has been offered as a more helpful way to describe individuals or groups that welcome, foster and advance the current version of the 19th century Adventist “Present Truth” ethos.

slave (from the Latin *liber* “free”), as in “a liberal education” in a “liberal arts college.” Rather, in many cases, the connotations of liberal as supporting certain economic and political agendas have compromised its usefulness for one who refers to different tendencies in individuals or institutions such as churches. Also, the popular sense of liberal as supporting a “libertine” or “anything goes” lifestyle further affects its value as an appropriate or helpful descriptive term.

Within the North American SDA community, “progressive Adventist” has been offered as a more helpful way to describe individuals or groups that welcome, foster and advance the current version of the 19th century Adventist “Present Truth” ethos. Most importantly, “progressive Adventist” stands in stark contrast to “fundamentalist Adventist,” per-

where the evidence persuasive to the individual believer leads.

It would be regrettable if any would propose that progressive Adventism should be associated with some specific set of propositional statements that purport to redefine, using contemporary vocabulary, some specific tradition of Christian or Adventist religiosity. Rather, I hope that progressive Adventism will be primarily associated with vision of a free and open servant church and the “priesthood of all believers.” More importantly, it would be helpful if progressive Adventists would work for the day when the Adventist church will be mature enough to welcome and affirm equally the conservative, historic, traditional, evangelical, cultural, ecumenical, and progressive Adventists—and members of the Friends of St. Thomas. ■

Beating Up on Upbeat Music

KARL SANDBERG & CHARLES REID

many arguments have been put forward in Adventist literature attempting to exalt traditional Christian music structure for worship services and homes, and, conversely, to demonstrate the evils of contemporary Christian music structure. This article is an analysis of some arguments against the use of contemporary music.

We believe that secular musical entertainment is of questionable benefit to Christians. Even so, Christians have traditionally chosen church and home music that, among other qualities, is entertaining. Is there a place for contemporary stylistic innovation in Christian music?

Here are twelve arguments which have been advanced by traditionalists against the use of contemporary music structure.

1. Entertaining music should be avoided

Samuele Bacchiocchi in his book *The Christian and Rock Music* praises the Gregorian chant as the ultimate musical avoidance of physical stimulation and worldly associations.

The Reformation gave a great impetus to new, interesting church music. In German countries, hymns gained rapid acceptance through the influence of Martin Luther. But people in English-speaking countries embraced the Psalter, a collection of Scripture songs like those sung in conservative Adventist circles today. These songs often have deficiencies in meter and good structure because Scripture was not translated to be sung. Isaac Watts, whose father was a minister, complained about the lack of beauty and symmetry in the songs of the Psalter. The elder Watts challenged his son to write something better. His songs met tremendous resistance from the traditionalists of his day. One critic wrote, "Mr. Watts exalts his poetry above Holy Writ." Yet today we sing his music and enjoy it.

2. Repetitive lyrics are "vain repetition"

Lyrics such as "bringing in the sheaves," "power in the blood," "whiter than snow," "alleluia," "trust and obey," "coming again," and other phrases that are repeated two or more times in each verse of commonly sung hymns, are repetitive lyrics. Rep-

etition is a common element. So why complain if contemporary songs do the same?

3. Popular music is worldly

The most-recorded song of all time is "Amazing Grace." Does this make it evil? No—even though it has been recorded by Elvis Presley, adds emphasis on the third beat of each measure, and slurs syllables across measures—it is still a marvelous song. Why? Because it is the testimony of every sinner who has ever come to Christ.

4. Contemporary music causes harmful behavior changes

The behavioral psychologists seem to have convinced some Christians that our environment controls us. But when we attempt to blame environmental factors such as music for people's behavior, we abrogate our individual responsibility and ultimately seek an excuse for sin. Similar fear of being defiled by their environment led the Pharisees to make up their lexicon of purification rules. Jesus told them that it's not what comes from the outside but what comes from the inside that defiles humanity.

5. Music causes degeneration in society

All music is contemporary when it is written. Contemporary music today coexists with many social ills, but so did what is now classical music when it was the contemporary musical expression of its day. In truth, all music and art—secular or sacred—is affected by culture at the time it is created. Some art seems to be timeless in its relevance (i.e., Shakespeare, a good hymn, etc.), but other art is only relevant when set in the backdrop of its time.

The suggestion of traditionalists that contem-

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beating up on upbeat music

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porary music causes social problems should be countered with an examination of coexisting social problems and music in past eras. For instance, Ellen White wrote that the same social milieu which led to the French Revolution, during which what is now classical music was contemporary, would also prevail in the world at the end of time.¹

6. Music causes harm to normal human physiology

People can lose their hearing if they listen to loud music and other sounds. A 1921 article in *The Ladies Home Journal*, "The Sin in Syncopation," claimed that science was in the process of proving that syncopated rhythms are harmful. This claim continues to be echoed with lines such as "there is a growing body of scientific evidence." But every carefully done scientific study attempting to support this hypothesis has failed.

We contacted Dr. Robert Zatorre, a McGill University researcher who runs one of the world's premier auditory neurophysiology laboratories. He replied; "I've never heard of the idea you mention, that 'modern' music interferes with cognition, emotion, etc. I know of no reputable researcher

Some Adventists have argued that the natural rhythm of the heart is loud-soft, loud-soft, and that contemporary syncopation (placing emphasis on beats other than the first beat in a measure) is harmful to the body and even to the soul because it is counter to this rhythm. But the natural rhythm of the heart is lub-DUB, lub-DUB. There is a rest after each contraction, so the rhythm is a syncopated 3/4 beat. We must ask, "What is the rhythm of the soul? Who measured the soul's rhythm and how did they do it?"

Rhythmic experimentation did not originate with jazz or rock 'n roll, or with hymnody, for that matter. But the writers of hymns were quite progressive rhythmically. Briefly leafing through the old Adventist hymnal, one finds the meters 2/2, 3/2, 4/2, 2/4, 3/4, 4/4, 6/4, 3/8, 6/8, 9/8. The first half of "A Mighty Fortress" is commonly played as if it were written in 5/4. This is very unusual timing. "I've Wandered Far Away From Home" has syncopated beats in fully half its measures. And if you're looking for a really unconventional rhythm, try writing a song with the meter of "O For a Thousand Tongues."

We believe that secular musical entertainment is of questionable benefit to Christians. Even so, Christians have traditionally chosen church and home music that, among other qualities, is entertaining. Is there a place for contemporary stylistic innovation in Christian music?

who has ever even suggested this. It sounds like pseudoscience to me.... This is not to say that music has no effects on emotion; clearly it does (or else it would likely not exist). We have done some experiments on this topic (see my web site [www.zlab.mcgill.ca] if you're interested). But the notion that traditional music is somehow "safer" sounds, frankly, bizarre to me."²

Sounds must be considered in their cultural contexts. The sound of a train is not threatening unless there is danger of someone being hit by *the train*. A sound can have one effect in church and a completely different effect at a party (a bell or chime, for instance.) The sound of crying can mean opposite things depending on the context (ask one who cries at funerals and also weddings.)

7. Music harmfully alters natural body rhythms

8. Contemporary rhythm casts evil spells

Is it reasonable for Christians to fear that they will be put under an evil spell by music's rhythm? Some traditionalists consider contemporary music as equivalent to voodoo music and likely to make listeners devil-possessed. But not everybody who hears voodoo music becomes devil-possessed. The belief that evil spirits can be controlled with music is essentially no different than a belief in voodoo.

9. Ellen White counseled Adventists against contemporary music structure

Ellen White simply tells us to choose good music, and she uses words like sweet, melodic, entrancing, pathos, power. She used the word "beautiful" to describe the music being played by a band in a

beer garden!³ None of her descriptive words is structural, formulaic or quantifiable. Why do you suppose this is? It's because she's describing spiritual, aesthetic qualities that defy formulae and are experienced personally and subjectively. Different music will be given these same accolades by dif-

false and true worship

Some Adventist literature compare the difference between charismatic worship and traditional Adventist worship to the difference between the sacrifices of Cain and Abel. But did God really re-

A great deal has been written about Christian music. A lot of it, as evidenced above, is questionable. Ellen White tells us that speculation upon ideas which are not clearly substantiated in the Bible is "dangerous business."

ferent people. After all, music is art and is very much dependent upon its cultural context and upon the perception of the one experiencing it. Beauty is in the eye of the beholder. Should some church members insist that they be allowed to define what beauty is for everyone else?

10. Ellen White counseled against dance music structure

The first international dance craze was the waltz and was based upon classical music, which spread like wildfire through Europe and into the Americas. The waltz was written in 3/4 time, which is syncopated compared to 4/4 time. Ellen White, in one of her testimonies, decried the playing of waltz music. It was the dance music of the time. But was she condemning the waltz music structure? No. Some of our best-loved hymns are written in waltz time and tempo.

11. There is an inherent difference between sacred and secular music

Just within early Advent hymnody there are several direct musical quotes from various folk songs. In fact, an old favorite, "How Sweet Are the Tidings," is an obvious example. This hymn appeared in our first hymnal and is in our current one. It is set to the music of a popular ballad of that day titled "Bonny Eloise."

The story goes that Beethoven, when writing the Ninth Symphony, took a tune from a German tavern song, set it in the midst of huge orchestration, and attached it to a largely humanistic poem by Schiller "Ode to Joy." The music was later copied directly from Beethoven's Ninth and set to a new text by Dyke that we now sing as "Joyful, Joyful, We Adore Thee." This very important hymn tune began in a secular environment and moved into the realm of the sacred without the consent of its composer. To this day one can experience this masterpiece in the secular concert hall or in the sacred halls of churches throughout the world.

12. Style is the end-time distinction between

ject Cain's sacrifice because it was offered in the wrong style? The sacrifices were identical in style. Cain's sacrifice omitted the only legitimate focus of worship—the lamb—in defiance of God's requirement. We believe the difference between false and true religion is not style but obedience to God.

Discussion

A great deal has been written about Christian music. A lot of it, as evidenced above, is questionable. Ellen White tells us that speculation upon ideas that are not clearly substantiated in the Bible is "dangerous business."⁴ Ellen White says that dwelling on "side issues" that are not found in the teachings of Christ will hurt us spiritually.⁵ (And Christ's teaching on the subject of music was confined to telling the traditionalists of his day that he would not instruct his followers to stop their disturbing praise service. (Luke 19:36-40).

Ellen White's writings give us some guidelines for weeding out objectionable worship music, traditional or contemporary.

1) We are instructed to avoid "display."⁶ Display tends to refocus the attention of the listener from the message in the music to the musician him/herself.

2) Lyrics need to be clearly presented and easily understood.⁷ Ellen White specifically insisted that song lyrics should be easy to understand.

3) Music needs to be sweet and melodic.⁸ Say goodbye to the Gregorian chant, rap and hard rock.

4) The musicians need to be converted men and women singing and playing from hearts which are thrilled by the love of Christ.⁹

5) Our music should have beauty, pathos, and power. It should add interest to our meetings.¹⁰ We agree with Sister White that there is no room for nonentertaining, noncaptivating, noninspiring music in our worship.

In 1904 Ellen White wrote about inappropriate instrumentally accompanied church singing when members of the Indiana Conference became

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beating up on upbeat music

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caught up in the holy flesh movement. They used an organ, flutes, horns, tambourines, violins and a big bass drum. They played and sang at a high volume mixed with shouting and physical demonstrations. One observer said he would not have been able to hear anything over the noise except for the shrieks of the insane.¹¹ Conservative Adventists today cite this passage as a reason to ban some of these instruments (drums and tambourines) from church services or as a reason to outlaw contemporary music. S.N. Haskell told Ellen White that it was very much like a Salvation Army band. She did not have anything derogatory to say about the Salvation Army and, in fact, told Adventists not to condemn their methods nor attempt to discourage them in any way. So, it appears that her testimony against this music was not directly aimed at the music but the fanaticism.

S.N. Haskell, who was working in New York as a door-to-door evangelist once complained to Ellen White about a rather flamboyant evangelist who was attracting New Yorkers to a crusade by parading through town with a painted wagon and ringing a big bell. Her response was essentially, "Let him do it his way and you do it your way—each of you will reach a class of people that the other is unable to reach."¹²

Conclusion

Contemporary music structure may not deserve the label of "evil" that many have proclaimed. Worship is a deeply personal issue. It is an intimate expression of adoration and thanks to our Creator and Savior. It is expressed privately and corporately. Each individual and congregation

must be true in its worship of God. Some congregations will experience true worship in the hymns of old, others will find it in more contemporary expression, and yet others will find a happy middle ground. The point is that anyone worshipping and praising God from the heart should be encouraged, not condemned.

"God's workmen must be many-sided men; that is, they must have breadth of character, not be one-idea men, stereotyped in one manner of working, getting into a groove, and being unable to see and sense that their words and their advocacy of truth must vary with the class of people they are among, and the circumstances they have to meet."¹³ We believe the principle expressed here applies to music ministry as well as to ministry in word. This is good advice for both contemporary and traditional musicians. We encourage sincerity and enthusiasm in worship. If you're looking for "that old-time religion," we encourage you to read the last five chapters of Psalms to get an idea of an Old Testament praise service. David was a man after God's own heart. We pray that each Adventist Christian will be, too.

¹White, Ellen G. *Maranatha*, p. 146 ²Zatorre, Robert. Email Thursday, September 7, 2000 ³White, Ellen G. *Manuscript Releases* Vol. 5, p. 194 ⁴White, Ellen G. *Selected Messages* Book 1, p. 181 ⁵White, Ellen G. *Selected Messages* Book 3, p. 415 ⁶White, Ellen G. *Testimonies for the Church* Vol. 9, p. 143 ⁷White, Ellen G. *Reflecting Christ*, p. 255 ⁸White, Ellen G. *The Voice in Speech and Song*, p. 444 ⁹White, Ellen G. *Evangelism*, p. 510 ¹⁰White, Ellen G. *The Voice in Speech and Song*, p. 415 ¹¹White, Ellen G. *Manuscript Releases*, Vol. 2, p. 37 ¹²White, Ellen G. *Manuscript Releases* Vol. 6, pp. 239, 240 ¹³White, Ellen G. *Testimonies to Southern Africa*, p. 17 ■

The Hardest Job—Women's ministries director

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Captives Free."

The chief aim of her work and of the entire women's ministries program, Johnson said, is to help women become whatever God has called them to be, whether homemakers, doctors, lawyers, pastors, or anything else for which they have potential. Wherever she goes she tries to empower women to realize their possibilities in God's service. Unfortunately, there are forces even in the church that resist such empowerment, including

pastors who fear what they call "feminism," because trained and educated women may compete with men and be harder to manipulate. She urges that local churches encourage young women as well as men to study for the ministry so both can help fill the coming shortages of well trained pastors and evangelists. After all, she points out, "60 percent of the church are women, and the church suffers if they are held back from accomplishing what God wants them to do." ■

Standing Firm

J O N M I L L S

I was sent to New York City on an errand of mercy to give emotional help to people whose lives had been torn apart by the events of Sept. 11, and I never felt more helpless in my entire life. I had been trained to help accelerate the recovery of normal people, having normal reactions to abnormal events; but this was almost too much.

It was only a few hours after the attack on the World Trade Center (WTC) that I got the call asking if I could go. After arranging things with my family and work, I got on one of the first available flights.

A command center had been set up in our hotel, and we received our assignments each day. We were sent all over New York, New Jersey and Long Island. Eighteen-hour days were common, often including three or four hours of commuting. I had never been to New York and was required to find my way, alone, each day to an address I held in my hand. I have never felt more alone than when I entered Penn Station for the first time, even though I was surrounded by thousands of people.

We were sent to some of the best-known Fortune 500 companies, whose employees were terrified even to be on the island. We also worked with New York state and federal employees from various agencies. They all felt like they were walking around with bulls-eyes on their backs. Then there were the police and firefighters whose comrades were missing. During my debriefing sessions with various groups, people were openly crying and trembling as they spoke. At one of those sessions I cried too. Their stories were heartbreaking. As the National Guard was deployed, we began to set up sessions with the Guardsmen as they returned from Ground Zero and various posts around the city.

There are just slightly under 5,000 people missing, many of them children. And, they say, 7,000 children have lost at least one parent. Six years after the Oklahoma City bombing, our team is still going back to

assist the families of the first responders to that tragedy. We believe that we'll be going to New York City for 10 years. Our conservative estimate is that out of all those we worked with, 30 percent will suffer long-term effects of Post-Traumatic Stress Disorder (PTSD).

Their stories are indelibly imprinted in my mind. I will never forget them. I knew then that their lives would never be the same again, and mine won't be either.

I'll never forget the terror in one young man's voice as he shared his fear of being attacked or, at the very least, being accused as "one of them." At this company in Sayville, Long Island, two of the employees were Muslims. They said, "We're just as American as you are. But we fear for our safety. We don't know what to say to people."

At another company, a woman said she was having nightmares and couldn't get one particular image from her mind. As she was running away from the WTC, she turned and saw two people jump from one of the windows. This would have been bad enough, but she noticed that they were holding hands.

Many firefighters and policemen were lost trying to rescue those still in the buildings. One lady who ran down 56 floors told me that when she got to the 17th floor, she met a firefighter on his way up. She said at that instant she made eye contact with him and saw that he knew he was going to die. She has seen his face in her dreams every night. Thirty-five fire trucks were crushed when the first building collapsed.

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standing firm

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At the New York State Dormitory Authority, the agency that builds all state buildings, I got off the elevator on the 52nd floor. This is 1 Penn Plaza. It is a 54-story office building built directly over Penn Station and Madison Square Garden. As I turned to enter their office, I was confronted with a 30-foot-wide picture window overlooking the smoldering ruins of what once was the WTC. I knew in an instant that everyone there had seen the attack up front and personal, and at eye level. And every day they come to work, their windows offer the same chilling view, victimizing them over and over. One woman there told me that one of her close friends, who worked on the 85th floor, was missing. And as if that weren't enough, her 19-year-old son quit college the very next day and joined the army because he wanted to fight back. This is her only son. She could hardly bear the thought of losing him too. But she testified of her faith in God in front of this entire group. Afterward, she hung back and when we were alone she asked; "You're a Christian, aren't you?" And I had the privilege of praying with her.

At the New York State Narcotics Prosecutors Office, a Vietnam war veteran told me he was having flashbacks and couldn't sleep. In that same agency, a 27-year-old assistant district attorney (ADA) told me that he had just arrived on the Path Train at the WTC station when the first plane hit. As he ran down the street, a dozen or more people overtook him and trampled him to the sidewalk. He eventually was

what normal people experience and then see if they can identify with anything you've described. They always can. And they have a healthy catharsis and get it out there. After that, we give them some skills to deal with their fear and anxiety.

One day, at the Narcotics Prosecutors Office, located just two blocks from Ground Zero and next to the Federal Courthouse where they are prosecuting the 1992 WTC bombers, tensions were very high. I was told that there were 150 ADAs and investigators coming to a staff meeting and that I was to speak to them. So there I sat in the jury box with all the important people in that agency while the courtroom filled up with attorneys and prosecutors. I was introduced and I was "on."

I began by going through what we know to be the cycle of grief. First there is numbness. You can't concentrate on your computer screen or on what people are saying on the phone. You get lost in your own office building because you're in a daze. Then there's anger. There's directed anger at the terrorists. Most people I talked with wanted them killed.

Nondirected anger is also present because their lives have been changed and they don't like living with the prospect of looking over their shoulders the rest of their lives. Guilt often comes next. This can be over relationships that people have let slip away and can never recover. Or it can be over the priorities in their lives that they now realize are petty and unimportant.

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able to get up and run to safety.-

So what do you tell these people? What can you possibly say?

You start by normalizing their reactions. Rather than tell them what they are feeling, you tell them what others have said to you. It amounts to virtually the same thing.

Each day we would divide people into small groups and do what we call "critical incident stress debriefings." This is a process where you explain

Loneliness is a common experience for those recovering from a crisis. Employees who were once gregarious and outgoing now work with their office door closed. They retreat to their "caves," afraid to come out, afraid to talk about it, unwilling to cope. Then comes depression. They wake up in the morning and have an overpowering urge to just pull the covers up over their face and hide. They lose much of their motivation to do anything. Dirty dishes pile up in the sink. Laundry and yards go unattended. People

are in a survival mode and barely coping. Finally there's hope. And that was my job. To rekindle that light at the end of the tunnel.

I explained that there were two important rules regarding grief. First, that however they felt was OK; and that it wasn't OK for anyone to comment on it or criticize it. Second, that no deadlines should be set for when "it'll be over." Because when such a deadline comes and goes and it's still not over, they become revictimized. I told them that feelings often lie. Like the time I woke up one morning after I'd been married for about a year and said to my wife, "I just don't feel like I'm married." She turned to me and said; "Well, you are married, buster. And don't you forget it." When you're afraid or panicky, look for the evidence to support that fear. And learn to disobey

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your feelings so that your behavior can educate your feelings.

I talked to them about how to deal with their children's questions and fears. When they reported having trouble sleeping, I explained that they needed to distract themselves. Get up, read awhile or watch TV until you get drowsy again, then return to bed. Don't just lie there and fight it.

And finally, I encouraged them all to reach out to someone who wasn't doing as well as they were and they would find healing for them both. Every act of kindness pushes back the evil a little more.

At a meeting days later back in California I learned that the North American Division (NAD) of the church was marshaling forces to evangelize New York City. When they asked me to respond, I told them I felt it was unethical and immoral to take advantage of the people of New York and rush in there to "convert" people when they were in emotional turmoil. I wasn't at all interested in the plan, as a therapist. I said they needed real help, such as food and equipment, and more, lots more, crisis counseling. Why should we try to get "credit" as a denomination and use this situation to make the Adventist church look good?

There was widespread agreement in the committee for that point of view. I suggested that the NAD plan to evangelize New York should be a completely separate issue from how we should respond to the events of Sept. 11. I joined an ad hoc committee to

formulate an appropriate response, both for the short term and the long term. One of the suggestions on the table is to use the Church of the Advent Hope on the upper east side and the Adventist church in Greenwich Village to conduct peer support training for the community. It would be open to anyone, but we would use those churches as classrooms.

The Psalmist David said, "Though I walk through the valley of the shadow of death, I will fear no evil." One of the toughest lessons I've ever learned in life is that I don't really have much control at all. I have a hard enough time controlling myself. I can't control other people and I certainly can't control events around me. This realization is frightening to a lot of people. And as we think about the future and this war, like no other war, and the anthrax scare and pos-

sible retaliation for our resistance, it can be pretty scary.

You can't pretend this hasn't happened. You can't ignore it. You can't psychoanalyze yourself into a state of peace and harmony. But there is one thing you can do. And if you do this, all the rest that you're looking for will come to you.

How will we be "standing firm" when the battle is over as it says in Ephesians? And how was David able to walk through the "valley of the shadow of death" without fear? Because God was with him.

Is God with you today? I believe that you will need to know the answer to only one question when you reach the pearly gates. Jesus Christ will ask, "Do you know me?" Our daily walk with him is so important, that quiet time when we share our joys and sorrows and then listen for his voice. That close relationship with Jesus will give you the peace, assurance and joy that no terrorist attack can take away. ■

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I Pledge Allegiance

RYAN BELL

The events of Sept. 11 have done more to challenge and clarify my own vision of what it means to be a follower of Christ than anything else in my life. After 20 years of baptized membership in the church, I almost imagine myself to have become a Christian on that day.

Just 10 days before I had preached a sermon, "God of the Nations." My words, dated Sept. 1, 2001, came back to haunt me.

"Where is the church today?

"Have we become like ancient Israel?

"Have we become so nationalistic and insular that we have shut ourselves away from the nations that God has put us here to serve?

"Do you see the God you serve as the God of all nations?

"Or do you see him as the God of Christians?

"Do you see him as the God of the whole earth, of all peoples—including atheists, Hindus, Buddhists, Muslims, Catholics?

"Or do you conceive of Him primarily as the God of Seventh-day Adventists?"

As a pastor who had just challenged his church to apply in real life the fact that our God is a God of all nations, how would I respond to this terrible tragedy?

We opened our church for prayer, and 30 members gathered. We prayed that victims would be found alive in the rubble. We prayed for the families who had lost those they loved most. We prayed for the emergency personnel. We prayed, as our Lord instructed us to do, for our enemies. We acknowledged our anger and assigned vengeance to the Lord. That was a first step. But how should I respond to the mood of my community?

The lettering on the signs in my community never moved so quickly. Bars, restaurants, pet shops, grocery stores, and churches prominently displayed the American flag and signs that read "God Bless America."

What did those words mean? My wife and I were still debating hanging the American flag on our house when the live broadcast of the service at the National Cathedral began. I was putting the finished touches on my sermon as the TV played in the next room. From the cathedral pulpit our president called our nation to arms. The service closed with a chilling symbolism: The color guard recessed bearing the

American flag; they were followed by the clergy carrying the cross. The cross following the flag? Is this what it means to be a Christian after Sept. 11? Is the church merely to endorse national agendas? Or do we have a God-given, prophetic (and here I emphatically do not mean apocalyptic) agenda that we must tend to?

I wonder if the signs reading "God Bless America" represent prayer on the level of asking God to bless the Philadelphia Eagles with a win this Sunday (though God knows they need all the help they can get). I wonder who will pray for the Muslim children who will die from our bombs? Maybe our prayer should be "God bless the nations." All of them.

I just read in the *Philadelphia Inquirer* this morning that in many places around the country, state governments are resurrecting and emphasizing old laws mandating the recital of the Pledge of Allegiance in school.

It got me to thinking. What allegiances are appropriate in the life of a Christ-follower? What are the appropriate limits of allegiance to a republic, even the Republic of the United States of America? I recall first-century Christians were fed to lions because they refused to pledge allegiance to the Roman Republic and participate in emperor worship—to pledge themselves to the Empire's agenda.

Of course, we need to promote the well-being of whatever country we call home. My concern is the tendency of the church to view citizenship in God's kingdom and citizenship in the USA (or whatever country) as completely compatible. When does faithful citizenship become uncritical patriotism, or worse, nationalism, or still worse, worship?

The church faces a defining moment. We can either accommodate ourselves to the ambitions of our nation and the oft-misguided rhetoric about the virtues of American democracy and capitalism, or we can let our prophetic voice be heard. The former may win fleeting approval but will lead to spiritual irrelevance. The latter will lead to criticism, accusation and increased marginalization. Which path will we choose? In spite of its risks, we must choose the latter. The church has always been more powerful from the margins. I pledge allegiance to Christ and his kingdom! ■

Ryan Bell is a Seventh-day Adventist pastor in suburban Philadelphia and learning daily to be a faithful citizen of the kingdom of the heavens.

Can a Darwinian Be a Christian?

The Relationship Between Science and Religion

By Michael Ruse. Cambridge University Press, 2000

ERVIN TAYLOR

This volume addresses the relationship between Darwinian evolutionary biology and what the author views as the basic tenets of the Christian faith. The question—Can a Darwinian Be a Christian?—is one which a biologist would likely not ask in the pursuit of his or her scientific career, since “Darwinian” is conceptualized within the context of a scientific world view while “Christian” is defined in terms of a metaphysical or philosophical world view. This is like trying to mix oil and water. However, Professor Michael Ruse of Florida State University, who was raised as an English Quaker and whose training is in philosophy, considers this question to be at the heart of the continuing debate about the relationship between science and religion. Ruse argues that Western Christendom might largely have been spared the contentious disputations involving Darwinian evolution and its alleged incompatibility with Christianity if it were not for this emergence of Protestant fundamentalists. These arose first in the United States in response to social and economic disruptions associated with the coming of industrialism, massive immigration from Europe of Catholics, and the liberal turn of many of the older churches. Ruse views Protestant fundamentalists as not reflecting historic Christian approaches to theological problems, as illustrated by a number of the early Church fathers in their dealing with Greek philosophy.

In Ruse’s view, the problem in reconciling evolutionary biology and Christianity was created only in the late 19th and early 20th century by a historically uninformed and idiosyncratic reading of the Bible, as exemplified by the concepts introduced by a Canadian traveling salesman named George McCready Price. Price was a devout Seventh-day Adventist and ardent believer in the complete validity of statements of the Adventist prophetess, Ellen G. White. He was self-taught in geology and devised a system of interpretation of earth history by giving major emphasis to what he saw as evidences of Noah’s Flood, described in the early chapters of Genesis. He thought it was worldwide and comparatively recent. More recently, this position was adopted and promoted by the young-Earth “creation science” movement and continues to be promulgated by fundamentalist organizations such as the Institute for Creation Research and the Geoscience Research In-

stitute in Loma Linda. Ruse did not pose outright the question, “Can a Christian be a Darwinian?” One would think that any attempt to answer this would depend on the quality of the definitions of its terms. The definition of “Darwinian” is simple. Darwinian is a scientific model to explain an evolutionary process in which natural selection plays a critical role. It provides biology with its contemporary master model, a thoroughly scientific—and thus thoroughly materialistic and reductionistic—explanation of why the

Perhaps a more realistic question might be, “What kind of Christian can be a Darwinian?”

fossil record looks the way it does. The definition of “Christian” is difficult—much more than Ruse’s discussion would indicate. Any attempt at an accurate representation is confronted with 2,000 years of a complex assortment of accretions of meaning. Perhaps a more realistic question might be “What kind of Christian can be a Darwinian?” It is clear that a fundamentalist Christian cannot, because of narrow understanding of how God acts in nature and history. However, a Christian might be one if he or she understands that this perspective is of recent origin and not representative of how; over the previous 1,800 years would have approached such an issue. Earlier Christians would not have been so quick to reject what at first might seem a contradictory and disturbing understanding of God’s creative acts. We have, as a famous cautionary example, the alarmed reaction of the dominant Christian leaders some 500 years ago when they were confronted with Galileo’s new understanding of how the heavens go.

It can fairly be asked that if a nonfundamentalist Christian would have no problem with an understanding that places his species occupies a spatially marginal position in the universe and is not at the center of it, why should he or she object to believing that all aspects of the physical order here been given freedom to develop just as humans have been given the moral freedom to decide their own ultimate destiny? ■

Not My Home

S A R I F O R D H A M

I dreamed last night of bodies falling from tall buildings. Not my body. Mine was planted firmly on terra firma, so conscious of life's inequalities. My throat ached in sorrow as unbearable pain swirled around me. When I finally woke up, filmy mosquito netting covered my face.

I work as an intern for Adventist Development and Relief Agency International (ADRA) Uganda, a world away from New York City, the World Trade Center, American flags, blood drives, CNN, the Pentagon. When I stepped outside this morning, a white rooster scratched in the long grass that lined the road—a road as red as lipstick.

I first learned of the terrorist attacks yesterday through e-mail. It was Tuesday night; I was hungry for news from home. I sat in a swivel chair, spinning restlessly as I waited for the Internet to connect. Termites pelted the window, attracted by the yellow glow of light. When I finally reached the in-box, I scanned the subject titles. "Terrorist Tragedy," my friend wrote. I clicked on the heading, oblivious. I had to read the message twice and still couldn't comprehend the horror.

I called the country director, G^ran Hansen, my hands shaking. "Four planes went down," I said, words tumbling fast. "Two hit the World Trade Center. They don't know how many people died. It could be thousands."

"Would you like to come watch the news?" he asked.

I raced across the ADRA compound, feet pounding on dirt. My hair swished. Guard dogs barked. When I looked up, the stars were so close it felt like I was running across a tiny globe.

That night I watched TV for the first time since I had arrived one month before. Though I hated to admit it, I had missed TV.

Five missionaries huddled around a fuzzy connection. Our eyes mirrored horror. I sat on the couch—my legs drawn up, my arms [wrapped] around them—and watched over and over again as a tiny airplane moved in slow motion across the

screen and exploded into what was supposed to be a typical Tuesday morning. The camera captured spectators' faces—their looks of shock first, then fear as they ran for their lives. It looked like Armageddon.

I was frightened. I didn't want Armageddon. I didn't want the world to end. I might be a missionary but I wasn't ready for Jesus to come.

Yet, only a year ago I had lain on the bathroom floor begging Christ to come. My mother had just died, and I couldn't bear the thought of living another day on this earth. How quickly one adjusts to living with the constant ache of pain. It can almost seem bearable.

Perhaps that is one of the major dangers of living here on earth. We adapt. When tragedy strikes, we begin praying; but it doesn't take long for numbness to set in. We get caught up again in the whirlwind of everyday living. Perhaps we know we would be crushed and immobilized if we felt the full weight of all our hurts. So we learn to accept what isn't perfect and keep going.

I certainly couldn't have stayed on the bathroom floor forever—my fingers knotted around a towel, my eyes swollen with tears. I had to get up. I had to keep moving.

But I wonder how much I have learned to accept. How much of other people's suffering have I learned to ignore, until a tragedy like this jolts me awake?

It is the concreteness of this world that is always seducing me. Its steady pace. Its rhythm of everyday living. Perhaps that's one reason God gave us Sabbath—to connect us with him and remind us this is not really our home.

Our home is better. In our home country there is no hate, no fear, no terrorist attacks, no cancer, no jealousy, no hunger, no picking through rubble, no refugees, no crises in the Middle East, no missing people, no orphans, no war, no angry rhetoric.

I'm reminded of a favorite song: "This world is not my home, I'm just a' passing through. If heaven's not my goal, then Lord what would I do? The angels beckon me from heaven's open door. And I can't feel at home in this world anymore." ■