

## Lesson Plan & Study Guide



# Ethical Issues:

## Social Implications of the Gospel

**iFOLLOW**

Walking with Jesus

The iFollow Discipleship Series



## About the iFollow Discipleship Series Pastor's Edition

### Categories

The iFollow Discipleship Series is designed to be used in congregations to assist people in their pursuit of God. This assumes that individuals are in unique places in their journey and there is no perfect set of lessons that everyone must complete to become a disciple—in fact discipleship is an eternal journey. Therefore the iFollow curriculum is a menu of milestones that an individual, small group, or even an entire church can choose from. The lessons can be placed in three general categories: **Meeting with Jesus** (does not assume a commitment to Jesus Christ); **Walking with Jesus** (assumes an acceptance of Jesus Christ); and **Working with Jesus** (assumes a desire to serve Jesus Christ).

### Components

Each lesson has a presenter's manuscript which can be read word for word, but will be stronger if the presenter puts it in his/her own words and uses personal illustrations. The graphic slides can be played directly from the Pastor's DVD or customized and played from a computer. There are also several group activities and discussion questions to choose from as well as printable student handouts.

### Usage

The lessons are designed to be used in small groups, pastor's Bible classes, prayer meetings, seminars, retreats, training sessions, discussion groups, and some lessons may be appropriate sermon outlines.

### Credits

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# Ethical Issues: Social Implications of the Gospel

## Learning Objectives

1. Introduce Christian social ethics
2. Get an overview of what the Bible teaches about social concerns
3. Understand the Adventist heritage on social justice
4. Learn the Adventist position on contemporary social issues

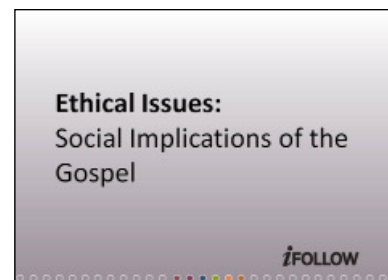
## Content Outline

- A. Basic Bible study on the social implications of the Gospel
- B. The Adventist heritage of social action
- C. The church standard on community involvement and social justice
- D. Specific issues: (1) Abortion, (2) AIDS-HIV, (3) Environmental Conservation, (4) Family Values, (5) Gun Control, (6) Human Rights, (7) Literacy, (8) Poverty and Homelessness, (9) Tobacco and Alcohol, (10) War and Peace, (11) Women's Issues
- E. Spiritual development and social change

## Background Material for the Instructor

Have you ever been told that the Adventist mission really doesn't include helping the homeless? Or have you been given the feeling that community service is a low priority compared to verbal proclamation of the message? Perhaps to nail it down someone also quoted Ellen White to the effect that "we are not to do the work of the Salvation Army."

What if you have been asked to be the Community Service Director or Inner City Coordinator or Health Ministries Leader for your local church? Or, what if you are a believer who feels strongly that faithfulness to Jesus Christ includes compassion for the poor and the victims of injustice? Or stewardship of the environment? How are you supposed to relate to attitudes like those?



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What is the truth of the matter? What does the Bible really teach about social concern and ministry? There are literally hundreds of texts in the Bible on this topic, so we can only hit the high points.

Jesus focused His ministry on the needs of people. In Luke 4:17-19 He makes His first public statement of what His life and ministry is all about. Verse 17 records that “he found the place,” so this was not an accidental selection. Verses 18 and 19 claim divine anointing of His work, and then state several purposes or goals: “to preach good news to the poor ... to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed.”

Often we have heard preachers “spiritualize” this text, declaring that the poverty mentioned here is spiritual, not economic; that the prisoner and oppressed mentioned here are under the oppression of sin in their lives, not physical or judicial bondage; etc. That is not an honest presentation of the text. The original Greek language in this text is very clear. Christ is speaking of real low-income people, real people in real prisons, real people suffering from real disease, disability and discrimination.

Jesus is reading from Isaiah 61. The first four verses of that chapter will show you where He turned. It is clearly a passage referring to God’s intention to establish a kingdom for His people in which there will be no more poverty, injustice, violence, disease, unhappiness and despair. This same promise is repeated in the Book of Revelation in chapter 21 at the end of the Bible. It is the “bottom line” to the entire Bible story.

Throughout the Bible God expresses a special concern for the poor, the alien, women and children. For example, in Deuteronomy 10:17-18, the covenant between God and His people, identifies God as the one who “defends the cause of the fatherless and the widow, and loves the alien.”

The Old Testament prophets repeatedly warn in God’s name, “woe to those who make unjust laws ... to deprive the poor of their rights and rob my oppressed people of justice, making widows their prey and robbing the fatherless.” (Isaiah 10:1-2) And in the New Testament, Christ identifies Himself very clearly with the poor, as do His followers. (Acts 2:44-45) In fact, the only two major things God’s people get in serious trouble for, throughout the Old Testament are idolatry (including Sabbath-breaking) and social injustice. A huge majority of prophetic rebukes are on this very subject.

God has given very specific commands to His people to stand up for social justice. “If one of your countrymen becomes poor and is unable to support himself among you, help him. ... Do not take interest of any kind from him, but fear God, so that your countryman may continue to live among you. You must not ... sell him food at profit.” (Leviticus 25:35-37)

In fact, the Bible connects the Christian obligation to work for social justice to Sabbath-keeping. Isaiah 58 is a chapter that Ellen White urges Adventists to read regularly. It is addressed to people who are devout believers, who, God says, “are eager to know my

ways” (verse 2), who fast and pray (verse 3). But God condemns them for “breaking the Sabbath” (verse 13) because they exploit their workers, quarrel and seek their own selfish advantage. God says that the kind of worship He demands is “to loose the chains of injustice ... to set the oppressed free ... to share your food with the hungry and to provide the poor with shelter” (verses 6-7). He promises that “if you spend yourselves on behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday” (verse 10).

The Sabbath is held up as a special symbol of that Kingdom that God wants to bring to earth. Adventists have always abstained from commercial activity on the Sabbath to remind ourselves that in its sacred circle there are no rich or poor, no economic advantage or disadvantage; we are all equally dependent upon God. Adventist writers like Samuele Baccicciocchi have said repeatedly that the Sabbath is a demonstration of the social justice which God wants to establish throughout the earth every day of the week.

Christ places special emphasis on social concern as a mark of His people in the end time. He even chooses to perform many of His healings on Sabbath, against much opposition at the time. In Matthew 24 and 25 we find Christ’s most extensive teaching about His second coming. At the beginning of the passage, the disciples want to know, “when ... and what will be the sign of your coming?” (Matt. 24:3) Jesus takes several steps and many verses throughout the two chapters to answer this question, beginning with, “Watch out that no one deceives you.” (24:4)

Christ speaks a little of signs of the end, but takes many more words to teach us how to wait for His return. In Chapter 25 he uses the parable of the ten bridesmaids to teach us to be careful not to become spiritually weary and lax while we are waiting for Him, and then uses the parable of the talents to teach us that as we wait we are expected to use our abilities and resources in productive, creative work in the world.

Christ brings His teaching to a climax by giving us a picture of the great, final judgment. In it He portrays God as deciding whom to save on the basis of whether or not His followers fed the hungry, housed the homeless, cared for the poor, treated the sick and helped the alien and the prisoner. Those who are lost are quoted as saying that they did not see that this was part of what God wanted and this is why they ignored the problems of poverty, justice and hunger. God condemns them by saying, “whatever you did not do for one of the least if these, you did not do for me.” (25:45)

Why is social action so important to Adventists who believe that Christ will come soon to rescue us from the problems in society? Because it is a living witness to our soon returning Lord. When we take a stand for justice, compassion and healing, we demonstrate the values of the coming Kingdom; we make it clear why God will come to destroy those who do not want to live with Him in His city.

## The Adventist Heritage

So where did the common myth come from that Adventists don't get involved in social action? So long as Ellen White was alive, she constantly kept before the church the balanced, wholistic mission that Christ expects of His followers. She urged the creation of city missions and hospitals, and argued at length for ministries of compassion, urging every Adventist to get involved in "Christian help work." (See her books *The Ministry of Healing*, *Christian Service and Welfare Ministry*.) She was critical of programs that were unbalanced either in separating the Advent message from the work of compassion or in focusing only on preaching to the exclusion of social action. An example of the former is her well known reference to the fact that the Adventist mission is different from that of the Salvation Army. Examples of the later are many, but widely ignored.

You can see how important social action was to early Adventists by remembering their participation in the anti-slavery and temperance movements, which were very controversial and highly politicized issues at the time. Documentation can be found in books like *Bible Handbook* by Stephen Haskell, the 1919 version of which you can still get a copy at your Adventist Book Center. Or, get an older copy of *Bible Readings for the Home*. (Unfortunately, you won't find it in more recent editions.) Look for a section entitled, "Our Duty to the Poor." There you will find the doctrinal study on social action that was taught as a regular part of the baptismal preparation of all converts up until the 1920s.

As Adventists have become more middle class and come under the increasing influence of conservative cultural values from the world around us, we have lost this important part of our heritage. Newer books on Adventist beliefs ignore it completely, but if you will look at the section in the *Church Manual* on church standards, you will find that there is still a clear and simple doctrine of social justice and an expectation that devout Adventists will be involved in proper efforts for community "betterment."

The interest of many younger Adventists in social action, the growing ministry of Adventist Community Services and the Adventist Development and Relief Agency (ADRA), and new proposals for urban ministry projects and homeless ministries are all a solid part of the Adventist heritage. They represent an important part of what the Bible teaches. As John points out, "If anyone has material possessions and sees his brother in need but has not pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth. This is how we know that we belong to the truth." (1 John 3:17-18)



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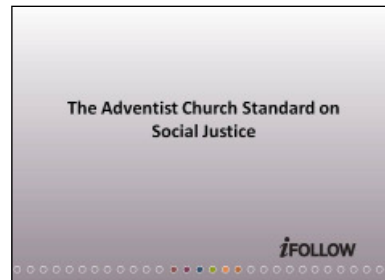
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## The Adventist Church Standard on Social Justice

You may have heard references to “church standards.” That means that the Seventh-day Adventist Church encourages a high standard of Christ-like behavior by believers. Obviously, sinners often fail to reach the high standard that they believe in, but that does not reduce our aspirations. Bottom line, Christ Himself is the standard and the goal of the Christian life is to grow up into the fullness of Christ. The goal of the church is “to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.” (Ephesians 4:12-16)



Over the years, Adventists have come to agreement on 14 specific standards and these are described in Chapter 13 of the Seventh-day Adventist Church Manual. One of these 14 church standards is entitled, “Community Relationships.” It is not long. Here is the complete official text:

While our “citizenship is in heaven; from whence also we wait for a Saviour” (Phil. 3:20, RV), we are yet in the world as an integral part of human society, and must share with our fellows certain responsibilities in the common problems of life. In every community where they live Seventh-day Adventists, as children of God, should be recognized as outstanding citizens in their Christian integrity and in working for the common good of all. While our highest responsibility is to the church and its commission to preach the gospel of the kingdom to all the world, we should support by our service and our means, as far as possible and consistent, all proper efforts for social order and betterment. Even though we must stand apart from all political and social strife, we should always, quietly and firmly, maintain an uncompromising stand for justice and right in civic affairs, along with strict adherence to our religious convictions. It is our sacred responsibility to be loyal citizens of the governments to which we belong, rendering “unto Caesar the things which are Caesar’s; and unto God the things that are God’s” (Matt. 22:21).

The Church Manual was voted by the highest authority within the Seventh-day Adventist Church, the General Conference in session, a meeting held once every five years. It can be changed only by that highest authority after years of careful Bible study and consultation all over the world. This chapter is of particular importance because it sets high standards for the Church instead of dealing with practical items of organization.

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## What does this official text teach us?

1. Seventh-day Adventists are “an integral part of human society” and “must share” with the rest of humanity “certain responsibilities in the common problems of life.” We are not to abstain or withdraw from the issues that confront society such as poverty, HIV-AIDS, climate change, public health, etc. We are to take our fair share of responsibility for solving the problems of society just as everyone else should.

2. Adventists are to be seen as “outstanding citizens ... in every community” both because of our “Christian integrity” and because of our work “for the common good.” The emphasis on “integrity” means we are to tell the truth, deal honestly with others and be fair with everyone, whether or not it is popular or advantageous to us. “Working for the common good” refers to the additional expectation that we will make a contribution to community needs and development.

3. Adventists are to be involved in community service. “Support by our service and our means,” refers to giving time and money to serving the community outside the church and its goals for evangelism and growth. “All proper efforts for social order and betterment” includes a wide range of social services, education, health care and community development activities. Adventist involvement in the community ought to be pragmatic, taking any necessary form that is not immoral or unjust.

4. Adventists are to “stand apart from all political and social strife.” We have a “peace church” heritage and must never engage in violence or the manipulation of crowds, or support such activities. They are always wrong. At the same time, we must “maintain an uncompromising stand for justice and right in civic affairs.” Social justice is important to God and we must never let down that standard by permitting discrimination against people because of their race or ethnicity, their social standing, their education, their gender, their religion, their political party, their poverty or wealth, their language, their lack of proper documents or permits, or any of the other reasons why human beings often want to deny one another equal standing in law and in the community. Of course, those who are fairly convicted of crime must suffer the consequences—we do not support lawlessness—but we must always protect the rights of all persons, including the prisoner. Our stand for the right must be “uncompromising.” It is wrong for us to ascent to injustice or discrimination through silence.

5. Adventists are to participate in the civic affairs of the community and nation where they live or have citizenship. God expects this of us. “It is our sacred responsibility to be loyal citizens.” That means, in a democracy, we must register and vote. The church does not take a position on the election of individuals to office. Adventist ministers are prohibited from making a public statement of who to vote for and members of the church are



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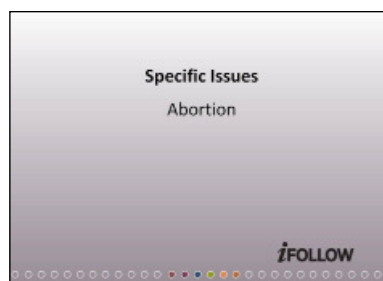
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not to bring campaigning into the life of the church. Nonetheless each member is expected to educate themselves on the issues and make a decision about whom to support, register to vote, go to the polls on Election Day and cast a ballot. Even where democracy does not exist, Adventists are still to do all they can to be “loyal citizens,” loyal to the country even if they privately despise the current regime.

## Specific Issues

**Abortion:** Adventists want to relate to the question of abortion in ways that reveal faith in God as the Creator and Sustainer of all life and in ways that reflect Christian responsibility and freedom. Though honest differences on the question of abortion exist among Adventists, the following guidelines are based on broad biblical principles. ...



1. God’s ideal for human beings affirms the sanctity of human life, in God’s image, and requires respect for prenatal life. However, decisions about life must be made in the context of a fallen world. Abortion is never an action of little moral consequence [and] should be performed only for the most serious reasons.
2. The Church should offer gracious support to those who personally face the decision concerning an abortion. Attitudes of condemnation are inappropriate in those who have accepted the gospel.
3. In practical, tangible ways the Church as a supportive community should express its commitment to the value of human life. ... The Church also should commit itself to assist in alleviating the unfortunate social, economic, and psychological factors that may lead to abortion. ...
4. Abortions for reasons of birth control, gender selection, or convenience are not condoned by the Church. Women, at times however, may face exceptional circumstances that present serious moral or medical dilemmas, such as significant threats to the pregnant woman’s life, serious jeopardy to her health, severe congenital defects carefully diagnosed in the fetus, and pregnancy resulting from rape or incest. The final decision whether to terminate the pregnancy or not should be made by the pregnant woman after appropriate consultation. She should be aided in her decision by accurate information, biblical principles, and the guidance of the Holy Spirit. (Excerpts from Guidelines on Abortion voted at the 1992 Annual Council of the Seventh-day Adventist Church General Conference Executive Committee. The full document and an accompanying statement on Biblical principles of human life are available on the General Conference web site.)

It should be kept in mind that Seventh-day Adventists do not believe that the Bible teaches the same thing about the human being that is taught by most of the religions

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which back the “pro-life” political movement in the U.S. and elsewhere. Popular ideas about abortion from those Christians are based on the notion that the “soul” exists eternally even apart from the body. They believe that at the point of conception this pre-existing “soul” is introduced into the mother’s womb and a human life comes into being immediately. Seventh-day Adventists believe that the Bible teaches that the “soul” is not a pre-existent, eternal being separate from the body, but the combined body and breath of life. Therefore, out of faithfulness to Scripture, Adventists cannot agree entirely with the view of abortion that is widely disseminated by Christians. We must have our own view on this controversial topic based on our understanding of the Bible. Adventist Bible scholars worked for several years on the statement above.

**AIDS-HIV:** Acquired immunodeficiency syndrome (AIDS) and associated conditions are spreading rapidly around the world. ... AIDS is transmitted through two major sources: sexual intimacy with an infected person and introduction of HIV (human immunodeficiency virus) contaminated blood into the body either through injections with unsterile needles and syringes or through contaminated blood products. AIDS can be prevented by avoiding sexual contact before marriage and maintaining a faithful monogamous relationship with an uninfected person in marriage, and by avoiding the use of unsterile needles for injections and assuring the safety of blood products.

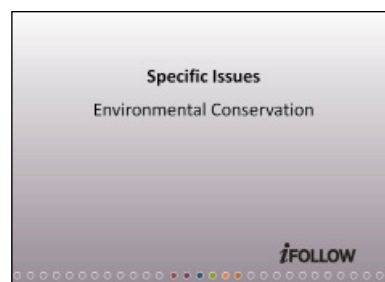


Adventists are committed to education for prevention of AIDS. ... Adventists support sex education that includes the concept that human sexuality is God’s gift to humanity. Biblical sexuality clearly limits sexual relationships to one’s spouse and excludes ... all other sexual relationships.... The Christlike response to AIDS must be personal, compassionate, helpful, and redemptive. Just as Jesus cared about those with leprosy, the feared communicable disease of His day, His followers today will care for those with AIDS. (Excerpts from a statement released by Seventh-day Adventist Church leaders during the 1990 General Conference Session in Indianapolis.)

This statement calls on Adventists and others to do all they can to prevent HIV-AIDS, but never to shun or discriminate against the victims of this disease. If it is clear that the disease has gained a foothold on the person because of his or her mistaken lifestyle choices, then Jesus’ example puts that person especially in the category of one to be loved, accepted, and healed within and without.

The compassion of Christ demands that the true followers of Jesus not ignore this growing, worldwide pandemic, but do all they can to struggle against it. This includes voting for elected officials who will pursue policies designed to combat HIV infection and treat AIDS around the world, especially in poor nations that have very high levels of disease.

**Environmental Conservation:** The world in which we live is a gift of love from the Creator God, from “Him who made the heavens, the earth, the sea, and the springs of water.” (Revelation 14:7; 11:17, 18) Adventists ... hold its preservation and nurture to be intimately related to our service to Him. ... Humanity is His steward and to manage the natural environment in a faithful and fruitful way. ... [The] Sabbath [is] a memorial and perpetual reminder of His creative act and establishment of the world. ...



The human decision to disobey God broke the original order of creation, resulting in a disharmony alien to His purposes. Thus our air and waters are polluted, forests and wildlife plundered, and natural resources exploited. ... [Humanity is] increasingly involved in an irresponsible destruction of the earth’s resources, resulting in widespread suffering, environmental degradation, and the threat of climatic change. ... It is clear from the accumulated evidence that the increasing emission of destructive gasses, the massive destruction of the rain forests, and the depletion of the protective mantel of ozone (the so called greenhouse effect), are all threatening the earth’s eco-system.

These problems are largely due to human selfishness and greed which result in ever increasing production, unlimited consumption and depletion of nonrenewable resources. Solidarity with future generations is discussed, but the pressure of immediate interests is given priority.

Seventh day Adventism advocates a simple, wholesome lifestyle, where people do not step on the treadmill of unbridled over-consumption, accumulation of goods, and production of waste. A reformation of lifestyle is called for, based on respect for nature, restraint in the use of the world’s resources, reevaluation of one’s needs, and reaffirmation of the dignity of created life. ... Our concern for the environment extends to personal health and lifestyle. We ... promote a simple vegetarian diet. ...

[Because] human poverty and environmental degradation are interrelated, we pledge ourselves to improve the quality of life for all people. Our goal is a sustainable development of resources while meeting human needs. (Excerpts from a document entitled “Caring for Creation,” voted by the 1992 Annual Council of the General Conference Executive Committee and a statement released on October 4, 1996, voted by the General Conference Administrative Committee during the Annual Council in San Jose, Costa Rica.)

The Adventist Church has taken a clear position on the issues related to climate change and teaches environmental stewardship. Local churches and institutions are expected to take practical steps to implement these principles. Church members are encouraged to get involved in environmental action. To ignore or deny these issues is disloyal to the Creator God specifically referred to in the Three Angels Messages. (Revelation 14:7) We cannot truly worship the Creator while refusing to take proactive steps to be good stewards of His creation. If anything, Adventism has more invested in this than many other systems,

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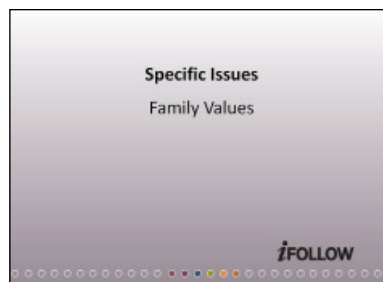
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because we have always upheld a vision of a world created by God and entrusted to our stewardship; a world which, with its creatures, is to be celebrated and given rest every single week.

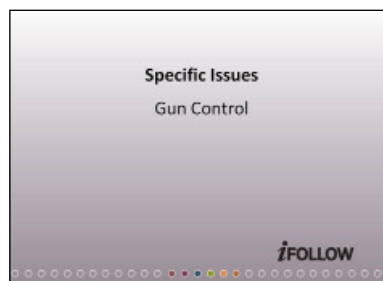
**Family Values:** The health and prosperity of society is directly related to the well being of ... the family unit. Today, as probably never before, the family is in trouble. ... The traditional Christian concept of marriage between one man and one woman is under assault. ... The Church's Fundamental Beliefs state that the marital relationship "is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. ..."



Adventists affirm the dignity and worth of each human being and decry all forms of physical, sexual and emotional abuse and family violence. ... We recognize the global extent of this problem and the serious, long term effects upon the lives of all involved. ... Christians must respond to abuse and family violence both within the Church and in the community. ... To remain indifferent and unresponsive is to condone, perpetuate, and potentially extend such behavior. (Excerpts from a statement issued by the General Conference officers on June 17, 1985, during the GC Session in New Orleans and a statement voted by the GC Administrative Committee and released at the 1995 General Conference Session in Utrecht, the Netherlands.)

The Adventist denomination has organized a Department of Family Ministries to educate church members and the general public about family values and provide community services to strengthen families. It publishes an array of materials to support these efforts. Although it does not support all of the political positions that are presented by various Christian organizations under the banner of "family values," it does encourage proper measures to protect and strengthen families and challenges every local church to conduct a Family Ministries program for the community as well as its own members.

**Gun Control:** Automatic or semiautomatic military style weapons are becoming increasingly available to civilians. ... They are made to kill people. They have no legitimate recreational use. ... Christ came into the world to save lives, not destroy them (Luke 9:56). When Peter drew his weapon Jesus said to him: "Put your sword back in its place. ... All who take the sword will die by the sword." (Matt. 26:52, TEV) ... While it is true that violence and criminal inclinations lead to guns, it is also true that availability of guns leads to violence. The opportunity for civilians to purchase or otherwise acquire automatic or semi automatic assault weapons only increases the number of deaths resulting from human crimes. ... Evil cannot be effectively met with evil, but must be overcome with good. Seventh day Adventists, with other people of good will, wish to cooperate in using every



legitimate means of reducing, and eliminating where possible, the root causes of crime. ... The sale of automatic weapons should be strictly controlled. (Excerpts from a statement released during the 1990 General Conference Session in Indianapolis, Indiana.)

Adventists have traditionally discouraged the ownership of any kind of firearm by its members, with the exception of rural residents involved in agriculture and similar occupations in which the destruction of poisonous snakes or marauding animals may be necessary. Generations of Adventist parents have refused to allow their children to play with toy guns. The Church recommends a vegetarian diet which largely does away with the need for hunting. At the same time, missionary stories have at times included accounts of shooting tigers or elephants which have begun to prey on villagers, and denominational institutions have under certain circumstances employed armed security personnel. On balance, the Adventist heritage is peaceful and does not encourage the ownership or use of guns.

The specific issue addressed by the 1990 statement has to do with government measures to restrict access to automatic and semiautomatic guns. This is not only about issues in the U.S. but in many countries around the world. Followers of Jesus cannot condone those who argue that governments have no right to restrict the types of firearms that have no practical purpose but killing human beings. This issue is not about hunting weapons.

**Human Rights:** From its beginnings [the Adventist Church] declared itself unequivocally against the injustice and immorality of slavery. It still seeks to show love and concern for all men in its extensive humanitarian service. ...

One of the odious evils of our day is racism. ... While the sin of racism is an age old phenomenon based on ignorance, fear, estrangement, and false pride, some of its ugliest manifestations have taken place in our time. Racism and irrational prejudices operate in a vicious circle. Racism is among the worst of ingrained prejudices that characterize sinful human beings. Its consequences are generally more devastating because racism easily becomes permanently institutionalized and legalized and in its extreme manifestations can lead to systematic persecution and even genocide. ...

One of the most troubling aspects of our times is the manifestation of racism and tribalism in many societies, sometimes with violence, always with the denigration of men and women. ... Intolerance is abounding on all continents [in] bigoted religious extremism, racism, tribalism, ethnic cleansing, linguistic enmity, and other forms of terrorism and violence. Christians carry their share of the blame for prejudice and inhumanity toward humans. ...

Adventists deplore and seek to combat all forms of discrimination based on race, tribe,



nationality, color, or gender. ... Christians ... must ... develop sympathy for beliefs or practices that not only differ, but even conflict with their own. Dialogue is certainly much better than diatribe. Human beings must ... be able to discuss varying viewpoints without hate or rancor ... moving in benevolence, responsiveness, and understanding toward others every other human being. ...

Adventists want to be faithful to the reconciling ministry assigned to the Christian church. As a worldwide community of faith, the Seventh day Adventist Church wishes to witness to and exhibit in her own ranks the unity and love that transcend racial differences and overcome past alienation between races.

Scripture plainly teaches that every person was created in the image of God, who “made of one blood all nations of men for to dwell on all the face of the earth” (Acts 17:26). ... In Christ “there is neither Jew nor Greek” (Gal. 3:28). Therefore, racism is really a heresy and in essence a form of idolatry, for it limits the fatherhood of God by denying the brotherhood of all mankind and by exalting the superiority of one’s own race. The standard for Seventh day Adventist Christians is acknowledged in ... Fundamental Belief No. 13, “Unity in the Body of Christ.” ...

Based on these Bible principles, Adventists have felt it necessary to stand up for human rights [and] equal rights of others. ... We recognize the need to champion freedom of conscience and religion as a fundamental human right, in harmony with the instruments of the United Nations. (Excerpts from five position papers issued by the General Conference: A resolution on World Peace voted by the 1975 GC Session on July 18 in Vienna, Austria. A statement on Racism issued by the General Conference officers on June 17, 1985, during the GC Session in New Orleans. Statements on Equality of All People, Tolerance and Religious Freedom voted by the GC Administrative Committee and released during the 1995 GC Session in Utrecht, the Netherlands.)

Adventist doctrines teach that church members must stand up for the dignity and rights of all human beings, regardless of race, religion, nationality, gender or social standing. If we ignore racist or discriminatory expressions or behavior, we diminish people for whom Christ died. The Bible teaches—in the Adventist understanding—that these are not strictly social or political issues, but also fundamental spiritual issues. Silence in the presence of bigoted comments or sentiments allow this evil to grow and infect or strengthen the thinking of others. The denomination has long maintained a Public Affairs and Religious Liberty (PARL) Department that lobbies government officials and goes to court to enforce the rights of both church members and others. It is necessary for the followers of Christ to take public action to support this doctrinal position of the church. We should never vote for candidates who appeal to racist, nationalistic or other discriminatory views.

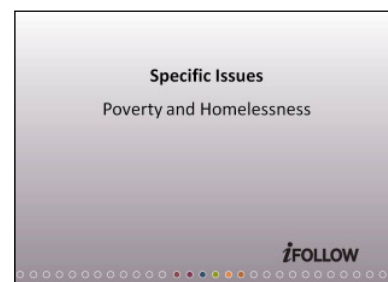
**Literacy:** The inability to read impacts every aspect of a person’s life, earning power, career opportunities, access to



health care information, and even the ability to raise a child properly. Without the skill of reading, few doors of opportunity can ever be opened. Teaching reading creates endless possibilities for people to be informed concerning such topics as careers, health, parenting and marriage, and offers the teacher unexcelled opportunities for touching lives through ministry. ... We believe that the ability to read God's Word the good news of salvation should not be reserved for the privileged few. (Excerpt from a statement voted by the GC Administrative Committee and released at the 1995 General Conference Session in Utrecht, the Netherlands.)

It is essential that every human being have the basic ability to read and write. This is fundamental to combat poverty and assure the dignity of each person. This fact is particularly clear to those who believe that the Bible is the key to faith and the knowledge of God. The Adventist Church has launched programs of literacy education and tutoring for underprivileged children. It encourages every local church to implement local projects of this type to meet needs in the community as well as among the children of church members. Anyone who has found Christ in the Scriptures owes it to the illiterate in the world to help teach basic reading and writing skills.

**Poverty and Homelessness:** Approximately two thirds of the world's population remains caught in a cycle of hunger, sickness, and death. There are some who bear liability for their condition, but the majority of these individuals and families are destitute because of political, economic, cultural, or social events beyond their control. Historically, those in such circumstances have found succor and advocacy in the hearts of the followers of Jesus Christ. ...



Our compassion is stirred to its depths by the misery and suffering that afflict so large a portion of the human family and the poverty that robs them of so many of the opportunities others enjoy and the deprivations that hold them in ignorance and degradation. ... A number of ills find fertile ground in the conditions of poverty. Feelings of hopelessness, alienation, envy, and resentment often lead to antisocial attitudes and behavior. Then society is left to pay for the aftereffects of such ills through its courts, prisons, and welfare systems.

The claims upon the Christian's compassion [come] from the clear teaching of Scripture: "He has showed you, O man, what is good; and what does the Lord require of you but do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8, RSV) God commands us to "deal thy bread to the hungry" and "bring the poor that are cast out to thy house," (Isaiah 58:6-7) ... We are to restore and care for the poor. If we carry out the principles of the law of God in acts of mercy and love, we will represent the character of God to the world.

In effecting Christ's ministry today, we must do as He did, and not only preach the gospel to the poor, but heal the sick, feed the hungry, and raise the downcast (see Luke 4:18, 19;

Matt. 14:14). We also recognize the inseparable [nature of] the physical and the spiritual. By supporting those church and public policies that relieve suffering, and by individual and united efforts of compassion, we augment the spiritual endeavor. (Excerpts from two documents: A position paper on World Peace voted by the GC Session in Vienna, Austria, on July 18, 1975, and a statement released during the 1990 GC Session in Indianapolis.)

The Adventist Church has always taught that believers have a “duty to the poor.” Ellen White wrote on this topic:

“The Lord saw that it was essential for us to be surrounded with the poor, who in their helplessness and need would lay claim to our ministrations. They would be an aid to us in perfecting Christian character; for in providing for their [needs] we would cultivate the attributes of the character of Christ. Those who extravagantly expend means in pleasing themselves ... make self an idol, and sacrifice at the altar of self that which would give bread to the hungry, ... furnish homes for the homeless, and relieve the sorrows of the poor. The Lord says, ‘I will have mercy, and not sacrifice.’ Let us at once seek to realize what is our obligation to the Lord’s human family, and do our duty to as many as possible. We may minister to few or many, but if we do our best, it is all the Lord requires. The King will say to such, ‘Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.’ ‘Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?’ Christ himself became poor for our sake, that we, through his poverty, might come into possession of eternal riches. He has adopted the poor and the suffering as his own peculiar treasure, and has left them to the care of his church. His disciples are to be stewards of his gifts, and to use his bounties in relieving suffering humanity. They are to feed and clothe and shelter those who have need. Parents are to present to their children the example of being God’s almoners, in order that they in turn may become missionaries, may be tenderhearted, pitiful, kind, patient laborers together with God. They are to work as co-partners with Christ to restore, to heal, to save those who are perishing.” (Review & Herald, October 15, 1895)

The Seventh-day Adventist Church sponsors two charities that work to combat poverty. Adventist Community Services (ACS) is the domestic community action agency of the church and the Adventist Development and Relief Agency (ADRA) is the international agency. Each local church is expected, according to the Church Manual, to appoint a local ACS director and organize programs appropriate to the needs in its community. In the U.S. the Inner City Program is an avenue through which local churches in relatively affluent suburban and small-town churches can help with projects in poverty pockets in their metropolitan or rural region. It is the stated goal of the General Conference strategic plan to increase the number of church members (and others) involved in these efforts. Christ asks every believer to do something to seek to change the conditions that create poverty as well as relieve the immediate needs of the homeless, unemployed and poor.



**Tobacco and Alcohol Industries:** From the very inception of the Seventh-day Adventist Church, temperance has been a major focus and the Church has played a key role in struggling against the inroads of alcoholic beverages, tobacco, and other drugs. ... The stand of the Church advocating abstinence from harmful substances is well established in the Church's fundamental beliefs. ...



Smoking is the single greatest preventable cause of death in the world. It is a universal ethical concept that prevention is better than cure. When it comes to smoking, most countries are faced by an ethical paradox: while many decades of research have provided incontrovertible evidence of the hazards of cigarette smoking, the tobacco industry still flourishes, often with either tacit or overt government support. The ethics of smoking is made even more serious by alarming revelations about the deaths and other health risks caused by second hand smoke. A serious question of international ethics is the exportation of cigarettes to developing countries, especially cigarettes higher in lethal ingredients than admissible elsewhere. ...

Cigarettes are a world-wide health hazard because of the combination of addiction coupled with the economic greed of the tobacco industry and segments of the marketing community. Adventists believe that the ethics of prevention require public policies that will reduce smoking, such as: (1) A uniform ban on all tobacco advertising; (2) Regulations protecting children and youth who are being targeted by the tobacco industry; (3) Stricter laws prohibiting smoking in public places; (4) More aggressive and systematic use of the media to educate young people about the risks of smoking; (5) Substantially higher taxes on cigarettes; (6) Regulations requiring the tobacco industry to pay for the health costs associated with the use of its products. Policies such as these would save millions of lives every year. (Excerpts from two documents: A statement on Temperance Principles voted by the 1992 Annual Council of the General Conference Executive Committee and a statement on Smoking and Tobacco voted by the GC Administrative Committee on October 4, 1996, at the Annual Council in San Jose, Costa Rica.)

During the 19th and early 20th centuries, the Adventist church engaged in widespread social action on temperance issues. At the time the church was working for Prohibition, which was finally adopted as an amendment to the U.S. Constitution and then repealed after at 14-year "noble experiment." Ellen G. White spoke at public political rallies on many occasions. Mrs. S. M. I. Henry, the national evangelist for the Women's Christian Temperance Union joined the Adventist Church and became an Adventist minister. An Adventist pastor in Battle Creek ran for mayor on the Prohibition Party ticket.

When the Surgeon-General of the U.S. first issued a report documenting the scientific link between smoking and cancer, as well as other diseases, in 1964, Adventist physicians and researchers played a key role. During the 1960s and 1970s the Five-day Plan to Stop Smoking helped millions of people to end their addiction to tobacco products. Adventist pastors and congregations, together with Adventist health professionals, mobilized be-

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hind this campaign and boosted the public awareness of the Church to record levels.

In the 1990s, Adventists have successfully targeted heart disease—the largest single killer in the U.S.—with the Heartbeat Community Coronary Risk Evaluation and Coronary Health Improvement Project (CHIP) programs. But as the tide as turned in North American society and smokers have become a small minority of the population, while everyone is more aware of health and fitness, Adventist action on these issues has crumbled. Yet, addictions continue to ruin the lives of millions of young people and families. Does God still expect the Adventist Church to be a leader in the fight against substance abuse? Has God changed His mind? Is this still a moral issue about sanctity of human life and the unimpaired freedom of the individual mind? What temperance issues should the church be addressing today?

**War and Peace:** We are deeply concerned about the dangers that threaten peace ... the proliferation of nuclear, bacteriological and other weaponry ... the prodigal and profitless use of material resources for military purposes and ... the indescribable suffering modern warfare causes. ... All this evil arises from the selfishness of men and nations.



We applaud all honest national endeavors toward peace and we honor those who are making them. We are particularly grateful for the earnest and untiring efforts to resolve conflicts which could easily erupt into worldwide conflagrations. We are encouraged by any meaningful detente in areas of potential conflict and by all steps toward closer cooperation and understanding between nations. We pray God that all endeavors for peace will be crowned with success, for we are convinced that resort to violence can never bring lasting peace and it is in the atmosphere of peace that many of the world's ills are alleviated.

Our church has consistently stood for peace between all nations. ... With all the resources at its disposal it seeks to promote good will and understanding and makes constant endeavors to preserve life and improve its quality. It is its wish to cooperate in encouraging and bringing about brotherly understanding among all peoples.

We reaffirm our loyalty to our Lord, Jesus Christ, the Prince of Peace, whose return we believe is the ultimate solution to the problems of our world. As Seventh day Adventists we believe that His death for us reconciles man to God and man to man. We renew our commitment to the cause of peace and by God's grace determine anew to observe His teaching, which says, "Love the Lord your God with all your heart.... Love your neighbor as yourself." (Excerpts from a resolution on World Peace voted by the GC Session on July 18, 1975, in Vienna, Austria.)

This was not the first time that the GC Session had voted an Adventist position on issues related to peace and war. In 1865, just two years after the General Conference was first organized, the GC Session stated that Adventists "are compelled to decline all participa-

tion in acts of war and bloodshed as being inconsistent with the duties enjoined upon us by our divine Master toward our enemies and toward all mankind.” (GC Session Minutes)

The Seventh-day Adventist Church had notified the government a year earlier that it was a peace church along the same lines as the Mennonites and Quakers. “Seventh-day Adventists, taking the Bible as their rule of faith and practice, are unanimous in their views that its teachings are contrary to the spirit and practice of war; hence they have ever been conscientiously opposed to bearing arms.” These statements and related correspondence are all reprinted in the book *Seventh-day Adventists in Time of War* by Francis W. Wilcox (1936, Review & Herald Publishing Association: reprinted 2007 in facsimile edition by Kes-singer Publishing).

An influential Bible study on this topic had been published in the *Review & Herald* on March 7, 1865. It was entitled, “Why Seventh-day Adventists Cannot Engage in War,” and written by one of the pioneers, George W. Amadon. Most of that Bible study is reproduced here since it is no longer in print:

1. They could not keep the Lord’s holy Sabbath. “The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.” (Exodus 20:10) Fighting, as military men tell us, is the hardest kind of work; and the seventh day of all days would be regarded in the least in the camp and field.
2. The sixth command of God’s moral law reads, “Thou shalt not kill.” To kill is to take life. The soldier by profession is a practical violator of this precept. But if we would enter into eternal life, we must “keep the commandments.” (Matthew 19:17)
3. “God hath called us to peace;” and “the weapons of our warfare are not carnal.” (I Corinthians 7:15, II Corinthians 10:4) The gospel permits us to use no weapons but “the sword of the Spirit.”
4. Our kingdom is not of this world. Said Christ to Pilate, “If my kingdom were of this world, then would My servants fight.” (John 18:36) This is the most indisputable evidence that Christians have nothing to do with carnal instruments of war.
5. We are commanded to love even our enemies. “But I say unto you,” says the Saviour, “Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.” (Matthew 5:44) Do we fulfill this command when we blow out their brains with revolvers, or sever their bodies with sabers? “If any man have not the Spirit of Christ, he is none of His.” (Romans 8:9)
6. Our work is the same as our Master’s, who once said, “The Son of man is not come to destroy men’s lives, but to save them.” (Luke 9:56) If God’s Spirit sends us to save men, does not some other spirit send us to destroy them? Let us know what manner of spirit we are.
7. The New Testament command is, “Resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also.” (Matthew 5:39) That is, we had better turn the

other cheek than to smite them back again. Could this scripture be obeyed on the battlefield?

8. Christ said to Peter, as he struck the high priest's servant, "Put up again thy sword." (Matthew 26:52) If the Saviour commanded the apostle to "put up" the sword, certainly His followers have not right to take it. Then let those who are of the world fight, but as for us, let us pray.

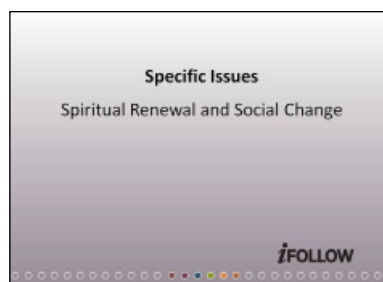
Ellen White wrote at about this same time, "I was shown that God's people ... cannot engage in this perplexing war, for it is opposed to every principle of their faith. In the army they cannot obey the truth and at the same time obey the requirements of their officers." She went to lengths to point out that Adventists were in favor of doing away with slavery—the issue that brought on the war—and "let it be understood that [Adventists] have no sympathy with the rebellion" from the southern states. She taught that the basic objection was an objection to all war, whatever the specific issues and "we must obey God rather than men." (Testimonies for the Church, Volume 1, pp 361, 357)

**Women's Issues:** The Seventh day Adventist Church values the unique role that women play in fulfilling the Church's mission to spread the gospel. Part of that mission involves meeting the physical, intellectual and social needs of those around us, just as Jesus did when He lived on earth. Research indicates that six major challenges in the lives of ... women in particular are: literacy, poverty, abuse, health, work hours and conditions, and opportunities for training and mentoring. To better meet these needs, the Office of Women's Ministries of the Adventist Church has launched a major thrust. (This statement was voted by the GC Administrative Committee and released at the 1995 General Conference Session in Utrecht, the Netherlands.)

Historically women have been second-class citizens and this is still a major reality in the lives of most women around the world. Women and children suffer the greater impact of poverty, disease, barriers to education, contaminated water and environmental degradation in most nations and to some degree in even the most advanced nations. Even in the U.S. research shows that women in most occupations are paid less than their male counterparts. The world values the power, wealth and aggressiveness of men over the more nurturing and domestic world of women and children. Yet, Christ says, "the last shall be first" in His regime (Matthew 19:30) and, "Blessed are the humble" (Matthew 5:5). Followers of Jesus must work for the advancement of women, especially mothers with children and what Scripture repeatedly points out as "widows and orphans," older women and single mothers. It is for this reason that the Adventist Development and Relief Agency has always been at the forefront of tireless work to lift and empower the lives of women.



**Spiritual Renewal and Social Change:** The very real presence of evil in the world and the sinfulness of human beings, compounded by rapid shifts in education, industry, technology and the economy, continue to embroil our planet in massive social change. Individuals and families often feel powerless and victimized by systems and circumstances over which they have little or no control.



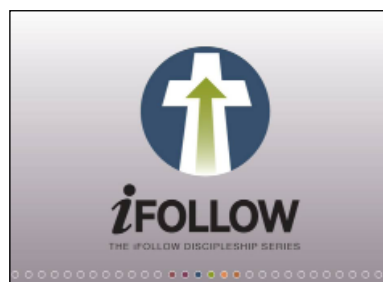
The Seventh-day Adventist Church sees as part of its mission the extending of the ministry of Christ among the world's suffering. His was a ministry of comfort, of empowerment, of liberation, and of reconciliation. Alongside other Christians, we intend to be a healing and stabilizing force in times of change. When all is turbulent about us, the church provides assurance that there is One who sits above the turmoil of this world whose purposes are eternal and will ultimately prevail. The church serves as a watchman in society and as an empowering community, urging individuals and families to evaluate conditions around them, upholding that which is good and transforming that which is detrimental.

It was said of the early Christians, "Here are they that have turned the world upside down." (Acts 17:6) The gospel of Christ is itself an agent of change. In the gospel there is compassion for human frailty. There is encouragement to form perfect relationships with God and with one another, as has been the divine plan from the beginning. We believe that, through the Holy Spirit, we become new creatures (Eph 4:22-24), we come out of the darkness into light (1 Peter 2:9), and we experience the transforming power of the hope that is in Jesus. (Heb 6:5) If the followers of Jesus get involved in the needs and social issues of the world, then this spiritual renewal permeates society as salt provides seasoning and as light ends darkness.

The presence of active, spiritually renewed Christians in the community can do a work that political and social ideologies cannot accomplish. Believers who have experienced the transforming power of Christ can be a stabilizing, strengthening force in society and preserve life-affirming values. They can be agents of change in the face of moral decay. Their active presence in the community provides hope, as individuals and families are ennobled by Christian principles and their lives and relationships impact others around them. This we believe.

## Handouts in this Package

1. Bible Passages on Social Action
2. Additional Reading on Social Issues by Adventist Authors



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## Additional Resources

[**Note:** the following long list has all been written by Adventist authors, showing the longstanding involvement of the church in peace and justice issues.]

Baker, Delbert, editor (1995). *Make Us One: Celebrating Spiritual Unity in the Midst of Cultural Diversity*. Boise, ID: Pacific Press.

Banks, Rosa T., editor (1992). *A Woman's Place: Seventh-day Adventist Women in Church and Society*. Hagerstown, MD: Review & Herald Publishing Association.

Davidson, Richard (2007). *Flame of Yahweh: Sexuality in the Old Testament*. Peabody, MA: Hendrickson Publishers.

Dudley, R. L. (1986). *The World—Love It or Leave It?* Boise, ID: Pacific Press.

Dudley, R. L. and Hernandez, E. I. (1992). *Citizens of Two Worlds: Religion and Politics among American Seventh-day Adventists*. Berrien Springs, MI: Andrews University Press.

General Conference Youth Department (2004). *Youth Worker's Guide to Social Issues*. Silver Spring, MD: Self-published.

Kapitske, Cushla (1995). *Literacy and Religion: The textual politics and practice of Seventh-day Adventism*. Amsterdam/Philadelphia: John Benjamins.

Kubo, Sakae (1980). *Theology and Ethics of Sex*. Nashville: Review & Herald Publishing Association.

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Larson, David, editor (1992). *Abortion: Ethical Issues and Options*. Loma Linda: Loma Linda University Center for Christian Bioethics.

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Morales-Gudmundson, L. E., editor (1995). *Women and the Church: The Feminine Perspective*. Berrien Springs, MI: Andrews University Press.

Morgan, Douglas (2001). *Adventism and the American Republic: The Public Involvement of a Major Apocalyptic Movement*. Knoxville: University of Tennessee Press.

Morgan, Douglas; editor (2005). *The Peacemaking Remnant*. Takoma Park, MD: Adventist Peace Fellowship.

Pearson, Michael (1990). *Millennial Dreams and Moral Dilemmas: Seventh-day Advent-*

- ism and Contemporary Ethics*. Cambridge University Press.
- Pelt, John (1973). *The Soul, The Pill, and the Fetus: An Examination of Abortion and Contraception in Relation to the Scriptural Concept of the Total Person*. Philadelphia: Dorrance and Company.
- Plantak, Zdravko (1998). *The Silent Church: Human Rights and Adventist Social Ethics*. New York: St. Martin's Press.
- Reinarch, Christa and Alan (2007). *Politics and Prophecy*. Nampa, ID: Pacific Press.
- Rosado, Caleb (1990). *Women-Church-God: A Socio-Biblical Study*. Riverside, CA: Loma Linda University Press.
- Sahlin, Monte (2000). *Ministries of Compassion Revised Edition*. Lincoln, NE: Advent-Source.
- Sahlin, Monte (2002). *Understanding Your Community*. Lincoln, NE: Center for Creative Ministry.
- Sahlin, Monte (2007). *Mission in Metropolis: The Adventist Movement in an Urban World*. Lincoln, NE: Center for Creative Ministry.
- Sahlin, Monte and Norma (1996). *A New Generation of Adventist Families*. Lincoln, NE: Center for Creative Ministry.
- Scriven, Charles (1988). *The Transformation of Culture*. Scottdale, PA: Herald Press.
- Walters, James (1996). *Choosing Who's to Live: Ethics and Aging*. University of Illinois Press.
- Walters, James (1997). *What is A Person?* University of Illinois Press.
- Yob, I. M. (1988). *The Church and Feminism: An Exploration of Common Ground*. Englewood, CO: Winsen Publications.
- Zurcher, J. R. (1969). *The Nature and Destiny of Man*. New York: Philosophical Library.

## Discussion Questions

1. Is God concerned only about religion and the church, or does His concern and care reach to the wider issues of the whole society?
2. What positions did the founders of the Seventh-day Adventist Church advocate on the major issues of that time, such as slavery, temperance, bearing arms in war and health reform?
3. What are some major issues today that the Church needs to relate to?
4. What does the Bible teach that is relevant to these issues?
5. What is our local church or group doing about social concern and community involvement in our town?
6. What more should we consider doing?

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## Group Activity

### Activity 1: Individual Prayer

**Purpose:** To hear the needs and issues in the community and the wider world and to attempt to relate Bible truths to these social issues.

**Preparation:** Speakers can be invited from various organizations in the community. Get a list of community agencies from the United Way or the list of associations and nonprofit organizations from the Chamber of Commerce. Invite speakers from these groups, many of whom operate a “speakers bureau.” Another source is to contact the nearest Adventist college or university and find faculty members who specializes in areas such as sociology, economics, social work, Christian ethics, etc.

**Assignment:** A forum in which community representatives share the needs and issues that face the community and/or the world. Following each presentation, a Bible study is conducted to search the Scriptures for material that is relevant to the contemporary need/issues that have been raised.

**Time:** The forum might include three or four speakers on different topics, each for 10 to 20 minutes. Following the presentations, there could be a Bible study led by the pastor or an invited Adventist leader with specialized knowledge relevant to the issues. This might last 30 minutes. Then, the close of the forum could be a question and answer period. Total time would be about two hours.

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# Handout 1

## **Bible Passages that Teach a Theology of Compassion and Social Action**

Leviticus 25 – The Jubilee system

Deuteronomy 15 – The Jubilee system

Ruth – The practice of gleaning

Isaiah 58 – Authentic religion and social justice

Isaiah 61 – Righteousness and social justice

Amos – The typical social critique of the OT prophets

Matthew 24-25 – The second coming and ministries of compassion

Luke 4:16-19 – Christ's mission statement

Luke 10:25-37, Matthew 22:34-40, Mark 12:28-31 – Parable of the Good Neighbor

James 1:27, 2:5-7, 2:14-16, 5:1-6 – Christian attitudes toward poverty

1 John 3:16-19 – Christian attitudes toward the poor

Revelation 21 – The Holy City as a community of justice and compassion

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## Handout 2

### Additional Reading on Social Issues by Adventist Writers

Baker, Delbert, editor (1995). *Make Us One: Celebrating Spiritual Unity in the Midst of Cultural Diversity*. Boise, ID: Pacific Press.

Banks, Rosa T., editor (1992). *A Woman's Place: Seventh-day Adventist Women in Church and Society*. Hagerstown, MD: Review & Herald Publishing Association.

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