



*"Everyone who prophesies speaks to others for
their strengthening, encouragement and comfort".
1 Corinthians 14:3*

*"...the testimony of Jesus
is the Spirit of Prophecy"
Revelation 19:10*

Safe Places

Newsletter

<http://www.buildingsafeplaces.org/>

July 2015

While we are on a break between our First Conversations/Team Support Meetings this spring and the *Hot Topics in Safe Places* meetings in October and January we've been working on other aspects of the *Building Safe Places—for Everyone* project. We're continuing our research interviews for why LGBTI Adventists, and those who consider themselves allies, stay in the church and why they leave. We're developing some new types of training with the Dutch Union Conference for their lay leaders. We continue to interview people for our **Voices of the Heart** section of this newsletter. This month we are taking some time to lay the foundation for our Building Safe Places meeting in Europe in 2016. Attendees at the First Conversations meeting last March were already planning their return when they requested more training/discussions on Biblical exegesis and theology, clinical conversations, and personal stories. We're having meetings with some possible presenters this weekend and will let you know more about our structure in upcoming newsletters.

Voices of God and the Church opens and closes this issue. Kent Hansen is a lawyer who works with Adventist organizations and writes a regular newsletter that focuses on God's grace. His thoughts on grace and a man from Tarsus are the topics of our first article. We're ending with another excerpt from Dr. Gilbert Valentine's series on the reaction of the Seventh-day Adventist Church to the message of 1888.

Between what we have shared in the newsletter and what is on our website, you have had access to many of the most recent brain research articles. In this month's **Research** section we included a brief synopsis of three brain studies you may or may not have already seen, and the longer resources where they are found. We appreciate Dr. Arlene Taylor letting us access and utilize information on her website.

Books are the focus of the **Resources** we share this month. What is unusual for us is that ten of the books were written for children. We are interested in hearing what you think of them.

We are continuing Jerry McKay's story as part of **Voices of the Heart**. We're also including a video from *We are Seventh-day Adventists: Every Story Matters*.

As always, share this newsletter with whomever you think would enjoy or benefit from it. We include links at the end of each article so that you can comment or share suggestions as you wish. If you would like to discontinue receiving *Safe Places*, you can write us at info@buildingsafeplaces.org. If you have suggestions for the website, you can reach us at the same address. If you are interested in having a *Hot Topics in Safe Places* meeting at your church, this address will also work.

We wish you gentle blessings,

Catherine Taylor and the Building Safe Places Team:

— Frieder Schmid, Ingrid Schmid, Dave Ferguson, Floyd Poenitz, and Ruud Kieboom.



Saul to Paul to Grace

“And, besides other things, I am under daily pressure because of my anxiety for all the churches. Who is weak, and I am not weak? Who is made to stumble and I am not indignant?” (2 Corinthians 11:28-29).

The Apostle Paul had a lot on his mind. He poured out his heart to the Corinthians about the hardships and stress he endured for the sake of the gospel. Yet, he said, the welfare of the churches he'd founded and the believers who comprised those churches was always at the top of his concerns. [Read more on page 4](#)

Implications of 1888 for Twenty-first Century Seventh-day Adventists

Ecclesia semper reformanda est is an expression that is very familiar to those who live among Lutherans or Calvinists. It is, of course, one of the basic tenets of the Protestant Reformation although the specific phrase itself derives from the 17th Century Dutch Reformed Church, *Nadere Reformatie*, meaning “further reformation movement” (ca 1600-1750). This group of Christians were motivated by a desire to apply the principles of the Reformation to their day—their homes, churches, and, indeed, all sectors of Dutch society, in the seventeenth and early eighteenth century. Is the expression one that could describe our Adventist community? [Read more on page 7](#)

Recent Research

Recent research about arousal, anterior commissure, and attraction. [Read more on page 12](#)

In the News

—Same-sex marriage in the United States.

—Seventh-day Adventist Church maintains biblical stance [Read more on page 13](#)

* We Are Seventh-day Adventists:

Every Story Matters [Page 14](#)

* “The Pain of Exclusion”

Our need to matter and our need to belong are as fundamental as our need to eat and breathe. Therefore ostracism—rejection, silence, exclusion—is one of the most powerful punishments that one person can inflict on another. Brain scans have shown that this rejection is actually experienced as physical pain, and that this pain is experienced whether those that reject us are close friends or family or total strangers, and whether the act is overt exclusion or merely looking away. Most typically, ostracism causes us to act to be included again—to belong again—although not necessarily with the same group. [Read more on page 14](#)

* 10 Children's Books That Paved the Way for a New Type of Protagonist

Reviews of children's books [Read more on page 16](#)

Journey (Part Two)

Memories of my early school years are generally positive, but adolescent memory is selective. As might be expected, it is the rare and bizarre events that have stayed with me. [Read more on page 21](#)



Saul to Paul to Grace



By Kent Hansen

“And, besides other things, I am under daily pressure because of my anxiety for all the churches. Who is weak, and I am not weak? Who is made to stumble and I am not indignant?” (2 Corinthians 11:28-29).

The Apostle Paul had a lot on his mind. He poured out his heart to the Corinthians about the hardships and stress he endured for the sake of the gospel. Yet, he said, the welfare of the churches he'd founded and the believers who comprised those churches was always at the top of his concerns.

This was not always so for Paul, who had once been known as Saul of Tarsus, a self-described “Pharisee, a [zealous] persecutor of the church” (Philippians 3:5-6). Luke described Paul ravaging the church by entering house after house; dragging off both men and women “to prison... breathing threats and murder against the disciples of the Lord” (Acts 8:3, 9:1).

The sad truth is that for Saul of Tarsus and his ilk, their end justifies their means. In the interest of preserving the purity of their religion, they resort to character assassination, false claims, persecution, and murder (Acts 6:8-9:1). When Saul did this, he was acting in the spirit of Caiaphas.

Caiaphas was the ruthless high priest who told his colleagues, who were anxious but indecisive about the threat of Jesus to their political and religious security, “You know nothing at all! You do not understand that it is better for you to have a man die for the people than to have the whole nation destroyed” (John 12:49-50).

A terrible thing happened to Caiaphas' soul in the exercise of power. He came to value the stones of the temple over the flesh and blood Jesus. He, holder of the sacred office of Aaron, substituted the manipulation of the popular will of the people for waiting upon and submission to the Holy Spirit.

Leaders such as Caiaphas and Saul of Tarsus



Composition drawing of Paul by the police of Nordrhein-Westfalen, commissioned by the German historian Michael Heseman who wrote a book about the apostle.

seek to force unanimity which always will require verbal, if not physical, intimidation and violence to achieve. It is inevitable that those who seek to exterminate dissent usually end by exterminating dissenters. Leading by damaging and destroying people is a contradiction in terms because leadership means persuading and encouraging people to come together and move from point to point, but always toward their eternal home with the Lord.

Several years ago, a friend who told me that he once had a ministry with a companion to “destroy congregations in order to purify them.” The two men gave up their professional work to travel from church to church. Because of their

backgrounds and credentials they were often given the pulpit. One of them would attack the pastor and leadership of the church on theological grounds and the other would condemn certain members for their perceived lax lifestyle practices. After quarrels started and dissension took hold, some members and their leadership were marginalized or driven out. That was seen as a victory, even a revival.

“We damaged a lot of people in the process,” the man told me sadly.

“Why did you stop?” I asked.

He said, “Gratitude for the Lord’s grace and mercy to me. Reflecting on that brought me to my senses.

“One morning, I woke up and the Lord spoke to my heart and asked, ‘Why are you doing what you are doing? Destroying relationship and reputations in my name is blasphemy. It does not serve me.’ It pierced my soul and I said, ‘I can’t do this anymore.’ I’ve gone back to as many of those churches as I could and confessed my wrong and asked for forgiveness for the harm I caused.”

Those who lead by intimidation are generally focused on the objectives of “what” and the means of “how.” In authoritarian regimes, “Why?” is not a welcome question, but it can serve as an excellent doorway to humility and revelation. Like my repentant friend, Jesus brought Saul to his side with a “Why?” question. “Saul, Saul, why do you persecute me?” To Saul’s life-changing shock, Jesus was alive and a living presence in the hearts of those men and women Saul had been dragging to jail or having killed and Jesus wanted to know why Saul would do such a thing?

It’s instructive that nearly half of “the works of the flesh” that Paul condemned to the Galatians—“enmities, strife, jealousy, anger, quarrels, dissensions, envy, factions—are relationship-destroying conducts and attitudes. The other half are self-destructive behaviors that are certain to destroy relationship if indulged. In contrast, all eight of “the fruit of the Spirit” that Paul lists—“love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control”—are relationship-building virtues. (See Galatians 5:19-23)

This is fully in accord with Jesus’ desire that his followers become one with the Father and Him in the complete unity of love (John 17:20-26). Love is Jesus’ policy towards people and their relation-

ships. “This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one’s life for one’s friends” (John 15:12-13).

A good leader in the example and spirit of Paul is a leader concerned about his or her people.

Somewhere along the line, Jesus convicted Paul that one was the best number as in “There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all” (Ephesians 4:4). Paul came to realize that for the body to be one and stay one required “making every effort to maintain the unity of the Spirit in the bond of peace” (Ephesians 4:3).

Yes, the unity of believers and their peace are gifts of the Spirit. The effort necessary to maintain that unity and peace is the collective focus of the believers on Christ. The minute believers take their eyes off of Christ and started watching each other, arguments and divisions started occurring.

Paul knew that the stresses of economic hardship and persecution could distract the churches from Jesus. So he prayed for them continually, took up collections for their support, and encouraged them with letters. He visited whenever he could. He loved the believers and their burdens became his burdens. “Who is weak, and I am not weak? Who is made to stumble, and I am not indignant?” (2 Corinthians 11:29).

A good leader in the example and spirit of Paul is a leader concerned about his or her people. I have been emphasizing that to young leaders recently. Three behaviors that I warn them about as pernicious to the cause of Christ and the people of that cause are the impulses for instant gratification, complacency, and self-preservation.

Yielding to the pressure from the people to give them whatever they want right here and right now is deadly to the health of the community. “Golden calves” come in many shapes and sizes and are ever popular. Whenever the demand for instant gratification is granted it means the future will be

short-changed, compromise will be the standard method of operation, relevance will supplant principle as the guiding ethos, and the patience that is the bone and sinew of hope will never be learned.

A social media expert opines that “Institutions seek to preserve problems to which they are the solution” (Clay Shirky, “Institutions vs. Collaboration” at ted.com). The Church is intended to be a Spirit-filled community that brings the power and presence of Christ to the world and prepares in the fullness of time for all things in heaven and on earth to be gathered up into Christ (Ephesians 1). Complacency with the status quo is a denial of those purposes. Christ is the “way” to the Father (John 14:6). Either the Church is on the move, changing lives, growing faith, and advancing the kingdom of God, or the Church is dead.

Cowardly leaders who resist that movement in order to preserve themselves are not of God. If we are deepening in our understanding of God and finding more love for our brothers and sisters, the Holy Spirit is moving in our church and our hearts. If our church experience is reducing our God in stature and minimizing our love for others, it is a sign we need to move on.

Similarly leadership focused on self-preservation cannot be loving God with heart, soul, mind, and strength, or loving its neighbor as itself (Luke 10:27). Our love for our God and our neighbors requires a courage of word and action that is always there for us in God’s Providence. This is validated by David’s timeless observation, “The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid?” (Psalm 27:1).

Do you want more encouragement to be a brave and bold leader of integrity? Listen to Paul—“If God be for us, who can be against us. He who did not withhold his own Son, but gave him up for all of us, will he not with him give us everything else?” (Romans 8:31-32). And here’s what I think is Jesus’ last word on this subject: “Whoever does not carry the cross and follow me cannot be my disciple.... So therefore, none of you can become my disciple if you do not give up all your possessions” (Luke 14:27, 33).

Clinging to our possessions such as the perquisites of power will defeat our leadership and disqualify our discipleship because we cannot possibly carry the cross with full hands. The old hymn tells us, “Nothing in my hand I bring, only to Thy Cross I cling.”

The spiritual cowardice that denies Christ on this earth seeks the cloak of religious and social conformity to avoid persecution for the cross of Christ (Galatians 6:12-13). Sometimes it trumpets the fiduciary duty to protect institutional assets as an excuse for standing down on the challenges of faith. There are plenty of Caiaphas-types around who are willing to sacrifice the flesh and blood of Jesus to preserve the bricks and mortar and bank accounts.

Yet, when Jesus Christ returns will he ask the Church, “Did you take good care of my stuff and preserve it, or will he ask, “Did you use my stuff to help my children in their suffering and prepare them to enter my Kingdom?” There’s a reason that the cowardly and the faithless head the list of those who won’t enjoy eternal life as the children of God (Rev 21:7-8).

This may seem like a radical message from a long-time corporate attorney, but I see no conflict between setting the advance of the kingdom of God through the lives of the people as the priority of the church and the exercise of prudence. It is the responsibility of leaders in the cause of God to “strive first for the kingdom of God and his righteousness” and to trust Jesus’ promise that the necessities for life and service will be provided in God’s grace (Matthew 7:31-33). Leaders who care about their people will never shirk that responsibility or abandon their trust in Jesus.

The temptations of instant gratification, complacency, and self-preservation are ever with us, but so is our God and he is faithful. Leaders like Paul who remember that and know and rely on God’s love as the operating principle of their lives will help their people to reach their eternal home with their God. That, after all, is the one-item job description of a Christian leader.

“**O** taste and see that the Lord is good. Happy are they who take refuge in Him” (Psalm 34:8).



Church in the Crucible: 1888 – the Conference that shapes 21st Century Adventism

Implications of 1888 for Twenty-first Century Seventh-day Adventists —An unfinished Reformation



Dr. Gilbert Valentine

Introduction

Ecclesia semper reformanda est is an expression that is very familiar to those who live among Lutherans or Calvinists. It is, of course, one of the basic tenets of the Protestant Reformation although the specific phrase itself derives from the 17th Century Dutch Reformed Church, *Nadere Reformatie*, meaning “further reformation movement” (ca 1600-1750).¹ This group of Christians were motivated by a desire to apply the principles of the Reformation to their day—their homes, churches, and, indeed, all sectors of Dutch society, in the seventeenth and early eighteenth century. Is the expression one that could describe our Adventist community? Adventists do not, as a rule, celebrate 1888 in our church community except perhaps on a centennial basis if 1988 was to set any precedent. We are more inclined to celebrate the disappointment day of October 22. Reformation Day which usually falls on October 31 each year is celebrated by many Lutheran and Reformed Churches and is a public holiday in some places. In view of the fact that October 31 occurred during and near the end of the 1888 Conference, could we perhaps merge the two and celebrate both our birth and our reformation?

In our first session we sought to understand how the reform impulse erupted in our own community in the period around 1888 and how in the

crucible of that conflict Adventist theology was refined and reformed. A more modern metaphor than the crucible might be the computer. Could what happened in 1888 be likened to a reprogramming of Adventism or a restoring of some essential damaged code and the removal of bugs in the system? Perhaps the reform impetus could be thought of as the adoption of new algorithms in the basic operating software system of Adventism. Whatever the metaphor we use, it is unquestionable that the reform impulse that erupted in 1888 triggered a series of important changes. The question I have been requested to reflect on in this second session is how did that refining and reshaping process change the church and how does the “reprogramming” impact us today? What implications do those gospel themes and related issues of 1888 have for the life of our church in the twenty-first century? What does *semper reformanda* mean for Seventh-day Adventists today? Acclaimed Catholic journalist, Paul Johnson, has described Christian history as “a constant process of struggle and rebirth—a succession of crises, often accompanied by horror, bloodshed, bigotry and unreason, but evidence too of growth, vitality and increased understanding.”² The late Arthur Patrick, honorary Senior Research Fellow at Avondale College, noted at the beginning of a recent reflection on developments in Adventism that such a “constant process of struggle and rebirth” has always been evident in Adventism and that these have often been painful and some-

¹ The term first appeared in print in Jodocus van Lodenstein, *Beschouwing van Zion (Contemplation of Zion)*, Amsterdam, 1674

² Paul Johnson, *A History of Christianity* (New York: Simon and Schuster, 1976), 515-6.

times destructive.³ This paper will briefly note some of the significant reforms produced by the vital new insights that percolated through the denomination in the years that followed immediately after 1888. It will then note more recent tensions in the twentieth century and finally consider challenges confronting the church today as the insights and impetus of 1888 continue to refine and reshape the community through ongoing reform in the twenty-first century.

1. Immediate Post 1888 Reforms

The rediscovery of the gospel of grace, the centrality of Christ, and the primacy of Scripture in Adventism, (the three Protestant *solas*) began to have an immediate impact in the church. The rediscovery of these central issues of course came by way of an extended process rather than a one-time burst of light. Thus the reforms that grew out of the rediscovery process took time to impress themselves on the mind of the church and to change its practice, but change the church they surely did and in a significant number of ways.

a) The Gospel and Education

Probably the first organizational reformatory response to the crisis of 1888 was the promotion of better ministerial training in the Adventist church. Prior to 1888 there was no formal ministerial training or theological education program at all. Most ministers were called from their farming, their trade or whatever other practical occupation they had been pursuing. The three Adventist colleges existing at the time provided basic mid to upper high school level work. Only Battle Creek College offered higher level work and it was still giving consideration to introducing degree level work. The only “Bible Course” at Battle Creek College was a pre-college class in Old and New Testament history for ninth and tenth grade level students. A one-hour, non-credit, twice a week lecture on church doctrines was offered as an elective subject for two terms by U. Smith. That was it.



W.W. Prescott who in 1888 was President of Battle Creek College and had for the previous 12 months also occupied the role of Educational Secretary of the General Conference attended the Minneapolis meeting as a delegate. He witnessed first-hand the sad results of prejudice, bigotry and the lack of theological training. In the turbulent weeks that followed the conference he found himself caught between loyalty to his seniors in administration and a desire to be open to the disturbing but refreshingly Christ-centered emphasis. He reports that he himself had come to understand for the first time what it meant to be able to say with assurance that one was forgiven. Four months after the Minneapolis meeting Prescott proposed to the General Conference the idea of a five-month long Bible School quite separate from the College program. The idea was that the Bible School would serve as a kind of seminary. The proposal was accepted enthusiastically and Prescott drew up the curriculum.⁴ On October 31, a year after Minneapolis, the program got underway with more than 150 ministers crowding into classrooms. The program ran for two years and was dogged by conflict and controversy as the classes, teachers and onlookers wrestled with the new concepts and with each other. After two years Prescott had been able to have the Colleges adopt a four-year sequence of biblical studies courses/subjects in the regular curriculum which, while not perfect in any sense of the word, at least better prepared ministers for the

³ Arthur Patrick, “Contextualizing Recent Tensions in Seventh-day Adventism: ‘a constant process of struggle and rebirth?’” *Journal of Religious History* 34:3 (September, 2010) 272-288.

⁴ GC Committee Minutes, March 25, 1889. *Review and Herald*, September 17, 1889, p 592.

field. The Bible institutes were discontinued after two years but a solid foundation had been laid for the necessity of better theological education.⁵

Another practical reform with a decided social impact that quickly followed on the heels of the 1888 conference was a new approach to school discipline in Adventist Schools. In keeping with 19th century norms, discipline in schools was a very public affair with public naming and shaming being practiced widely. Discipline was also very harsh and authoritarian. The new, Christo-centric gospel emphasis, however, led to a re-evaluation of these practices, and discipline became more redemptive in its focus. Along with this was the development of a major curriculum review for Adventist colleges which occurred in 1891 at the landmark Harbor Springs Educational Convention. The logic was straightforward. If the church was to become more Christo-centric and gospel-centered, then it needed to become more Scripture-centered and less doctrine-centered. This, then, needed to happen in the heart of its educational institutions. It took several years and considerable struggle before college faculty were fully persuaded that classes in religion and theology could be seen to stand with equal rigor alongside the study of Latin, Logic, Mathematics, and Philosophy but slowly college curriculums began to see theological and biblical studies included in course requirements. It was at this time that the Adventist Church began for the first time to talk about “Christian Education” and to understand that this was part of its mission. This was a major social reform in the denomination directly linked to the events of 1888.⁶

b) Doctrinal Development

The paradigm shift achieved by the 1888 righteousness by faith reform impulse also eventually made its mark on Adventist understanding of its other doctrines, but this was a slow and painful process. Again, Prescott was a leading influence. In 1893 he undertook an evangelistic series in Battle Creek in which he began to present



W.W. Prescott



E.G. White

Adventist doctrinal understandings from the perspective of the gospel rather than just as doctrines or, as previously, from the perspective of a law-oriented theology. He found an immediate positive response to this approach and continued to further develop it in his writing and in his preaching. In Melbourne, Australia in November, 1895 when Ellen White was in attendance, he adopted the same Christo-centric evangelical approach in an evangelistic camp meeting series. The preaching sounded revolutionary to Adventists and it delighted Ellen White. She waxed so eloquent about it because it enabled Adventists to reach a more educated class of people and helped to correct the perception that Adventists were a sub-Christian cult.⁷ In practice in evangelistic outreach this new approach started with core gospel preaching instead of with the usual prophetic chart approach with the focus on beasts and the fulfillment of time prophecies. It then introduced doctrinal and prophetic topics viewed from the gospel perspective. “The Law in Christ” was how Prescott dealt with the obligation to keep the Ten Commandments.⁸ This refining and re-shaping (reprogramming) of Adventist teachings became a life-long project for Prescott and he was often misunderstood and attacked over the issue. His textbook *The Doctrine of Christ* was used extensively in some colleges in the 1920s and 30s,

⁷ An extensive discussion of this may be found in Valentine, *W. W. Prescott: Forgotten Giant of Adventism's Second Generation*. (Washington, DC: Review and Herald, 2005) 86, 111-122. The wide circulation of Uriah Smith's *Thoughts on Daniel and Revelation* with its semi-Arian teachings had contributed to the perception of Adventists as a sub-Christian cult.

⁸ Valentine, “Developing truth and changing perspectives,” *Ministry*, (April 2003), 24-29 relates the story of an offstage conflict in 1896 between Smith and Prescott over the reinterpretation of doctrines from a Christo-centric perspective.

⁵ Gilbert M Valentine, “Controversy: a Stimulus for Theological Education,” *Adventist Review*, (November 3, 1988), 11-12.

⁶ Gilbert M Valentine, “W. W. Prescott: Architect of a Bible-Centered Curriculum,” *Adventist Heritage*, Spring, 1983 8:1, 18 – 24.

even if some found it suspect. L.E. Froom commented that Prescott was a pioneer in this field and in many ways was ahead of his time. The church only moved more universally toward this approach in later decades.⁹

Not only did the reform impulse of 1888 lead to a reshaping and a restatement of Adventist evangelism and apologetics, it led to substantial clarification and actual change or recoding, as it were, in some of its central doctrinal understandings. This occurred particularly in connection with its Christology, the doctrine of the Holy Spirit and of the Trinity. Again, this development in doctrine took many decades and was accompanied by seasons of vigorous conflict along the way but the changes that were introduced have largely come to stay.

As has often been noted, early Adventist leaders, coming from a Christian Connection or Free-will Baptist denominational background brought with them into early Adventism a strong anti-trinitarian polemic.¹⁰ This meant that many early Adventist leaders accepted a semi-Arian view of Christ and resisted using any language that would describe the Godhead as trinity. During the decade that followed Minneapolis the renewed focus on the primacy of Scripture and the primacy of Christ led to an awareness among key thought leaders that the previous semi-Arian forms of expression to describe the uniqueness of Christ were inadequate. Again, it was Prescott who seemed to take the lead in this. During the professor's visit to Australia during 1895 and 1896 Prescott was also working on developing a full year of Sabbath School lesson study quarterlies on the Gospel of John. His study of the Johannine text and of the Christological controversies during the first three centuries of the Christian Church led him to address issues of Adventist Christology and on the basis of the "I Am" statements of the fourth Gospel he preached numerous sermons on

the full deity of Christ. Meetings at Cooranbong in 1896 proved crucial, for again Ellen White was in the congregation as was her bookmaker Marian Davis. Both women were enthused with the preaching and found the content instructive. At the same conference, the doctrine of the Personality of the Holy Spirit had become a topic of study for the first time in Adventism. During his stay at Avondale, Prescott also became involved in helping Marian Davis in the organization, sequencing and clarification of material for Ellen White's forthcoming book on the life of Christ. According to Herbert Camden Lacey, brother-in-law to W.C. White and one who attended the 1896 meetings, it was the material developed and shared by Prescott that helped shape the doctrinal expressions about the full deity of Christ and the Trinity in the book *Desire of Ages*. Prescott was asked to help with the reading of Volume 1 which was at the time almost ready for the press. Following the interaction with Prescott, the publication was delayed a further two years.¹¹ And when it was published, well-known evangelist, M.L. Andreason, remembered "how astonished we were" because "it contained things that we considered unbelievable: among others the doctrine of the Trinity."¹² Ellen White's statement about Christ's life being "original, unborrowed, underived" was viewed as almost revolutionary.¹³ Debates over the Trinity doctrine continued right through until the 1940s when they were still inducing bitter attacks on those who advocated the teaching.¹⁴

⁹ Leroy Edwin Froom, *Movement of Destiny* (Washington DC: Review and Herald, 1971), 378-391.

¹⁰ Bert Haloviak has demonstrated these links very clearly. The Christian Connection was part of the 19th Century Restorationist movement in New England that had as its goal the restoration of the faith and practice of the primitive 1st Century Christian Church. "A Heritage of Freedom: The Christian Connection Roots of Seventh-day Adventism" (1995). Unpublished paper, GC Archives.

¹¹ "The Cooranbong Institute," *Review and Herald*, (June 16, 1896) 10. H. C. Lacey to L. E. Froom, August 8, 1945, August 30, 1947; W. W. Prescott to O. A. Olsen, February 10, 1896; A. G. Daniells to W. W. Prescott, March 3, 1896. See also Valentine, *Prescott*, 128-130.

¹² M. L. Andreason, unpublished chapel talk, November 30, 1948. Ellen G. White, *Desire of Ages*, 530.

¹³ The statement paraphrases an expression from John Cuming's *Sabbath Evening Readings on the New Testament: St John* (London: Arthur Hall, Virtue and Company, 1857) 6. It seems clear that the White household was seriously interested in the Gospel of John at this particular period. See also Valentine, "A Slice of History: How clearer views of Jesus developed in the Adventist Church," *Ministry*, (May 2005), 14-19.

¹⁴ J. S. Washburn, "The Trinity" (1940). Washburn complained to the General Conference that Prescott's teaching on the trinity was a "cruel heathen monstrosity . . . an impossible absurd invention . . . a blasphemous burlesque."

c) Expanding Horizons in Mission

Børge Schantz in his 1983 study of Adventist Mission theory notes that 1888 played a significant role in reprogramming or reshaping the church to enable it to undertake a profound new direction in Adventist Mission. He observes that there were three stages in the development of Adventist mission. The first was the period when outreach was focused almost exclusively on former Millerites. Doctrinal expression and theology was shaped to reach this target audience. In the early 1850s the mission focus slowly shifted to focus on other Christians, at first in America and then other Christians overseas. Evangelists tended to assume that they were speaking to the nominally converted and topics tended to concentrate on fulfillment of prophecy and the distinctive Adventist beliefs about the Sanctuary, the state of the dead, the commandments and the Sabbath. For example, a typical line-up of evangelistic subjects might include such topics as “The Eastern Question; America in Prophecy, The Millennium, The Atonement, The Nature of Man, The Origin, History and Destiny of Satan, The Nature and Work of the Angels, and the Final Home of the Saved.”¹⁵ Such an approach crowded out the basic teaching of salvation in Jesus Christ and the emphasis was on those points wherein Adventist differed from other Christians. Thus polemics over which was the right day to celebrate Sabbath figured prominently. This often produced hostile reactions and led to a confrontational, combative style of communication that often involved debates.

The 1888 Minneapolis Conference in reasserting the primacy of Gospel and the good news of the message of Christ and in clarifying the relationship between law and grace for Adventists began to

prepare the Church for an important new third stage in its mission endeavor. In the non-Christian world which increasingly beckoned following 1890 Adventists would be confronting people with no knowledge of Jesus Christ at all. The task in this new endeavor was not to begin preaching Sabbath



Børge Schantz

and Judgment but rather nothing less than “Jesus Christ and Him crucified.” Thus, as Schantz points out, the Minneapolis Conference “had far-reaching missiological implications and gave the SDA mission a clear message of salvation for people without Christ.”¹⁶

Accompanying this expansion of mission horizon was the adoption of a fundamental change in church structures resulting in a structure much more oriented to the effective support of the wider mission. The structural change was piloted in the last half decade of the 19th century in Europe and in the South Pacific and then adopted for the whole church in the 1901-1903 period. In this way, it could be argued that the organizational reforms implemented in 1901 were also prompted by the reform impulse of 1888.

¹⁵ *The Age* (October 24, 1885) advertised these as a series of evangelistic sermons by John Corliss in Melbourne, Australia.

¹⁶ Schantz speaks of the three stages as “The American Experience from 1830”, “the Christendom Experience from 1860”, and “the World-wide Experience from 1890.” “The Development of Seventh-day Adventist Missionary Thought,” Ph D Dissertation for Fuller Theological Seminary, (1983), 270-278 and 725.



Arousal
Brain imaging: Gay males and women responded to two odors (thought to be involved in sexual arousal) in the same way. Heterosexual males responded differently. (Dowd, Maureen. *Are Men Necessary?* p 152-156. NY: G. P. Putnam's Sons, 2005.)

Anterior Commissure
The anterior commissure (one of the three main bridges between the hemispheres) is 10%-12% larger in the female brain and in the brains of homosexual males. (Blum, Deborah. *Sex on the Brain.* p 45-47. NY: Penguin Books, 1997.)

Attraction
A female may be attracted to females if her brain's mating center was masculinized with male hormones during gestation. The female will remain feminine in behavior if the behavior center was converted by male hormones, more masculine or butch if the behavior center was not converted. (Pease, Barbara and Allan. *Why Men Don't Listen and Women Can't Read Maps.* p 183-186. NY: Broadway Books, 1998.)

Male attraction to the female is programmed during sexual differentiation of the brain. There is now little doubt that same-sex preference may be rooted in a process that occurs during the 16th to the 26th weeks of pregnancy. (Joy, Donald M., PhD. *Bonding.* p 95. TX: Word Books, 1985.)

Same-sex marriage in the United States

By Lily Hiott-Millis

<http://www.freedomtomarry.org/blog/entry/victory-at-last-scotus-rules-for-the-freedom-to-marry-nationwide-once-and>

On June 26, 2015, the United States Supreme Court issued a historic, sweeping ruling in favor of the freedom to marry in *Obergefell v. Hodges*. The unprecedented decision, decades in the making, will soon bring the freedom to marry to same-sex couples across the country, ending marriage discrimination once and for all.

The ruling means that same-sex couples throughout the entire nation will no longer be banned from the rights and responsibilities of marriage guaranteed by the Constitution.

Evan Wolfson, founder and president of Freedom to Marry, celebrated joyously with the thousands of Americans couples who will finally be able to share in the fundamental freedom to marry the person they love. He said:

Today's ruling is a transformative triumph decades in the making, a momentous victory for freedom, equality, inclusion, and above all, love. For anyone who ever doubted that we could bend

the arc of the moral universe toward justice, today the United States again took a giant step toward the more perfect union we the people aspire to. Today the Liberty Bell rings alongside wedding bells across an ocean of joy.

With the ruling in *Obergefell v. Hodges*, the justices affirmed what a super-majority of Americans had come to understand: the freedom to marry is a precious, fundamental right that belongs to all, and that same-sex couples and our families share the same dreams and needs as any others.

Freedom to Marry has long worked toward winning marriage nationwide, always with the ultimate goal of winning at the United States Supreme Court. The decision today was issued in cases brought by the American Civil Liberties Union, Gay & Lesbian Advocates & Defenders, Lambda Legal, the National Center for Lesbian Rights, as well as local counsel from Kentucky, Michigan, Ohio and Tennessee.

“Seventh-day Adventist Church maintains biblical stance”

<http://news.adventist.org/all-news/news/go/2015-06-26/supreme-court-rules-on-same-sex-marriage/>

The General Conference of Seventh-day Adventists and the North American Division issued the following statement in response to the U.S. Supreme Court ruling on same-sex marriage on Friday, June 26, 2015

The U.S. Supreme Court on Friday, June 26, released its decision legalizing same-sex marriage across the United States.

Even with the Supreme Court's decision, the Seventh-day Adventist Church maintains its fundamental belief that marriage was divinely

established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman.

While the church respects the opinions of those who may differ, it will continue to teach and promote its biblically based belief of marriage between a man and a woman.

The Seventh-day Adventist Church believes that all people, regardless of race, gender, and sexual orientation are God's children and should be treated with civility, compassion, and Christ-like love.



We Are Seventh-day Adventists: Every Story Matters

Eddy and Bruce's Story



<http://wearesdas.com/index.php/home-3/86-stories/115-eddy-bruce-s-story.html>



From *Delancy Place*

“The Pain of Exclusion”

by *Kipling D. Williams.*

Scientific American Mind, January/February 2011, pp 30-37.

Our need to matter and our need to belong are as fundamental as our need to eat and breathe. Therefore ostracism—rejection, silence, exclusion—is one of the most powerful punishments that one person can inflict on another. Brain scans have shown that this rejection is actually experienced as physical pain, and that this pain is experienced whether those that reject us are close friends or family or total strangers, and whether the act is overt exclusion or merely looking away. Most typically, ostracism causes us to act to be included again—to belong again—although not necessarily with the same group:

“Studies reveal that even subtle, artificial or ostensibly unimportant exclusion can lead to strong emotional reactions. A strong reaction

makes sense when your spouse’s family or close circle of friends rejects or shuns you, because these people are important to you. It is more surprising that important instances of being barred are not necessary for intense feelings of rejection to emerge. We can feel awful even after people we have never met simply look the other way.

“This reaction serves a function: it warns us that something is wrong, that there exists a serious threat to our social and psychological well-being. Psychologists Roy Baumeister of Florida State University and Mark Leary of Duke University had argued in a 1995 article that belonging to a group was a need—not a desire or preference—and, when thwarted, leads to psychological and physical illness. Meanwhile other researchers have

hypothesized that belonging, self-esteem, a sense of control over your life and a belief that existence is meaningful constitute four fundamental psychological needs that we must meet to function as social individuals....

“Ostracism uniquely threatens all these needs. Even in a verbal or physical altercation, individuals are still connected. Total exclusion, however, severs all bonds. Social rejection also deals a uniquely harsh blow to self-esteem, because it implies wrongdoing. Worse, the imposed silence forces us to ruminate, generating self-deprecating thoughts in our search for an explanation. The forced isolation also makes us feel helpless: you can fight back, but no one will respond. Finally, ostracism makes our very existence feel less meaningful because this type of rejection makes us feel invisible and unimportant. The magnitude of the emotional impact of ostracism even makes evolutionary sense. After all, social exclusion interferes not only with reproductive success but also with survival. People who do not belong are not included in collaborations necessary to obtain and share food and also lack protection against enemies.

“In fact, the emotional fallout is so poignant that the brain registers it as physical pain.... As soon as [we begin] to feel ostracized, [brain] scanners register a flurry of activity in [our] dorsal anterior cingulate cortex—a brain region associated with the emotional aspects of physical pain....

“For most people, ostracism usually engenders a concerted effort to be included again, though not

necessarily by the group that shunned us. We do this by agreeing with, mimicking, obeying or cooperating with others. In our 2000 study, for example, Cheung and Choi asked participants to perform a perceptual task in which they had to memorize a simple shape such as a triangle and correctly identify the shape within a more complex figure. Before they made their decision, we flashed the supposed answers of other participants



on the screen. Those who had been previously ostracized...were more likely than included players to give the same answers as the majority of participants, even though the majority was always wrong. Those who had been excluded wanted to fit in, even if that meant ignoring their own better judgment.

“Although personality seems to have no influence on our immediate reactions to ostracism, character traits do affect how quickly we recover from it and how we cope with the experience.... People who are socially anxious, tend to ruminate, or are prone to depression, take longer to recover from ostracism than other people do.”



10 Children's Books That Paved the Way for a New Type of Protagonist

The Huffington Post | By Colton Valentine

http://www.huffingtonpost.com/2015/05/28/lgbtq-childrens-books_n_7462250.html



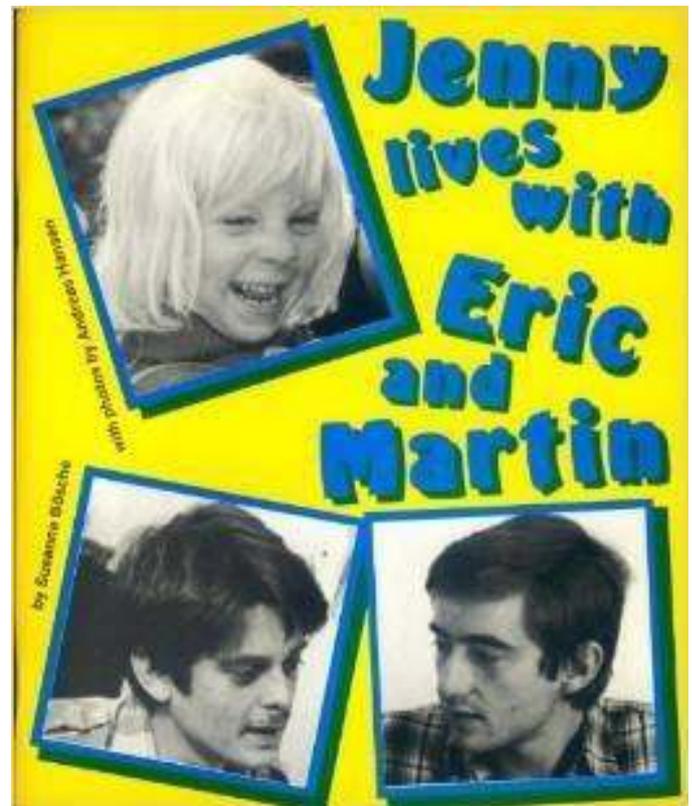
Large Fears

In Kendrick Daye and Myles E. Johnson's *Large Fears*, Jeremiah Nebula may not be a bullfrog. But he is the queer, black protagonist of a children's picture book—a genre traditionally dominated by heterosexual, cisgender, white characters. Although the politics of representation is an issue for all literary forms, parent sensitivity has made materials for young readers particularly resistant to plots that question gender, sexuality or the institution of the family.

Daye and Johnson were frustrated with those age-old patterns, so they decided to create new ones. Their recent Kickstarter campaign casts the project as both subtle and radical. Jeremiah, they say coyly, is just a boy who loves pink. But they also stress how his queer, black identity makes him “a character that defies gender roles, race politics, sexuality, and his fears.”

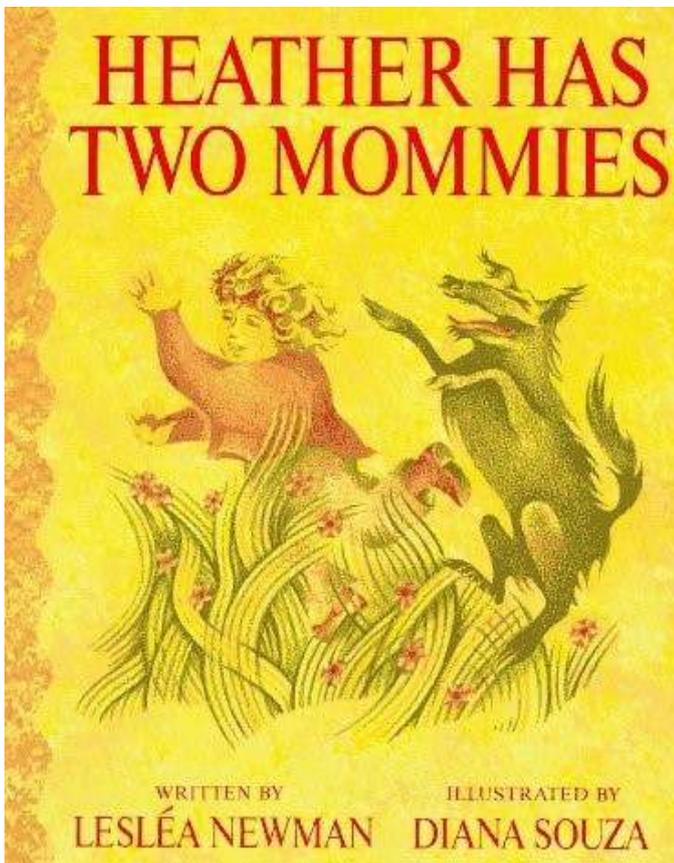
Jeremiah's story builds on over 30 years of children's books that portray LGBTQ characters, translating complex issues of gender and sexuality to an accessible, picture-heavy format. These books, though, reveal far more than cutesy anecdotes. They are instructional, cathartic, and ethical, explaining different family models, con-

necting children with LGBTQ identities or parents to fictional counterparts, and teaching values of acceptance at impressionable ages.



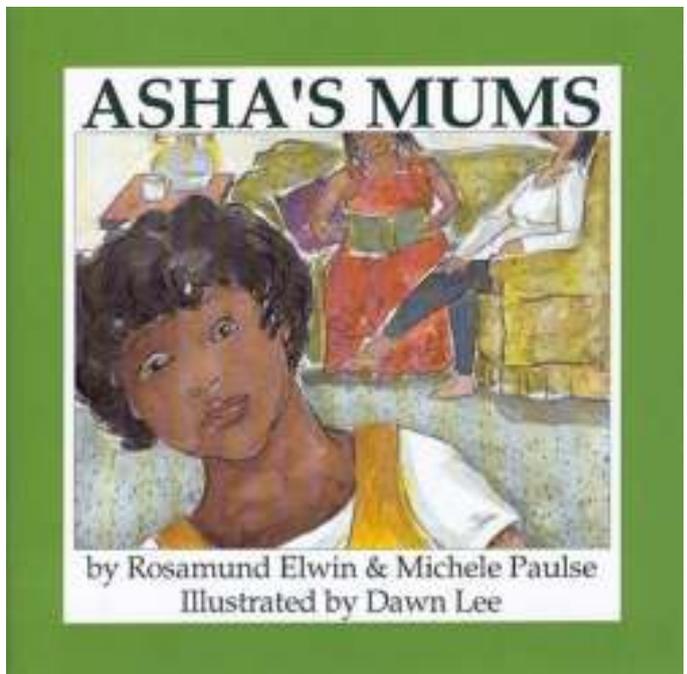
Jenny Lives with Eric and Martin

This black-and-white Danish photobook by Susanne Bösche (1981) was arguably the first to feature gay characters. Two men raise their daughter, Jenny, whose biological mother lives nearby and visits from time to time. Most events are normal children's book fare like laundry-folding and surprise birthday parties. But the characters also deal with a homophobic comment from a stranger in the street.



Heather Has Two Mommies by

Like Bösche’s story (above), this story by Lesléa Newman and Diana Souza (1989) follows a child with same-sex parents. New plot points include artificial insemination and an inclusive discussion at Heather’s playgroup about different family structures. In real-life playgroups, the response to this book was far less benign: the story rocked the U.S., and the resulting controversy led to extensive parodies including a “Simpsons” version: “Bart Has Two Mommies.”



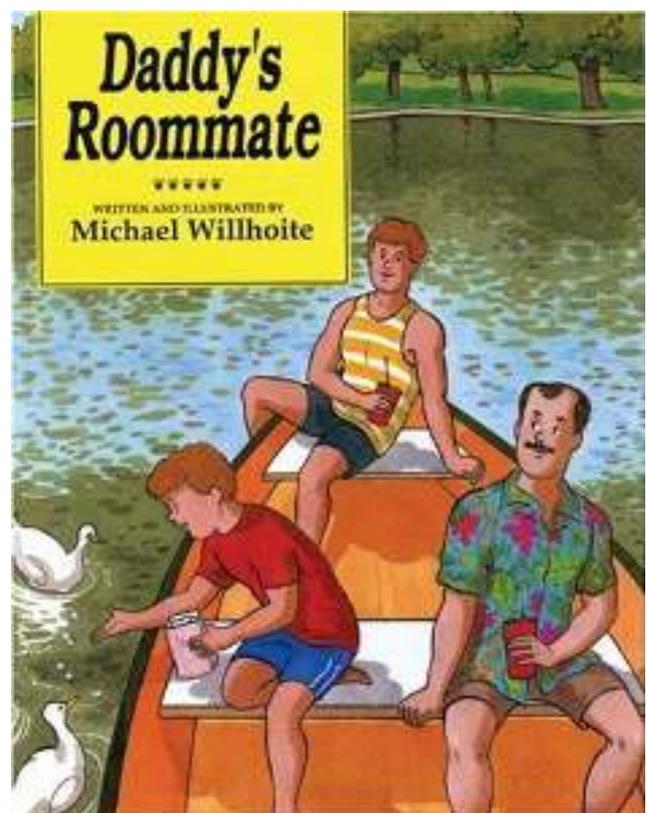
Asha’s Mums

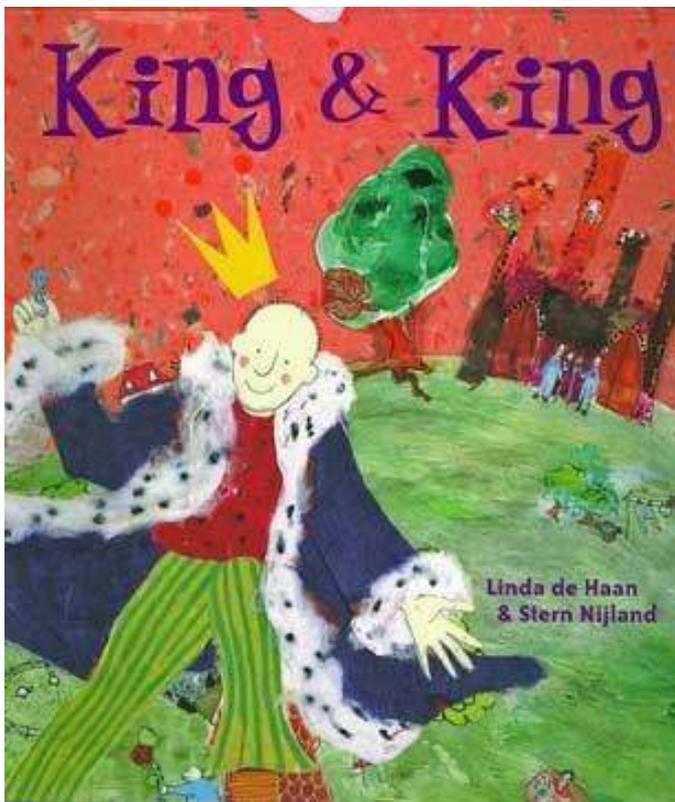
In this story by Rosamund Elwin, Michele Paulse and Dawn Lee (1990) Asha needs to get a permission slip signed by her mother, but she is perplexed when she must decide which of her two moms to ask. While Heather was lucky enough to have an accepting playgroup, Asha confronts a far less hospitable school—and world. It’s a tale for anyone whose family does not fit into educational bureaucracy, and Asha’s African-Canadian identity marks a decisive step away from lily-white characters.



Daddy’s Roommate

You might recognize the name from the 2008 presidential campaign when it “came out” that Sarah Palin, back in her 1995 councilwoman days, had said this book by Michael Willhoite (1991) should not be permitted in public libraries. Why? There’s a gay relationship between the father and his new roommate-actually-boyfriend, Frank. Plus it all starts off with a divorce and arrives at a pretty clear message: “Being gay is just one more kind of love.”



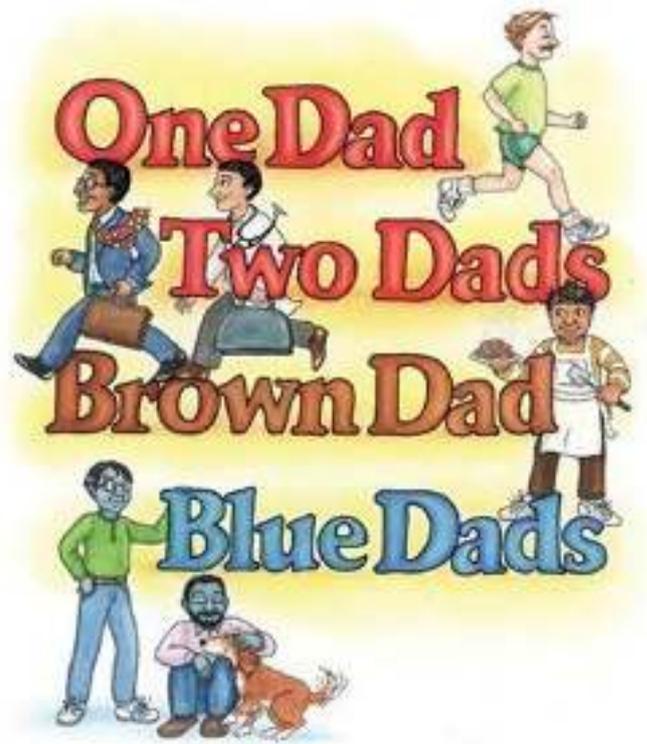


King & King

Originally published in Dutch, this book by Linda De Haan and Stern Nijland (2002) offered both a new take on the royal marriage story, with a gay child rather than just gay parents. “I’ve never cared much for princesses,” says the princely protagonist, as he finds a series of potential wives paraded in front of him by his wedding-hungry mother. Then, he spots one of the princesses’ brothers. They are soon crowned King and King, and the story ends with a subversive same-sex kiss—which launched a series of conservative campaigns to ban the book.

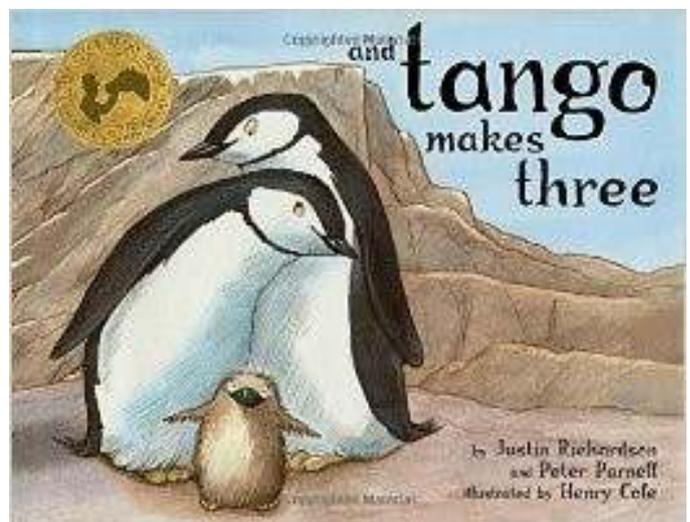
And Tango Makes Three

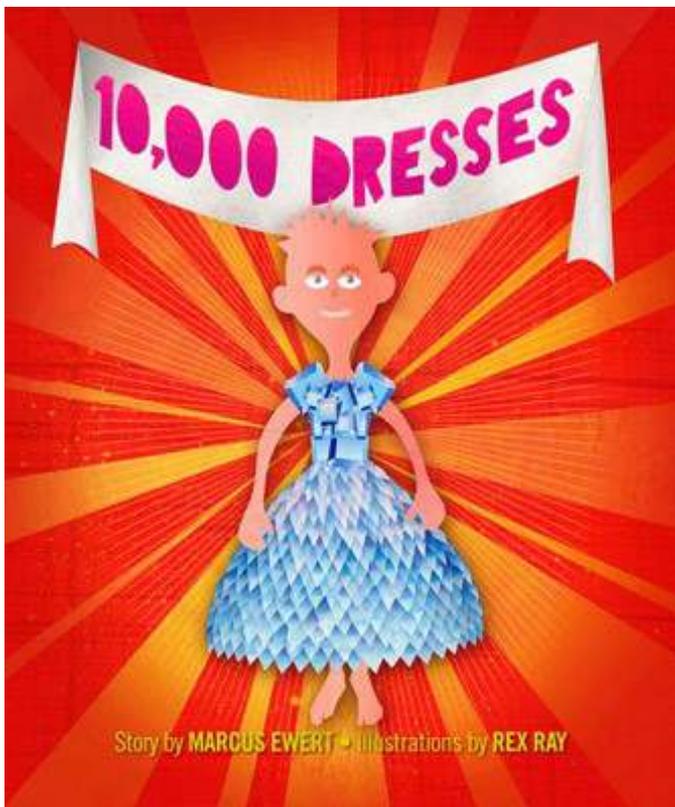
A tale of two male penguins who are chick-less until a zookeeper helps them adopt Tango from a heterosexual couple. Animals are always one of the easier ways to discuss unconventional storylines, but that didn’t stop Singapore from banning the book along with two others last year. In fact, it’s ranked third on ALA’s list of “Most challenged books of the 21st century,” which is hard to explain considering how heartwarming these polar birds are. Did we mention it’s based on real gay penguins at the Central Park Zoo? Written by Justin Richardson, Peter Parnell, and Henry Cole (2005)



One Dad, Two Dads, Brown Dad, Blue Dads

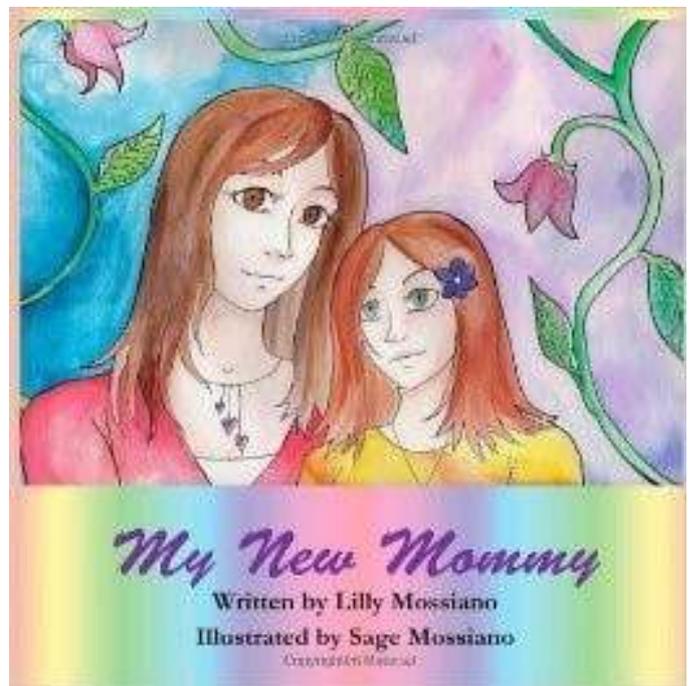
Instead of focusing on a single storyline, the book by Johnny Valentine and Melody Sarecky (2004) features two kids comparing different paternal figures. “Blue,” it turns out, is a not-so-subtle euphemism for “gay,” and the children slowly come to the realization that all skin colors and sexual identities are equally valid. (Bonus points for the enchanting Seussical rhyming scheme.)





10,000 Dresses

Bailey is a boy by day who, at night, dreams of cross-dressing. His night-time escapades are rebuked by his family, until he finds a seamstress in playmate Laurel. Bailey’s story, written by Marcus Ewert and Rex Ray (2008), is an early forerunner to Jeremiah’s, for it broke from the gay-character plot to examine what it meant to be a gender-queer child.



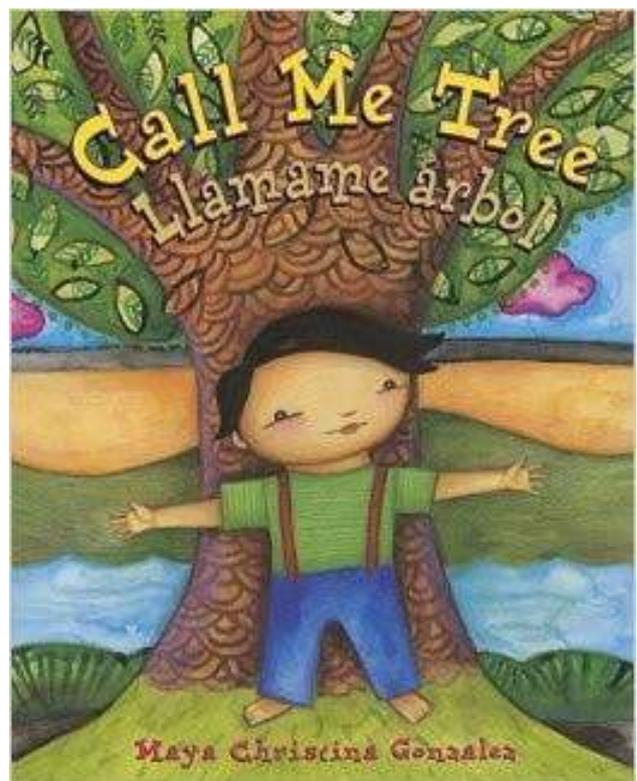
My New Mommy

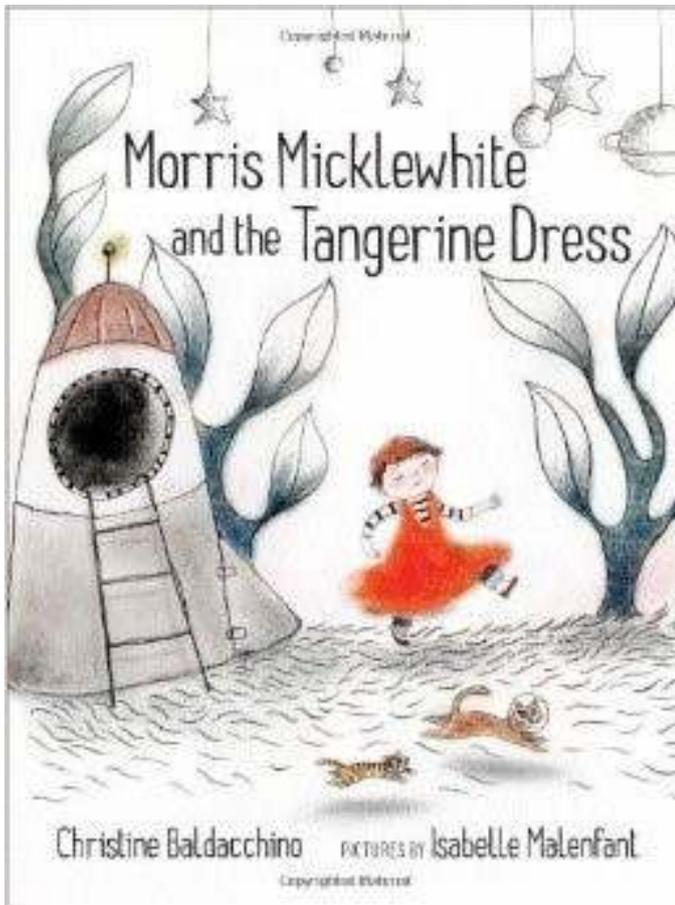
by Lilly Mossiano and Sage Mossiano (2012). Who says transgender identity can’t be explained to young children? Four-year-old Violet has a transitioning father who carefully walks her—and us—through the process. Like Daye and Johnson, Mossiano was frustrated with the lack of children’s materials, so she took matters into her own hands. She challenged herself to make the content accessible to a young audience, but the real challenge is the one she posed to traditional portrayals of gender in children’s books.



Call Me Tree

The third in a trilogy by Maya Christina Gonzalez (2014) that opted for gender neutral pronouns, providing what the writer called a “much needed break from the constant boy-girl assumptions and requirements.” Gonzalez took another decisive step away from the “gay parent” trend and gave us an unambiguously ambiguous gender-queer character. Her engagement with the Chicano identity also departed from the classic whiteness of LGBTQ children’s characters.



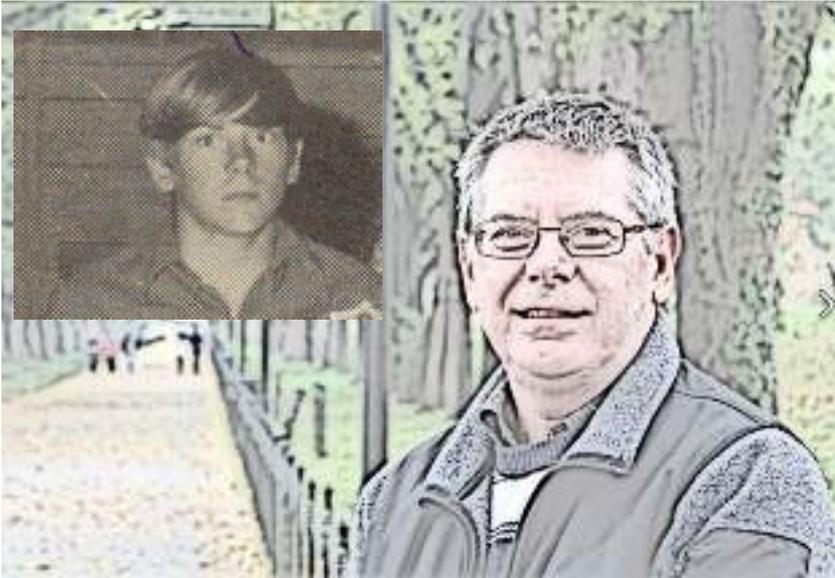


Morris Micklewhite and the Tangerine Dress

by Christine Baldacchino and Isabelle Malenfant (2014).

Like Bailey, Morris has a penchant for gender-queer behavior. He loves to wear the title's orange garment but his fashion choices leave him open to relentless teasing from his classmates. Tensions escalate, and Morris becomes physically ill from the psychological pain. Though his imagination helps him triumph in the end, the book's real triumph is that it gives a harsh and realistic account of queer bullying.





Journey (Part Two)

By Jerry McKay



School

Memories of my early school years are generally positive, but adolescent memory is selective. As might be expected, it is the rare and bizarre events that have stayed with me.

My first two years of education were in one-room schools with one teacher responsible for all eight grades. Mrs. Millar ran a tight ship and yet created a warm environment. There were a lot of open-book exercises and copious copying of notes from the board. If we finished our work, we colored quietly and listened to what was being taught to the upper grades. Our library consisted of ten small shelves behind two doors at the front of the classroom. Before switching to a modern hand-cranked copier, Mrs. Millar had to use a flexible gelatinous mat that absorbed special ink when dampened. Then the ink was transferred to other paper when it was pressed down onto the surface. No one liked that last copy as the lines were blurred and it was quite faded. There were the very special days when the “film man” from

the school board would bring educational movies for us to see. Watching him set up the large film projector was entertainment itself. It was the only time the blinds in the windows were pulled down! The annual Christmas concert we rehearsed and performed for our parents was the highlight of the year.

Apparently skipping was my forte, because I was asked to demonstrate my technique to the grade seven and eight classes. I was proud of my ability and yet embarrassed, especially having to perform in front of the older boys. In addition, there is a one-time event, a bizarre event and one “traumatic” event that I still remember.

There was the afternoon the rabid cat showed up at the edge of the school yard. Word spread rapidly. Before the school went into lock down, we had all gathered to see the mad cat gnawing on the bottom wire of the fence. It was as if we were in an episode from *The Twilight Zone*. Normalcy returned only after a school official removed the cat.

Then there was the afternoon Dennis, my grade-two classmate, got into trouble for trying to hide in the boy's toilet during a game of hide and seek. And, no, he didn't hide in just the boy's washroom. He hid in the toilet. You might wonder how that could be possible until you knew the toilets were just seats fastened atop large pipes that opened into sewage holding tanks. Fortunately, he was able to hold on until an eighth-grader rescued him from a disgusting fate.

The event that was *traumatic* was being given the strap for talking too much to a girl in grade one. We were both to be disciplined. However, when the strap slapped down on my palm with more noise than pain, Darlene burst into tears. Seeing her distress, Mrs. Millar decided it would not be necessary to discipline her in the same way. I couldn't believe it when we were sent back to our seats. That overt example of inequality scarred me for life!

By the time I was ready for grade three, those one-room schools were no longer used for all eight grades. Instead, the school board decided to gather children from the same grade into one school. That meant bussing kids all over the township. Kids from one village ended up in different villages, and family members were separated and sent to different schools. As a result, my sister and I never attended the same school. This new arrangement may have been why grade four was a very difficult year.

That year, I was bussed to a new school and students from neighboring villages joined us. There was a group of four boys, all from the same village, who tormented us. I'm sure they had all failed a grade or two and so were older and bigger than the rest of us. Those bullies liked to constant-

ly "demonstrate" wrestling holds on us smaller guys, use us for various humiliations and generally force us to play in ways we didn't want to. There was nothing those guys did that interested me. I wanted nothing more than to be left alone to play on the swings with the girls or read a book rather than kill frogs and help torment other children.

The psychological stress from months of anticipating what might happen each new day out behind the school took its toll on me. I started to develop psychosomatic stomach pain every Sunday evening that lasted into Monday morning. Our family doctor finally figured out what was going on. My mother brought the issue up with the teacher, but it didn't help much. The teacher was nearing retirement, and she had to manage a half dozen over-aged, over-sized Philistines on her own. It wasn't easy to keep the terror at bay. There was nothing pleasant about that year.

Occasionally, public education and religious instruction came together. This was the case during grades five and six. My fondest memories at that school are of our Friday afternoon religion classes that that teacher included in her Friday curriculum. It was a very simple format. The teacher read a short story from the Bible and drew a simple moral lesson. Then she had us illustrate the lesson in a notebook. I enjoyed those 30 minutes very much.

Nothing notable happened for the next year or so. To say they were normal years only means life was a routine of school, church, and managing the ongoing conflict at home. 1970, however, was the start of a sequence of changes that would continue through the next few years.

Before I focus on those changes, I want to bring my sexual orientation into the story.



Hints of Orientation

As a pre-teen, all of the biological and environmental factors that go into shaping one's sexual orientation and identity were already in motion. Events from my formative years are easy to describe, but it is not so easy to articulate my awareness of my sexual orientation and how I experienced it. I was already aware of feeling different, however, and was troubled by those feelings. I want to highlight some external events in my life, as well as aspects of my personality which seem innate as they relate to my orientation. They become important in years to follow as I struggled to make sense of my experience emotionally, psychologically and spiritually. They also played into what I would be told caused homosexuality and what a "cure" would involve.

I was immersed in a heterosexual environment. Though bizarre and dysfunctional at times, the adults around me all modeled heterosexual interaction. Even though my parents' relationship was clearly strained, I could see that they were attracted to the opposite sex. Opposite sex modeling was the only thing I knew.

As with a few boys, I have learned, I had instances of "show and tell" with a neighborhood friend during my pubescent years, and there were a couple of sleepovers when we "fooled around." He was barely one year older than I. For me, those "experimental" events were little more than extensions of our general mucking about. I could say that they were intriguing moments and that perhaps they provided me with some degree of comfort or made up for some intimacy I was lacking at home, but it seems a stretch to say they caused my orientation. I have often wondered what impact they had on my friend. I do know, however, that as an adult he was heterosexual.

Years later, I learned that another friend, with whom there had been no "show-and-tell" experiences, did identify as gay.

The only other incident of a sexual nature was with one of the bullies in grade four. The one involved had, in fact, always been more protective of me than the others, and he was never as mean. I was ten going on eleven and he was probably a year older. He liked to draw my attention, during class, to the fact that he had an erection, of sorts, hidden under his hand below his pants pocket. This didn't happen often, and he probably did the same with others.

Why do I remember this? Two reasons come to mind. One was fear. I was afraid the teacher would see what he was doing and we would get into trouble. The other reason is because I felt some attraction to him, and this, too, frightened me. Perhaps my attraction was nothing more than liking the fact that he shared this risky secret with me, that he liked me in some way. Nothing more ever came of those in-class demonstrations, and as with my "show-and-tell" neighborhood friend, I know my bully friend was heterosexual as an adult.

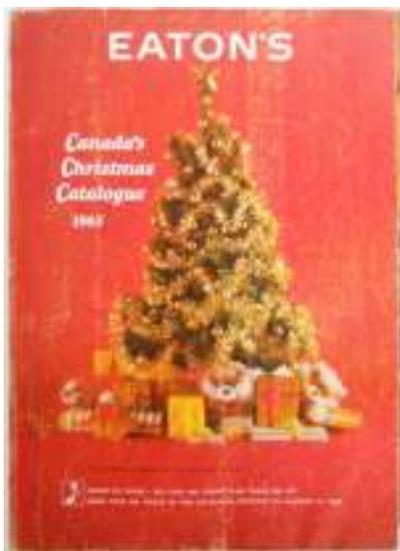
I must stress that, beyond these experiences, there were no incidents of sexual abuse with an adult.

My earliest awareness of same-gender attraction or "being different" usually came up unexpectedly. They were during moments of contrast with what other boys my age said or did. In grade five and six, the other boys talked about girls and we played silly little games. Following the lead of friends, in class and during our school bus rides to and from school, I "selected" girls to pass notes to, indicating that I liked them. It was nice to get similar notes in return, but those adolescent games held no meaning for me. I know

that exchanging similar notes with my male classmates would have been more captivating. When some classmate made a comment about Mary's boobs, it was then that I was awkwardly aware of my lack of interest in those things. At the same time, I knew I found Johnny strangely appealing in some intangible way.

My response to those flashes of awareness was to push everything to the back of my mind and return to whatever we were doing.

During my summer camp years, I felt that same draw to certain guys, especially the "older" camp counselors. They were always appealing in ways the sixteen-year-old female counselors were not. It was not a sexual interest. I just found those young men physically attractive and more interesting than the girls.



Then there were those Sears catalogues. Whether one is heterosexual or homosexual, I think most young men, especially those in isolated rural areas, remember the arrival of the Sears or Eaton's mail-order catalogue. Not only did they have pictures of potential Christmas gifts, they had those clothing sections. I felt nothing as I glanced through the women's section but I was sheepishly aware of wanting to linger in the men's section. Sometimes I would deliberately stay in the women's section trying to be attracted. There was no overt sexual fantasy associated with those pictures of young men in their T-shirts and Stanfield briefs, yet I was confused and frustrated over why they were so appealing. I know it was the shape of the body that was appealing. The hour-glass figure of the female body never caught my attention like the broad shoulders and slim waist of the male figures.

If I had been subjected to those government military tests designed to weed out homosexuals, I'm sure that my young eyes would have dilated in that telling way

The reason for this appeal was a mystery. I would hazard to guess that it would be just as difficult for my heterosexual male friends to explain how and why they felt as they did when glancing through the women's section of those catalogues.

In the mid to late sixties, as I was passing through puberty, there was nothing on the three TV stations we could pick up on our black and white television that even hinted at homosexuality. Husbands and wives did not even sleep in the same bed in TV programs at that time, and the words *pregnant* and *pregnancy* were just coming off the "offensive" word lists. But again, I remember finding some boys on some shows distractingly appealing.

Between 1963 and 1965, the CBC produced one hundred episodes of *The Forest Rangers*. I loved the series because it was set around a wonderful old wooden fort with a large gate and high walls and stairs that took you up to the club house on the second-level. Every episode was a new mini mystery or adventure waiting to be solved. I was 9 when the series ended, but it went into endless re-runs. The show stands out in my memory because the older I got the more distressingly appealing several of the characters became, especially slim and tanned junior forest ranger Pete!

In addition to those memories, there were aspects of my personality that, although based in stereotypes, portrayed a picture of those with a certain kind of orientation.



The forest Rangers

In elementary school, games that involved hard fast moving objects had no interest for me. Doing well in cursive writing was important, and I took the time to carefully color the illustrations in my notebooks. I was always conscious of my appearance and wanted the colors of my clothes to go

well together. I didn't like wrinkles in my shirts, either. I had little or no interest in small engines or cars. In general, I liked beautiful things: flowers on the table and candles at sunset. These characteristics seemed to flow naturally from within.

What may be less noticeable is how I experienced my body or how I carried myself.

In most situations, I can "pass" for straight. However, if you knew me well or had watched me, you might have become aware of mannerisms that are more feminine, as they say. I have always been aware of this, even though I never consciously tried to imitate mannerisms that would be called feminine.

During summer camp days, I remember standing with a group chatting about something important and trying to make a point. Out of the blue, someone said, "Don't stand like a woman." I think I had my hands on my hips in a womanly way in his mind. I was stunned by the comment and ever after wondered who decided how someone is supposed to stand, sit or move their body. If I was comfortable crossing my legs when I was sitting, whose concern was that!

Whatever the case, there is something very natural about the way I positioned or carried my body that was not cultivated, yet did not fit the so called norm for "real" men. I know how to use an axe, however, so keep your distance.

As a fifteen-year-old, I was well aware of the generally accepted male/female role distinctions,



The Beginning of Angst

Every awareness of same-sex attraction created angst, and I know why. One cannot grow up in a heterosexual environment and not become aware of how odd or different one's feelings are compared to the boys and men around you. This was not the only source of my distress, however.

but in my mind, they were silly. This is why, when my father's mother died in 1972, and my uncle was left on the farm to fend for himself, I volunteered to stay with him for a while to help out. Although I could have helped with outdoor chores, as I had helped him in the fields and the barn over the years, I offered to do what my uncle needed help with the most—the cooking and cleaning. I could do it almost as well as my grandmother, having watched her so many times. I didn't feel feminine helping in this way. It felt very natural, and I enjoyed it. Besides, it was something I thought Jesus would have done.



Grandmother and uncle

Wouldn't it be ironic if emulating Jesus brought out my feminine side and inadvertently nurtured my orientation! This may sound far-fetched to some, but not many years later this kind of logic would be suggested to me as being part the cause of my homosexuality.

When I was ten, eleven, and twelve, I was using those reading schedules that challenged you to read the entire Bible in a year. Doing so meant that by January 20, I reached the story of Sodom. If I maintained that reading schedule, I read Leviticus chapter 18 by the 20th of February.

The average person would have read those chapters and not given them much thought dismissing the text as odd or disgusting yet irrelevant to their experience. Not so for me. As a child who was reading the Bible regularly and took it seriously, I made a connection between those texts and the strange feelings and attractions I had. My uninformed reading of scripture collided with my feelings and intensified my distress.

I say “uninformed” reading because there is so much more going on in the Sodom story, for example, than what first meets the eye. If I had kept up with my read-the-Bible-in-a-year schedule, I would have reached Ezekiel chapter 16 by mid-September. Like most enthusiasts, however, even I had given up by that point. Had I continued to read, at the very least, I would have discovered what Ezekiel said Sodom’s horrible sin was. Verse 50 is revealing:

“Now this was the sin of your sister Sodom: She and her daughters were arrogant, overfed and unconcerned; they did not help the poor and needy. They were haughty and did detestable things before me. Therefore, I did away with them as you have seen.”

Even though verse 50 lists several explicit reasons as to what was wrong with that city—reasons you seldom hear trumpeted in sermons—it would have taken more study and maturity than I was able to muster at the time to understand the context for the *detestable* things Ezekiel alluded to.

The entire chapter of Ezekiel 16 is devoted to detailing Israel’s history of idolatry which focuses on abandoning God and playing a harlot with other nations. Israel’s harlotry included all kinds of sexualized rituals and practices not known to me. Ezekiel gives the distinct impression that Israel practiced idolatry with more gusto than the nations around it.

Because I never knew about Ezekiel’s insights, and I never spoke about these things to anyone, I wondered, in the secret places of my heart, if there was something about me that deserved destruction by fire. The awakening and intensification of my attraction combined with my uninformed Bible reading created feelings of fear, guilt, and shame.

In fact, I was thinking and feeling all of this when I was baptized. I remember hoping that after I came up out of the water that I wouldn’t feel the way I had before going under the water. When I came up out of the water, it was only a

few minutes before I knew nothing had changed. I could not understand why.

As I moved on into my teen years a very private psychological pain started to take hold of me. I continued to function quite well outwardly, but I was slowly breaking up internally and disconnecting emotionally from the world around me.

I return now to 1970 and the changes in my life that started to unfold.

In July of that year, I entered my teen years with all the challenges that accompany those changes. That fall, the school board closed all of those one-room schools, and we were bused into nearby towns to join the town kids in their multi-room schools. Although it was exciting, it was stressful. From one room with one teacher we moved from class to class taking different subjects from different teachers. At noon, the school yard had 300 kids to navigate instead of 30. Most notably, it was my introduction to highly structured sports in gymnasiums, which I hated.

Five months later, on the same day in the winter of 1970, both of my mother’s parents died of natural causes. My grandmother was dying in the hospital of cancer, but my grandfather died at home five hours before she did. The end result was that we moved into my mother’s parents’ house in the same town as my new school. Although it was only a four-mile relocation, overnight we went from being country folk to town folk with hot running water, a paved driveway, and stores within walking distance. My sister and I no longer needed to take a bus to get to school, and church was in the same town.

Grade eight was a difficult year academically. I know my concentration was affected by the ongoing stress at home and my growing discomfort and preoccupation over my feelings. Even though I struggled academically, I managed to complete the year. My social life was becoming more of a challenge, as well.

We were just beginning our teen years; yet, the expectation of male/female interaction was already increasing at school. The grade-eight students got to have dances at school on Friday afternoon after classes finished. Occasionally, I participated, but I didn’t really want to attend. Everything I did was tempered by my religious convictions, and I was trying to take my relationship with Jesus seriously.

I was uneasy about going to those dances be-

cause I believed dancing was wrong. I continued to “think about” girls and did dance with Sarah once or twice. I even managed to kiss one neighborhood girl, but there were no sparks! From late fall to early spring, when the sun set early on Friday evening, I just wanted to go home to *keep the Sabbath* rather than slow dance with a girl I supposedly liked. As I look back on these events, I can see how my beliefs were actually making it easier for me to ignore what was going on in this fundamental area of my life. It was the beginning of what would go on for years.

The first year of high school was not traumatic, but neither was it memorable. In fact, I don’t remember much at all. It was one block from home, so I got to come home for lunch. That I liked. There was one male classmate with whom I would have liked to hang around, because he was a quiet guy, but he lived in the country. I remember only one girl. She was teased because of her appearance, and that troubled me.

Like grade eight, high school gym class was the worst period of the week. There were more contact and team sports: wrestling, lacrosse, and of course football and hockey. Even if I had shown an interest, I was usually the last or second last to be picked because of my size. Back then activities like cross-country skiing or tennis were not a part of school sports programs. I would have enjoyed those. I might have joined the ski club, but it was

expensive and the ski trips were always on Sabbath, so I refused to sign up.

I hated the smell of the gym, and the change rooms and communal showers made me anxious. I was a little guy, rather bashful and a late bloomer, but the real problem was those feelings. Being in grade nine meant there were the more developed guys from grade eleven or twelve running about in their towels or less. I felt a deep discomfort and fear because of wanting to peek. The attraction was distressing, but knowing I felt no attraction toward any of the girls was even more distressing. The *why* questions that would hound me for years to come, were beginning to take up more and more of my psychological energy. *Why* do I feel this way? *Why* doesn’t God take this away? *Why* don’t I like girls? *Why? Why? Why? Why? Why?*

As my first year of high school came to an end, a way out of everything that stressed me—family and those attractions—seemed to open up. The Adventist church has one of the largest private school systems in the world, and there happened to be a boarding school three hours away in Oshawa, Ontario. Although this meant paying for private tuition, my parents agreed to let me go. I was so excited. That summer was spent registering and getting ready for the biggest adventure of my life.

To be continued

