
The Catholic Gospel at Pacific Union College

PART ONE OF TWO

“In the words of Francis of Assisi, as he spoke to Brother Dominic on the road to Umbria, ‘Hi.’ ”

—With these words, Brennan Manning, a devout Roman Catholic and former priest, began the fall 1995 “Week of Spiritual Emphasis” at the Pacific Union College Church, in Angwin, California.

He believed he had an important message to bring them. Before he was done, the students believed it too.

That which you may not realize is that the new Catholic ecumenical gospel is almost identical to the “good news” which Desmond Ford (who himself holds membership in the PUC College Church) preaches.

According to Revelation 14:9-12, these modernist Christians have enough in common to eventually earn them the mark of the beast. Here is this Catholic reach-across gospel, which, you will discover, is none other than the apostasy which is rapidly penetrating our own denomination.

No longer does PUC have full-length “weeks of prayer”; now they are merely three-day specials. This year’s event began on the evening of Wednesday, October 11.

In spite of the remarkable liberalism which reigns at Pacific Union College, some of the students—your sons and daughters—must have been surprised to discover that a dedicated Roman Catholic would be in charge of “leading them to Christ.” Are there no Christians in Adventism, that we must call in the Catholics to evangelize our youth?

Think not that this was done in the dark. Ray Mitchell, the senior pastor of the Pacific Union College Church, and Mike Dunn, the student chapel pastor, arranged for the whole affair—with the full blessing of the administration of the college.

Several people afterward went to Malcolm Maxwell, the president of the college, and inquired how such an event could take place. The response of the

youngest son of Arthur S. Maxwell was that he, the president of the college, fully approved of the activity and had given it his prior authorization. In fact, he defended it, saying that the students needed to know that others love Jesus as they do!

If you have sons or daughters at Pacific Union College, tell them to come home!

We will here provide you with summaries of the first and last of the five sermons which Brennan Manning, a devoted Catholic and former Franciscan priest, gave. The first meeting was 7:30 to 9 p.m. on Wednesday evening, October 11. It was followed by five more, held on Thursday and Friday mornings at 10 to 11:45 a.m. and Thursday and Friday evenings at 7:30 to 9 p.m.

To introduce the first meeting, one of the two pastors (Mitchell or Dunn) told the assembled students that the college was honored to have Brennan Manning with them for this fall’s *Week of Spiritual*

Emphasis, and that Manning would lead them all closer to the Saviour. After mentioning that the students were encouraged, after each meeting, to purchase Manning's books and tapes at the entrance to the college church, the pastor explained how he came upon Brennan Manning's deep spiritual truths.

He said that some time earlier a friend gave him a copy of Manning's book, *The Ragmuffin Gospel*. He placed it on the shelf behind his desk and promptly forgot it.

Then one day, when he felt low, he turned in his chair, saw the book, and began reading it.

You may not be aware of the fact that the teachings of the new theology produce frequent interludes of depression. The Holy Spirit is moving on the heart to obey the standards outlined in the Inspired Writings. Those who, in the enabling strength of Christ, submit themselves to God and obey those writings, experience a peace and happiness unknown to the worldling. But the liberals in our church lack that peace.

The voice of conscience conflicts with the vaunted freedom offered by the "unlimited good news" of the new theology. At such times of depression, those poor souls try to strengthen their resolution to be "saved in their sins" by reading or hearing anew the error of an unconditional salvation completed before they were born. They read a liberal journal, attend an Adventist Forum meeting, or listen to Ford on the radio. They badly need assurance that they can ignore the pleadings of the Holy Spirit through the voice of conscience.

While true Christianity leads to frequent, renewed dedication and deepened levels of obedience to God, the new theology falsely teaches that one's salvation was automatically attained at Calvary, centuries before his birth; and that obedience to God will spring forth by itself, with no effort on his part.

So the pastor took down the book and began reading—and found that it lifted his spirits. That led to an invitation to the book's author, Brennan Manning, to come teach his beliefs to the students at Pacific Union College. The administration would have had to approve this, but, according to Maxwell, they thought it would be an outstanding learning process for the students.

As the pastor explained it:

One day I began reading it. It was titled *The Ragmuffin Gospel*, with the subtitle, *Good news for the bedraggled, burned out*. On the back cover, it said this: "If you've tried to please God by being good enough and pure enough, and can't do it, and tired of trying, this book is for you."

The denominations are gradually moving together. Aside from Sundaykeeping, the teaching on which they find themselves most in agreement is

salvation in sin. Modern Protestants declare that the commandments of God need not be kept, for we were saved at the cross. The Orthodox churches agree; and Catholics contend that only a few "saints" have obeyed God's laws. Even Hindus, Moslems, and native witcheries concur that disobedience to the Ten Commandments is acceptable.

Under the tutelage of Satan, all the world is being wrapped in the folds of disobedience to God. The only difference between the atheists and the religionists, is that the latter have sanctified their sinning.

When that PUC pastor glanced at the cover of Manning's book, he recognized a kindred spirit. The same Fordite concepts, which were taught at the college, were confirmed by Manning—but with new twists, new vocabulary, and with abundant quotations from Catholics, Protestants, and pagans.

Surely this was a man the students needed to hear! His message would help keep them on a steady track of sinning in the church. Hopefully, after graduation donations would continue to flow into church coffers, from men and women who were living as they pleased.

Then Brennan Manning came to the podium and, in measured tones, spoke one sentence—and reached across the gulf to clasp hands with the students:

In the words of Francis of Assisi, as he spoke to Brother Dominic on the road to Umbria, "Hi."

This little humor broke the ice, assured them that Catholicism can be fun, got the students with him, and prepared them to consider the exciting things Manning had for them from Catholicism.

Next, he told an extended joke, which involved the use of the name of God in a species of swearing. I will not repeat it here, because we should not quote such talk.

At several points in his sermons, Manning referred to his Catholic background, priestly training, years in the priesthood, and time in total hermitish asceticism,—but never negatively, as though Catholicism was in any way detrimental. With such positive portrayals of his own past experience, he was recommending the monastery and nunnery to these impressionable young people who sat before him.

I entered a Franciscan Seminary and became a Catholic priest.

Later he mentioned that it was in the 1950s that he entered the seminary; in July 1960, he took the vows of the Franciscan Order, and in May 1963 began teaching in Catholic colleges and universities. Later still, he took graduate work at several Jesuit institutions, including Catholic University in Washington, D.C. Later still he became a "working priest" for a time, and then an ascetic hermit in Spain. More on that below. Gradually, Manning leads his hear-

ers to Catholicism as a worthwhile alternative.

Then he tells a peculiar story which, in a sense, introduces his five-meeting series. It is about a boy who loved a tree, which, in turn, loved him. He climbed it and played in its branches and ate its apples. It was a talking tree, and the two conversed constantly as they happily played together.

But then the boy left for a time and returned, saddened. He said he wanted to make money. The tree did not reprove him for his selfishness, but said, "Pick my apples and sell them, and then you will make money."

The boy did so, but did not return for quite some time. When he did, now a young man, he was anxious. He said he needed wood to build a house, for he was getting married. The tree said, "Take my limbs and build a house."

So the man selfishly cut off the limbs of his old friend and left. Several years later, he returned, quite dejected, and said he wanted wood to build a boat to sail away to far places and get away from all his troubles. The tree said, "I love you so much. Cut off my trunk and build your boat."

Again, without any expression of appreciation, the young man further mutilated his former friend and left. Forty years later he returned, a dissipated older man, and said "I am too tired and worn out to climb trees or pick apples. I just want a place to sit." The tree said, "I love you. Sit on my old stump." So, without a word of thanks, the man did so.

Then Manning shouted that the tree represented Christ! He said that Jesus loves us in spite of whatever we do, keeps pouring out His love upon us, and wants to help us do whatever we want to do, whatever will make us happy. *True Christianity, Manning said, is not us sacrificing for Christ, but Christ ever sacrificing for us.*

Of course, such a concept is false. The true Christ calls us out of sin to obedience and the hope of eternal life. It is not His work in life to let us destroy Him, but to save us from destroying ourselves. True Christianity does not placate sin or downgrade obedience to God.

A continuing theme in this series of sermons is that God is continually sacrificing Himself for us, and is ever loving in spite of whatever we do. For our part, we are to be loving, but are never told we must obey any of God's written requirements.

Christianity does not make people with better morals, but new creatures who are professional lovers.

Some of what Manning said after that, included the following comments:

When you accept Christ tonight [you do so] in the fellowship of *the faith community*.

Accepting Manning's message, the students would be accepting certain fundamental beliefs of a broad range of professed Christians: Catholics, Protestants, and new theology Adventists, what is called

the "community of faith." What is this foundation concept? It is the teaching that we do not have to obey the Inspired Writings in order to be saved.

God accepts you just now—as you are—with your beer drinking, your self-hatred.

There is no hint that the students must stop such activities, after being accepted by God.

The biggest error is: if I change and do better, God will love me.

As noted earlier, Manning frequently cites his life in the Catholic Church, and always in a favorable light.

One day at Notre Dame [while studying there], I decided to be so good, I would make Francis of Assisi look like a piker . . . But this striving for perfection is a terrible mistake.

Here are additional excerpts:

[I found that in spite of] sloppy eating, uncouth manners, God loved me as I was, not because of what I did.

If Jesus was here right now, would He say "Repent!" *No He would say, I love you and have forgiven all your sins.*

Not one word about obeying God, before or afterward. As a rhetorical device, Manning would suddenly shift from very soft speaking to strong shouting. Here is one of his screaming comments:

Even if you go to church every week, never count another sin, and read your Bible every day,—when they bury you, you will look like a shriveled-up old fig. —Why? Because your Christianity was a moral code, a moral ethic, a set of rules and obligations, but it was never a love affair.

I believe with utter conviction that on the great judgment day, *Jesus is only going to ask you one question, and only one question: "Did you believe that I loved you?"*

The God of so many Christians I meet is a God too small. Instead, He [the true God] is a God who loves us as we are.

Shortly afterward, Manning tells more about his past:

After I was ordained as a priest, in May 1963 I taught theology at a university in Ohio for three years. Then I went to graduate school in Columbia University, then to Catholic University in Washington, D.C. Then I began teaching graduate school.

Then I took a leave of absence and went to Europe, and met a group of brothers.

Both Notre Dame and Catholic University are Jesuit schools.

At this point, Manning tells how he joined those brothers for a time. In the Catholic Church they are, what is called, "working priests." They hold down regular jobs in industry so they can mix more closely with the other employees and try to convert them to the faith. It is something of a clandestine operation, but very effective at winning believers to the faith.

Manning's "spiritual emphasis" presentation at Pacific Union College was very effective also. All the

more so, because he was presenting himself to the students as a former priest—with the full support of the administration of the college.

The faculty and administration of Pacific Union College needs to be cleaned out.

Manning later listed other times when he labored as a working priest in various nations of Europe and elsewhere.

He also mentions why he left the priesthood: He decided to get married.

In 1982 I married Rosalyn, and left the priesthood.

But, he goes on to explain to the wondering students that, prior to then, *he received a direct revelation from Jesus Christ in December 1968—confirming that, what he is teaching at PUC is solid, irrevocable truth.*

You see, Manning entered a monastery, trained under the Jesuits, worked and taught as a priest,—and finally achieved the highest non-canonized ideal of the Roman Church: *He became an ascetic hermit. It was during such a totally Romish experience that he claims to have received Christ's approval of his course of action.*

In the winter of 1968, I lived in the Saragosa Desert in Spain in a cave, 6,000 feet above the sea. I was there seven months in complete solitude. I saw no one, and heard no human voice.

Once a week, a man came up on a burro and dropped off a bundle of food, drinking water, and kerosene for a lamp.

He needed the kerosene, because, as a hermit monk, he must pray every hour of the day and night, bowing before a statue and adoring it as he fingered his rosary.

In the cave there was a stone altar and behind and above it was a crucifix. On the left, was a bare stone slab as a bed, and a few potato sacks as a mattress. There was stoneware to cook with, and the kerosene lamp.

On the night of December 13, 1968, I was praying in the middle of the night when Jesus Christ appeared to me. He said, "For love of you, I left My Father, and came to you."

Those words are still burning in my life.

Do not expect to find quotations from the Bible in Manning's sermons. Catholics do not need to quote the Bible, since they have a higher authority. Manning has the Church of Rome and he has his visions. He has also read many of the church fathers, and a great variety of liberal and mystical writers. In his sermons, he reveals that he is quite proud of the fact that, in his books, he quotes so many Catholic and pagan writers.

But, now, back to what he learned in that vision in the Saragosa Desert:

Christianity is a love affair; not being loved as you should be, but as you are.

If Christianity is just a vague sense of duty and moral principles, you have nothing.

Manning concludes each sermon by having the students bow their heads in prayer, while carefully instructing them not to think (a LAB and NLP method),—and then he continues preaching his teachings in their ears, while softly asking them to surrender to those teachings.

Bow your heads in prayer. Don't think anything, don't promise anything. Just bow your heads and be still. It's like slipping into a tub of hot water. Jesus will set you free from the bondage of self-hatred and guilt.

Manning frequently expresses the thought that his hearers are full of self-hatred and guilt. But he never points them to God's Word as that which needs to be studied and obeyed. He never points them to Jesus as the One who alone can enable them to provide that obedience. Instead, he tells them to just let love enter their hearts.

Manning's message would be acceptable to Protestants, Catholics, or Hindus. *It is a universal message of complacency in transgression: You are in your sins; accept love, and stay where you are.*

Manning says Jesus will release them from guilt, but he says nothing about repenting and putting away of wrongdoing. The Church of Rome teaches penitence, but not repentance. It teaches obedience to the church, but not obedience to God.

At this point, Manning has completed his appeal, and he sits down. Guitar music and a soloist take over. This was the opening line:

The love I have for you my Lord, is only a shadow of your love to me.

Stepping back to the microphone, when the music concludes, Manning refers to the Bible for the first time as he tells them to read Isaiah 43:1-5 when they go back to their rooms, and to read Psalm 103 the next morning. Look up both passages; they speak about being redeemed, but say little or nothing about the conditions for receiving it.

Then he gives them the closing benediction, which turns out to be something of a curse:

May all your expectations be frustrated; may all your plans be thwarted,—that you may experience the powerlessness and poverty of a child, and sing and dance in the love of God, who is Father, Son, and Spirit.

The Catholic position (the "trinity") is that there is one God who takes three forms; the correct view (the "Godhead") is that there are three fully divine, fully eternal Persons, who are one in purpose (see our Bible-Spirit of Prophecy compilations on the *Godhead*). Manning presents the Catholic position.

Manning then closes his first sermon with these words, spoken slowly:

In the words of Francis of Assisi, as he parted company with Brother Dominic on the road to

Continued on the next tract

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The Catholic Gospel at Pacific Union College

PART TWO OF TWO

Continued from the preceding tract in this series

Umbria, "By."

He was winning their hearts for the Church.

We will now turn our attention to the last sermon of the series, on Friday evening, 7:30 to 9 p.m., October 13. But we will note in passing that, although an overview of these two sermons nicely summarizes Manning's message, there were details in the other sermons which were provocative. One was the call to the students to reach up their hands to Mary, as Manning, in their hearing, then appealed directly to her to help the students.

Here are excerpts from his Friday night presentation:

The central theme of the Bible is that God's love can be relied on, no matter what we do.

And then, shouting:

[Christ says] You are going to be My disciples, not because you are chaste, celibate, honest, sober, not because you are church-going, Bible-toting, or song-singing. You are only My disciples because you have a deep respect for one another. The only thing that matters is a faith that addresses itself in love.

Part of Manning's startling message was his strange phrases. How does a faith address itself in love?

Down in New Orleans [where Manning now lives], in my church, John has died and he was a good Catholic. Why was he a good Catholic? not because he never swore, said a dirty joke, and never missed mass on Sunday.

You won't be known [in heaven] because you're a card-carrying member of a local church.

Let's do away with all other criteria, and remember only this: a revolution in love.

Christianity is not about worship or morality; it's about love. Do you really believe that God loves you, unconditionally, just as you are? Do you really believe that Jesus loves you beyond infidelity, unworthiness, and sin?

How many of us are really free from this nagging sense of shame, remorse, guilt, self-hatred, and self-condemnation? How many of us have broken through to the freedom of the glory of the children of God?

Every so often, Manning gives the students the impression that he is the consummate example of Christianity, a perfect pattern they can safely trust themselves to.

If there is anyone I know who is living this life of carefree trust and unbounded confidence—it is myself!

He then tells the students more about his life as a priest. He makes it inviting and attractive:

July 1960, I took the vows with the Franciscan Order. These three [vows] are poverty, chastity, and obedience [to the church]. I took off my suit [during the ceremony] and put on the habit [coarse garment] of the order. I also had to change my first name. When you become a priest, you must change your first name to that of a saint. But, by the time I became a priest, I could select my own new name, so I changed my name from Richard to Brennan.

Manning gives another call for the students to bow their heads.

God loves you, no matter where you are, what you do. Bow your head . . . and sing, "I'll never, never doubt again."

He then continues on with his concluding instruction to your sons and daughters at Pacific Union College.

As does any priest, Manning knows and can quote from a variety of saints, church fathers, councils, and miscellaneous writers. (Yet the present writer found no quotations from the Bible in what he said.)

Happily, your life and mine looks beyond Calvary to the resurrection. In the words of St. Augustine, "*We are Easter men and Easter women, and Alleluiah is our song; we are Easter men and Easter women, and Alleluiah is our song!*"

The Easter Christians know that, through baptism, they have been caught up in the triumph of Jesus' over death, and they have received the seed of eternal life—and one day that seed is going to burst into glory!

Like [Ernest] Hemmingway's hero in *Death in the Afternoon*, they—Easter men and Easter women—go forth to meet death courageously, because death is no longer a fearful thing.

From sin to glory, with no putting away of sin to impede the process; this is what the former priest

offers young Adventists.

Manning now presents, in a variety of careful statements, the concept that the students before him will go to heaven as soon as they die:

Easter men and Easter women know that, one day, death will come to them. One day they will be utterly alone, and they will die their own death.

In the words of St. Athanasius, the Easter Christian knows that in dying, she will not perish; but will be rendered incorruptible.

To the Easter man and Easter woman, death is a joyous affair. It does not mark the end, but the beginning of a new, glorified life in Jesus.

If there is one gift, one *charisma*, that I could pray for you tonight, it is what Ignatius Loyola calls the *charisma* of intense gladness.

The Easter Christian knows that, if death comes to him tonight, he is [immediately] at home with his *Abba* [Father], and there is no more mourning, no more sadness.

If you ever come to my home in New Orleans, when I open the door, look over my right shoulder—and you will see a banner about eight feet high on the rear wall. The words on it are the words of Mother Teresa: “Never let any sadness fill your heart, or you forget the joy of the risen Saviour.”

He quotes a lot of Catholics, but why does he never quote the Bible?

People who read my books, notice all the references at the back. They say, “Brennan, in *The Ragmuffin Gospel*, you quoted 73 other authors. Aside from the Bible, what are the best books you’ve ever read in your life?” One is *Mysticism of the East*, by a Russian author, Nicoli Arseneau, who spoke about the resurrection.

Although quoting at length from Augustine [the

It may seem strange that obedience to the pope, worship of statues, and rosary prayers could be compatible with the “already saved” theology of modern Protestantism. But both are based on disobedience to God’s commandments, setting aside Christ’s mediatorial grace, and ultimate salvation in sin. Most churches already worship on the day of the sun, and they also have that in common.

Although not aware of the full significance of their actions, those who declare it safe to sin live under a satanic delusion. They have chosen a hellish leader, who is directing the fallen churches down the road to a special unity. But an invisible hand traces these words on the wall of their churches: “*Sin has been sanctified.*”

This is why an Adventist pastor can read a book by a Roman Catholic, and fully agree with its sentiments.

They now have unity of spirit. Soon, when the National Sunday Law commences, they will have unity of purpose.

5th century priest who, admittedly, was not able to control his lusts], Manning never speaks about repentance from sin, turning away from it, or obeying God in the strength of Christ. According to Manning, all we need is acceptance and laughter.

Christ is risen; one day His glory will shine forth in us. In the words of St. Augustine, “*we are the Easter men and Easter women who checked into the hotel of Earth overnight. As we march along, Allelujah is our song. Jesus is the Lord of the living and the Lord of our laughter. And our laughter is the echo of the risen life within us.*” —Now you can bring the joy of Easter to others.

Easter is very special to Rome, for, historically, it was the first Sunday event that a pope (Victor, in A.D. 195) tried to enforce on the other Christian churches of southern Europe and the Mediterranean basin. Easter ranks with Sunday sacredness as a special mark of the Vatican’s authority over the souls of those men willing to yield obedience to them. Those who worship toward the sun on Easter Sunday are, in a special sense, doing this.

A key objective of Rome is to gather all into a single bundle of worshipers who, in spite of their apparent religious differences, are, by their beliefs and actions, in reality bowing the knee to Rome.

This commonality of worship is termed “the community of faith” or “community of believers” by both Catholic and modern Protestant writers.

You will recall that, on the first night, Manning said:

When you accept Christ tonight [you do so] *in the fellowship of the faith community.*

Now, on the concluding night, Manning again welcomes his audience into the club:

We are members of the redeemed community. Isn't that good news? Yes, we have been redeemed, and we are Easter men and Easter women, and Allelujah is our song!

Let us pray.

And then, spoken slowly as if to drive it into the memory of each student, he says:

Let us awaken each morning to be an Easter man and an Easter woman, with Allelujah as our song.

Having said that, Manning sat down, and more a soloist, accompanied by guitar music, began with these words:

Jesus is the Lord of all; we have been redeemed.

Following the clapping (which is a regular procedure at PUC; that is what they are taught to do there), Manning once again strode to the podium:

I want to say a word before I leave, of profound gratitude to Ray Mitchell [church pastor] and Mike Dunn [student pastor], who invited me here to Pacific Union College. *What a risk—to invite a Catholic! That was a bold step!* (clapping)

Those who prayed that I would come here; *it shows a deep love for Adventism.*

I like the words of Damon Runyon: “Boy, oh boy,

I look forward to drinking the cup of new wine in the tavern at the end of the road.” —For an alcoholic, that’s heaven!

With those strange words, Manning concluded the Friday night—and final—sermon in the series; all of which were delivered in the main sanctuary of the Pacific Union College Church.

We would misjudge Manning to imagine that he might conclude his talk in any other way. Because he has salvation without obedience, he is nothing

more than a sprinkled worldling. He eats like the world and lives like the world. Only the profession is different. Yet he imagines that he has already been redeemed. That is why he can tell the strange jokes he tells, and conclude with the joy of drinking wine in heaven.

But there is more! —For this is Pacific Union College, and the instruction—and consequent way of life—there is different than what you might expect.

Avoiding AIDS at Pacific Union College

Yet why should it surprise you? Are not the students at that school daily taught that it is all right to sin, since they were saved at the cross?

This second section could have been entitled, *“How to Enjoy Sex at Pacific Union College.”*

On October 11 to 13, 1995, a well-known Roman Catholic writer and former priest, having received advanced training at more than one Jesuit school—was asked to instruct the students at Pacific Union College in the ecumenical ways of Rome. His message: Sin matters not; only tolerance and love.

Three weeks later, the administration of the college found it necessary to bring in an AIDS expert to give the students additional instruction. Apparently, their theological freedom was causing health problems.

On November 3, the health instruction was given. If you will look on your calendar, you will be shocked to learn that what you are about to read occurred on Sabbath evening—Friday night, November 3, in the main sanctuary of the Pacific Union College Church.

The other nights of the week are reserved for study and dating; Friday night is for former Catholic priests or instruction in how to practice safe sex.

Nancy Hokobo, a non-Adventist living in Napa Valley at the foot of Howell Mountain where PUC is located, directed the evening program.

The college had advertised it as being a “Friday night Vespers”; but when the students arrived, Hokobo blithely told them, “This is a talk show on AIDS!”

Nancy works for the Red Cross in, what she calls, the Napa HIV Network. One of her duties is to go wherever asked and tell schools and organizations,

in the Napa Valley and surrounding communities, how to avoid contracting AIDS.

But her primary assignment is to go to the homes of those with AIDS and encourage them. Yet, she admitted, she did not have much to encourage them about.

For those who are HIV-positive, only a dreary, wasting disease is ahead.

Nancy, quite young herself, told the assembled young men and women of the college that there are three ways to avoid contracting HIV and the AIDS which inevitably follows it:

First, is masturbation. This is excellent, Nancy told the young people. You never get AIDS when you masturbate.

Is this what the theology of “freedom to sin as long as we love”—leads to?

But there is more. Nancy told the young people (your sons and daughters) that there were two other ways to avoid HIV.

One was abstinence, but she did not dwell much on that, since it really is not in fashion just now.

The third way was the focus of the evening: “protected sex.”

On Friday evening, at the vesper service held in the main church auditorium of the Pacific Union College Church, Nancy Hokobo told the students, “If you get married, you can have all the sex you want!” Everyone laughed. “But,” she added, “if you don’t, you have to use other methods.”

First is masturbation, second is abstinence, and third is protected sex.

Nancy then turned the attention of the audience to the third alternative. We can understand why she would. Nancy is a non-Adventist, probably a non-Christian, and a product of her times. She does not

have the light we have, nor does she know of the overcoming power in Christ. She has been taught the liberal message of Planned Parenthood and fellow travelers; that is the message she shared that Friday night to the future leaders of the church.

But, since the teachers and pastors at PUC were not teaching about Christ's enabling grace, they decided that they had better call in Nancy to teach the importance of condoms—before the reputation of the school became more blackened than it is now.

Next, Nancy introduced Greg Smith. A homosexual who lives in Napa Valley, Greg briefly told of the years of living in such a way that he knew he was HIV-positive, before he ever took a test. His men friends had already died with AIDS!

Next, Nancy introduced Tom Merzon, who is Greg's "caregiver." They have lived together for many years (13 so far) and, according to Tom, he has the deepest affection for Greg and tries to minister to his needs.

Whatever their living arrangements might be, so far Tom has managed to avoid becoming HIV-positive.

Greg said he came from Los Angeles, has had AIDS for five years, and has been quite ill for the past three. He was diagnosed for HIV in late 1986.

Nancy said it is important to protect yourself so you can live life and have sex—without contracting AIDS.

Then there was a planned interruption, as Nancy had a video excerpt turned on for a few minutes. This consisted of five young people who had acquired AIDS. The message was repeated over and over again by the young people: *Unprotected sex was the problem; the solution would have been to use condoms—and then you will have "safe sex"!*

Nancy flicked off the video and went into a recitation of statistics: 25 to 44, AIDS is the leading cause of death among American males, and the 6th leading cause for women in that age group. On and on went the statistics.

The solution was clear: *Use condoms whenever you have sex. Later, when you get married and only have one partner, you won't need them.*

Nancy was doing her best to help the students at PUC. She was giving them the instruction she herself had been taught when she was hired for the job.

And the administration of the college, in apparent desperation over unannounced events at the school, decided a Friday night Vespers program should be dedicated to explaining the facts of modern living to your sons and daughters.

Then Nancy turned the program over to questions from the audience.

Nancy had earlier mentioned that condoms could be purchased at the stores, but were free at the Health Department in the city of Napa. So a young man stood to his feet and asked, "If we're going to be engaged in sexual activity, why do we have to drive to Napa to get

a condom?" This question brought immense laughter and a roar of clapping from the audience.

Nancy replied that they could also be obtained free at a nearby town of St. Helena.

Then Greg and Tom spoke about the importance of having "protected sex," and how it would have kept Greg from contracting AIDS.

Someone asked Tom why he was wearing a wedding band, if he lived with Greg. Did his wife live there too? Tom replied that both he and Greg had wedding bands, and they were symbols of their deep affection for one another. "We are devoted to one another," Tom said softly.

Throughout the evening, the greatest urgency of the agenda centered around the need to get condoms. When someone objected that they cost a lot, a speaker said strongly, "*You need to go spend \$3 to save your life!*"

Someone else said that they did not always work. Nancy agreed, but added that condoms must be used carefully or they would not provide adequate protection. She said, "Condoms do help, but people do not use them right. They use oil as lubricants. That ruins them. Or they put them in their wallets and carry them around hot for days."

Yes, I know it is astounding, but this is the message given at the November 3, 1995, Friday evening Vesper service. Can you see Christ handing out condoms to people? His life and His teachings emphasized the highest standards and principles. Christ did not tolerate sin or make allowance for it. Instead, He removed it from the lives of those willing to become His followers. But the administration of Pacific Union College has a different plan for the students in attendance.

Throughout that evening, not one hint was made about the University of Texas (Houston) study, in which researchers found that *condoms only protect against HIV infection one third of the time!* That fact needs to be emblazoned, along with the great truth that, outside of marriage, only abstinence should be practiced.

It is a moral issue and a health issue.

Wrong living can greatly shorten your life, and, unless repented of and forsaken, it will keep you out of heaven.

Yet such a message was not given from the speaker's platform that evening.

The angels weep as the apostasy in our denomination deepens. When the schools become corrupt, what can the faithful do?

Young people come to Pacific Union College in full sincerity that they will receive a good education. Their parents, paying the bills, believe it also.

But such is not the case.