

COLLEGE ♦ AND ♦ UNIVERSITY

DIALOGUE

.....
Mission
to Technopolis

.....
Christian Bioethics

.....
Faith, Reason
and Vulnerability

.....
Christianity and
Science



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COLLEGE AND UNIVERSITY
DIALOGUE

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Editorial

A growing number of Seventh-day Adventist young men and women are pursuing advanced degrees in colleges and universities around the world. While developing their talents, they are preparing themselves to be useful to God's church, to their homeland, and to humanity at large.

Soon these young adults will become teachers, ministers, scientists, business people, health-care specialists, artists, and professionals of various kinds. Some will choose to serve as full-time denominational employees; others will work in government, business, industry, or as independent professionals. Regardless of their choice of employment, all will be playing a key role in moving the Seventh-day Adventist Church toward the Second Coming of Christ . . . or into the 21st century. (Read more on page 33.)

If you are a college or university student, *DIALOGUE* has been prepared especially for you. As we travel and meet you in our churches, in youth conventions and in the university campuses, we are becoming more aware of your concerns and your dreams. From what we hear you say, as an Adventist you desire three basic things:

1. To Know Your Faith Better. How do the teachings of the Bible relate to the complex issues you encounter in your studies and the society in which you live? How can you deepen your understanding of God's character and his message for our time? What can you do to grow both in knowledge *and* in faith? How can you make ethical choices consistent with your religious convictions?

2. To Live Your Faith Better. Are there ways in which you can be active *in* the world without becoming worldly? What relevance do Christian principles have for everyday life—for your studies, leisure, fami-

ly, church, finances, future profession or business? How can you make a difference in this world while preparing and helping others to get ready for Jesus' return? Are there Adventist professionals in your field with whom you can network?

3. To Share Your Faith. What does the Seventh-day Adventist world view have to say to our increasingly secularized culture? What are some of the ways in which you can effectively communicate your beliefs to others—your friends, teachers, neighbors? How can you help your church to become stronger locally and at the same time cooperate with its global mission?

In this first issue of *DIALOGUE*—which is being published in English, French, Portuguese and Spanish—we have attempted to deal with some of those challenging questions. How well have we done? Please take a few minutes to fill out the Readers' Survey that appears in the center of this issue. Then detach it and mail it according to the instructions. Your response will be carefully considered and will help us decide how to proceed.

If you are already beyond college/university studies and pursuing a career, you will also find much in this issue to reflect on and perhaps use in your life as a Seventh-day Adventist professional. If you are a campus chaplain or a pastor in a congregation with university students and professionals, this issue may also assist you in your ministry.

And now, read on to be informed, stimulated, encouraged, and challenged. Relate to other thoughtful Adventists who are also reflecting and acting on their faith. Then share your reaction with the representatives listed on page 2. Let us hear from you as we begin our *DIALOGUE*.

The Editors

MISSION TO TECHNOPOLIS

Adventist Outreach in a Changing World

Gottfried Oosterwal

We live in a rapidly changing world. The past 200 years, during which Protestant (and Seventh-day Adventist) missions were established, were characterized by global Western dominance, an agrarian economy, and religious faith. All this is changing. The very term *mission* is seen by many as a remnant of the colonial age.

In this article we will consider the challenges to Adventist mission that are posed by the change from a community-oriented way of life with its rural outlook, its religious values and traditions, to our present societal system: urban, secular, and dominated by science and technology.

What do these challenges mean for our church at large, and especially for Adventist professionals and university students?

Three Stages in the Development of Human Thought

The basic changes our society is experiencing are rooted in a radically new way of thinking that shapes our contemporary attitudes, values, and life-style. Understanding this new reality of thought is essential to effective evangelism in the modern technopolis. The Christian philosopher Cornelius Van Peursen, in a fascinating article, traces three his-

torical stages in the development of our present way of thinking.¹

The first stage Van Peursen calls the Period of Myth, in which humans see themselves as an integral part of their world. Everything in it—animals, people, the forces of nature—is integrated into one coherent system that derives its meaning and identity from a belief in a supernatural power or powers that are the source of all knowledge and being. This religious understanding of humans and their environment finds its most powerful expression in myths, which are reenacted in ritual.

The second stage Van Peursen calls the Ontological Period. Here, people gain greater control over their environment through a more rational understanding of it. This places them in a different relationship to their surroundings. A common view of the cosmic order in this era is that of a ladder. On top of the ladder is the world of heavenly beings characterized by a hierarchic order, with God at the top, the material things

of life at the bottom. In the middle is humanity, indicating its dependence on the world of heavenly beings above and its control of the material world beneath. While humans and their works are clearly differentiated from other realities—a key step in the process of secularization—yet humans are still a part of an integrated whole, which gives them a sense of security and identity and a clear perspective for the use of their reasoning power. All things have their assigned place under God.

All this disappears in the third stage into which we are now entering: the Functional Period. In this stage the whole scaffolding of an all-embracing understanding of life is being dismantled. Our world has been compartmentalized into a myriad parts according to their role and function. Religion, if it persists at all, is relegated to only one of those compartments and specialized functions. No longer is it the center of life, the cement that ties everything together, the basis of all human thought and behavior, as in the first period. Neither is it the overarching, controlling factor that gave human meaning in the second. People's increased ability to understand and control their environment without the aid of the supernatural has led them to believe that they are truly masters of their own habitat. They need no other

source of power. In fact, they seriously question the existence of realities other than the naturally perceptible ones.

Secularization, then, is that process by which humanity loses its sense of living in a coherent world that can be grasped by human reason embedded in and informed by religious ritual and belief. The steps in that process may be summarized as follows: in the Period of Myth, the main issue was *that* something existed which was the source and power of everything that is. In the Ontological Period, the issue was *what* that other reality consisted of, what it was like. In the Functional Period, the chief question is "Does it work?" or "How does it function?"

Take, for instance, the concept of truth which is so central to Adventist thought and mission. During the Ontological Period, when the Adventist Church was born, truth was what rationally fit within the accepted thought system. Adventists held roughly the same presuppositions about God, Jesus Christ, and the Holy Scriptures as people of other faiths. On that basis we could prove our distinctive truths such as the true Sabbath, the heavenly sanctuary, or the state of the dead. That approach still lies at the heart of many Adventist evangelistic endeavors.

To modern human beings, however, truth is an experience, not a rational abstraction. It is something we can rely on because it works. Getting people to accept, or even listen to, biblical truth in this Functional Period depends on our ability to show the difference those truths make in people's everyday lives, in the drudgery of their work and the meaninglessness of life in a secular society. The same applies to the notion of God, Jesus Christ, the church, and salvation. They should become functional words in Adventist

evangelism, embodied in the daily life of every believer. Evangelism in this Functional Period is not accomplished mainly by rational arguments through specialists called missionaries or ministers, but through the convincing lives and words of every believer in whom God and the gospel are functioning realities.

Is not this what the Bible has always taught? In Scripture the word *truth* refers to that which is dependable rather than to that which can be rationally understood. It is a relationship in which humans participate, not merely a proposition for their mind to grasp. In the Ontological Period, God was mainly seen in his attributes. The debates concerning these "truths" never ended. In the Functional Period, these rational propositions lose much of their impact. God is known to contemporary people through a personal encounter—not by what he is, but by what he does and how he acts.

The pragmatic, functional nature of 20th century thought squares rather well with biblical revelation. Believers whose attitudes are still part of the Ontological Period are confronted with the arduous task of learning to read the Bible without the rational spectacles that in the past provided the framework of their understanding. Our response must lie in the discovery of the everlasting gospel as a relationship, a functional reality that contemporary humans can see and accept.

From Tribe to Town to Technopolis

Van Peursen's article and subsequent writings have stimulated many Christian theologians, historians, and social scientists to reflect on the meaning of the changes in our time and their challenge to mission. One of these is Harvard theologian Harvey Cox. In his powerful book *The Secular City: Secularization and Urbanization in Theological Perspective*,² Cox replaced Van Peursen's Mythical, Ontological, and Functional categories with sociological ones: Tribe, Town and City.

During the Period of the Tribe (Van Peursen's Mythical Period), life centers in the group, such as family or village community, where people live in a constant face-to-face relationship. Because of their primitive technology, people in this period depend heavily on natural resources for their existence. As a result they live very close to their environment. Tradition is strong, relationships are personal, and religion is the core and focus of their whole life. It is the basis of thought and behavior, inextricably woven into everything the community does. At present about 5 percent of the world's population (roughly 250 million people) still live exclusively in this Period of the Tribe.

Cox sees the Period of the Town (Van Peursen's Ontological Period) as one of the decisive breakthroughs of history. In this period, people broke out of the boundaries of kinship to develop a less isolated and more open community, with greater individual freedoms, specialization and differentiation, and a more rational view of the world. This kind of society first emerged in the lowlands of Mesopotamia. It was also typical of the ancient civiliza-

tions of India, China, Greece and Rome, Mexico, Guatemala, and Peru, and was characteristic of life in Europe and North America until the late 19th century. Even today, some 35 to 40 percent of the world's population (some two billion people) belong to these peasant societies, mainly in areas of Latin America, Africa and Asia.

Among the hallmarks of societies in the Town Period are their dependence on agriculture and their closeness to nature. Their towns are mainly centers of administration and trade (market towns), inextricably linked to the agrarian economy. Most of these economies are rather static, tied to tradition, and based on kinship and other closed forms of social organization.

Unlike the Tribe, where religion is the core of life and permeates all thinking and behavior, religion in the Era of the Town becomes organized and institutionalized. It is dissociated from other spheres of life. Churches and theologies develop, and classes of religious specialists (priests, ministers) emerge. Yet, in these preindustrial, community-oriented, peasant societies, religion is still the overarching factor that gives meaning to life.

All of this changed radically with the arrival of the modern City (Van Peursen's Functional Period), which we will call Technopolis. Stimulated by new discoveries and by developments in science and technology, this era first emerged in Europe and North America. The changes brought about by industrialization and urbanization came slowly at first, then exploded, throwing modern society into rapid change. In just a few years this new civilization of Technopolis has spread around the world. Today some 55 to 60 percent of the world's population (about 3 billion

people) have been strongly affected by it. With the intensifying contact between nations, and with the Third World's rapidly increasing industrialization and urbanization, we may expect that by the year 2000 some 75 percent of the world's population will be part of this new civilization of Technopolis. It is the most powerful force moving history towards the development of one global culture, with people sharing the same world view.

What are some of the characteristics of this new culture of Technopolis? In his book *Naming the Whirlwind*,³ Langdon Gilkey captures the prevailing mood of Technopolis in these four traits: Contingency, autonomy, temporality, and relativity. Contingency refers to the notion that everything that exists was caused by some natural phenomenon that preceded it, leaving no place for God or a religious explanation of origins. The world is actually man-made, with humans as the center of all life, the creators of their own destiny, and the only norm of what is right. Humankind is accountable to no one but itself. There are no absolutes. All life is temporary. There is no afterlife, no future world, and hence no lasting significance to human's thoughts and actions. Death is the end of everything, and everything must die.

Revolutionary as these attitudes are (and understanding them is a sine qua non of helping people to hear the gospel and leading them to Christ), most people in Technopolis are hardly conscious of them. They experience their cul-

ture more than they think about it. And what they experience is a mass society where people are bound together by functional ties and impersonal contracts rather than by kinship or community bonds. Life in Technopolis is enormously complex, highly mobile, specialized, and constantly changing. It is manipulative, materialistic, and very much self- and success oriented. To make it in this world a person cannot be bound by tradition or absolute religious values. One must be pragmatic and individualistic. In this civilization, religion and church as we know them cease to be influential. Theology becomes obsolete, and the traditional roles of the minister and priest are taken over by specialists: marriage counselors, health educators, social workers and psychotherapists. This change seems irreversible. As a result, institutional religion as a factor shaping human life continues to decline. Human values lose their sacredness, faith erodes, and religious institutions lose their function and authority.

Church and Mission in Technopolis

How should we, as Adventists, respond to this secularization process? We must recognize that it is in God's hand. He is leading human history to its intended end. These changes are part of the great controversy between Satan and Christ. In spite of its demonic aspects, the process has also some positive elements. It liberates people from the control of systems of thought that have prevented them from hearing the gospel. Moreover, the functional way of thinking of people in Technopolis is in many ways much closer to biblical revelation concerning life and truth than the rationalistic approach of the Ontological Period.

All this opens up new possibilities for mission and effective evangelism. Signs of that abound, including the renewed interest in Bible reading in secularized Europe, the people movements toward Christ in a large number of peasant societies, and the rise of scores of messianic movements.

However, we must not deny the difficulty that Technopolis presents to religion. From biblical times to the present, religion and faith have been intimately tied to the agrarian economy, the rural way of life and thought, and especially to the close knit, small-scale community with its face-to-face relationships, its group orientation, and moral order. The fundamental change in our day from a communal way of life to a societal orientation has robbed religion of its basic context and functions. The threat to religion in Technopolis, therefore, does not come primarily from aggressive atheism, but from society itself with its underlying attitudes and assumptions. Recent developments within the Adventist Church in Technopolis attest to that as well. But God has not left this world to its own devices. Technopolis is very much God's world. And it is his will that all people there be saved and come to the knowledge of the truth (see 1 Timothy 2:4).

How should we respond then? By recognizing the reality of this secularization process, its consequences for human life and thought, and by reflecting on its meaning in light of the Word of God. The process has both negative and positive dimensions, demonic and divine. It is part of the great controversy through which God is leading history to its end. Christ enlists his church to restore his kingdom in this generation. This demands a wholehearted response on our part through a renewal of our faith and commitment, and a new mode

of mission that takes these recent developments and their consequences seriously.

This new mission to Technopolis has the following characteristics: first, the church has to learn to identify with the culture of Technopolis as much as it did with past cultures in its worldwide missionary thrust. Our great model is Jesus Christ himself, who in everything became one with the people to whom he had been sent. So also did the apostle Paul, whose counsel was to become urban with the urbanites so as to win as many as possible (see 1 Corinthians 9:19-23). This is probably the most difficult part of our mission to Technopolis, given the fact that many Adventists have considered the city a symbol of evil and have been urged to separate from it.

Second, the church must identify with the needs of people in Technopolis and proclaim the gospel in a way that relates to those needs. Among those needs are a sense of fellowship and community, a feeling of certainty and security, basic values that can shape human conduct, a sense of dignity, the experience of salvation, hope for the future, the assurance of peace, justice and freedom, social acceptance, and meaningful work.

Third, the church must recognize that Technopolis is not a monolithic whole, but a colorful mosaic of people. No standard form of evangelism will ever be able to reach all of them. In our

highly differentiated and pluralistic society, mission also must be multidimensional and diverse. Evangelism, then, will be both public and personal, and addressed to those human needs. For Adventist professionals and university students this opens many possibilities for personal outreach to their colleagues who operate in the culture of Technopolis.

Finally, the church—all of us—must implement consistently the idea that mission is the work of the laity, accomplished through the particular gifts that God has given to every believer, and in the particular setting of the believer's everyday life.

It may take some time for this new mission to Technopolis to come to full fruition. Fortunately, several church leaders in various parts of the world are developing strategies in response to this new challenge in Adventist mission. Faithful stewardship of the special message entrusted to us demands that we show a new openness toward the guidance of the Spirit and dare to follow as he leads in this crucial phase of God's mission on earth.

NOTES

1. Cornelius Van Peursen, "Man and Reality: The History of Human Thought," *The Student World*, No. 1 (1963).

2. Harvey Cox, *The Secular City: Secularization and Urbanization in Theological Perspective* (New York: Macmillan, 1965).

3. Langdon Gilkey, *Naming the Whirlwind* (New York: Bobbs-Merrill, 1969), p. 71.

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CHRISTIAN BIOETHICS

Making Rational Choices in Complex Life-Death Issues

Jack W. Provonsha

In October of 1984, a Loma Linda medical team headed by Dr. Leonard Bailey replaced the malformed heart of a twelve-day old girl with the heart of a baboon. This unprecedented operation—the first heart xenotransplant performed in a newborn—extended her life for 20 days and popularized the name of Baby Fae around the world.

A number of interesting letters dealing with ethical issues came to us as a result of that extraordinary operation. "How dare you commingle the blood of a baboon with that of a human?" one writer asked, and she quoted the Bible: "All flesh is not the same flesh: there is flesh of men, flesh of beasts, of birds, and of fishes—all different" (1 Corinthians 15:39, NEB). With such unequivocal biblical guidance, we were told, the baboon heart transplant was doomed to fail from the start. Another correspondent referred to Ellen White's problematic statement about "the amalgamation of man and beast,"¹ as though the xenograft had turned Baby Fae into a baboon-human hybrid!

On the other side of the argument are modern secularists who reject the authority of Scripture. "The Bible merely reflects the morality of the people who wrote it," they say. "We do not accept those ancient religious authorities. We will base our ethical decisions on rational principles." It is true that the Bible writers never thought about in-vitro fertilization, surrogate motherhood,

genetic engineering, and pulling the plug on a terminally ill patient. Nowhere do they address these specific issues. Is reason, then, the only guide on which we can base our modern bioethical decisions? If we do use the Bible, what is the relation between its authority and what we know rationally from science?

These are the questions that I would like to address in this article.

Ethical Decisions Based on Nature

Three methods of reasoning, all based on nature, dominated much of ethical decision making during the past several hundred years.

Natural Law. St. Thomas Aquinas (1224-1274) was without a doubt one of the great thinkers in Christian history. While he recognized that humans needed divine revelation to be aware of some moral truths, he believed that "certain axioms or propositions are universally self-evident to all." He referred to these "natural laws" as "those things to which man is inclined naturally; and among these it is proper for man to be inclined to act according to reason."²

Practically all of today's Roman Catholic thinking on ethical matters has been conditioned by St.

Thomas's views on "natural law," including attitudes about contraception and other reproductive issues. Though based on reason and the observation of nature, Thomas's ethics carried with it the weight of church authority.

Utilitarianism. With the advent of the Enlightenment—whose influence has been felt through the past three centuries—came a morality fitting the mood of the times—inductive, "scientific," rational, and opposed to religious authority. Utilitarianism was conceived in this spirit. It was a "scientific" attempt to establish moral principles on rational observations, to discover what "ought to be" by observing what "is."

Its reasoning went like this: When we observe what humans do in life, we discover that above all else they seek happiness and avoid unhappiness and pain. That should be our ethical premise.

The utilitarians were prominent during the 18th and early 19th centuries. As science seemed to fill in the gaps in our understanding, God came to be considered unnecessary. All that remained was for someone to describe how nature could be self-operating, and naturalism in ethics, as elsewhere, would come fully into its own.

Survival of the Fittest. Charles Darwin's *Origin of Species* provided that description, and became the basis for a rationalistic, humanistic materialism. The result was the most inclusive of all the moral "naturalisms" to date—and

certainly the one with the most awesome consequences. Right was defined as anything that furthered survival and served the interests of those "fit" to survive. Scientists could know what ought to be by observing the natural world around them!

Marx and Engels—who were at the time developing their economic theories—were delighted. They asked Darwin to let them use his name in the foreword of *Das Kapital*, but to his credit he politely declined.

Nietzsche's Devastating Concepts

Friedrich Nietzsche—one of the most influential thinkers in the West—took Darwin very seriously in matters moral. This is very clear from his book, *The Antichrist*, a title that reflects his belief that Judaism and Christianity were responsible for most of the world's ills, especially its social ills. Here are Nietzsche's own chilling words:

What is good? Everything that heightens the feeling of power in man, the will to power, the power itself. What is bad? Everything that is born of weakness. What is happiness? The feeling that power is growing, that resistance is overcome. Not contentedness but more power; not peace but war; not virtue but fitness. . . . What is more harmful than any vice? Active pity for all the failures and all the weak: Christianity . . .

What type of man shall be bred, shall be willed, for being higher in value, worthier of life, more certain of a future? Even in the past this higher type has appeared often—but as a fortunate accident, as an

exception, never as something willed. In fact, this has been the type most dreaded—almost the dreadful—and from dread the opposite type was willed, bred, and attained: the domestic animal, the herd animal, the sick human animal—the Christian . . .

Christianity has sided with all that is weak and base, with all failures; it has made an ideal of whatever contradicts the instinct of the strong life to preserve itself; it has corrupted the reason even of those strongest in spirit by teaching men to consider the supreme values of the spirit as something sinful, something that leads into error—as temptation.

Christianity is called the religion of pity. Pity stands opposed to the tonic emotions which heighten our vitality: it has a depressing effect. Pity crosses the law of development, which is the law of selection. It preserves what is ripe for destruction; it defends those who have been disinherited and condemned by life; and by the abundance of the failures of all kinds which it keeps alive, it gives life a gloomy and questionable aspect.

Wherever the theologian's instinct extends, value judgments have been stood on their heads and the concepts of "true" and "false" are of necessity reversed: whatever is most harmful to life is called "true"; whatever elevates it, enhances, affirms, justifies it, and makes it

triumphant, is called "false."³

And where did Friedrich Nietzsche get this? The key words tell us: "will to power," "self-preservation," "law of selection." These all came straight out of *Origin of Species*: the big fishes eat the little fishes and the little fishes eat the littler fishes. The fit survive nature's competitive struggle for existence because they possess more wits, stronger muscles, and longer claws. According to this view, the name of the survival game is *power*—power over the weak, and the will to use it. That's the way it is in nature, and humans, as a part of nature, when they are true to themselves, behave like the rest of nature.

Ideas have consequences. While it would be naive to give Nietzsche's concepts more credit than they deserve, there is strong evidence that Nietzsche furnished much of the philosophic undergirding of two world wars. It is said that Hitler slept with Nietzsche under his pillow. Surely the similarity between Nietzsche's superior human that "shall be bred, shall be willed, for being higher in value, worthier of life, more certain of a future," and Hitler's Aryan super-race is no accident. Similar attitudes were at the center of the Kaiser's war.

Are Nature and Reason Adequate Guides?

Reason works out its solutions to ethical dilemmas by observing nature at work. St. Thomas said that at least some solutions were "self-evident to unaided reason."⁴ Nietzsche and Hitler force us to reevaluate that conclusion. But if human reason alone cannot handle human problems, the only alternative is supernatural guidance.

However, God has chosen not to give us explicit guidance in

most of the perplexing issues that technology has thrust upon us. Where, for example, does Scripture come to grips with the issues raised by artificial insemination, in-vitro fertilization, and surrogate parenting? What chapter and verse shall we consult to guide us in the morals of genetic engineering? Where does the Bible tell us anything about when to initiate life-prolonging procedures, when to stop them, and under what circumstances?

Reason and Revelation

I would like to suggest that there is only one way to reach satisfactory answers to these difficult questions: observation and reason. But how are we to avoid the dangers inherent in the employment of human reason alone in doing ethics?

The answer to that question lies, I believe, in identifying the source of Nietzsche's error: his facts. Even if the rational process itself is flawless, one's conclusions are only as good as the facts on which they are based.

The naturalists were essentially correct in deriving the "ought" from the "is." Their mistake was a failure to correctly identify the "is." Christian bioethics, particularly in those areas that the Bible does not discuss, must be based primarily on God's creation rather than on specific moral pronouncements from revelation.

Keep in mind, however, that it takes revelation to acquaint us with creation. What "is" today may not be the same as the "is" of creation. The original pattern of creation is no longer available to us, however assiduously we may search for it in the field or in the laboratory. Fallen nature formed the basis for Nietzsche's rational moral system. Because he rejected any other kind of nature, his con-

clusions were inevitably wrong.

Christian ethics must be based on creation before the fall. The pristine "is" forms the true basis for the present "ought." However, that primeval creation is available to us only through revelation. Only the inspired picture of Eden, of Eden restored, and of the Creator and his character as revealed in Christ, can provide a sufficient base for knowing what "ought" to be.

In answer to our initial question, then, only a Christian can dare to do rational bioethics, for only the Christian acquainted with revelation possesses the facts that can lead reason to its proper conclusions.

A rational Christian bioethic, then, will stress the restoration and fulfillment of the Creator's original intentions to the extent that these may be ascertained from the inspired sources. Thus, any biological engineering that restores the original creation is to be supported, while anything that leads in Nietzsche's direction is to be deplored. Those fertility and reproductive innovations that contribute to what God had in mind in creating the first family are to be welcomed. Those that place the family in jeopardy are to be opposed. Any action whose total effect is to diminish the creation in any significant way is immoral.

The creation is made known to humans by revelation. The Creator has also given them a mind capable of perceiving the true nature of that creation, provided they apply themselves with persistence and dedication, and do not reject out of hand a major source of truth, the Bible. Inspiration and dedicated reason, persistently applied and under the

guidance of the Holy Spirit, can arrive at moral truth.

Before the fall, reason alone would probably have sufficed. The "is" was good, perfect, and undistorted. Ethics could have been a scientific enterprise. One could have discovered truth about behavior as we today discover truth about atoms, plants, and the stars. Nature's laws were God's laws, and there was no special compartment for ethics apart from natural truth. In such an ideal world, the answer to the question, "Can Christian bioethics be done on the basis of reason alone?" would have been, "Yes, of course!"

A Christian bioethic today must be based on creation. Christians can discover this bioethic through the use of reason, not apart from revelation, but informed by revelation, for in this world people need help with the premises, even as they reason their way to proper conclusions.

NOTES

1. Ellen G. White, *Spiritual Gifts*, (Washington D.C.: Review and Herald, 1945), vol. 3, pp. 64, 75.
2. Anton C. Pegis, ed., *Basic Writings of St. Thomas Aquinas* (New York: Random House), vol. 2, pp. 774, 775, 777.
3. Friederich Nietzsche, *Der Antichrist*, in Walter Kaufman, ed., *The Portable Nietzsche* (New York: The Viking Press, 1954), pp. 570-572, 576.
4. *Ibid.*

Jack W. Provonsha holds advanced degrees in medicine and ethics. He is also an ordained minister and the author of three books. In 1983 he cofounded the Center for Christian Bioethics at Loma Linda University, California, and has recently been named emeritus professor of the philosophy of religion and Christian ethics at that institution. This is an edited version of a lecture delivered by Dr. Provonsha.

FAITH, REASON AND VULNERABILITY

Michael Pearson

The biblical account of our origins affirms that we were created in God's image, which among other things involved being given authority over the animal kingdom. Indeed many thinkers have asserted that it is precisely the possession of mind that distinguishes us from the animal kingdom and renders us human. It is in the capacity for intelligent decision-making, the ability to accept responsibility, the facility for expressing thought and emotion symbolically, that our supreme value lies. Our rationality is our claim to uniqueness.

However, elsewhere in the biblical record we are informed that we possess another capacity which renders us distinctively human; this is the capacity we call faith. This faith is exercised in our attempts to reach out to God in response to his overtures towards us, and to a lesser extent to reach out in our intimate human relationships.

But these two capacities which do so much to make us the special creatures we are, do, on occasion, come into conflict. Indeed it might be said that this conflict is itself uniquely characteristic of the human condition. Our desire to trust, to form relationships, is tempered by our critical rational faculties. These two capacities sometimes pull in different directions; they vie with each other for our loyalty.

As many thinkers have observed over the centuries, the classic ex-

ample of this is the story of Abraham and Isaac. In the intimacy of his relationship with God, Abraham sensed that he must make a sacrificial offering of his son, Isaac. Yet such an action seemed to run counter to all canons of logic and codes of morality. What sense could it possibly make to slaughter the son long promised? Surely such an action could only do gross violence to a sensitive conscience! Commitment on the one hand, and logic on the other seemed to dictate entirely different courses of action.

A conflict of this sort confronted me in my undergraduate years at the University of London. I did so much want to believe. Yet all the rational procedures in which I was daily being trained urged caution. I must submit all ideological options which presented themselves for acceptance to the closest scrutiny. I wanted to believe but equally I did not want to be duped. I did not want to discover later in life that my desire for security had misled me. I did not want my desire for comfort to distort my picture of what was true.

What follows is an abbreviated account of how I have sought to

reconcile the conflicting claims which presented themselves. It is tentative but it is alive.

Defining Our Terms

First we must define some terms for the purposes of our discussion. It matters little if in general practice you wish to use the following words differently. We need to be clear on how the terms are being used here. I want to contrast *believe* and *know* by affirming that in order to be said to know, the object of our knowledge must be true. One may, however, believe anything however fanciful and unsubstantiated. Similarly we need to distinguish between *proof* and *evidence*; evidence is that which tends to corroborate a particular claim, whereas proof is unassailable. *True* is an adjective which indicates that a proposition accurately describes an individual's psychological state; many people are *certain* about things which clearly appear to us to be untrue. Lastly we might compare *doubt* and *unbelief*. Unbelief is that state of mind which rejects a claim as being untrue; doubt (derived from the same root as *double*) denotes a two-mindedness that considers two or more options as candidates for our acceptance.

With these linguistic matters out of the way we can now proceed to our argument. I want to argue that in all the important pursuits of life, including religion, we cannot know; we can only believe. We

have no proof; we must remain content with evidence. We cannot come to the place where we can demonstrate a claim to be indisputably true, but we can be certain about it. We have to acknowledge that there is an element of doubt, but we can resist unbelief.

Interpreting the Evidence

Some may feel that such a proposal is unduly tentative, that it does not seem to allow the kind of wholeheartedness that the gospel demands of us, that it in some way diminishes commitment. Not at all! In all the important pursuits of life the matter is as I have described it. In politics a prime minister and a leader of the opposition party will disagree not so much about what the facts are as to how to construe them. In the areas of morality and aesthetics the essential difference between opposing camps will derive from how they interpret such evidence as exists. In economics, monetarists (free market economists) and interventionists, faced with the same profile of a nation's fiscal health, will come to radically different conclusions about the appropriate cure for those national ills because of the preconceptions which they bring with them.

Educators support different kinds of reform basically because of their differing views of the nature of man. Administrators conflict over policy decisions because of clashing views about priorities.

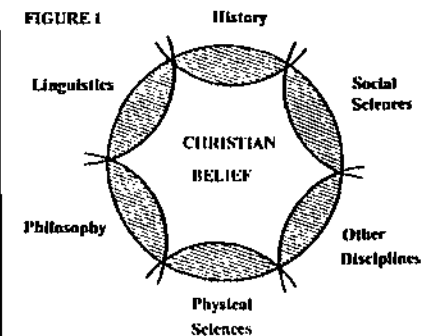
And so it is in matters of religion. People who live and work in all these areas are much more like jurors in a court of law hearing the evidence and reaching a judgement which is informed but possibly flawed, than they resemble a scientist running an experiment in a laboratory and coming up with some statistically reliable claim. These are all areas in which people have to make judge-

ments and commitments, and have to face opposition and sometimes have to die because they challenge the conventional wisdom. The case of Copernicus who rejected the Ptolemaic conception of the universe is a classic example.

Our problems over the relationship of faith and reason in religion derive partly from the spurious authority which we are prone to confer on science. We are inclined to think that the scientific enterprise consists of the discovery by experimental means of atomic facts which can then be laid on the mountain of knowledge, a monolith which will endure forever. But this is to misunderstand science. It comprises rather the establishment of raw data, which must then have a construction imposed upon it. The explanation of that data which demands our acceptance is that which leaves the fewest anomalies. But anomalies there will always be. Science thus always involves the act of interpretation and thus is essentially no different from moral discourse, economics or politics. We are therefore unwise to try to make our religious claims as "respectable" as we assume scientific ones to be. Rather, we should recognize that scientific statements share in the same subjectivity as those in the areas of religion, morals or politics.

Some people, whether the religiously devout or those in the scientific community, will undoubtedly be unhappy about this model because it allows us to "know" far fewer things than we should like. Perhaps it makes us feel insecure. Yet it seems to me that all the important pursuits of life involve our imposing a construction upon that raw data which confronts us in such a way as to leave the fewest anomalies. Or, to put it another way, it demands in us the formation of a world view.

Let us now apply this model specifically to our Christian belief. If we imagine our Christian belief to be represented by a circle, then we have to acknowledge that certain areas of rational activity, certain academic disciplines supply us with evidence which we have to take into consideration, accommodate within our world view. (Figure 1)



The claims made by Christians impinge on many areas of human enquiry; Christians must take seriously evidence provided by these disciplines.

Philosophy poses awkward questions whose validity we have to acknowledge. As adherents of an historical religion, Christians have to take cognisance of the weight of evidence provided by historians. We must acknowledge that social scientists have important contributions to make to our understanding of the origin and maintenance of religious behaviour. Evidence from philology tells us important things about the dating and construction of canonical books. And so on.

It is our job to sift the evidence that presents itself to us, partial though that may be, and accommodate it in our world view. We have to see where the weight of evidence lies; we have to be ready to make modifications to our world view. If our view of the world is substantially accurate we have nothing to fear from this sort of investigation. This procedure has the virtue of allowing us to encounter disturbing pieces of

evidence from a particular discipline without its unduly unsettling our whole belief structure. There will always be anomalies. Our conviction depends on the weight of evidence. It does demand, however, that we be prepared, in principle at least, to relinquish our belief system should the evidence throw up so many anomalies that it no longer makes sense to retain our former view of the world. This is reasonable since it is no more than we ask of other people.

It is at this point that we have to encounter the objection that this approach will lead to a tentativeness in belief which somehow wars against the idea of being "born again." But it seems to me that anybody who is sufficiently committed to the business of finding and maintaining a coherent view of the world is unlikely to fall prey to half-heartedness. The Bible exhorts us to "test all things and hold fast that which is good" (1 Thess. 5:21), which is not at all the same thing as "testing some things and holding fast that which is traditional."

Making Commitments

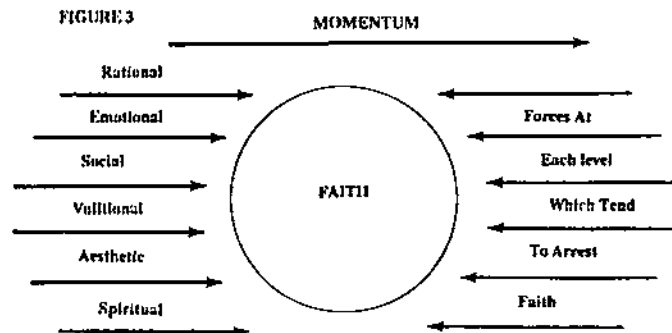
Here we must take a significant step. It is an important part of being rational to recognise that many judgements and commitments that we make, we make on grounds that are far from rational. We may make very plausible rationalisations of our intuitive, emotional and volitional responses but we must admit deep within ourselves that we are far less rational than we pretend to be. An important part of intellectual growth involves making intuitive leaps of the imagination.

Our commitment to a particular religious way will depend a great deal on our emotional selves. In the case of the Christian it will depend on whether the way of

Jesus, and the particular manner in which that is articulated in our own church, satisfies our deepest longings. Here, the emotional verges on the aesthetic: we have to ask ourselves whether the picture of the world painted in the Scriptures is aesthetically satisfying. Further, we have to ask whether the particular embodiment of it in our own church is, in our judgement, appropriate and pleasing. We must also satisfy ourselves that the kinds of ethical imperatives for which Jesus stands are acceptable to us. And if they are in principle, we must ask ourselves whether they are also acceptable

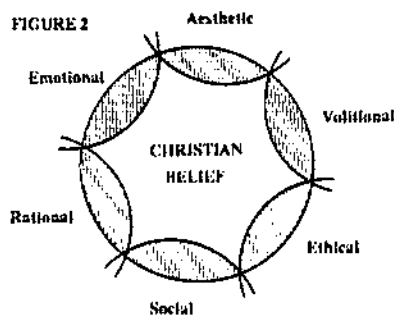
In other words, we must ask ourselves whether the way of Jesus "fits" us, rather in the same way that a preferred coat suits us. Not that it is entirely comfortable but that it is "us", we have chosen it as ours.

Let me offer another model which seems to incorporate all that we have said thus far. Our Christian faith can be likened to the momentum of a ball when it is rolling in a particular direction. (Figure 3) The momentum of faith is sustained by impetus from our intellect, our emotions, our wills, our social selves and so on. However, the momentum is



Faith is the response of our whole being.

in practice. Part of our faith then, lies within our volitional selves, for example, in our willingness to be disturbed, to serve rather than to be served, and so on. Faith is also in part a social phenomenon, and we must therefore ask questions of our social selves. Does the ambience of our particular church satisfy us? And so on. (Figure 2)



The rational is just one of a number of levels at which we respond as we live the life of faith.

reduced when it encounters resistance from various sources. Intellectual objections may create friction and thus reduce the momentum of faith. All kinds of other inner reservations, the desire for acceptance, the unwillingness to exert the will and so on, may diminish the momentum of faith.

Our faith then has various components: intellectual, emotional, social, volitional, aesthetic, ethical and perhaps some others. Faith is a preparedness to act in a certain direction, our willingness to act as if our view of the world is true.

And yet, there is one component of faith which cannot be resolved into any other, a component which I have called "spiritual." I believe that God's

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CHRISTIANITY AND SCIENCE

Are They Compatible?

Del Ratzsch

Although many Christians have accepted and practiced science, and many of the best-known scientists historically have been Christians, others have felt that science is not a legitimate pursuit for Christians. What has been behind that rejection?

First, some Christians have argued that we are not to be concerned with the things of this world, and that other things related to the central tasks of Christianity—witnessing, for instance—are more important. Spreading the gospel is indeed crucial, and if we had to choose between that and doing science, science would have to take the back seat. But the choice is not an either/or choice for the Christian community as a whole, and not always even for individuals. The Christian life is the whole life, the abundant life, and it has room for fishermen, physicians, tentmakers, tax gatherers—and scientists.

Second, some Christians have felt that science was, perhaps inherently, contrary to Christianity. After all, doesn't science assume determinism (relieving us of moral responsibility) and strict uniformity (denying that God can act miraculously in the world)? Isn't it science that we have to thank for theories like evolution and the big bang, and don't they violate Scripture? Two observations are in order here. First, it is often the

rigid generalizing of the (supposed) presuppositions of science into sweeping world views (like positivism) which causes problems, rather than their proper and restricted use within science itself. Second, even if science sometimes produces individual theories which look contrary to Scripture, condemning the whole project of science might be like condemning the general enterprise of cooking because occasionally people are poisoned by improperly cooked food. Bad cooking doesn't make cooking bad. In both cases we might more properly condemn faulty technique than the entire project.

Third, some Christians have seen science as prying where we have no business, trying to discover hidden things. But Proverbs 25:2 tells us that "it is the glory of God to conceal a matter; to search out a matter is the glory of kings" (NIV). It is the glory of kings to search out a matter! That does not sound as though trying to discover the hidden in creation is to be seen as improper.

Reasons for Doing Science

Just because something is permissible does not mean that there are good reasons for actually doing it. Are there, for the Christian, good reasons for doing science? Does science have any distinctive value and worth for the Christian?

Many Christians have said yes, and a variety of justifications have been offered for that answer. For instance, God gave to us the task of caring for and tending our part of his creation (Genesis 2:15). But responsible stewardship requires knowledge of how the things in our keeping work, knowledge concerning the proper care of and best use of the things we have been placed over. Science can be a vehicle for acquiring such knowledge.

Further, many Christians believe that God's command to subdue the earth (Genesis 1:28) is still in force (others believe that it no longer applies after the Fall). Subduing the earth also requires knowledge, providing again a role for science.

Most Christians believe that God created us as knowing beings. Humans do always seem to want to know and to understand things. We are inveterate theorizers, and science is the most formal channel

through which that side of our natures can be expressed with respect to the workings of nature.

Reasons which are somewhat more theological have been offered also. For instance, nature is God's creation and many Christians have seen nature as revealing God. By studying nature they expect to learn not only what God did in creating but about God himself. Nature is sometimes referred to as a book of revelation, and it is through science that we learn to read that book.¹ Some Christians believe that doing science, making new discoveries, exploring the intricacies of nature and coming to appreciate the details of creation are all ways of glorifying God. God judged his creation good (Genesis 1:31). That fact alone is mandate enough for some to pursue knowing his good creation.

Finally, we have been explicitly instructed to help the sick, the hungry and the poor. Surely we are in a better position to help in such cases by virtue of knowing the causes of disease, the proper treatment of illness, how to produce better crops, and so on. Science can help us in doing the tasks we've been given.

Of course, science has played an equally prominent role in the destruction in which we humans perennially engage. In fact, historically, military demands have been a major driving force behind various sorts of research as well as a source of a great deal of the financial support for science and scientists. So also have greed (in some corporate scientific research), a desire to escape the consequences of one's actions (for instance, some research into techniques for abortion), and a variety of other not-so-pretty motivations.

Thus although science seems to be a permissible pursuit for the Christian, and although there are distinctive reasons a Christian

might have for doing science, and although science and its results can have special value for the Christian, Christians in science are still under deep obligation to look to their particular reasons for doing science. They must consider the potential for harm and rebellion against God their particular work might have, and they must work to make their efforts in science fit into the larger pattern of their obedience to God. Outside such a context, the work of a scientist—even of one who claims allegiance to Christ—can be disastrous on a variety of scales.

Christianity and the Foundations of Science

Several authors have argued that belief in a personal Creator was, if not a prerequisite for the rise of modern science, at least an enormous aid to that rise. Although other cultures boasted longer histories and technological traditions, it was in Western Europe with its strong Christian tradition that modern science emerged.

Some ancient Greeks tended to view the material world as not worthy of study. In other ancient pagan cultures, nature was seen as deity, which made poking at it (experimentally or empirically) inappropriate or even hazardous. Many Eastern cultures saw reality as ruled by rigid necessities, making empirical investigation superfluous. Others saw chance or chaos as the ruling principle, making investigation of nature

pointless and inevitably unsuccessful.

But Christians saw the world as a creation (thus orderly and uniform) of a Person (thus rational) who had created freely (thus requiring empirical investigation) unconstrained by our prejudices and expectations (thus requiring open-minded investigation). Thus the basic character of science grew to be what one could expect from a Christian outlook. That is not to say that one could deduce the basic outlines of a scientific method from Christianity, but that those outlines certainly fit well with Christian doctrine. And besides the more general themes, there are more specific characteristics and presuppositions of science that Christianity either anticipates or provides justification for.

It is generally presupposed within science that an objective, independent reality exists outside of and beyond us which science studies (contrary to various forms of both idealism and relativism). That is exactly what one would expect if the nature which science studies were a creation. God created it independently of us, according to his plan, and without our concurrence or consent.

Another key presupposition is that of the uniformity which underlies the belief in nature's predictability, and which also provides support for the usual requirement that scientific results be reproducible. But Scripture tells us of God's faithfulness in the governance of the cosmos. Uniformity is what we would expect of a creation established by a God who is faithful and governed by his edicts.

It is a further assumption of science that nature is comprehensible, that we can understand it.

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PROFILE

HELEN WARD THOMPSON

Dialogue with the Academic VP of Loma Linda University



Helen Ward Thompson received her undergraduate education at Walla Walla College in College Place, Washington. She majored in English

and physical education, and began her professional career as an instructor in English and assistant dean of women at La Sierra College. She earned her master's degree in English from Stanford University in 1955 and in the same year became dean of women and professor of English at Walla Walla College. She served in this role for ten years, and in 1965 earned her doctorate in English from Stanford. She then chaired the Walla Walla College English Department for eleven years.

In 1976 she accepted the position of academic dean at Southwestern Adventist College in Keene, Texas. Following her marriage in 1979 to Dr. Thomas Thompson, she returned to Walla Walla College to serve as director of alumni affairs. In 1984 she be-

came the vice president for academic administration at Loma Linda University.

In recent years this institution, with its beautiful campus in southern California, has been prominent in world news because of the Baby Fae heart transplant and other pioneering surgical procedures. Recognized as a leading research center in various areas of medicine, health, and ethics, Loma Linda University is the anchor institution for the global Adventist health system.

When the Board of Trustees appointed Dr. Helen Thompson as the university's vice-president for academic administration, she became the highest ranking woman in Adventist academia.

Dr. Thompson, do you see your current appointment as a breakthrough for other women? Are there any advantages to having a woman in this position?

I rarely think about it. But when I do, I suppose it's in one of two ways. When I find that I am the only woman in a group or committee, I realize that this is a unique appointment. Also, now and then I realize that it is a different experience for my colleagues to relate to a woman in this office. In general, the people I relate to accept me for the quality of my work, not for the fact that I am a woman.

I have learned to distinguish between assessment of my work and prejudice because I am a woman. It would be easy for me to assume that when someone does not agree

with me, it is because I am a woman. I've tried to guard against that.

I don't know that my position says very much about possibilities for other women. Although as a church we are becoming more open in hiring the person best qualified for the job, change is slow. For a woman to be qualified for leadership roles, she must be allowed into the "pipeline." That is partly related to the quality of her work. But as I think about the many competent women I have known over the years, success is

also related to the willingness of male leaders to place women in advantageous roles.

An educational institution, in fact any structure, is advantaged by having a mix in central administration. Women are frank in telling me that they are happy I am here, that I bring a different perspective than a man would. Here and at Southwestern Adventist College, students and faculty have appreciated a feminine perspective on the administrative level, a special understanding of women and their needs. Since most colleges and university campuses are more than 50 percent women (LLU is 51 percent), we do need to represent them at top administrative levels.

How did you become a Seventh-day Adventist?

When I attended public high school in Washington State, a neighbor took me to Sabbath School with her children. Ultimately, I read my way into the church and was baptized. I graduated from high school and then chose to attend a Seventh-day Adventist college.

In what way do your beliefs influence your decisions and plans? Would you act differently in a non-Adventist setting?

My beliefs have a major influence on my decisions and plans. We begin our work at this university on the basis that we are an Adventist institution. So all decisions and plans are related to that position. We want to turn out people who are well educated, interested in service, and committed to the church. I would act differently in a non-Adventist setting.

What are the major satisfactions you derive from your work?

I am impressed with the quality of the student body. On both campuses, students are able, eager scholars, and I appreciate that quality. For the most part they are also committed Christians.

I enjoy my contacts with the faculty. They are true scholars and excellent teachers. My work with the deans of the schools is especially rewarding. They are hard-working administrators, deeply committed to providing academic quality and fostering Adventist Christian values in their students.

How does Loma Linda University provide support for the mission of the Adventist Church at home and abroad?

We are producing graduates who are capable in their fields, who are service oriented and committed to the church. Wherever I go, I find Loma Linda graduates deeply involved in their professions, their communities, and their churches. Many of our schools—such as Health, Dentistry, and Medicine—have programs abroad. In addition, Hong Kong

Adventist College is affiliated with us, so that certain students there can receive Loma Linda University credit. Our School of Education offers classes at several sites around the North American Division as well as in Australia and Costa Rica. The Family Life Education program is offered in Australia, and Respiratory Therapy in Saudi Arabia.

Looking back on the Baby Face case, do you think it was positive for Loma Linda University and the church?

The heart transplant program surely brought the university and the church into world prominence. Loma Linda University currently has \$5 million of funded research projects. We hope to increase that to \$10 million or more in the next few years. In addition to Dr. Leonard Bailey, quite a number of our researchers are well known in the scientific world. Dr. Lawrence Longo and his group, Dr. Brian Bull, the researchers in the School of Health, and many others are creating an active research base here. We're doing all we can in administration to encourage our research community.

How do you balance your professional life with your home life?

It's not always easy. But I have a supportive husband who shared the decision with me to take this position. I work intensely from Monday morning to Friday midafternoon. But I try to reserve carefully the weekends for extra home life.

How do you keep your spiritual life alive? How do you find the time?

The highlight of the week for me is the Sabbath. Thomas and I usually go for a long walk, then to Sabbath School, and after that to church services. On Sabbath afternoons, we choose from the many activities and discussion groups in the area. In addition, we both read avidly and have good conversations with each other and with friends about this life and the life to come. Many people living in our university environment are scholars in theology and Christian thought. We find discussions with them most rewarding. Besides that, I pray a lot.

Does your present position allow you to share your faith in a personal way with others? How do you go about doing it?

We are in an Adventist institution that is committed to the spiritual life and to the needs of humanity. Spiritual values and concepts are always central in our work. We don't take this for granted. For example, we have set up a special university committee to review how our religion can best be structured into the curriculum to enrich the spiritual lives of our students. The university senate included this committee and its study as an item in our faculty retreat. In addition, the challenges of administration provide many opportunities to share the security and joy we have in Jesus.

What advice would you give to younger women looking forward to successful careers in academia?

Do good work. Be a scholar in your discipline. If you intend to go into administration, then become a scholar of administration—its theories, its practices. Learn administrative skills through involvement at the structural levels available to you. Be willing to give full service and more. Finally, expect to enjoy it.

Richard Weismeyer

PROFILE

CLAYTON ROSSI

Dialogue with an Adventist Solicitor General in Brazil



Since 1967 Clayton Rossi has been a solicitor general for the federal government of Brazil. As such, he

advises and defends the national government in Brasilia when legal cases are brought against it by parties at home or abroad. In addition, he teaches Criminal Law at the University of Brasilia.

Born in 1930, Attorney Rossi obtained his law degree in 1957 at the Federal University of Minas Gerais, in the city of Belo Horizonte. Before being appointed to his current position for life, he was in private practice and later served as legal advisor to a regional branch of the federal civil service.

He has lectured widely on ethical issues, while remaining active in matters

involving religious freedom and drug dependency. He has participated in several international legal conferences and also received numerous honors, including the President's Distinction awarded to him in his homeland in 1977.

Clayton Rossi is a charter member of the Central Seventh-day Adventist Church in Brasilia and has served as its first elder since it was founded in 1969. His wife, Djanira, is a teacher. They have two daughters, one pursuing a university degree in psychology and the other completing her secondary studies.

Attorney Rossi, how did you discover your vocation as a lawyer?

When I was 10 or 11 years old my father began taking me to the local court in my home town of Pouso Alegre. I really enjoyed listening to the defending lawyer and the government prosecutor argue their points of view in front of the seven-member jury, and then watching as the verdict was pronounced and the judge applied the law.

What attracted you to the study and practice of law?

I suppose that the fact that several of my relatives were lawyers had an influence on my decision. Basically, however, I was drawn by the continuing intellectual challenge of the legal profession and by the possibility of contributing to the application of justice in real life.

Some people believe that it is almost impossible to be a good

Christian and a good lawyer at the same time. What is your view?

On the basis of my own experience, I do not agree. As a lawyer and as a law school professor I find that the consistent application of Christian principles truly enhances the practice of our profession. In my courses I speak frequently about the validity of the ethical principles of Christianity in the practice of law. I like to say, for example, that if Paul's statement on having learned to be satisfied with what one has were applied by all, we would reduce tremendously the case loads in our courts.

How did you become acquainted with Seventh-day Adventists?

I was born and raised in a traditional Roman Catholic family. When I was in my teens my mother began reading Ellen G. White's book *Patriarchs and Prophets*, which had providentially

reached our home. She was struck by the relevance of the seventh-day Sabbath as God's day of worship, rest, and service. For several years she sought a satisfactory answer to her questions on this matter among the Catholics and the Presbyterians. At that time the Roccas, a devout Adventist family that had moved to our neighborhood, began visiting her.

What happened next?

By then I was 18 or 19 years old and was studying away from home, in Sao Paulo. My mother told me in her letters that she had begun studying the Bible in earnest. Later I learned that she and my brother had been baptized into the Seventh-day Adventist Church. Then I myself met the Roccas and was impressed by their biblical knowledge and authentic Christian piety.

What role did the Bible play in your conversion?

A very important one. It helped me, for example, to understand that salvation is a free gift of God through faith in Christ, not something that one can earn through religious activities and rituals. I must admit, however, that at first I found the Bible very heavy reading. But the Roccas led me into the Gospels, Psalms, Proverbs, the New Testament Epistles. Slowly I began to understand and appreciate the Bible.

How long did it take you to join the Adventist Church?

It was a process that took approximately three years. I had many friends and was quite involved in the social life. But once the Holy Spirit led me to a favorable decision, I started making changes in my outlook and life-style. The Sabbath became important as a special time to get acquainted with God's plan for my life. I adjusted my eating and drinking habits to the biblical pattern. I began setting aside the tithe of my modest earnings even before my baptism. And so I made changes as I understood, evaluated and applied to my life what I was learning. My family, the Roccas, and especially the Scriptures, each played a part in my conversion. Today I consider the Bible an extraordinary book, truly God's message for us.

This conviction has led you to be quite active in the Bible Society of Brasil.

That's correct. I served as vice-president for two years and as president between 1980-1984. We carried out several important projects. Each year, in cooperation with other Christians involved in this ministry, we promoted the massive distribution of the Scriptures in our country, provided incentives for reading them, and erected monuments in honor of the Bible in several cities of Brazil. We also supported the development of a new translation of the

Bible into Portuguese for the common reader, a project that is now coming to fruition.

How do you keep a balance between your professional, spiritual, and family life?

It is not easy, but it can be done. Whenever I sense that my professional and social demands are crowding my schedule, I purposely allow extra time for my spiritual activities: morning devotions, study of the Sabbath School lesson, systematic reading of the Bible, meditation and prayer. I find it essential to keep an equilibrium between private, family, and public worship. These activities empower me to be effective in my other responsibilities.

Do you find it difficult to serve as a solicitor general for the government and remain active as an Adventist?

No, I don't. When I was a law student I had to make some difficult choices when confronted with examinations on the Sabbath. But thank God I was able to work them out in each case by approaching either the teacher or the academic authorities at the university. Now as a government employee I find that in Brazil there are no required official activities on the Sabbath and I can observe it in a climate of religious freedom.

Have you been able to assist your church or your fellow members from your government position?

Yes, many times, but always within clear ethical principles. Recently I had to plead our case when there was a plan to hold elections on the Sabbath. There are also occasions when my advice is sought by the leaders of my church. I believe much can be

achieved when denominational and lay leaders work together, supporting each other. Perhaps my most dramatic case involved an Adventist Brazilian missionary who had been unjustly jailed abroad during a major political upheaval in that country. After delicate negotiations, through contacts at the highest level in our government and other international agencies, we were able to obtain the release of our brother and his safe return to his homeland with his family.

Do you find opportunities to share your faith?

Yes, frequently, with colleagues, judges and government authorities, as well as with my students at the university. However, this must be done in a tactful way after praying for the intervention of the Holy Spirit. A couple of years ago I had a moving experience. A former student of mine stopped me in the street and excitedly told me that he had two great news items to share with me. "I have been recently appointed judge in my home state and you can be proud of me," he said. "I have also joined the Seventh-day Adventist Church. Now I am your brother!"

Finally, what advice would you give to a Seventh-day Adventist young man or woman who is considering a career in law and perhaps in public service?

On the basis of my experience in Brazil, I would encourage them provided that they have a good grounding in their faith. They should aim high in their studies while remaining true to their convictions. Then, as professionals, they will have to compensate through careful analysis and research of each case their unwillingness to resort to questionable legal behavior. Faithfulness to God's principles in all their activities will bring them fulfillment in life.

Humberto M. Rasi

THE OTHER GREAT COMMISSION

James Cox

As the earthly ministry of Jesus came to a close, he began preparing his disciples for the challenge of taking the gospel to the people of the world. A few days before his ascension, he gave them an assignment that I have chosen to call "the other great commission."

When we hear references to the gospel commission, we think almost instinctively of that remarkable statement of Jesus, usually called "The Great Commission," with which Matthew concludes his gospel:

All authority in heaven and on earth has been given to me. Therefore, go, make disciples among all peoples, baptize them in the name of the Father and the Son and the Holy Spirit, and teach them to observe all my commands. You can count on my being with you day after day (lit. 'all days')—to the very last day of this eschatological age (Matthew 28:18-20).¹

This is indeed a great commission. It is backed by God's ultimate authority. It is global in vision, noble in aspirations, and rich in promises. Notice also the apparently purposeful repetition of the adjective: "All authority, all people, all my commands, all days." This commission consists of:

A great declaration: "All authority in heaven and on earth has been given to me."

Four great commands: "Go, make disciples, baptize them, teach them."

A great promise: "You can count on my being with you day after day after day—to the very last day of this eschatological age."

On the other hand, when we hear references to the gospel commission, we rarely if ever think of the sayings of Jesus with which John wraps up the final major movement of his Gospel, "The other great commission:"

"As the Father has sent me, so I send you. . . Receive the Holy Spirit. . . Whosoever sins you forgive are forgiven, and whosoever sins you retain are retained" (John 20:21-23).

This passage also records a "great" commission of Jesus. It consists of:

A great mission: "As the Father has sent me, so I send you."

A great invitation: "Receive the Holy Spirit."

A great responsibility: "Whosoever sins you forgive are forgiven, and whosoever sins you retain are retained."

Late on resurrection Sunday, John tells us, Jesus joined his faithful (though fearful) disciples and, after greeting them with a typical Palestinian greeting, *shalom alekem* (peace to you), he commissioned them with the words, "As the Father has sent me, so I send you."

When praying his great highpriestly prayer, Jesus voiced very similar words: "As you [Father] have sent me into the

world, so I am sending them" (John 17:18).

John undoubtedly intended his readers to ask, "How did the Father send the Son?" And there can be little doubt that he wanted them to recall that he had already reported the answer to the question: "God did not send his Son into the world to condemn the world. On the contrary, [he sent him] to save it," and, "I came not to condemn the world. Quite the contrary, I came to save it" (John 3:17; 12:47).² John wanted his readers to understand also that the role of Christ's followers was to save the world, not to condemn it. (Condemnation is God's prerogative.)

Jesus continued his commission by making even more explicit the heart of the saving service to which he was calling his disciples. Having invited them to receive the Holy Spirit, without which they would be powerless to fulfill their mission, he added, "Whosoever sins you forgive are forgiven, and whosoever sins you retain, are retained."

Because of all the debate, much of it irrelevant, that has gathered around this trenchant saying, we too easily miss its real point. In the first place, we must remind ourselves that it is in semitic parallelism, which means that the negative force of the second line reinforces the positive thrust of the first. It is as if Jesus had said, "Just as I have been, so you are to be the conduits through which God's forgiveness flows to the world. It is not your commission to condemn

the world. God will care for that. It is your responsibility to communicate his forgiveness. I want to be sure that you understand this. Therefore, I will hold you responsible if you fail."

The story of the woman taken in adultery is an outstanding illustration of this very point (see John 8:2-11). After the scribes and the Pharisees had sought to condemn the poor woman on a legalistic interpretation of the Torah, Jesus, applying the intentions of the gospel, extended to her the very opposite—God's forgiveness. He said, "I do not condemn you. Go and sin no more."

God reaches out through his Son, his Spirit, and his people, offering forgiveness to the world. Indeed, in the name of the Son and under the guidance and prompting of the Spirit, it is our mission to communicate God's forgiveness—not condemnation—to the world.

If indeed that is our mission, we need to pause and ask a few pertinent questions. How can we communicate God's forgiveness if we have not accepted it ourselves, both individually and corporately? How can we convey God's forgiveness if we have not granted it to our fellow Christians, whether as individuals or as a group?

Ellen White, in a letter addressed to G. I. Butler (at the time president of the General Conference), wrote these moving words: "I am fearful to sanction sin and I am fearful to let go of the sinner. . . If we err, let it be on the side of mercy rather on the side of condemnation."³ Surely her remarks are in tune with Jesus's attitude in the fourth Gospel. And surely they are relevant here.

One of the reasons we have such difficulty communicating God's forgiveness is that we have such difficulty accepting it for our own

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A PHYSICIST'S PSALM

"We are to find God in what we know, not in what we do not know; God wants us to realize his presence, not in unsolved problems but in those that are solved . . . He must be recognized at the centre of life."

Dietrich Bonhoeffer

The whole earth is full of the glory of God.

It may be seen by all who have eyes and ears,
Who are blessed with the gift of understanding.

It is good for those who think about and work
with things to give thanks and praise.

It is appropriate to express worship in the midst of things.

Praise God in the laboratory.

Praise God with the telescope and the microscope,
with prisms and meter bars.

Let the motor's hum and the chug of the pump sound praise.

Praise God with measurements to the tenth place;

Laud him with cloud chambers and cyclotrons,
with oscilloscopes and microchips.

Praise God with ideas.

Praise him with conservation laws and symmetry principles,
On chalkboards and paper, on computer tapes and video screens,
In equations and graphs, with statistics and integrals.

In the midst of activity and in quiet moments, let his glory
be expressed by the works of hands and minds.

**Praise God with things, seen and unseen; with the common
and the barely imagined.**

Engines and pulleys, bubbles and photons,
Together with the neutrino and the physicist,
the quark and the quasar,

Things hidden and things revealed—all are his creation.

Emptiness and fullness, picoseconds and eons are his.

He is the hidden one, the Creator; let all our works
meet his in praise.

Praise God with expressions of wonder and awe.

Praise him with a sense of the vastness of space
and the emptiness of the nucleus,

In the presence of stability and change, symmetry and chaos.

The uncertainties are his and in him infinities are measurable.

Let wonder and awe and glory be expressed
with paradox and harmony, in numbers and units.

The whole universe is full of the glory of God.

Let everything that is be an instrument of his praise.

Albert E. Smith

Albert E. Smith (Ph.D., Michigan State University) teaches physics at the La Sierra Campus of Loma Linda University.

ON NEW WINE AND WINESKINS

Responding to Human Needs Through Cell Groups

Paul Jensen

What are students at public colleges and universities drinking these days? I am not referring to what's on tap at the campus pub. Rather, what are students doing to quench basic inner human thirsts? Chuck Miller, director of Barnabas Ministries, identifies five basic thirsts among them: love, security, recognition, freedom from guilt, and the need for new experiences. I would add intellectual integration, purpose, and power.

John 4 describes a dramatic encounter between Jesus and a young woman seeking fulfillment outside the social and religious mores of her culture. He broke through societal and racial barriers and looked beyond her behavior to the basic thirsts that had driven her from one casual relationship to the next. In so doing, he affirmed her longings as legitimate and God-given, without condoning her life-style. She needed a drink, and he knew it.

To this woman, Jesus made the astounding claim of permanently quenching the thirst of anyone, in any culture or time, who drank what he had to offer. When she expressed a longing for what he could give, he revealed his supernatural knowledge of her life with its painful brokenness. He told her that he was the Messiah for whom her culture had been waiting. "I who speak to you am he" (John 4:26, RSV).

At the point of her belief, she was radically changed. As a result, her entire town of Sychar was changed by that which had quenched her thirst.

Eight Human Thirsts

As a student at a public college or university, what are your thirsts? How can faith in Jesus Christ quench them in a way that makes sense on your campus? Are friends at your school drawn to what they see in your life? Perhaps you will find the following questions useful in assessing how you and others on campus relate to the thirsts already mentioned.

1. **Love.** Do you have relationships where commitment is unconditional and permanent? Often, relationships involve attitudes and actions that say, "I care about you if . . .," or "I care about you because . . .," rather than, "I care about you, period."

2. **Security.** What do you have that cannot be taken away? The greater the risk, the more vul-

nerable you are. Security demands protection.

3. **Recognition.** Who recognizes you and your accomplishments, and what is the basis of their appreciation? Has recognition made you feel that you can make a significant difference in the lives of others? How do you feel about what you've done to gain recognition?

4. **Freedom from guilt.** How do you deal with the failure to do what is right? How can you come to peace with your past in a way that does not repress the wrong but frees you to live creatively in the present and future? How do you face those you have hurt?

5. **Need for new experiences.** Are you growing and expanding? In what areas are you merely existing? Routine can be destructive if it doesn't lead to satisfaction or new discovery. Do you learn and become more sensitive when you encounter pain and sorrow? Are you more aware and alive than you were five years ago?

6. **Intellectual integration.** What is your world view? Do you attempt to tie what you know into a unified field of understanding that gives meaning? Do you believe that questions and problems in your thinking will yield new understanding through further study? Have you explored various world views honestly, in order to discover which one most satisfactorily explains what you

know in both the physical and metaphysical worlds?

7. **Purpose.** What would you like to accomplish with your life? What would you be willing to die for? Someone has said that you haven't really lived until you have something worth dying for.

8. **Power.** What resources outside yourself do you have to become more than you are on your own? A power gap exists between what people would like to be and what they actually are. How would you like to influence others? What principles guide the way you use influence and power?

New Wine: A Drink at Barkley's

Some time ago I led a small Bible study group for students, couples, and young career people. Our group participated in a series of discussion parties for non-Christians, led and hosted by Don Barkley, the Southern California director for Search Ministries. What happened in these parties illustrates the difference that the Christian faith makes in relating to human thirsts. For several weeks our group studied principles of relating to friends who don't know Christ, prayed for them, compiled a guest list, and prepared for the parties. Each discussion began with three promises:

1. Any question about life or God is welcome and will be discussed.

2. The discussion will be limited to one hour. (Guests were invited for refreshments before and after the discussions.)

3. The leader will stimulate discussion rather than presenting a lecture. He will offer a biblical perspective for consideration when the group deals with questions relating to the Bible.

At the first party Jesse, a young physician and agnostic who had

read widely in the field of astrophysics, stated that he could find no compelling evidence for belief in God. We spent most of the first evening dealing with various world views which deny God's existence. In the course of the discussion Jesse made an incredible admission: "I'd like to believe in God, but I just can't. If I could believe I'd walk the world for him" (thirsts 1, 6, and 7).

After each discussion, conversation continued in small groups as Christians and non-Christians shared refreshments and discussed issues. At the last party Mike, an Iranian who grew up in the Islamic faith, asked why some of us were Christians. Several Christians gave their reasons. Marty eloquently shared that he was a Christian because of miracles. He told how he was driven over a 200-foot cliff while drunk and not only lived to tell about it, but walked out of the hospital the next morning and met with the police at the site of the accident! Marty, who is 6 foot 7 inches tall, told us how the adulation he received after basketball games never filled the emptiness he felt. He told us how in the past year he had come to an abiding faith in Jesus Christ, a certainty of God's forgiveness, and the assurance of salvation, which filled the vacuum as nothing before did (thirsts 1-4, 6-8). There was a long pause when he finished.

Mike broke the silence. "Marty," he said, "until tonight, I didn't know why I was supposed to be at these discussions, but now I know.

Hearing what you just said has brought me close to making a decision for Jesus Christ. You are the reason why I was supposed to come." Mike still has not become a Christian. He continues to search. His biggest question is the deity of Christ (thirsts 6-8).

Marty's boss, Roger, is a successful computer programmer and analyst. He came to the parties because Marty and his wife Laurie had developed an authentic caring relationship with him. Their new faith almost never came up in conversations, but their relationship grew in warmth and openness. Roger had gone through a painful breakup with his girlfriend. At the parties, Roger discovered convincing evidences for the Christian faith and came to understand the claims of Jesus Christ and the gospel. A couple of months later he committed his life to Christ and began attending a small Bible study group with Marty and Laurie. The following Christmas, Roger joined 160 others at the annual Christmas party that our ministry organizes for the kids in the Orange County Juvenile Hall. He was on one of eight teams that spent several hours making Christmas a little more fun for 160 troubled teens. He was so moved by what he saw that he signed up to be a parole volunteer to work with these young people several hours each week (thirsts 1, 2, 6, and 7).

New Wineskins

Jesus claimed that he could quench the deepest thirst of anyone who drank what he offered. Marty, Laurie, and countless other students have discovered that these claims are both historically and experientially true. Jesus used the metaphors of water and wine to illustrate what he gives: the Holy Spirit to dwell in the believer with power and new

life, and his death to forgive and cleanse those who come to him confessing their need.

But he spoke of a tension between the new wine and the old wineskins. The new wine represents the new life that he gives to believers. The old wineskins represent the old patterns, both in the believer's private life and in his relationship to his secular and spiritual communities. "No one puts new wine into old wineskins, for the new wine bursts the old skins, ruining the skins and spilling the wine. New wine must be put into new wineskins" (Luke 5:37, 38, LB).

George Webber, the author of *The Congregation in Mission*, wrote, "No relationship of love can develop unless there are structures in which it can grow." The pattern for humans, both in society and in the church, is to build structures that decay, reflecting the selfishness of our fallen natures. But the new wine that Christ gives is servant love, and we must continually measure the effectiveness of our Christian social structures by our love for one another (see John 15:12).

A significant question for the Christian student is, What kind of wineskins are most compatible with the gospel in your campus setting? Many structures are appropriate, but the most helpful for us has been the small group. This has been true in many renewal movements throughout history. The Moravians and Wesleyans in the 18th century are two outstanding examples. In his excellent book, *The Problem of Wineskins*, Howard Snyder cites a number of advantages of the small group structure. It is flexible, mobile, inclusive, and personal. It can grow by division, making it an effective means of evangelism. It requires a minimum of professional leadership, and it is adaptable to the institutional church.

Evangelistic Cell Groups

Our Friday night Bible study was called an evangelistic cell group. Here are the goals we formulated originally:

To grow up into spiritual maturity, which involves:

1. Appreciating Christ's death and resurrection as the basis for (a) our unconditional acceptance by God, (b) our worship offered to God, and (c) our personal growth in him.

2. Cultivating a growing love for Christ by spending time alone with him and loving and obeying him in all areas of our lives.

To grow together in fellowship, which involves:

1. Starting with our families and others where we live.

2. Making our relationships with other cell members a priority in our schedules by taking time for each other outside the meetings.

To serve through relationships with the unbelieving world, which involves:

1. Praying for our unbelieving friends, asking God to give us open doors, love, boldness, clarity, and sensitivity (see Ephesians 6:19; Colossians 4:2-6).

2. Building relationships with non-Christians by making time in our schedules for our unbelieving friends and inviting these friends to events such as home discussion parties and a juvenile hall Christmas party where they can be exposed to Christianity in a non-threatening way.

While there are other types of groups in our ministry, with different objectives, these were the goals that our cell group adopted. The needs of those in a group should determine the goals and

agenda for the group. Group structure should be an aid, not a hindrance to the Spirit of God in dealing with people's thirsts and needs.

Starting a Group of Your Own

The following suggestions will help you to start a cell group of your own.

- * **Begin with prayer.** If you sense God leading you to start or to be part of a small group, ask him to lead you to others who are open to the idea. Pray regularly, opening yourself to the Spirit's leading in your life. Don't be surprised by opposition. Keep praying.

- * **Don't be in a hurry.** It takes time to build a group from scratch. Let it take two or three months if necessary.

- * **Don't worry about numbers.** One of the most significant groups I have participated in had three members. If you have just one other Christian, you have enough for fellowship.

- * **Invite other Christians to consider participating in a group.** Give them time to think and pray about the idea. Let them know that you will accept their decision, whatever it is.

- * **When there are enough interested people, get together and consider these questions:**

What are the goals and purposes of the group? What would the members like to see happen?

What should be the composition of the group? Should it be allowed to grow and expand?

When, where, and how long should the meetings be?

What will be the duration of the commitment? You should set a definite cut-off date when evaluation can take place and a decision can be made whether to continue with another commitment.

What should be the level of sharing?

What will be the disciplines of the group (confidentiality, starting and ending on time, calling if you can't make it, etc.)?

Who will lead the group? Will leadership be shared?

* **Write an agreement.** For the sake of clarity and evaluation at the end of the commitment, it can be useful for the group to write out what is agreed upon.

* **The schedule of the meeting should include certain basics.**

Sharing the Word of God with emphasis on what it says, what it means, and how to apply it to each person's life.

Sharing each other's histories, present circumstances, and future dreams.

Sharing in prayer that is natural, not forced, where members can rejoice with the Scriptures, and pray for one another's needs and relationships.

* **Accept people where they are.** You can't change people. Only they, with God's help, can choose to change. Your role is to teach, encourage, and accept them where they are.

* **Nurture relationships between meetings.** Christianity in some Western cultures tends to be event-centered. Make sure that expressions of love and caring are not confined to the meeting only.

* **Plan a balance between givers and takers.** Some people have such great emotional needs that they have little to contribute to others. A group with all takers and no givers will not work.

* **Don't be afraid to dissolve a group at the end of the covenant.** If the group agreed to meet for a given time only, nobody needs to feel badly about the group's demise. Some may wish to reorganize for another time period, which is their prerogative.

* **If you are the leader, beware of burnout.** We've found that with

most students' schedules, a team approach to leadership is essential in order to avoid putting too heavy a load on any one person.

* **Beware of becoming ingrown.** Ultimately, if a group is to remain healthy, it must spill over to others outside its boundaries. It is easy to become what Becky Pippert describes as a "holy huddle."

* **Read about small groups.** These principles have worked in North America, and most of them should work in other cultures as well. They may enable you to discover afresh what Christians have learned on campuses around the world and throughout history—that Jesus Christ is present to empower his people to live out his love among those who are thirsty for the water and wine that he died to give. "By this all men will know that you are my disciples, if you have love for one another" (John 13:35, RSV).

Paul Jensen provides leadership training, research, and consulting for campus pastors and chaplains under the auspices of College and Career Ministries (P.O. Box 2471, Orange, California 92669, U.S.A.)

The Other Great ...

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sins. Another reason is our incorrect notion that recognizing God's forgiveness of others implies our approval of sin.

Let us accept our Christian role as conduits through which God's forgiveness can freely flow to the world. And let us accept his forgiveness for those many occasions when we have failed, because of our legalism and intolerance, to convey his forgiveness to the world.

NOTES

1 All quotations from the gospels are translated directly from the Greek text.

2 A literal translation of John 3:17 would read, "On the contrary, (he sent him) so that the world might be saved by him."

3 See Letter 16, April 21, 1887.

James Cox (Ph.D., Harvard University) was born in New Zealand and served as president of Avondale College, in Australia. He is currently vice-president of the Washington Institute of Contemporary Issues in Washington, D.C.

Useful Resources

Campus Ministry

The National Council of Churches published in 1986 a 205-page collection of papers and a study guide entitled *Invitation to Dialogue: The Theology of College Chaplaincy and Campus Ministry*. Copies can be obtained for US\$ 4.00 each by writing to: Education in the Society, NCC; 475 Riverside Drive, Room 710; New York, NY 10115; U.S.A.

Response to Secularism

The General Conference Committee on Secularism has published through Andrews University Press a selection of the papers and its final report on the subject. The 206-page book, which also contains an annotated bibliography, is entitled *Meeting the Secular Mind: Some Adventist Perspectives* (edited by Humberto M. Rasi and Fritz Guy), 2nd edition, 1987. A limited number of copies can be obtained for US\$ 5.00 each by writing to: Education Department - Room 342; 6840 Eastern Ave. NW; Washington D.C. 20012; U.S.A.

ACTION REPORTS

Euro-Africa Division

Several associations of Adventist university students have been active in the territory of our division. Many also involve Adventist professionals. Here is an overview of some of their activities.

Italy. A national association of university students and professionals (AUDA) holds a yearly convention, usually during the Easter weekend. Most meetings center on one theme, such as drug dependency, creation versus evolution, or secularism. AUDA's publication is called *L'Opinione*. The Italian Junior College, in Florence, every September offers a four-week program especially geared to Adventist students scheduled to begin their studies at public universities during the fall.

Spain. The national association of university students and professionals (AEGUAE) convenes yearly, with more frequent meetings held at the chapter level. In 1987 Dr. Robert Olson, secretary of the White Estate, was the special speaker for the national convention. The association also publishes a bulletin.

Switzerland. Adventist university students and professionals meet once a year at the youth chalet at St. Stefan for sessions conducted in French and German. Recent speakers included philosopher Jeanne Hersch and noted physician/writer Paul Tournier.

West Germany. Approximately 150 university students meet in November of each year to consider topics of interest. Adventist youth contemplating advanced studies are encouraged to enroll at a public university where there

is an Adventist support structure; usually the local pastor serves as part-time chaplain.

Many of these yearly conventions involve also ministerial students attending our national seminaries, thus creating friendship bonds for future cooperation between ministers and professionals in the local church.

Efforts are being made in other countries within our territory to keep in contact with scores of Adventist university students, to meet their needs and to prevent the erosion of faith caused by loneliness, the impact of secular philosophies, and the general influence of prestigious public universities.

One of our additional challenges is to locate the large number of Adventist students who come to Europe from other parts of the world, often sponsored by their government, and to ensure a follow-up when they return to their home countries. Only an active interdivision organization can help us prevent the loss to the church of many of these capable future leaders.

Pietro Copiz

South American Division

Ten thousand Adventist students are attending institutions of higher learning in the territory of our division, of whom approximately 6,000 are enrolled in non-Adventist universities. Many of them have formally organized themselves in associations, with the local pastor or conference education director serving as their advisor.

There are active associations of university students in major centers such as Belém, Río de

Janeiro, Sao Paulo and Maringá, in Brazil; Córdoba, Tucumán, and Buenos Aires, in Argentina; Lima, Cuzco, and Juliaca, in Perú; and Guayaquil in Ecuador. In the cities of Belém and Concepción we operate a hostel for 15-20 of our university students.

At the division level the director of education works jointly with the associate church ministries director for youth in providing support to these students. Our office publishes an occasional bulletin in Portuguese and Spanish entitled *El Universitario Adventista*, which is distributed gratis. Our division also makes available to the unions a fund to assist a select number of students in their advanced studies. Each year approximately 150 students benefit from these scholarships.

Although no pastor or chaplain has been specifically assigned to minister to these students, in some areas the education director of the union or the conference takes a special interest in their needs. As we meet with these university students, we find that most of them are involved in the life of the local congregation as elders, Adventist Youth leaders, Sabbath School teachers, deacons, or music/choir directors. They are also conducting Revelation Seminars for specially targeted groups. Many district pastors find their involvement extremely valuable for both church nurture and outreach.

For several years university students in Southern Brazil sponsored Project Prisma. This project consisted of small missionary teams made up of advanced students of medicine, nursing, theology, and education who were sent each summer to needy areas of the country, to provide practical

assistance during the day, and to conduct evangelistic activities in the evenings. The results were very encouraging for both the participants and those who benefited from their services.

Nevil Gorski

Southern Asia Division

When Meshach Nymiaka Onguti began his studies in the dental college at Manipal, South India, little did he realize that he was opening doors of opportunity for the Seventh-day Adventist Church.

Onguti is one of nearly 400 Adventist university students from East Africa studying in India. He left his native Kenya, seeking professional education in Manipal, the cultural capital of the west coast of India. The little town houses medical, dental, engineering, and liberal-arts colleges, all run by private foundations, which attract talented students from around the world.

When Onguti entered the dental college in the late 1970s, he was the only member of our church in that institution. But from the very first day, he made up his mind that he would do his part to make the academic world of Manipal understand who Seventh-day Adventists are.

On the first Sabbath on campus, Onguti absented himself Friday night from study hall and stayed away from classes on Sabbath. His friends noticed the difference, and his teachers noted his absence from academic appointments. Questions were followed by puzzlement and then threats. He would not be allowed to sit for his exams, if he should absent himself again from his classes.

But Onguti pressed on with

Faith, Reason . . .

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good Spirit is ceaselessly at work seeking to generate the momentum of faith in all men and women. Sometimes the Spirit will satisfy our intellects, sometimes he (for want of a better personal pronoun) will nurture our emotions, sometimes he will galvanize our wills. Through our reflective reading of the Scriptures, our prayer life, our sharing with others our religious convictions, our worshiping in the company of fellow believers, we allow God's Spirit to maintain the momentum of faith. Sometimes, however, he will act independently of all these. But he will leave no channel unexplored to generate in us that response of trust which we call faith.

When two young people first feel attraction to each other, they will each, unless they are the kind who wear their hearts on their sleeves, cautiously reveal some of their affection in the hope that the other will reciprocate. In this way, they will gradually edge toward greater openness and trust. To do otherwise would be to make themselves vulnerable.

Yet the God of Christianity is a vulnerable God, one who does wear his heart on his sleeve, so to speak. And since we are created in God's image, we too are called to vulnerability. We are called to the vulnerability of sustaining our belief sometimes in the face of plaintive paradoxes which cry to be resolved, of maintaining our trust sometimes in the face of emotional hurt, of engaging the will when we seek respite.

Taking Risks

The life of faith is the life of vulnerability, which brings with it both joy and pain. The life of Jesus is ample testimony to that.

We must choose our own certainties. There is no other way. And remarkably God trusts us enough to do it.

The One who created in us the capacities to reason and to exercise trust does not leave us to ourselves to exploit our potential. He has provided for us the wherewithal to develop our faith—the evidence of the Scriptures, the witness of his good Spirit in human beings, the life of Jesus, the Word made flesh in our friends, the intricate design of the cosmos, our experiences both painful and happy. But he has chosen not to leave the matter unambiguous. There is evidence to weigh, there are judgements to make, there are commitments to be formed. And in the final analysis we have to accept responsibility for our choices: they must truly be ours.

As for me, I have chosen to follow the way of Jesus. Or rather I continue to choose his way, for at times the grip slackens and has to be tightened again. In the face of new evidence—personal, rational or of whatever nature—which a genuinely open mind must always be ready to consider, I must reassess my commitment and choose again to follow the way of Jesus. This is the way to the ideal rightly cherished by Adventists—personal wholeness. The approach I am suggesting involves risk, but then discipleship always did.

We each have to make decisions in their way no less momentous than those which Abraham confronted. Do not be afraid to "examine all things and hold fast that which is good."

Michael Pearson (D. Phil., Oxford University) teaches philosophy and ethics at Newbold College, in England. His book, Millennial Dreams and Moral Dilemmas, will be published in 1989 by Cambridge University Press.

Please turn to page 33

PROFESSIONAL ASSOCIATIONS

One measure of the strength and maturity of the Seventh-day Adventist Church is the considerable number of members who successfully pursue professional careers. Many of them have organized associations in their chosen fields, seeking fellowship and the application of Christian principles to their professions. DIALOGUE provides this directory as a way of enhancing their growth, service, and outreach.

We encourage Adventist students pursuing studies in any of these areas, or Adventist professionals engaged in their careers, to contact the president of the respective association for additional information.

Officers of Adventist professional associations not listed in this issue are invited to provide pertinent information to one of the secretaries of the MiCUS Committee (see page 2) for future inclusion in this directory.

Professional Agricultural Management Assn.

Presidents

Eastern USA: David Nelson
Andrews University,
Berrien Springs, MI 49104,
U.S.A.

(616) 471-3223

Western U.S.A.: Fred L. Webb
Loma Linda University
4601 Pierce Street
Riverside, CA 92505, U.S.A.

(714) 785-2205

Membership: Open to any person actively engaged in any phase of agriculture or landscaping in Adventist or ASI institutions, and to anyone interested in agriculture, by vote of the executive committee. Dues: \$10 biennially.

Meetings: Biennially.

Seventh-day Adventist Business Education Association

President

Bernelda Cash
Union College
3800 South 48th St.
Lincoln, NE 68506, U.S.A.
(402) 488-2331/X2304

Membership: Open to educators in Adventist and non-Adventist secondary schools, colleges and universities who teach secretarial or business education courses. Dues are \$5 annually.

Publication: *The President's Newsletter*—Quarterly.

Meetings: Held in connection with the National Business Education Association annual convention.

Seventh-day Adventist Chaplains

Adventist Chaplaincy Ministries (ACM) of the General Conference maintains a directory of chaplains serving in the United States Armed Forces, in health-care institutions, prisons, business/industry, and university campuses.

Adventist chaplains and those contemplating a career in chaplaincy are invited to contact the director of ACM:

Clarence E. Bracebridge
6840 Eastern Ave., NW
Washington, D.C. 20012, U.S.A.
(202) 722-6469

Publication: Adventist Chaplaincy Ministries publishes a quarterly, *The Adventist Chap-*

lain, with articles and news. Subscription, \$10.

Meetings: ACM holds yearly meetings for specialized chaplaincy ministries and at least one general convention for all chaplains every five years.

Adventist Counselors and Psychologists

Coordinator

Selma A. Chaij
Andrews University
Berrien Springs, MI 49104,
U.S.A.
(616) 471-3113

Membership: Educational and school psychologists, counseling and clinical psychologists, and graduate students in counseling and psychology are invited to send their names, addresses, and a brief vita to Dr. Selma Chaij, coordinator (see above).

Publication: A newsletter may be developed after the association officially organizes.

National Association of Seventh-day Adventist Dentists

President

Robert Dery, D.D.S.

139 Port S. Lucie Blvd. SW
St. Lucie, FL 33452, U.S.A.
(305) 878-5000

Membership: Open to Seventh-day Adventist dentists in six categories: active, life, affiliate, associate, student, and honorary. Details of each category may be obtained from the president of the association. Dues are \$48 a year for most categories. Graduate student dues are \$10, and student dues \$1. Life membership dues are optional.

Seventh-day Adventist Dietetic Association

President

Ed Noseworthy
Box 75
Loma Linda, CA 92354, U.S.A.
(305) 897-1793

Membership: Open to registered Adventist dietitians, home economics graduates working in nutritional services, graduate students who are eligible to take the dietitian's registration exam, and registered dietitians working in Adventist institutions who are not members of the church. Dues: \$20 per year for registered dietitians; \$8 per year for graduate students; free one-year membership for those eligible to take the examination to become registered dietitians.

Publications and Resources:
Seventh-day Adventist Dietetic Association News

SDADA Diet Manual
Vegetarian Meal Plan

"Eating for Life" (a videotape program promoting vegetarian lifestyle)

Eat for Life (supplement booklet to the videotape)

Meetings: Annual meeting.

International Assn. of Seventh-day Adventist Editors

President

J. David Newman
6840 Eastern Ave. NW
Washington, D.C. 20012, U.S.A.
(202) 722-6506

Membership: Regular: Open to Adventist editors denominationally employed or retired editors who maintain an interest in the current editorial scene of the church. Associate: Open to editorial interns or Adventist college students who are interested in becoming editors. Dues: \$25 annually, regular; \$10, annually, associate and overseas.

Publication: *IASDAE Newsletter*

Meetings: Annual meeting held in conjunction with the annual convention of the Associated Church Press in the U.S.A.

Association of Seventh-day Adventist Educators

President

A. C. Segovia
6840 Eastern Ave. NW
Washington, D.C. 20012, U.S.A.
(202) 722-6404

Membership: Open to: Adventist educators at all levels who hold a B.A. degree or its equivalent; Adventist educators teaching in public and private schools; Adventist graduate students in education; retired Adventist educators.

Publication: *The Journal of Adventist Education*: five issues per year; subscription, \$12.25.

Association of Seventh-day Adventist Engineers and Architects

Executive Secretary-Treasurer

Fred R. Bennett
36 Tremont Drive
College Place, WA 99324,
U.S.A.
(509) 527-2080

Membership: Open to Adventist students in the fields of engineering and architecture, and to engineers and architects who are willing to carry out their profession within the framework of Seventh-day Adventist policies and procedures. Dues: \$25 a year for regular members; \$3 a year for students.

Publication: *Adventist Engineer*, published twice yearly.

Adventist English Association

President

Delmer Davis
Andrews University
Berrien Springs, MI 49104,
U.S.A.
(616) 471-3444

Membership: Students: Open to Adventist students currently enrolled in a graduate or undergraduate program with an emphasis in English. Primary: Available to Adventists who teach English or Language Arts at any academic level. Associate: Open to Adventists who take an active interest in the fields of English or Language Arts. Annual dues range from individual membership (\$2.50) to institutional (\$50) for schools with an enrollment above 3,000 students.

Publication: *The Adventist English Newsletter*, published twice a year.

Meetings: Held every four years. The next one is scheduled for August 6-9, 1989, at Andrews University.

Association of Seventh-day Adventist Historians

President

Richard Osborn
5427 Twin Knolls Rd.
Columbia, MD 21045, U.S.A.
(301) 596-0800

Membership: Open to all Adventists interested in history. Dues: \$5, annually.

Publication: *ASDAH Newsletter*

Meetings: Held yearly in late December, in conjunction with the convention of the American Historical Association.

Home Economics Association of Seventh-day Adventists

President

F. Colleen Steck
Andrews University
Berrien Springs, MI 49104,
U.S.A.
(616) 471-3386

Membership: Open to Adventist men and women with a bachelor's, master's, or doctor's degree in home economics, or in a field related to home economics plus a minimum of two years experience in home economics professional activities; and also to graduate (full membership) or undergraduate (associate membership) students in home economics. Dues are \$10 per year or \$25 for three years.

Publication: *HEASDA Newsletter*, published biannually.

Meetings: Held annually, the third week in June, in conjunction with the annual convention of the American Home Economics Association.

Adventist Language Teachers Association

President

Margaret Hilts
Dept. of Modern Languages
Loma Linda University
Riverside, CA 92515, U.S.A.

Membership: Open to all Adventist students and teachers of modern foreign languages. Dues are \$5 per year.

Publication: *Alta Vox*, published biannually.

Meetings: Annually, in conjunction with the Modern Language Association meeting, during the year-end holidays.

Seventh-day Adventist Lawyers

The Office of General Counsel of the General Conference maintains a directory of Seventh-day Adventist lawyers and publishes *JD*, a yearly publication in English on topics of interest to Adventist law professionals. Adventist law students and practicing lawyers may submit their names and request a copy of *JD* by contacting:

Office of General Counsel
6840 Eastern Ave. NW
Washington D.C. 20012, U.S.A.

Association of Seventh-day Adventist Librarians

President

Keith Clouten
Canadian Union College
Box 430, College Heights
Alberta, Canada T0C 0Z0

Membership: Regular membership for professional librarians holding a degree in library science; associate membership for professional librarians without a degree, and library science students. Dues: \$10 per year for regular members; \$5 per year for associate members.

Publications: *ASDAL Action* (newsletter), and "A Classification for Adventists and Ellen White" — A modification of Library of Congress Schedule BX 6101-6189.

Adventist International Medical Society

President

William Wagner

11530 Richardson Street
Loma Linda, CA 92354, U.S.A.
(714) 796-7075

Membership: Open to Seventh-day Adventist physicians interested in professional fellowship and growth, health evangelism, and mission projects.

Publication: *AIMS Journal*, published quarterly.

Seventh-day Adventist Ministerial Association

International Secretary

Floyd Bresee
6840 Eastern Ave. NW
Washington, D.C. 20012, U.S.A.

Membership: Open to all ordained and licensed ministers of the Seventh-day Adventist Church. There are regional secretaries of the association in each of the divisions listed in p. 2.

Publications: *Ministry*, a monthly journal in English for ministers, ministerial students, and their wives. There is also a French edition (*Le Ministere Chretien*) published twice a year, and a Spanish edition (*Ministerio Adventista*) published six times a year.

International Adventist Musicians Association

President

Dan M. Schulz
Walla Walla College
College Place, WA 99324,
U.S.A.
(509) 527-2562

Membership: Open to Adventist musicians interested in supporting the objectives of the organization. Dues: \$15 annually.

Publications: *The LAMA Journal*, and *The LAMA Newsletter*.

Meetings: Held in conjunction with the annual convention of the National Association of Schools of Music. Special meetings may be called as necessary.

Association of Seventh-day Adventist Nurses, Inc.

President

Anna May Vaughan
6840 Eastern Ave. NW
Washington DC 20012, U.S.A.
(202) 722-6712

Membership: Open to all Seventh-day Adventist registered and licensed nurses, retired nurses, and nursing students. Dues are \$30 per year for registered and licensed nurses, and \$15 for students and retired nurses.

Publications: *ASDAN Forum*, quarterly; and *ASDAN Network*, bimonthly.

Association of Adventist Physicists

President

Terry L. Anderson
Walla Walla College
College Place, WA 99324,
U.S.A.
(509) 527-2273

Membership: Open to all Seventh-day Adventist physicists who hold a baccalaureate degree with substantial physics content, or the equivalent as determined by the executive committee. Dues: \$10 annually.

Publications: *Quarterly Newsletter*.

Meetings: Held annually, coinciding with the American Association of Physics Teachers and the American Physics Society Joint Winter Meeting, usually held the weekend preceding on the nearest Adventist college campus.

Adventist Services and Industries

Executive Secretary

W. C. Arnold
6840 Eastern Ave. NW
Washington, D.C. 20012, U.S.A.

Membership: Membership in the Adventist-Laymen's Services and Industries (ASI) is open to independent business professionals and entrepreneurs who conduct their activities in accordance with the principles of the Seventh-day Adventist Church. Annual dues depend on the size of the business operation.

Publication: *ASI News* is published bimonthly and sent free to ASI members.

Meetings: ASI holds annual conventions.

Christianity and Science

Continued from page 15

That is what we might expect, given that God created with wisdom and that the reason by which we try to understand the creation was created by the same God.

Epistemic Values

Epistemic values have recently come to be seen as crucial to theories of scientific rationality. There is Christian justification for some of the shape of emerging conceptions of scientific rationality.

Many specific epistemic values seem to be different sides of a single intuition—that nature is a cosmos. Thus we anticipate that theories which speak of patterns instead of coincidences are more likely to be right, and that is the core of the notion of simplicity. We expect that theories which speak of patterns which can cover large stretches of reality instead of restricted patches will more likely be closer to truth, and that's the basic thrust of the breadth-of-scope requirement. We expect theories which reveal new and uncover old but previously hidden patterns, and which point to novel (but correct) manifestations of previous patterns, to be more likely on the right track than those

which cannot, and that is the fruitfulness idea. And given that cosmos precludes fundamental chaos, we insist on theories which are self-consistent, and since we expect the patterns to be broad and unified, we expect that theories which are even approximately true will mesh with each other. The Christian has a powerful reason for believing that we live in a cosmos. It is God's creation, which he says reveals his character. So we expect pattern and unity. We expect order and regularity.

The patterns may be deep. We may not understand them all. But we expect them to be there. And we might even find here a justification for some more basic epistemic matters. Why should we rely on our senses, as the empirical foundation demands? Why should we think that others have experiences and make inferences similar to our own and which can function as objective, communal checks on our science? An answer to all of those questions for the Christian is that God created us, all of us, as knowing beings, and he created us for this world, to be knowing beings in this world. That does not guarantee our epistemic infallibility, but it certainly gives us a place to stand epistemologically. An epistemological place to stand is something of which most secular epistemologies (perhaps all of them) cannot boast.

Realism

Although Christianity does not force it on us, it does provide some support for realism. God created us with faculties of sense and reason, and it has been held by many Christians that our senses and our reason are appropriate to and congruent with reality, if rightly used. If so, then if we do correctly use our abilities we can indeed learn truths, even hidden truths about nature.²

Without such a connection between our abilities and truth, some sort of anti-realism would be difficult to escape. A purely naturalistic evolution, for instance, would not provide us with such a connection. Evolution does not necessarily select for truth of conceptualizations. Survival and fitness depend on having the appropriate characteristics and engaging in appropriate behavior regardless of what one might think one is doing. Darwin himself recognized that, and during at least one stage he worried that evolution might undercut justification for believing in the mind's reliability.³

Thus it may be that something other than a pure naturalism is needed to justify that realism which predominates in contemporary philosophy of science and which has predominated historically among scientists. God's having created us for this world and having created us as knowing beings certainly gives us a start on such a justification.

Such a justification would provide for the possibility of our getting to theoretical truths. Our fallenness might partially explain why we have no guarantees of reaching such truths.

Attitudes and Behavior

There are a number of attitudes required to do science properly, and Christianity supports those well.

Respect for nature. For instance, Christianity fosters the proper respect for nature which good science requires.⁴ For the Christian, the world and everything in it belong to God and consequently have to be respected and treated accordingly. It is not ours to abuse. That respect is kept in balance by God's having granted us the use of nature and by God's having revealed to us

that it is, after all, a creation. Our respect for it need not (indeed, must not) reach the pitch of worship, an attitude which would effectively bring science to an end.

Moral principles and virtues. There are also moral principles essential to science. If scientists lacked honesty toward their fellow scientists, integrity concerning their work, humility before the results of their investigation, generosity with the information they gain, self-control in the face of frustration, perseverance through experimental failure, patience in times of slow progress and so on, there would be little effective science. But Scripture points to those virtues, offers help in moving toward them, and gives them a foundation in God's law and commandments.

We must keep in mind that objectivity in science is protected in part by the communal nature of science. Why is that communal protection necessary at all? One reason is that some of the above virtues aren't always honored, and the scientific community needs protection from these breaches. But those failures should not come as any surprise to the Christian familiar with Scripture's clear-eyed view of our state, our inclinations and our tendencies.

Perspective. So Christianity can provide some justification for many aspects of the character of natural science, its methods and its presuppositions. But besides that, Christianity puts science in proper perspective as being valuable, but not the ultimate value; as being competent, but not all-competent; as being a proper part of human life, but not the whole; as being something humans do, but not our highest calling; as providing solutions to some problems,

but not to the most fundamental human problem, alienation from our Creator.

Losing perspective in any of those areas creates a distortion and a denial of simple human facts of life. Losing that last perspective distorts the facts of Life.

NOTES

1. See, for example, Bernard Ramm, *The Christian View of Science and Scripture* (London: Paternoster Press, 1955), p. 25.

2. A number of points in this section were suggested by remarks of Professor Alvin Plantinga.

3. "In discovering the secret of man's lowly origin Darwin had lost confidence in the power of human reason and intuition to penetrate the riddle of the universe. He had, he confessed, an 'inward conviction' that the universe was not the result of mere chance. 'But then,' he added, 'with me the horrid doubt always arises whether the convictions of man's mind, which has been developed from the mind of the lower animals, are of any value or at all trustworthy. Would any one trust in the convictions of a monkey's mind, if there are any convictions in such a mind?'" (John C. Greene, *The Death of Adam* [Ames: Iowa State University Press, 1959], p. 336). The inner quotes are from a letter of Darwin's to William Graham, Down, July 3, 1881, taken from Francis Darwin, ed., *The Life and Letters of Charles Darwin Including an Autobiographical Chapter* (New York: n.p., 1898), 1:285.

4. This from Professor Nicholas Wolterstorff.

Del Ratzsch (Ph.D., University of Massachusetts) teaches philosophy at Calvin College, Michigan, U.S.A. This article was excerpted from his book Philosophy of Science: The Natural Sciences in Christian Perspective (Downers Grove, Illinois: InterVarsity Press, 1986). Used by permission.

MICUS: A SPECIAL MINISTRY

The dynamics of Adventism prompt many young men and women to pursue advanced academic degrees. Current estimates place at 80,000 the number of Seventh-day Adventist youth studying in colleges and universities around the world. Approximately one half attend our own schools, while the other half take their courses in non-Adventist institutions.

Some of these students could be attending one of our colleges or universities, but have chosen not to do so for reasons such as family situation, distance from home, or lack of sufficient finances. Most of them study in secular institutions because we do not offer the programs in which they are interested or simply because there are no postsecondary Adventist institutions in their homeland.

Students attending our own schools benefit from the Christian atmosphere on campus, Bible classes, religious services, missionary programs, and the support of teachers and chaplains. In contrast, those enrolled in other institutions of higher learning face serious challenges: the influence of nonbelieving professors, the questionable life-style espoused by many on campus, political pressures, and at times academic activities and examinations on the Sabbath. Nonetheless, they also have unique opportunities to share their faith among their colleagues and teachers.

Collectively, both groups represent a highly talented and motivated sector of our membership, making critical decisions in their lives. Within a few years they will begin setting the future direction for our movement as lay leaders in local congregations and

as staff in our schools, health-care institutions, administrative centers and other specialized services for the global church.

Sensitive leaders in several areas of the world have recognized the special needs of students in secular campuses and have taken steps to fulfill them by appointing chaplains, providing scholarships, supporting the establishment of student associations, organizing seminars, and actively seeking their involvement in church life. Unfortunately, these efforts have not always been sustained or broadly imitated.

Three General Conference departments—Church Ministries, Adventist Chaplaincy Ministries, and Education—have joined forces to provide support to those seeking to minister to the spiritual, intellectual, and social needs of Seventh-day Adventist college and university students on a worldwide basis. The recently appointed MiCUS Committee (Ministry to College and University Students), whose membership is listed in page 2, has been given a small budget to begin implementing a program initially designed to:

1. Assist the world divisions in organizing seminars and retreats for Adventist students attending secular colleges and universities.
2. Cooperate with the divisions in providing workshops for Adventist campus chaplains and ministers pastoring in university towns.
3. Develop materials to support the nurture and outreach activities of all Adventist college and university students. This first issue of *DIALOGUE* is part of that initial program.

Leaders in each world division have been encouraged to establish

counterparts to the MiCUS Committee in order to implement this coordinated program at the regional and local levels. Students, chaplains, teachers, and others interested in this ministry are invited to send their comments and suggestions on this first phase of the program. They should be addressed to the regional representatives of the MiCUS Committee, also listed on page 2.

Action Reports

Continued from page 27

commitment to his faith. He worked hard at his studies. He kept up with his life-style and his friendships. In tests he did well, and the Sabbath absence was not noticeable in the grades he made.

By the end of the first year of study, Onguti's faith and life-style had left its mark on students and staff. Then he invited church leaders to conduct stop-smoking seminars for students and teachers on the campus. R. N. Baird, health/temperance director of the Southern Asia Division, conducted the first Adventist-sponsored meeting on the campus. The seminar was a success—not just in terms of people throwing away their cigarettes, but in the recognition that Seventh-day are people who live and share the abundant life.

Today, Seventh-day Adventists have entered into an arrangement with the medical college at Manipal. Each year the church is able to send five students to that prestigious institution. And the college is sending its faculty on periodic upgrading visits to Loma Linda University.

Meshach Onguti—an Adventist student in a non-Adventist university campus—a true pioneer.

John Fowler

Ellen G. White on University Students

Ellen G. White (1827-1915) was a cofounder of the Seventh-day Adventist Church and an inspired writer. She wrote extensively on education, health, the family, the Bible, and practical Christianity. She encouraged young men and women to develop fully their God-given abilities through advanced studies, as the following excerpts show.

Aim High

Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard.

The fear of the Lord lies at the foundation of all true greatness. Integrity, unswerving integrity, is the principle that you need to carry with you into all the relations of life. Take your religion into your school life, into your boarding house, into all your pursuits. The important question with you now is, how to so choose and perfect your studies that you will maintain the solidity and purity of an untarnished Christian character, holding all temporal claims and interests in subjection to the higher claims of the gospel of Christ...

Whatever the business you may qualify yourself to engage in,

never entertain the idea that you cannot make a success of it without sacrificing principle.

Balanced by religious principle, you may climb to any height you please. We would be glad to see you rising to the noble elevation God designs that you shall reach.¹

Continual Progress

Higher than the highest human thought can reach is God's ideal for His children. Godliness—Godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge.²

Opportunities and Dangers

The Waldensians entered the schools of the world as students. They made no pretensions; apparently they paid no attention to anyone but they lived out what they believed. They never sacrificed principle, and their principles soon became known. This was different from anything the other students had seen, and they began to ask themselves, What does all this mean? Why cannot these men be induced to swerve from their principles?...

Those who have the spirit of God, who have the truth wrought into their very being, should be encouraged to enter colleges, and live the truth, as Daniel and Paul did. Each one should study to see what is the best way to get the truth into the school, that the light

may shine forth. Let them show that they respect all the rules and regulations of the school. The heaven will begin to work; for we can depend much more upon the power of God manifested in the lives of his children than upon any words that can be spoken. But they should also tell inquirers, in as simple language as they can, of the simple Bible doctrines.

There are those who, after becoming established, rooted and grounded in the truth, should enter these institutions of learning as students. They can keep the living principles of truth, and observe the Sabbath, and yet they will have opportunity to work for the Master by dropping seeds of truth in minds and hearts. Under the influence of the Holy Spirit, these seeds will spring up to bear fruit for the glory of God and will result in the saving of souls. . . No open controversies should be started, yet opportunity will be given to ask questions upon Bible doctrines, and light will be flashed into many minds. A spirit of investigation will be aroused.

But I scarcely dare present this method of labor; for there is danger that those who have no connection with God will place themselves in these schools, and instead of correcting error and diffusing light, will themselves be led astray. But this work must be done, and it will be done by those who are led and taught of God.³

NOTES

1. *Messages to Young People*, pp. 36-37.
2. *Education*, p. 18.
3. *Selected Messages*, vol. 3, pp. 233-234.

S P E C I A L

P E O P L E

“Go ye therefore...”



Over nineteen hundred years have passed since Christ said these words. Yet His commission still stands and so does the need for a few Special People. Committed, caring Christians, with a desire to serve and the skills to do so.

If you are a Seventh-day Adventist Christian with this desire, there's a need. A need for experienced professionals from auditors to administrators, pilots to plumbers, teachers to technicians, and always medical personnel.

For further details, please send the following information:

- Full name
- Address and telephone number
- Profession
- Education and degrees
- Work experience

Thank you for your interest. Please mail your response to: Secretariat Information Service, General Conference of Seventh-day Adventists, 6840 Eastern Ave. NW, Washington DC, 20012, USA.

Three good reasons to leave home next year

1 TRAVEL — Join Adventist Youth Service and travel to exciting places all over the world. While you spend a year abroad, you can study a foreign culture firsthand and pick up another language. Now AYS is for



everyone — not only Adventist youth who attend an Adventist college. **2 FRIENDSHIP** — It's not easy to leave home for a year.

But it's worth it. As you work to meet people's needs, you'll develop special friendships. With the people you serve and with God. **3 ADVENTURE** — AYS volunteers work hard.

But they find time for adventure too. From scuba diving to sight-

seeing. At work and at play, you'll find ways to grow. As a confident leader with a sense of direction. **4 CAN'T LEAVE HOME?** — Adventist Youth Service needs bright, energetic, and committed young people to serve as volunteer

missionaries. People like you. But if you can't leave home this year, you can still

get involved in your church, community, or country.

Contact the Church Ministries Department of your division to learn more about how you can be a part of AYS (*see page 2*).



ADVENTIST YOUTH SERVICE
Department of Church Ministries