

C O L L E G E • A N D • U N I V E R S I T Y

DIALOGUE

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The Making of
a Worldview
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Adventist Perestroika
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Science and Religion
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A Reason to Believe
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Documents on Abortion
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DIALOGUE

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Editorial

Encouragement from hundreds of readers and financial support from the church leadership have allowed **DIALOGUE** to begin its second volume and to expand the number of issues to three per year. You may now obtain a personal subscription by following the instructions listed on page 35. As an incentive to subscribe, we offer you back issues free while supplies last.

Since we publish **DIALOGUE** in four parallel language editions, you may be interested in the complex international operation that our 12 different yearly issues require. The English edition (20,000 copies) is prepared in our editorial offices and then printed at Pacific Press in Nampa, Idaho, U.S.A. We also develop our Spanish edition (9,000) in Silver Spring, Maryland, but we print it at the Buenos Aires Publishing House, in Argentina. The Brazil Publishing House located in Tatui, Sao Paulo, prepares and prints our Portuguese edition (4,500). Finally, our French edition (2,500) is edited in Collonges-sous-Saleve, France, set in type at our offices here, and printed at the College Press, in Collegedale, Tennessee, U.S.A. (If we haven't lost you between time zones, please read on . . .)

The international character of our journal is also reflected in the national origin of the contributors to this issue. They hail from Argentina, Australia, Belgium, Canada, India, Malawi, Mauritius, Singapore, and the United States. In addition, we continue to receive comments and reactions from Adventist university students and professionals who live in countries ranging from Austria to South Africa (see

"Letters"). We take these observations seriously and attempt to implement your suggestions. Readers interested in writing for future issues of **DIALOGUE** will find guidelines on page 35.

Many of you have expressed the desire to establish correspondence with Adventists pursuing advanced degrees or practicing professionals in other parts of the world. Our next issue will include "Interchange"—a new section listing names, addresses, and other information to facilitate these exchanges. See page 35 for details. Those of you interested in corresponding with Adventist young adults in the Soviet Union, see the note following "Adventist Perestroika" (page 11).

We believe you will appreciate several innovations incorporated in this issue. There is a thought-provoking cartoon on page 24 created by Guido Delameillieure. A proposed Seventh-day Adventist statement on the sensitive topic of abortion is printed on pages 27-29, together with the recommended guidelines for our health centers. You may wish to send your observations on these two items to the secretary of your world division (addresses appear on page 2). We are delighted to include a four-page full-color portfolio of paintings by Luis Cajiga, a well-known Adventist artist from Puerto Rico who has graciously allowed us to reproduce them as part of his "Profile."

You will find much in this issue to expand your knowledge, stir your conscience, and feast your eyes, while you live and share your Christian faith with others. Enjoy!

The Editors

LETTERS

Dialogue with Our Readers

Disappointed

I did so enjoy the first issue of DIALOGUE. It was intellectually stimulating, seemed to be refreshingly free of transparent public relations propaganda, and was apparently an effort to "reach out and touch" the intellectuals of the church. As a doctoral student, I was delighted with the idea as well as with the actual magazine.

However, I am so disappointed in the second issue. It is not that I didn't care for the articles, my problem is with what seems to be a change in philosophy. You have taken what was an stimulating magazine for reflective equals and turned it into a lesson book for those who cannot think. I don't need another simplistic and superficial question and answer quarterly. I suspect you may be underestimating the intelligence, age, and sophistication of your audience.

Madelle Becker, Univ. of Illinois-Champaign
Champaign, Illinois, U.S.A.

Surviving in the University Campus

I was very well impressed with the breadth of the subjects covered in the first issue of DIALOGUE and with the quality of the articles and interviews. As you plan for future issues let us hear how other Adventist university students survive in the struggle for life on the secular campus.

Ronaldo Bianchi, Universidade Mackenzie
Sao Paulo, S.P. BRAZIL

More Substantial Material

I was pleased to find in DIALOGUE more substantial material than is usually found in our church publications. However, the articles did not seem fully referenced or peer-reviewed. None of us students could ever hand in any paper with such weak or non-existent documentation or bibliography!

Danilo Boskovic, Queen's University
Kingston, Ontario, CANADA

Clarity and Inspiration

DIALOGUE's articles clearly address the intellectual issues in which Adventist university students are interested. The interviews provide the inspiration and encouragement we need. You're on the right track!

Kenneth Roy Cabrera Torres, Univ. Nacional de Colombia
Medellin, Antioquia, COLOMBIA

Include the African Perspective

DIALOGUE is a commendable effort because it provides an international forum for an exchange of ideas among Adventist university students and for a reappraisal of certain issues in the face of a changing world. To ensure a broad perspective, include in future issues articles written by African authors.

Malone Chaya, University of Zimbabwe
Harare, ZIMBABWE

Also for Adventist Professionals

As a young university lecturer, I was delighted to receive the first issue of DIALOGUE. While it is true that Adventist students in public universities face serious challenges, it is no less true that as professionals we continue facing them. For that reason I hope that this excellent journal will become a regular publication and will continue to provide solid articles on the interface of the Christian faith with the world in which we live.

Ramón Fuentes, D.D.S., Universidad de Concepción
Concepción, CHILE

Unqualified Enthusiasm

Permit me to express my unqualified enthusiasm for DIALOGUE and the programme of which it is part. Both will benefit many bright young people in Britain, most of whom take

their higher education in "outside" universities.

D. N. Marshall, Editor, The Stanborough Press
Grantham, Lincs., ENGLAND

Keep the Positive Picture Alive

I commend you for your first issue of DIALOGUE. It meets a real need. When we began a concerted effort to reach the Adventist students in the state university campuses in Texas, we discovered that they are not necessarily interested in the controversies surrounding the church today. What they want to know is that they are appreciated by their church and included in its vision for the future. So let's keep that positive picture alive!

Cyril Miller, President, Southwestern Union Conference
Burleson, Texas, U.S.A.

In Tune with Current Concerns

Congratulations on the birth of DIALOGUE! I was attracted by its modern cover and interested in its content. You are in tune with many of the concerns that we have as Adventists studying and teaching on secular university campuses.

Lourdes Morales-Gudmundsson, Univ. of Connecticut
North Haven, Connecticut, U.S.A.

Isolated but Not Alone

DIALOGUE is to be commended for seeking to provide a Christian perspective on contemporary issues. It also gives assurance that although some of us may be isolated, we are not alone as university students. As you plan for the future, tackle some other current topics such as women's issues, the just-war theory, sexual mores, and legal ethics.

Mary-Ellen B. Kenyon, Waikato University
Hamilton, NEW ZEALAND

Willing to Discuss Our Challenges

I appreciated DIALOGUE's willingness to discuss the unique challenges that Adventist students and teachers face as we try to live our faith in the secular university campus. In future issues include articles on Adventists and politics, and on ways in which we can be more actively involved in the future of our church.

Karl-Heinz Oberwinkler, Karl-Franzens-Universität
Villach, AUSTRIA

Outdated Material

Most of the material contained in the first issue of DIALOGUE is 20 to 30 years out of date. Unless its content fits the 90s and the New Age, this magazine won't fly. What you need is Adventist writers on the cutting edge of learning and reality—people who see where we have been and where we need to go.

Percy Paul
Agana Heights, GUAM

Address Practical Issues

I am excited about the first issue of DIALOGUE. However, its content seemed addressed more to graduate students than to many of the young people I meet here. The greatest challenge Adventist college students face on a secular campus is not intellectual but spiritual and ontological. They struggle with the meaning of their Adventist belief system and their basic Christian experience.

The average student's questions about science and faith will not be resolved primarily by the right information. His personal life with God and his own Christian experience will be the real deciding factor in helping him work through his intellectual questions. That is why I would like to see more articles that help a student deal with the questions that really affect them in the secular scene such as dating, career selection, lifestyle, spiritual growth,

Please turn to page 11

The Making of a Worldview

A Christian Perspective of Life and Destiny

John M. Fowler

Everyone has a worldview, whether he realizes it or not. When the founding fathers of the United States of America declared that "all men are created equal," they were expressing the basis for a worldview whose vision of life has governed the American dream and inspired many others for the past 200 years. When Ghandi announced that the moral right of the human soul to be free can be asserted through non-violence and civil disobedience, he was forging a worldview in which freedom and dignity drew up the parameters of life. A Bombay beggar sees in a bowl of rice the reflection of heaven; a Wall Street broker feels the world is unfair because at the end of the day he could not corner all that he planned. Each man has his world, and each looks at it in a particular way.

What Is Worldview?

What exactly is worldview?

First, worldview provides a point of departure. Anything done meaningfully must have a starting point. When a person says "I believe," "I am committed to," "I expect to," "I anticipate," he is describing a point of departure. Once this is clarified, destination and direction take shape, and one's world begins to take a certain mold.

Second, worldview answers the basic questions of life. Like philosophy, worldview must ask and answer questions that deal with issues of reality, truth, ethics, and history.

Reality raises questions of an ultimate nature. Is God real? Is humanity real? Does the tree on the corner of the street make up a

part of reality. Or is there something that transcends trees and human beings that constitutes reality? Would that transcending principle be—God, idea or just *is-ness*? These questions are germane to the construction of a worldview.

The second area of interest for worldview is the question of epistemology. How do we know anything? How do we know that something is true or untrue? Is what is true always true? What are the conditions and limitations of knowledge? Are human beings alone responsible for the creation, certification, and verification of truth? Does truth differ from person to person, from situation to situation, from time to time? Is truth relative or absolute, objective or subjective, related to or independent of experience?

The third area of concern in worldview construction is the question of axiology, which has to do with ethics and aesthetics. Ethics relate to the question of what is good. How do we define the appropriateness of conduct? Is there a norm for human conduct? Where is the locus of that norm—within or outside humanity? Is that norm relative or absolute? What is the source of that norm—tradition, social mores, current practices, situation, religion, authority?

In addition to such ethical questions, worldview must also answer the issue of aesthetics. What is beauty? Is beauty really in the eyes of the beholder? Could it be in the object itself? What makes a piece of art enjoyable—its magnificent colors, its social message, its call to inner reflection, its projection of a supreme ideal or person? How is beauty to be related to a responsible ecology? How does one re-

late to the thorn and the rose, the palm and the desert, the lion and the lamb, the storm and the calm, the beautiful and the ugly within the concept of a unified worldview?

Third, worldview must also provide meaning and purpose for human existence in the continuum of history. Worldview must not be content with answering questions of reality, knowledge and ethics. It must address the issue of the origin, nature and destiny of the human race in the historic and existential contingencies of life. Who am I? Where did I come from? What am I doing? Where am I going? How am I related to the other people I see around? Is there something wrong with me? What is death, and what is after death? What was I before I came? Will I always be around? Am I an accident of history? Is history just a series of random events? Or is it purposive? The way one answers these questions within the framework of a chosen worldview either condemns him to be a helpless creature of historical forces or a master over those forces, empowered to move toward a teleological destiny.

Limitations of Worldview

The very nature of human beings and the reasons a person constructs a worldview—to provide unity of thought and action—should offer a warning about illusions of infallibility. This in itself calls for an attitude of humility and openness. Humility is a necessary prerequisite to any human endeavor. This is even more so in such a far-reaching task as constructing a worldview. But humility is not scepticism; rather it is an at-

titude of mind, a perception that the task we approach is greater than ourselves, and that we cannot understand all the issues or surmount all the hurdles that make up our complicated world.

In addition, the shared consciousness and the mutual meaning inherent in a worldview constitute a warning against overzealous rigidity. Comprehension of reality and the avenue of truth have an element of both arrival and reaching out, both near and distant, both understanding and mystery. Openness, therefore, is essential in the construction and advocacy of worldviews.

Constructing a Worldview

A worldview is governed by the basic postulate or root belief the person chooses to adopt. That root belief may vary with each worldview. The rightness or the wrongness of the approach is revealed in the faithfulness, coherence, and unity with which the worldview system is built in relationship with its basic assumptions. To the extent its presuppositions are not adequately defined and seriously taken, the worldview may be defective and unreliable, and may show signs of possible breakdown. Every statement made, every argument presented, every postulate advanced, and every conclusion reached must reflect the intent and the purpose of the foundational stance. As our example, we will consider idealism, expounded by Plato.

Plato's basic point of departure is the Universal Mind. His worldview is made up of pure ideas. Plato would say that everything we experience is only a limited expression of an underlying idea. Thus the idea of a "tree-ness" is real, while the tree is only a shadow of the real; the idea of "human-ness" is real, while a human being is only a reflection of the idea. Behind all these ideas there ought to be an Infinite, Absolute Idea. That Universal Mind,

says Plato, is what constitutes reality.

Once that basic belief is expounded, Plato constructs his vision of life, with every part somehow relating to the world of the pure mind. Thus Plato's epistemology is also one in which truth is grasped by mind alone. Sense perception, experience, and utility are all secondary, and truth exists, not because of these, but in spite of them.

Likewise the idealist ethic is the reflection of the Absolute Ideal. Values and ethics are absolute. The good, the true, and the beautiful do not vary from age to age. They are not man-made but are part of the common nature of the universe. On the other hand, evil is looked upon by the idealist as incomplete good, and is a result of disorganization and lack of system still present in the universe.

Everyone has a worldview, whether he realizes it or not.

Thus the idea becomes the cornerstone of an idealist worldview. The idealist vision of world and life is governed by the preeminence and compulsions of the mind.

Someone other than Plato might look at the idealist worldview and discover that he cannot accept it. He might seriously question its conclusions. To such objections, whether they are true or not, the idealist would reply that his construct must be judged only by the presuppositions and claims with which he began. In effect, such presuppositions are his faith-claims; another person is free to accept or reject such claims. It is because of this rooting in beliefs that worldview theorists like Walsh and Middleton argue that a religious base and a faith framework can be detected in all

worldviews:

Faith is an essential part of human life. Humans are confessing, believing and trusting creatures. And where we place our faith determines the worldview which we will adopt. Put another way, our ultimate faith commitment sets the contours of our worldview. People who doubt their worldview are restless and feel they have no ground to stand on. They are often in the throes of a psychological crisis. But that emotional crisis is fundamentally religious because our worldview rests on a faith commitment.¹

Our idealist, therefore, finds certitude in his faith commitment; and out of certitude, a ground to stand, and a direction to move. On such a basis, he continues his preoccupations and pursuits. But he does have a problem: he is confronted by other worldviews—materialism, which interprets life in terms of the tangible; romanticism, which considers nature as the mother of reality and the fountain of vitality; humanism, which considers that both the beautiful and the ugly in the universe can be understood and mastered by the capacity for transcendence and failure within human beings; eastern mysticism, which looks upon existence and non existence as two sides of the same coin on its endless journey; and many others.

What would be the result of such a confrontation? Our idealist can give up, modify, redefine, or reassert his worldview, and thereby his faith commitment. Indeed, constructing a worldview and constantly referring to it in the pursuit of life are both inescapable and necessary.

This leads us to the most important question that we must ask ourselves as Christians. If deliberate construction of a worldview is so essential to an idealist, a materialist, a humanist, or a marxist, how much more so for the Christian who makes extraordi-

nary claims both for himself and for the universe, for now and eternity.

Constructing a Christian Worldview

The New Testament knows no hesitation about its worldview. The opening of the Gospel of John is one example of the completeness and clarity with which the apostles formulated the Christian worldview:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father (John 1:1-3, 14, RSV).²

The Christ-centered worldview that emerges from this confessional statement is so complete that it leaves no one in doubt as to where the confessor stands.

And what is the end effect of such a worldview? The apostle would say: I know who I am, for Christ has enlightened me; I know what I could become—a child of God; I know where I am going—to share his fullness, "grace upon grace" (John 1:9-13, 16).

What the early church saw in the coming of Christ was thus a new worldview, and not simply an improvement of the old classical system. It was a confrontation between two kingdoms, between two worldviews. Observe the contrasts between the two: The Greek system was governed by a dualistic ontology with mind seen as good and matter viewed as evil; an epistemology of rationalism as it interacts continually with the world of

ideas or things; and an ethic originating from rationalistic harmony in nature.

The Christian proclamation, on the other hand, knew nothing of the kind. It rejected dualistic schema and affirmed the wholistic nature and essential goodness of God's creation. Its anthropology projected humanity as a unity, located evil not in the body but in the deliberate and willful choice that humankind made, and demarcated evil as an interlude in God's history. The Christian concept of reality is thus a theocentric one. The gospels also proclaimed an epistemology of revelation: God has spoken (Hebrews 1:1) and we have heard. Further, there was an affirmation of an ethic that was rooted in a divine given, expressible through relationships governed by love.

The special responsibility of the

*Whenever self
asserts to be what
it cannot be, evil
reigns.*

Christian is thus not only to claim uniqueness to Christ or to challenge the inadequacy of the human systems, but to construct a worldview that is uniquely Christian, in order to provide both a point of departure and a focus of convergence for human thought and action.

Seven Affirmations

Such a worldview must flow out of the basic faith commitment to the event and person of Jesus. With that faith commitment as the base, I would like to suggest seven basic affirmations that could constitute the contours of a Christian worldview.

1. God is the ultimate reality.

"In the beginning God . . ." (Genesis 1:1). There lies the Christian's point of departure for

any activity. Because God is, I am. Without him, nothing exists. In him we live, move and have our being (Acts 17:28). In the Christian perspective God is the center and reference point for all formulations. He is what constitutes reality. He is the cause and designer of all life, and his activities have structure, purpose and order. He is the apex.

The biblical perspective makes it clear that the God at the core of the Christian worldview is not a distant, impersonal, absolute force or idea or mind. He is a person. He lives.³ He speaks and has the closest possible relationships with humanity.⁴ He plans, therefore historic events are not simply disconnected accidents, for God has a hold on the movement of life in all its complexities.⁵ He cares. He watches over.⁶ He grieves over the course of sin in human life.⁷ He rejoices.⁸ He loves.⁹ He is angry.¹⁰ He judges.¹¹

If the personhood of God gives to the Christian worldview a warm, intimate experienceable relief, the creatorship of God provides a sense of reality that is both ultimate and infinite. "In the beginning God created the heavens and the earth" (Genesis 1:1). "In the beginning was the Word. All things were made through him . . . To all who received him, who believed in his name, he gave power to become children of God" (John 1:1, 2, 12).

The Genesis proclamation and John's prologue—the first introducing the creative purposes of God, and the second relating it to redemptive process in Christ—tell us that no worldview can satisfactorily answer the issues of life, unless it recognizes the Creator-Redeemer God. The creative activity of God not only declares that God is the cause and origin of all things, but that he is distinct from creation and at the same time related to it.

Another significant contribution of the doctrine of creation to the Christian worldview is an authentic understanding of ecology and

history. Because God is the Creator, the biblical revelation consistently maintains that in matter there is nothing intrinsically evil, and in nature there is nothing supernatural.

2. God has revealed himself to human beings.

To speak of God as a person and a creator is to acknowledge God's self-disclosure. The biblical data argues that the God who created the world by the "word of his mouth" has also chosen to reveal himself through the spoken word: "God spoke" (Hebrews 1:1). "All scripture is inspired by God" (2 Timothy 3:16).

The Christian worldview must accept the Bible not only as part of God's self-disclosure, but also as God's instrument to enrich and guide human beings in their pursuit of life. And so we have the admonitions. From Jesus: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39 KJV). From John: "These are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (John 20:31). From Paul: The Word of God was given "for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (2 Timothy 3:16,17).

Seeing the Bible as God's word and revelation thus provides epistemological and ethical bases for the Christian worldview. The Bible is not a divine encyclopedia, but it does address life's great issues: Who am I? Where did I come from? Where am I going? What is the meaning of history? What happens at death? How does God relate to me? How am I to relate to others, to the world at large? The Bible has something to say on these questions, and a Christian worldview must take these into account.

If nature and Scripture alike reveal God in majestic and sovereign terms, the most com-

plete and final disclosure of the divine occurs in the person of Jesus. The biblical worldview regards him as the ultimate revelation of God. He is "the image of the invisible God" (Colossians 1:15). "He reflects the glory of God and bears the very stamp of his nature" (Hebrews 1:3). All the fullness of the Godhead dwells in him (Colossians 1:19; 2:9). Looking at him, we see the Father's glory (John 1:14). To see him is to see God (John 12:45). To honor him is to honor the Father (John 5:23). To receive him is to receive the Father (Luke 9:48). He reveals God's nature (John 1:18), speaks God's word (John 3:33), and manifests God's glory (2 Corinthians 4:6). There is thus both a certainty and a finality about the self-disclosure of God in Jesus.

3. God created human beings in his own image.

The biblical narrative asserts that humankind is neither a cosmic accident nor an evolutionary paradigm. Humanity is the direct result of God's will and purpose, and the crowning act of creation. The image of God motif so central to the Genesis account is the most powerful expression of dignity and uniqueness of humankind. Herein lies the answer to one of the basic worldview questions: Who am I? Where did I come from?

What constitutes the image of God has been the subject of theological debate throughout history, and numerous identifications have been made: human rationality, individuality, dominion, creativity, morality, personality, and so on.¹² Without being distracted by these distinctions and disputes, it is necessary to point out that the phrase "image of God" somehow places upon men and women a unique dignity and worth. They are matter, yet above matter; they are creatures, yet above other creatures; they bear the image of God, yet are not God; they are not only conscious, but conscious that they are conscious; they can stand at the center of existence and survey the past,

the present, and the future; history, action, and hope are part of their movements.

When the Christian worldview speaks of human beings made in the image of God, it gives notice to the world that it is not ready to accept any notion of the origin and nature of humanity except the one that recognizes men and women as children of God.

4. Sin has marred God's creation.

The Christian worldview must recognize not only the high level at which the biblical account places human beings at their creation, but also the low level to which humanity has sunk as a result of sin. The dignity as well as the depravity of humankind are part of biblical anthropology.

The problem of evil is critical to the construction of a Christian worldview. Pain and death stare at us from every side. Do they exist because of an irreconcilable dualism? The biblical answer is No. The Bible declares that sin is an interlude in God's order, consequent upon the creature's assertion to be independent of God's design and will. The assertion—not limited to the long ago—is in fact a quest on the part of the creature to make himself god.

Wherever self asserts to be what it cannot be, the domain of evil reigns. Such defiance against God's will cut humanity off from close and personal fellowship with God, leading to alienation. Alienation from God is at the root of distortion of perceptions, relationships, and values. As a result humanity stands in a chaotic, confused, and hopeless dilemma.

To say that human beings are sinful means that they have wilfully chosen to disobey God's expressed will, and deliberately rebelled against God. Consequently, the whole race is under the sway of sin. Isaiah paints a horrific picture of human depravity: "The whole head is sick, and the whole heart

Please turn to page 30

Adventist Perestroika

An Interview with Church Leaders from the Soviet Union

Recent events in the Socialist countries of Eastern Europe have deservedly attracted international attention. These seismic changes caused by a surge towards freedom and democracy have kindled the hopes of millions. Under the twin rubrics of *glasnost* (openness) and *perestroika* (restructuring), the Soviet Union itself is undergoing a dramatic transformation. The expression of religious faith, which for decades was repressed or barely tolerated, has now become an encouraging reality.

The Seventh-day Adventist movement began in the Soviet Union during the 1880s, with the first church organized by Louis Conradi in 1886. For over a century, as the number of Adventist believers grew in most of the Soviet republics, they learned to live and worship under difficult circumstances. Recently, however, the government has allowed them to practice their faith with increasing openness.

In October 1989 four Soviet Adventist leaders traveled to the United States to participate in the church's Annual Council and to plan for the formal organization of the Soviet Division of Seventh-day Adventists. During their visit two Adventist graduate students—Gerard Latchman and Sylvia Rasi—interviewed Pastors Gregory Kochmar (president of the Moldavian Union), Michael Kulakov (president of the Russian Union), Valdis Zilgaivis (president of the Baltic Union), and Nicoli Zhukaluk (president of the Ukrainian Union). Here is a summary of their broad-ranging dialogue.

What are the major changes that have taken place in the life of our church in the Soviet Union during the last few years?

There have been so many, in fact, that it is difficult to know where to start. We shall mention three. First, our church has had the opportunity to become better organized. Our local congregations are now connected at the conference and union levels all over the country. It is our plan to structure ourselves as a division in the near future. Second, we have begun to expand the number of publications available for our members and for general distribution, importing some of them and printing others in the state presses. Third, we have been able to build a seminary and start a ministerial training program for the first time in our history. Twenty young men are now attending, and even more are studying by correspondence. In addition, Dr. Jacob Mittleider helped us to start our own Agricultural Department at the seminary. His method of growing vegetables was so successful that it attracted the attention of neighbors, specialists and the mass media. National newspapers such as *Izvestia* and *Pravda* as well as

television programs have reported on the outstanding yields of our farm.

Is our church membership growing?

At present there are 35,000 Seventh-day Adventists in a country of 285 million inhabitants. If we add our children and regular visitors to this number, the total may reach 45,000. We are experiencing a certain amount of growth, but it is not as rapid nor as evenly distributed across the nation as we would like it to be.

Why is that so?

One could mention several factors. There is a generally cautious attitude of people toward religion,

a desire not to be identified with any particular religious creed. Our church, although officially recognized, is not too well known. There has been some misinformation regarding our activities. We have had few occasions to provide accurate information about our beliefs and objectives. In addition, for lack of opportunity in the past, we do not seem ready to become engaged in active missionary work yet. As a church, we should be able to offer something positive and tangible to society. Fortunately, things are beginning to change. Many are showing curiosity and even interest in Christianity. This year we expect to double the number of baptisms our church reached in 1988.

What kinds of publications do you use?

As you know, we were able to import 50,000 copies of a special magazine about the family in Russian. Lately our brethren in Finland have helped us produce 25,000 copies of another publication in Russian. We publish our Sabbath School quarterlies regularly as well as the Morning Watch and the book *Steps to Christ* for our members. In addition we have published 20,000 songbooks, with and without music. We are

*We need to
reconstruct our
own understanding
of the Adventist
message and
mission.*

also publishing in Latvia, Estonia, Moldavia, and the Ukraine. But we are limited by the diversity of languages in the Soviet Union and by the fact that there are paper quotas for printing in state-owned presses. We are now ready to publish *The Desire of Ages* and if we can get paper we hope to print 50,000 copies. However, the need for Bibles and church publications continues to be a major concern.

Have there been developments in the medical field?

You probably know that until last year churches were restricted by law to spiritual activities conducted in church buildings. Now we are allowed to become involved in welfare activities for the benefit of society at large. Our members are serving as volunteers in hospitals and caring for the sick. We have also been invited to bring hope and practical assistance to the thousands of people found in jail. Non-Adventist Soviet physicians have spent some time at the Loma Linda Medical Center and negotiations are under way to bring a Loma Linda heart team to perform transplant surgeries in our country. There have also been contacts between a rehabilitation clinic in Moscow and the Adventist Rehabilitation Center in Read-

ing, Pennsylvania. It is our hope that we may establish a rehabilitation clinic in Moscow.

Tell us about the role of young people in the Soviet churches.

Although the average age of our members is about 40, in certain areas of the country we find larger concentrations of youth. Most of the children of Adventist families remain in the church. In addition some non-Adventist young men befriend girls from our congregations. They study, become members, and frequently marry them.

In most of the cities in the Ukraine there is currently an ongoing dialogue between students in state universities and our youth. Some of these non-Adventist students are curious about religion and the Bible; others are convinced that in order to be truly educated persons they must learn something about Christianity. A few of our young people have been able to complete advanced studies and are helping the church with their special training. Some serve as ministers; others, as teachers in the seminary. We have also a certain number of Adventist professionals who can reach out to highly educated people in our society.

Do we have a presence among non-European minorities in the

Soviet Union?

Yes. For example there are Adventists in the Asiatic republics, but not too many come from the native population, which is mostly Moslem. Fortunately these Moslems are more accessible to Christianity than their counterparts in other countries. Our challenge is to find ways of reaching them in their own language.

What are your dreams for the Adventist Church in the various areas of the Soviet Union that you represent?

In sunny Moldavia, our 4,400 members hope that our youth will have access to Christian education and that we will be able to print sufficient publications for our members and for outreach.

In the progressive Baltic republics, our 4,000 members need to find adequate space to accommodate our growing membership.

In the fertile Ukraine our 15,000 members dream of a true revival of the faith so that the hope of the soon coming of Christ may be broadly known.

In the Republic of Russia our 7,000 members have three desires. We need to replace the century-old version of the Bible with a new translation that will speak to modern people. We also dream of being able to share our faith with all the Russian speaking people living in areas that span eleven time zones. Our greatest desire is that this mission be accomplished by a Spirit-filled church whose members truly reflect the character of Jesus.

How can Adventists in other parts of the world help their fellow believers in the Soviet Union?

We ask for your prayers in behalf of our people and our nation. We invite you to visit us to bring courage and friendship. We may not be able to offer you luxurious accommodations, but there will be a warm place for you in our houses and in our hearts. We need more Bibles and publications. People come to our churches looking for Bibles and other Christian materials, but most of the time we



From left: N. Zhukaluk (Ukraine), G. Kochmar (Moldavia), M. Kulakov (Russia), and V. Zilgavis (Baltic area), with S. Rasi and G. Latchman.



The new Adventist Seminary in Zaokski, 100 miles south of Moscow.

can't satisfy their requests. We must also find ways of developing publications to reach the non-European minorities in our country.

Our young people would very much like to establish correspondence with Adventist youth who can write to them in either Russian or English.*

Is it fair to say that we are experiencing an Adventist perestroika?

Indeed. There is restructuring at the organizational level of our church in the Soviet Union. There are also plans under way to build up our institutional base. But we especially need to reconstruct our own understanding of the Adven-

tist message we have been called to proclaim. We will thus be prepared to see, from God's perspective, the immense work still lying ahead of us in our country.

() Readers wishing to exchange correspondence in either Russian or English with Seventh-day Adventist young men and women in the Soviet Union may send their names and addresses to Harold and Rose Otis, 12501 Old Columbia Pike, Silver Spring, MD 20904, U.S.A. They will, in turn, make them available to Soviet Adventist youth.*

Gérard Latchman, born in Mauritius, is a doctoral candidate in Ancient History at the Université Laval, in Quebec City, Canada.

Sylvia Rasi is a graduate student in Applied Linguistics at Georgetown University, in Washington D.C.

Letters

Continued from page 4

materialism, ethics, etc. The approach must not be simplistic, but practical and authentic. I'm looking forward to what DIALOGUE will bring in the future.

Ron Pickell, Chaplain,
Terrace House Adventist Student Center,
Univ. of Tennessee
Knoxville, Tennessee, U.S.A.

Facilitate Connections

A publication such as DIALOGUE was a real need that should have been fulfilled much earlier, for the benefit of Adventist students all over the world. Please find ways of helping us establish connections and friendships with our counterparts through correspondence, student exchanges, international meetings, and other activities.

Eduard Stan, Hochschule fur Musik und Theater
Hannover, FED. REP. OF GERMANY

Relieved and Encouraged

I have been following the Chamberlain case since 1980 and wondering why God had allowed this Adventist family to suffer such bitter blows. Although some questions still remain, I was relieved and encouraged to get such detailed report about their tragedy and vindication in DIALOGUE 2-1989 ("The Chamberlain Story"). We appreciate this magazine. Keep it coming!

Mrs. C. N. Tyandela, Medical Univ. of Southern Africa
Medunsa, REP. OF SOUTH AFRICA

Three Specific Suggestions

I appreciate the fact that the Adventist leadership has recognized the challenges that Adventist studying and teaching in non Adventist campuses bring to the church—both in how best to minister to them and in how they may contribute to the life of the church in the coming years.

DIALOGUE is a smart looking journal that immediately conveys the idea that care, attention, and even considerable expense have been devoted to this sector of our membership. As I read it, three ideas came to mind.

Our effort to get them on-board with the church will be more effective if we have them on-board for the effort. AMiCUS and DIALOGUE could be strengthened if the insights, contributions and energies of these students and faculty members would be effectively incorporated. They need a voice and a chance to be heard, and they want to hear from each other.

We tend to fill our committees and magazines with the voices of men. Women students and those who are now working as professional women find themselves accepted everywhere else, but feel silenced and marginalized in the church. Keep this in mind as you appoint new committee members and seek authors for future issues of DIALOGUE.

We rely almost exclusively on church employees and neglect the tremendously rich resources of our laity. Adventist professors working on non Adventist campuses understand the situation of today's students better than anybody else in the church. Admit to your circle of planners and contributors people who come with first-hand knowledge of life on the many campuses across the country—campuses that may truly be our last "dark counties" and "unentered territories."

Iris M. Yob
Bloomington, Indiana, U.S.A.

Letters

DIALOGUE welcomes letters from its readers. Please limit your comments to 200 words and address them to: DIALOGUE Letters, 12501 Old Columbia Pike, Silver Spring, MD 20904, U.S.A. If selected for this section, your letter may be edited for purposes of clarity or space.

Science and Religion

Two Approaches to Understanding Reality

Bill Mundy

In 1962 Thomas S. Kuhn wrote a book, *The Structure of Scientific Revolutions*, that has been characterized as "the most influential book on the nature of science yet to be published in the twentieth century."¹ To facilitate his discussion of how science is done and how scientific progress happens, Kuhn introduced the concept of "paradigm" or "scientific world view." His analysis suggested that science is a human endeavor involving metaphysical commitments and value judgments that depend on community consensus.

The religious community has also been analyzed in terms of paradigms. The social, subjective, and value elements allowed by Kuhn seem to make room for such a discussion. This in turn seems to reinforce some of the characteristics of the scientific community, encourage dialogue between these communities and may provide guidelines for the integration of faith and learning.

We will review characteristics of Kuhn's paradigm and then consider its extension to religion or theology. This will allow us to compare and contrast science and religion, to note some similarities between them, and to highlight some distinctive differences that seem to be associated with their metaphysical assumptions and epistemological emphasis.

Kuhn's Paradigm

In elaborating and refining the meaning of paradigm, Kuhn characterized it as consisting of *symbols* (such as equations and definitions), *metaphysical beliefs* (the nature of reality), *values* (simplicity and consistency, for example), and *exemplars* (problems

and examples in textbooks or laboratory experiments).² These exemplars serve to initiate the student into how to do science and eventually determine the way the scientist sees the world. Thus, according to Walsh and Middleton, the paradigm functions as the scientists' conceptual framework . . . It provides the criteria by which theories are judged, evidence is deemed admissible, the nature of the demonstration is determined, and the elements of a true conclusion are constituted.³

So it is shared paradigms that create the scientific community, which has common assumptions and channels of communication. A paradigm thus colors the scientific assumptions about the kinds of entities that exist (metaphysics) and the appropriate methods of inquiry (epistemology).

Kuhn departs from traditional science by (a) making values an important component of the paradigm, thereby planting human subjectivity firmly in the center of science,⁴ and (b) by letting the validity of a theory reside in the judgment of the scientific community rather than in "objective" rules,⁵ thereby introducing a strong social dimension into scientific knowledge.⁶ He sees science as a decidedly human pursuit. In

*Kuhn plants
human subjectivity
firmly in the center
of science.*

fact, Kuhn states in the postscript to the second edition of his book that, if he were writing the book again, he would "open with a discussion of the community structure of science."⁷ For, he argues, scientific advances happen in a community that

transmits demands and aspirations not fully reducible to rules; its members absorb them 'often without quite knowing' what their content is. [It] . . . binds its members together by influences and engagements which it is difficult for strangers to ascertain.⁸

This subjectively developed paradigm filters what we see and know, which in turn shape our paradigm. However, science's claim of objectivity is validated by its success in predicting natural phenomena. This is shown by the extent to which we are able to manipulate and explain nature.⁹ The objectivity and rationality of science are maintained because the work and judgment of the scientist must be defended before the scientific community.

Thus the concept of objectivity is reformulated in terms of *inter-subjective testability* by which we mean an evaluation of a theory carried on by the judgment of scientists as responsible people. A second aspect of the ideal of objectivity is *universality*, a commitment to be led by the evidence in spite of our personal preferences and to subject our results to critique by the community.¹⁰

But there is a stubbornness in reality that does not let us mold it arbitrarily. Although our perception is shaped by paradigms, we are limited as to how much we can

flex empirical data. Experimental evidence, including accurate prediction, is among the universal values used by paradigms in assessing a theory.¹¹ In fact, this built-in commitment of a paradigm to an empirical epistemology can bring about the demise of the paradigm itself.

As an illustration of a scientific paradigm, consider Newtonian mechanics:

- **Symbolic generalizations:** mathematical equations such as Newton's second law, $F = ma$
- **Metaphysical commitments:** matter in deterministic motion, absolute space and time
- **Values:** accuracy of prediction, measurability of results, observable subject matter
- **Exemplars:** scientific problem-solving techniques displayed in Newton's work

Its exemplars have been elaborated by standard examples and problems in textbooks and by lab activities such as free fall motion, swinging pendulums and planetary orbits. Its metaphysical commitments have a characteristic typical of all scientific disciplines today: a *naturalistic* metaphysics. Its values required accurate predictions; this eventually spelled its downfall and replacement by Einstein's theory of relativity.

Religious Paradigm

In seeking to ascertain the components of a religious paradigm, we note that the church certainly has its *symbols*—the cross and the sacraments, for example.

Experiences common to the Christian tradition include awe, reverence, supernatural encounters, moral obligation, conversion, and reconciliation.¹² In fact, Polkinghorne suggests that "one of the strongest indicators of the validity of the claim that religion is in touch with reality is provided in the universal character of the mystical experience."¹³ These experiences have *metaphysical* implications, suggestions of a

A paradigm colors the scientific assumptions about the kinds of entities that exist and the appropriate method of inquiry.

transcendent reality, a supernatural element. Also, some of these experiences implicitly involve an intuitive element, suggesting a characteristic of the epistemology that is to be used.

Values that could characterize the theological enterprises are coherence (the doctrines should fit together), economy and adequacy (the *Great Controversy* motif perhaps qualifies), relevance (a connection between theology and religious experience), and fruitfulness ("by their fruits you shall know them").¹⁴ The intersubjective use of these values could provide the basis for rationality in religion. They would limit the range of acceptable models used in interpreting the experience of the religious community.

Finally, Christ would be the normative *exemplar*; Scripture contains the examples. For Seventh-day Adventists, Ellen White would serve as an additional exemplar.

Barbour proposes that experience should provide similar control over a religious paradigm, just as empirical data does for a scientific paradigm.¹⁵ Unfortunately, this personal experience is not subject to verification or falsification in the same way as empirical data. Experience does not offer the predictive skills of science. Rather, Polkinghorne suggests, the theologian (the practitioner in the religious community) directs our attention to

patterns of experience.¹⁶

Contrasting Religious and Scientific Paradigms

We conclude that formally it seems to be possible to analyze the religious community and the discipline of theology in terms of the concepts of Kuhn's paradigm. However, some do not feel comfortable with some of the implications of the suggested parallels. One could argue, for example, that revelation, not community values, should provide the criteria for evaluating beliefs, that Scripture, not experience, should serve as the norm for truth, and that historically the community is called and led by God (Abraham, the Exodus, Christ's selection of the disciples) rather than the community choosing and developing a paradigm. In short, it is God that takes the initiative, not the community of believers.

We have already alluded to the fact that religious experiences suggest the transcendent and supernatural. Christians acknowledge the existence of a transcendent God who is able to act in supernatural ways (miracles, for example). This is in distinct contrast to the naturalistic metaphysics normally assumed by the current paradigms of science. As George Knight says:

Christianity is a supernatural religion, and it is thoroughly antithetical to all forms of naturalism, to those . . . schemes of thought which do not place God at the center of the human . . . experience.¹⁷

It may clarify this contrast to say that in the natural sciences we are concerned with entities that in some sense *we transcend*, whereas in our religious experience we are seeking to relate to that which *transcends us*.¹⁸

As mentioned above, some of the values shared by religious communities suggest an intuitive epistemology. In addition, the Christian paradigm includes

revelation, which can be formally identified with the epistemological categories of intuition and of witness or testimony. Again from Knight:

For the Christian, the Bible is the foremost source of knowledge, and the most essential epistemological authority. All other sources of knowledge must be tested and verified in the light of Scripture.¹⁹

So while a religious epistemology may include empiricism based on experience and reason, the categories of witness and intuition are important also. By contrast, while science makes use of witness (journal articles and society meetings) and intuition (the creative insight or sudden inspiration), the epistemological emphasis is on sense-data and reason.

Conclusion

It has been our purpose to compare and contrast scientific and religious paradigms and their communities. Similarities include the possibility of analyzing both in terms of the formal components of a paradigm, the essentiality of community to both traditions, and the importance of intersubjective testing and universality, along with data and experience, to foster "rational objectivity" in both communities. However, for conservative Christians for whom the Bible is foundational, God takes the initiative in developing the community and experience is evidential, not normative.

Other distinctions between scientific and religious paradigms are due to fundamental differences in metaphysical positions (natural vs. supernatural), focus (the transcended vs. the transcendent), and epistemological emphasis (empirical and rational vs. testimony and intuition). These differences suggest a "vertical" dimension of reality to which religion must relate in addition to the "horizontal" level to which science limits itself.

In the natural sciences we deal with entities that we transcend, but in our religious experience we seek to relate to that which transcends us.

Polkinghorne, a professor of theoretical physics and a vicar in the Anglican Church, aptly summarizes our discussion:

Theology differs from science in many respects, because of its very different subject matter, a personal (transcendent) God who cannot be put to the test in the way that the impersonal physical world (which we transcend) can be subjected to experimental enquiry. Yet science and theology have this in common, that each can be, and should be, defended as being investigations of what is, the search for increasing verisimilitude in our understanding of reality.²⁰

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Bill Mundy (Ph.D., Iowa State University) is chairman of the Physics and Computer Science Department at Pacific Union College, Angwin, California, U.S.A. This article is a summary of a larger essay on this topic prepared by the author during a seminar sponsored by the Institute for Christian Teaching.

A Reason to Believe

How to Share Christianity in an Academic Environment

Gerald Connell

A college student who grew up in the Adventist Church once said to me, "I believe in unbelief." Another Christian student attending a state college confided in me, "I'm going through a crisis. I wonder if God even exists at all. I'm wondering if I even want to be a Christian." Another person that I have now been studying the Bible with for almost two years said shortly after we began, "These lessons would be fine, Jerry, but first you have to convince me that God even exists."

These examples are not unusual for a pastor working in a church around public colleges and universities. In an academic environment where the majority of people believe that everything is relative, and that there are no good evidences to support the claims of Christianity, the issue is not What you believe?, but rather Why do you believe at all?

Unfortunately, many students have never questioned their unbelief. Often, statements such as the first I quoted above are due to disillusionment with organized religion. Sometimes they reflect a defense mechanism used by students to rationalize their chosen lifestyle. It may be an expression of alienation, a way of saying, "There is nobody in the universe who really cares." Actually, most students have never bothered to search out their reasons for unbelief. They have never asked the right questions.

I wish there were hordes of students banging on the church's doors, desperate to find answers, but such is not the case. There are, however, students with a void in their lives. Those of us who study and work in an academic environment must find the answers that

help students to consider Christianity as a reasonable belief option. Apologetics provide answers.

Below is an outline of the process through which I often put students who want a reason to believe.

The Case for Belief

First: Establish the Implications of Unbelief

When a student tells me he believes in unbelief, I suggest that he may not have thought through the consequences of unbelief. I ask him to tell me the speed of light. He may give me a curious look while rattling off the number—186,000 miles per second. That means light travels more than 5 trillion, 865 billion miles per year. Next, I graphically describe the magnitude of the universe. Astronomers tell us that we can see 10 to 15 billion light years into outer space. In that space are an estimated 10 billion galaxies. In our one little galaxy, with a diameter of 100,000 light years, whirl 100 billion stars. I say, "You know, the universe is very big. Planet Earth is only a little speck in a giant cosmos. Do you agree?" Students always say Yes.

Then I suggest that within the massive universe is one planet inhabited by more than 5 billion

people, of which he is one. There are 5 billion who don't know or care that he exists. Within 50 years after he dies only a handful will remember that he ever lived and breathed.

I sum up by saying, "By your unbelief you are saying that you accept the fact that you have come from nowhere and that you are going nowhere. You are merely taking up a small amount of space and time with an existence that will very likely be of no consequence. You are embracing the idea that within a relatively short period of time after your death most people will have forgotten you. And it all really doesn't matter, because you are merely a speck of animated dust in a gigantic universe."

The reponse is usually, "That doesn't sound so good. I'd never really thought about it that way."

Second: Establish the Possibility of the Existence of God

I ask the student if he would be willing to make a wager. (It's called Pascal's Wager.) I ask if he would grant that there is a 50/50 chance that God exists. I suggest to the student that he cannot prove that God doesn't exist, hence the 50/50 chance. Since there is a 50 percent chance that God exists, no reasoning person violates logic by making either choice. The decision should be made then on what is pragmatic—how to maximize one's happiness. If God exists, you gain everything by belief and nothing by unbelief. If God does not exist, belief will bring you no worse destiny than that for millions who choose unbelief. Therefore, belief is the only prudent choice.

Third: Establish Further Reasons for Belief in God

Most students have never bothered to search out their reasons for unbelief.

I then outline for the student the four traditional arguments for the existence of God. (These arguments are expanded in *Apologetics*, by William Lane Craig.)

A. The Ontological Argument. Something must exist that is greater than what the human mind can conceive. God is therefore the greatest conceivable being.

B. The Cosmological Argument. Anything that comes into existence has a cause. Something exists; therefore, there is a first cause. As Aquinas said, "Anything that is in motion is being moved by something else. Nothing can be self-caused since nothing can bestow itself into existence." Leibniz stated it well when he asked, "Why does anything exist at all; why does the universe exist?"

C. The Teleological Argument. This is the principle of order. Any product is the result of a producer. The magnificent structure of the universe testifies to a divine designer.

D. The Moral Argument. Since there is an ultimate good, something or someone must embody the ultimate good. In society we see a gradation of values. Some things are better, truer, and nobler; therefore, something or someone that is best, truest, and noblest of all must exist. That is, God.

Fourth: Demonstrate How God Reveals Himself to Man

Since there are reasons to believe that God exists, one is able to go another step. As the embodiment of the good, it is reasonable that God would communicate with human beings. The question is, How would he accomplish this? God communicates with humanity in two basic ways.

A. Through natural revelation. Psalm 19:1 says, "The heavens declare the glory of God." I explain to the student that God has revealed himself to us through nature. He transcends nature. In Romans 1:19, 20 Paul declares that God speaks to all people in every era through the things he has made.

It really doesn't matter because you are merely a speck of animated dust in a gigantic universe.

B. Through supernatural revelation. Hebrews 1:1 tells us that God revealed himself to a particular people at a particular place in a particular cultural setting, culminating in the revelation of Christ.

Once the possibility of God communicating with human beings has been established, I spend a significant amount of time on a variety of important issues: the credibility of Scripture, the factuality of Christianity, the historicity of Christ, the claims of Christ, Christ as the fulfillment of prophecy, and the case for the resurrection. Each of these issues has its own particular line of evidence and reasoning, some of which appears summarized below.

Revelation and History

Building the credibility of the Scriptures can be done by sharing briefly the history of the Bible. I mention, for example, the fact that the Bible was written over a period of 1,500 years by 40 authors from a variety of walks of life, both educated and uneducated. These people lived in three continents, and wrote in three languages: Hebrew, Aramaic, and Greek. I point out that the Scriptures have a common theme and demonstrate agreement even though a wide variety of topics are discussed. Josh McDowell writes insightfully, "It is difficult now to take even 10 people writing at the same time and have them all agree on something." To have 40 authors write over a period of 1,500 years and agree is even more miraculous.

I discuss the findings of the Dead Sea Scrolls. I show how they help to build confidence by showing us that Scripture manuscripts hidden for nineteen hundred years are essentially the same as what we have now in translation. A university student needs to see how sacred the Scriptures were to the Jews, and how carefully they preserved the sacred texts, which were for them the very words of God. Once a student believes that the Scriptures can be trusted, it is easy to build a case for the historical factuality of Christianity.

Clark Pinnock of McMaster University is convinced that Christianity is firmly founded in history. He writes that "the facts backing up the Christian claim are not a special kind of religious fact. They are cognitive informational facts upon which historical, legal and ordinary decisions are made." Again he states, "The facts of the Christian faith cannot be set aside because of a philosophical a priori that presupposes the nonexistence of God, the impossibility of miracles, or the historicity of the resurrection" (quoted in McDowell, *Evidence that Demands a Verdict*). A student must have a sense of the methods behind the writing of accurate history. The historian's task is not to construct history from presuppositions, but to let the evidence speak for itself.

The New Testament authors themselves provide a powerful witness for the historicity of Christ. Matthew, John, and Peter were disciples of Jesus. Matthew was known in the early church as the authority on Jesus. John, a disciple from Jesus' inner circle, wrote his Gospel and Epistles so that we would believe (John 20:31). He tells us categorically that the Christ which he proclaims is someone he has seen and touched (1 John 1:1-3). Paul tells us in 1 Corinthians 15:6-8 that after the resurrection of Christ, more than 500 people saw him. As the apostle Paul stood before Festus witnessing of Christ, he said, "What I am saying is true . . . The

king is familiar with these things, and I can speak freely to him. I am convinced that none of this has escaped his notice."

Some people may doubt these historical accounts. Personally, I find it inconceivable that a book that teaches strict honesty could itself be based on lies. All Christians need to remember that believing in Christ costs something. It is difficult to imagine the disciples giving up their lives for a myth or a lie.

The early church fathers are a good source to use in demonstrating the historicity of Christ. They wrote about Jesus and quoted extensively from the New Testament. J. Harold Greenlee says that "the quotations of the Scriptures in the works of the early Christian writers are so extensive that the N.T. could virtually be reconstructed from them without the use of New Testament manuscripts" (quoted by Josh McDowell in *Evidence that Demands a Verdict*, p. 50). In fact, the church fathers of the first centuries after Christ quote the New Testament 86,489 times.

Historical records refer to Jesus. Writing of the reign of Nero, Cornelius Tacitus, the son-in-law of the governor of Britain in A.D. 80-84, referred to Nero's persecution of Christians, the followers of "Christus," the religious founder who was put to death by Pontius Pilate, procurator of Judea. Thallus the Samaritan, a historian writing in A.D. 52-54, tried to explain away the darkness at the crucifixion of Christ as a natural phenomenon by suggesting that it was a solar eclipse.

All this evidence reinforces F. F. Bruce's statement: "Some writers may toy with the fancy of a Christ myth. But they do not do so on the ground of historical evidence. The historicity of Christ is as axiomatic for an unbiased historian as is the historicity of Julius Caesar" (quoted by McDowell, *Evidence*, p. 81).

The well-known biblical scholar John Warwick Montgomery says,

It is difficult to imagine Christ's disciples giving up their lives for a myth or a lie.

"What then does the historian know about Jesus Christ? He knows first and foremost that the New Testament documents can be relied upon to give an accurate portrait of him. He also knows that this portrait cannot be rationalized away by wishful thinking, philosophical presuppositionalism or literary maneuvering" (quoted by McDowell, *Evidence*, p. 81).

The Claims of Jesus

Once the historicity of Christ is established, I then examine the person and claims of Christ. Among the major personalities of history, Jesus was unique in his claims. In the pages of the gospels we see Jesus making startling statements. People whom he spoke to realized there was something different about him. "He spoke with authority" and not as other men taught (Matthew 7:29). In an authoritative manner he claimed the following:

- His word was more authoritative than Moses'. Jesus said, "You have heard that it was said . . . But I tell you" (Matthew 5:21, 22).
- He was equal with God the Father: "The Father and I are one" (John 10:30-33). He also said, "He who has seen me has seen the Father" (John 14:9).
- When asked under oath if he was the Christ, the Son of the Blessed One, he said, "I am" (Mark 14:61-64).
- He stated that our eternal life depended on our belief in him. "Now this is eternal life: that they may know you, the only true God and Jesus Christ whom you

have sent" (John 17:3). He also said, "He who believes in me has eternal life" (John 17:3).

- He said that no one comes to the Father except through him (John 14:6).
- He claimed that all judgment was given to him (John 5:22).
- He forgave a person of his sins, thereby claiming the power to forgive sins—a privilege granted only to Deity (Luke 5:20-22).
- He taught that he should receive the same honor himself as that given to God the Father (John 5:23, 24).
- He accepted worship as God (Matthew 8:2, John 9:35-39, Matthew 14:33). In contrast, Peter rebuked Cornelius when he fell down at his feet adoring him (Acts 10:25-26).

When the evidence is presented, only two choices are apparent—either Jesus' claims are false or they are true. If they are false, then he was a deceiver and a truly evil man. No good person would make Jesus' claims if such claims were false.

Jesus fulfilled more than 60 prophecies in his lifetime—29 of them in the last 24 hours before the crucifixion. (Josh McDowell's book *Evidence That Demands a Verdict* has an excellent section that lists these prophecies and shows how they were fulfilled.) Go through these prophecies one at a time and show prophecy and its fulfillment. When students understand that Jesus had no control over events in his final hours, and thus could not have manipulated them to fulfill prophecy, this has an amazing impact on them.

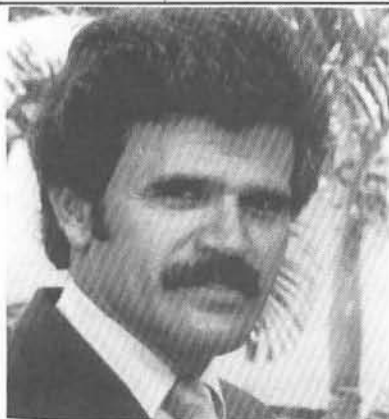
Finally, beyond the startling claims and the prophetic fulfillments, the major evidence that proves the divinity of Christ is the resurrection. This last piece of evidence involves extensive documentation, for which we have no room in this short article. I recommend three books on this topic: *The Resurrection Factor*, by Josh

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PROFILE

Luis G. Cajiga

Dialogue with a Puerto Rican Artist



Luis Germán Cajiga is a renowned Puerto Rican artist whose paintings, linocuts, and silk-screen prints have been exhibited in the best galleries of the Americas, Europe, the

Soviet Union, and the Far East. His favorite subjects are the people and places of his native island. He has also done portraits of famous figures such as Gandhi, Picasso, Schweitzer, and Casals, as well as religious paintings that reveal a rich spiritual life.

Cajiga was born in the hill country of Puerto Rico. As a young man he moved to San Juan, the capital, where he studied with leading graphic artists. In 1955 he joined the Seventh-day Adventist Church. Military service took him to the Canal Zone in Panama, where he served as a medic. In 1975 he earned his master of arts degree in counseling and guidance at the Inter-American University of Puerto Rico. He has published several books of

verse in Spanish as well as studies on biblical topics.

*

In Old San Juan, at a stone's-throw from the port, Luis Cajiga has opened a gallery where he paints and exhibits his work. The day we visited his studio, a fine drizzle had turned the cobblestone streets into broken mirrors and softly brushed the bright colors of the buildings.

Cajiga welcomed us with open arms. Here was a man full of life, with a broad smile, sparkling eyes, and hearty laugh. We found a quiet spot in the studio, away from the tourists and buyers, and began our visit.

How did you discover and develop your artistic talent?

Drawing and painting fascinated me from childhood. Our house in Quebradillas was humble, and I soon covered all the cardboard walls with drawings. While in grade school I received encouragement to develop my talent, but there were no art teachers in my hometown. On the off chance that I might be successful, I wrote to the wife of the Governor of Puerto Rico, and she asked me to come to San Juan for an interview. When Mrs. Muñoz learned that I had no relatives in the capital, she invited me to stay at the governor's residence for two years while I studied graphic arts with the best Puerto Rican artists in a government-sponsored studio. Later I learned other techniques—linocuts, watercolor, oil, and acrylic—but silk-screen prints have remained my favorites.

Why do you draw and paint?

Obviously, because I like it very much! Art has also allowed me to support my wife, raise our children, and provide them with a

stable home. I am one of the few artists in Puerto Rico who has been able to earn a living from his art. Beyond this, I want to preserve a record of some of our traditional customs, human types and colorful neighborhoods, which are rapidly disappearing, displaced by our new synthetic culture.

Which is your own favorite work of art?

That's a hard question for an artist. Among the silk-screen pieces, I like one I did in 1961. It depicts a fruit peddler such as were common when I was young. I soon sold all 100 prints and I recently learned that one of those

prints, which originally had been bought for \$25, had been sold for \$2,000. Imagine! Another favorite of mine is entitled "Peace." It shows Jesus, with outstretched arms, letting a dove fly away free. The truth is that I like just about everything I have done!

How did you first come in contact with Seventh-day Adventists?

A literature evangelist came to the home where I lived with my parents. Providentially, he also had artistic inclinations, and soon we became well acquainted. After studying the Bible with him, I felt that God was calling me to make a commitment and begin a new life. In 1955, together with 700 other men and women, I was baptized in the sea and became a member of the wonderful Seventh-day Adventist family.

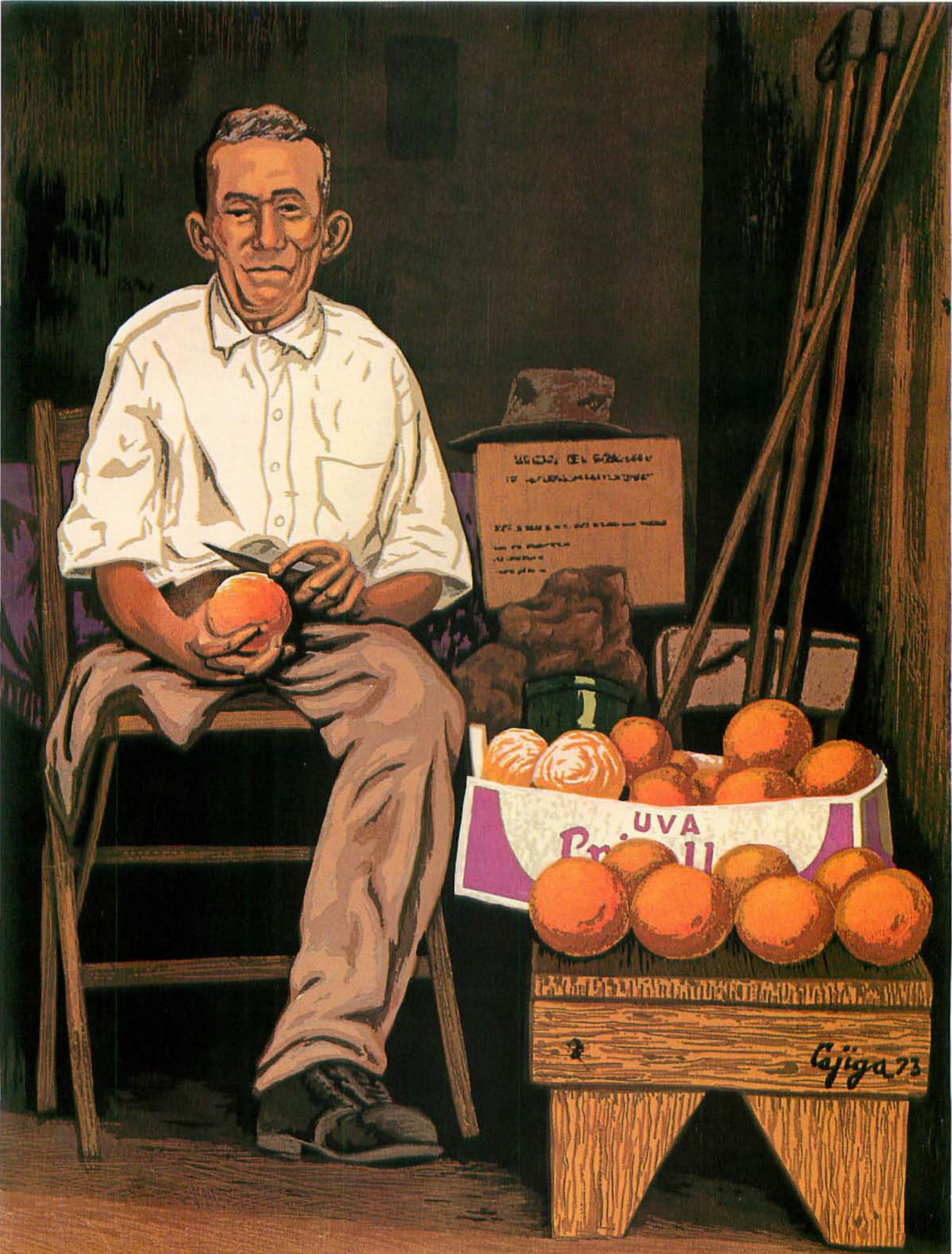
What changes did you then experience?

I was 21 years old at the time, and some of my friends warned me that religion would stifle my creativity. On the contrary! That same year my art work was exhibited for the first time. Since



El Cuatrista

Lojiza
1970



Sandy



Escalerilla del Hospital



Iglesia de San José

then my works have become increasingly appreciated at home and abroad. I have done more than 300 original silk-screen pieces of which more than 35,000 prints have been sold. My faith has given me a totally new approach to life. The love that God planted in my heart inspires my deep love for the people and places of my homeland. I was quite sickly in my youth, but as an Adventist I learned to take good care of my body. All that I am and everything I have achieved I owe to God's goodness and to the nurture I received from his church.

How do you share your faith with others?

The people that take time to examine my work almost inevitably notice something different—a spiritual dimension—and begin asking questions. When they visit my gallery, they notice a sign that indicates that we are closed on Saturdays, honoring God's commandment. Most of the books I have written deal with Bible subjects and present various aspects of my beliefs. They have been distributed by the thousands in several editions. For six years I was also the host of a television program in Puerto Rico that sought to improve the life of my people in all its dimensions. Eleven years ago I became a self-supporting evangelist and have lectured in many places in the Caribbean and in the United States. Lately I have been conducting evangelistic series on the book of Revelation, studying it as God's message of encouragement for our time. In my public lectures I uplift Jesus as Saviour, present the Bible as God's Word, the Seventh-day Adventist Church as the people God has chosen to proclaim the truth about his character, and the second coming of Christ as the only true hope for humanity.

How do you find time to do all that and remain active as an artist?

(Cajiga laughs.) I have discovered that if you budget your time, you can do many things—

paint, study, pray, exercise, write, travel, preach. I have chosen God as my only Partner, and I know that as I devote time to serve him, he always takes good care of my other business.

What advice would you give to an Adventist young man or woman who has discovered that he or she has artistic abilities?

If God has given him talent in any of the arts, he must develop it, studying, learning, practicing it to the best of his ability. He needs to resist the temptation to bury his talent and simply go after money. Art, for the Christian, is a sacred trust that must be exercised to glorify God and to ennoble other human beings.

What gives you the most satisfaction as a Christian?

My greatest joy comes from leading others to accept Jesus as Saviour, and to begin seeing evidences of true conversion in their lives. I also enjoy reviving the faith and commitment of my fellow believers whose faith has become cold. Those miracles of the Holy Spirit really excite me! In addition, my wife and I are happy to see our son and daughter establishing their families, being successful in their careers, remaining faithful to the Lord, and making us proud grandparents.

And as an artist?

It delights me to see how many people truly enjoy my art. I thank God every day because, even though I may not be Puerto Rico's greatest living artist, I am nevertheless one of the best known and one of the most appreciated by the common folk. There are, of

course, well-to-do people who have assembled collections of my work. But it always thrills me to see how humble people, who can ill afford an original piece of art, have bought a print or a reproduction of one of my paintings and hung it in a prominent place in their homes. It makes me feel as if they had brought me very close to their own hearts.

*

We stop our recorder and bid our artist brother Goodbye. The tropical sun is beginning to break through the drizzle, and its rays dance on the leaves. As we step out onto the street, we catch a glimpse of a large portrait of Albert Schweitzer that hangs in the gallery and read the quotation that the artist has inscribed on it: "To be religious means to be truly human." That seems a fitting motto for Cajiga's vibrant Christian life.

Humberto M. Rasi

A Luis Cajiga Portfolio

Four reproductions of Luis Cajiga's art are included as a DIALOGUE supplement, courtesy of the artist:

- "El Cuatrismo" (The *Cuatro* Player), silk-screen No. 30, 1970
- "Sandy," silk-screen No. 62, 1973
- "Escalera del Hospital" (Little Stepped Pathway by the Hospital), silk-screen No. 6, 1974
- "Iglesia de San José" (San Jose Church), silk-screen No. 4, 1980

Readers interested in corresponding with Luis Cajiga or visiting his studio will find the following information useful. Gallery: Estudio Cajiga, Plazoleta del Puerto, Calle Marina, Viejo San Juan, Puerto Rico. Telephone: (809) 723-8627. Postal address: P.O. Box 4648, San Juan, P.R. 00904, U.S.A.

PROFILE

Jennifer Knight

Dialogue with a State Government Consultant in Australia



Jennifer Anne Elizabeth Knight was born into a Seventh-day Adventist medical family in Sydney,

Australia. Her undergraduate work was completed at the University of New South Wales, along with teacher certification accomplished in the State of Western Australia. She studied in the School of Public Health at Loma Linda University, California, and earned her Ph.D. at Macquarie University in Sydney. In 1988 she married James Smith, an administrative officer in the Department of Corrective Services for the State of New South Wales.

Jennifer is a cheerful person whose vibrant enthusiasm for life and people has given her a wide group of friends. She has exceptional organizational skills and enjoys using these in her professional work and in her zestful

involvement with church activities. She is proud of being a woman, and gives energetic support to the Association of Adventist Women.

Friends testify to her loving warmth evidenced in her spontaneous Christian actions. She may arrive unannounced, early one morning, to bring breakfast for a person in distress.

Whether she is lecturing on nutrition to couples, experiencing Sabbath worship, planning a retreat for women, fellowshiping with family and friends, or researching for her consultative work for the state government, Jenny Knight is relishing the challenge of using her energies for the glory of God.

Jenny, please share with us a little of your background.

I am a fourth-generation Adventist, with a rich heritage of Adventism on both sides of my family. Several in the family were denominationally employed—one of my grandfathers, Pastor A. W. Knight, was hospital chaplain at the Sydney Sanitarium and Hospital for more than 25 years.

What was it like for you to move from an Adventist high school to the state university?

Sydney Adventist High School had about 350 students when I was there. It was a huge shock to move from a classroom of 24 to lecture theatres for more than 1,000 students at the University of New South Wales.

What did you study there?

I took a three-year arts degree program, but I interrupted it in the last year and went as a student missionary to Indonesia. I worked in Manado on the island of Sulawesi, where I taught in the English Language School sponsored by the Far Eastern Division. I taught there for one academic

year and completed my university work upon my return to Australia.

Later you spent two years in the U.S.A. Right?

Yes, I studied a Master's of Public Health at Loma Linda University and enjoyed the time I spent in that community. Then I returned to Australia and lectured in health education for 18 months. However, I realized that I needed to upgrade my qualification so that I would be accepted in the Australian system.

What was the topic of your dissertation?

My thesis examined education throughout Asia and the Pacific. In particular, I looked at the policies of educational systems and analyzed them for a variety of factors.

After the university, where did you work?

I completed my studies in 1987 and worked as a consultant with the Australian Federal Aid Agency—an arm of the Australian government responsible for giving aid to developing countries. I travelled extensively through the

South Pacific region, and my reports had an impact on Australia's funding in the area. Then I picked up a consultancy with the Ministry of Transport and after one year there, I commenced work in the New South Wales State Parliament, in the Upper House. I am one of two consultants on a task force looking at state development. We are given inquiries by Parliament and it is my responsibility to prepare reports and policy recommendations in response to them. It is fascinating to be involved at this level of government and to see changes that have occurred because of our work.

For an Adventist in Australia, your position is unique.

Yes, I do not know of any other Adventists involved in parliamentary work.

Your research skills are invaluable in the work you have been doing. What about your endeavors for the church?

The South Pacific Division of the Seventh-day Adventist Church has established a series of task for-

ces that are looking at various practical ways that the Adventist message can be presented to secular people. They are recognizing that traditional evangelism hasn't always been successful, particularly with the secular mind. The task force that I am heading is looking at the ways Adventist business and professional women can effectively minister to their non-Christian colleagues. We have defined the word "minister" in a very broad way and in fact it may not always be in a purely religious sense.

Not necessarily giving Bible studies?

Initially it may not be giving studies, but it may lead to giving Bible studies. As part of our work we have surveyed 430 Adventist business and professional women in both Australia and New Zealand. We have received a very good response. Many of the women have given practical suggestions for ways in which they want to be involved. They have also identified the resources they need to be able to accomplish their goals.

And this is something you are doing in your spare time.

Yes. When I was studying for my doctoral degree I was very conscious of God's leading in my life. To be able to use my training in support of the work of the church brings a lot of satisfaction.

What about your involvement in the Association of Adventist Women?

AAW has been running for about four years in Australia. With a group of very close friends I have been involved in it from its inception. I have expanded my circle of friends through AAW and I have gotten to know many capable women of all ages.

Jenny, do you preach an occasional sermon?

Yes, whenever I am asked to do so. I feel strongly about women having the opportunity to present the gospel. I think we do that in a slightly different way than men because we see things from a dif-

ferent perspective. I am always nurtured and encouraged when I listen to women preach.

How does your husband relate to your heavy involvement both in your professional life and in the church?

I am very fortunate that James is particularly supportive; I guess I wouldn't have married him if he hadn't been! When I am asked to do something in church, we look for ways that he can be involved and try to make it a team effort. He is often the one behind the scenes and he makes an invaluable contribution. In terms of his professional life he is also a public servant and is very involved with his own work. He appreciates what it means to work long hours. We don't see a lot of each other during the week, but we do endeavor to have at least one week night to ourselves.

What do you see as your professional future?

I am still undecided. Working with politics has opened up some opportunities that I wasn't fully expecting. However, it would be extremely difficult in my circumstances to go into politics as a politician and remain a committed Adventist, and so I don't think I'm interested in that. But I would like to remain working within the political structure; I find it very challenging and rewarding. The other alternative I would like to pursue is to work for or in developing countries. I have a very soft spot for their people. Having lived in Indonesia and travelled throughout the Pacific, I would really enjoy working in such places again.

What helped you to remain an Adventist while attending a university?

I was quite fortunate that there was a very strong core of Adventist students at quite a number of state universities throughout Australia. An Adventist society of university students had been established, and that society at my university was particularly strong. There were about 50 Adventists

on campus. We met at least once a week for Bible study and very often to have lunch together. A large group of students in their senior years of university did a marvelous job watching over the first-year students. They "mothered and fathered" us not just socially but also spiritually, and that was really important. We would do things together on weekends, on Sabbath afternoons and Saturday evenings. We gravitated toward one church and found our fellowship together there. The Adventist society was a very nurturing and supportive group for me on that large campus. It was that society that kept me an Adventist, for those years of my study were years when I was really testing and wondering.

What would you say to Adventist young people who are still studying at colleges or universities, particularly to young women?

I've seen many young women at universities become quite disillusioned with the role assigned to women in our church. I would urge those women to channel their energies into working for positive change within the system. In general, however, I would urge students to just hang in there, despite everything. It is definitely worth standing by and cherishing both Christianity and Adventism, even though there will be times when not everything makes sense. Look for worship settings where the gospel is presented in a format that is relevant to you; take up the challenge to search continually for a Christianity within Adventism that is relevant and meaningful to you as a professional of the 1990s.

Thomas H. Ludowici

Thomas H. Ludowici (D. Min., Andrews University) and his wife Pam are both chaplains at Sydney Adventist Hospital, in New South Wales, Australia.

Parable of the Aquarium

Philip Yancey

When I look out my window, I see a 12-story apartment building, all concrete and glass, with bicycles, barbecue grills, and lawn chairs propped up at random on its balconies. And also twisted metal aerials protruding from a video store, the aluminum vent from an Italian restaurant, and a web of black wires to bring electricity to all these monuments of civilization. We didn't choose this place for the view.

But if I turn my head to the left, as I often do, I can watch a thriving tropical paradise. A corner of the Caribbean has reproduced itself in my room. A glass rectangle contains five seashells coated with velvety algae, stalks of coral planted like shrubbery in the gravel bottom, and seven creatures as exotic as any on God's earth.

Saltwater fish have pure, lustrous colors, so rich that it seems the fish themselves are creating and radiating the hues, rather than merely reflecting light waves. The most brightly colored fish in my aquarium is split in half, with a glowing yellow tail portion and a shocking magenta head portion, as if he had stuck his head in a paint bucket.

I keep the aquarium as a reminder. When loneliness sets in or personal suffering hits too close or the gray of Chicago sky and buildings invades to color my mind and moods, I turn and gaze. There are no Rockies out my window, and the nearest grizzly bear or blue whale is half a continent away. But I do

have this rectangle that reminds me of the larger world outside.

Yet even here in the beauty of my artificial universe, suffering thrives as well. The spikes and fins on my lion fish are appropriately menacing; an adult's can contain enough toxin to kill a person. And when any one fish shows a sign of weakness, the others will turn on it, tormenting without mercy. Just last week the other six fish brutally attacked the infected eye of the cowfish. In aquariums, pacifists die young.

I spend much time and energy trying to counteract the parasites, bacteria, and fungi that invade the tank. I pump in vitamins and antibiotics and sulfa drugs and enough enzymes to make a rock grow. I filter the water and expose it to an ultraviolet light. Even so, the fish don't last long. Fish are dubious pets, I tell my friends; their only "tricks" are eating, getting sick, and dying.

The demands of aquarium management have taught me an appreciation for what is involved in running a universe based on dependable physical laws.

To my fish I am God, and I do not hesitate to intervene. I balance the salts and trace elements in their water. No food enters their tank unless I retrieve it from my freezer and drop it in. They would not live a day without the electrical gadget that brings oxygen to the water.

You would think, in view of all this energy expended on their behalf, that my fish would at least be grateful. Not so. Every time my shadow appears above the tank they dive for cover under the nearest shell. Three times a day I open the lid and drop in food, yet they respond to each opening as a sure sign of my designs to torture them. Fish are not affirming pets.

Whenever I must treat an infection, I face an agonizing choice. Ideally, I should move the infected fish to a quarantine tank to keep the others from pestering it, and also to protect them from the contagion. But such violent intervention in the tank, the mere act of chasing the sick fish with the net, could do more damage than the infection. The treatment itself may cause death because of the stress it produces.

I often long for a way to communicate with those small-brained water dwellers. In ignorance, they perceive me as a constant threat. I cannot convince them of my true concern. I am too large for them, my actions too incomprehensible. My acts of mercy they see as cruelty; my attempts at healing they view as destruction. To change their perceptions would



Illustration: Kim Justinen

require me to become one of them.

I bought my aquarium to brighten a dull room, but ended up learning a few lessons about running the universe. Maintaining one requires constant effort and a precarious balancing of physical laws. Often the most gracious acts go unnoticed or even cause resentment. As for direct intervention, that is never simple, in universes large or small.

Philip Yancey is a free-lance writer in Chicago, Illinois, U.S.A.

PRAYERS FROM THE ARK

Prayer of the Ox

Dear God, give me time.
Men are always so driven!
Make them understand
that I can never hurry.
Give me time to eat.
Give me time to plod.
Give me time to sleep.
Give me time to think.

Prayer of the Butterfly

Lord!
Where was I?
Oh yes! This flower, this sun,
thank you!
Your world is beautiful!
This scent of roses . . .
Where was I?
A drop of dew
rolls to sparkle in a lily's heart.
I have to go . . .
Where? I do not know!
The wind has painted fancies
on my wings.
Fancies . . .
Where was I?
O yes! Lord,
I had something to tell you:
Amen.

Carmen Bernos de Gasztold

MORNING PLEDGE

Some years ago I came across a most beautiful prayer. Although I do not know the name of its author, the words impressed me so much that I committed them to memory. They are my morning pledge to Jesus as I start my day. For several years I have recited it the moment I start the engine of my car, as though I could not dare to drive one inch without taking the Lord with me through the strength of this prayer. Now I repeat it even more often.

You say, how can one prayer have such an impact? Read these words, savor the meaning, and you will understand:

I will try this day to live a simple, sincere, and serene life.

Repelling promptly every thought of discontent, anxiety, impurity, and self-seeking.

Cultivating cheerfulness, magnanimity, charity, and the habit of holy silence.

Exercising economy in expenditures, generosity in giving, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike faith in God.

In particular I will try to be faithful to those habits of prayer, work, study, physical exercise, eating and sleep that I believe the Holy Spirit has shown me to be true.

As I cannot in my own strength do this nor even with the hope of success attempt it, I look to thee, O Lord God my Father, and ask for the gift of the Holy Spirit.

The significance of prayer in my life transcends even the beauty of these words. As I reflect on how the Lord has worked in my life, I can only thank Him for hearing and answering my prayers. When I think of the hours I spend in prayer, the questions I ask the Lord and the concerns I present before Him, I sometimes wonder if He is not weary of listening to me. But when I see His answers revealed in such wondrous ways then I understand His words, "Ask, and it shall be given," and that He means for even me to do just that. The critical issue for me is to wait patiently on the Lord's answer and not the answer I want. His answer has always been better than anything I could anticipate, because my heavenly Father has the best answer at the best time.

Joan Fobbs

Joan Fobbs (Ph.D., Ohio State University) recently completed a five-year appointment with the University of Vermont, in Burlington, Vermont, U.S.A.

CAMPUS LIFE

Adventist International Friendship Ministry

Dayton Chong

Mei Zhang, a 28-year-old Chinese woman working on her doctorate in physics at the University of Michigan, was delighted that Peter and Jane Sims invited her to their home for a weekend. The Sims prayed that their house guest would see their Christianity lived out and ask about their faith. So they could hardly hide their excitement as they told Mei what Christ meant to them personally.

"How can I learn more about this Christ?" she asked. And a little later, as they sat at the dining room table, it seemed that Mei would rather listen than eat. "How can I know God?" she asked again.

Peter, a probation officer, shared how Christ had changed his life. When he and Jane met in college, Peter had been indifferent to God. Through Jane's perseverance and love for him, Peter came to know Christ as his personal Saviour.

"It was exciting," recalls Jane, a teacher and mother of two teenagers. "Mei was so open and really searching. Her questions dealt with the basics of Christianity. I could tell she was really thinking about our answers."

Although Mei did not make a commitment to Jesus Christ, she agreed to keep in touch with Peter and Jane. Jane said, "I'm praying that she will know Christ personally by the time she returns to China next year. I'm also praying for Mei's family."

Yvette, an 18-year-old Buddhist, made a commitment to Christ because a Christian fellowship group invited her to their camping trip. She was all alone on the University of Connecticut campus, having

just arrived from Hong Kong. A year later, she transferred to the Kettering College of Medical Arts. While there, an adult fellowship group sponsored by the Horace Kelleys at Dayton, Ohio, invited Yvette to join their fellowship. She noticed their deep Christian love in action, and asked for Bible studies. Two years later, she became a Seventh-day Adventist Christian. Through the providence of the Lord, several years later she became the wife of an Adventist pastor.

Ministering to Foreign Students

Mei Zhang and Yvette are representative of the more than one million men and women from more than 180 countries who are living in the cities of the Americas, Eastern and Western Europe, and Australia—attending colleges and universities, training on the military bases, serving in foreign government offices, and businesses. All of them are trying to cope with a culture that totally baffles them.

Foreign students come because the country of study has something to offer them. The education and professional experience they receive will open doors back home and usher them into the upper levels of the societies they left behind. Many of these students are often destined for high-level achievement in some field, be it medicine, business, engineering, agriculture, education, military science, or nuclear physics.

The international students whose lives we touch will become influential people in their

homeland. Simple friendships with these students have tremendous potential to enrich our own life and theirs—the potential to share with them the saving power of our Saviour and the Three Angels' Messages.

Ellen G. White speaks of the great importance of working among the foreigners who have come to our lands:

God in His providence has brought men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light to men of other tongues. Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own land as bearers of precious light shining direct from the throne of God (*Christian Service*, p. 200).

Reading in the book of Acts, one finds two major patterns for missions: One, God sending the church to where the world is, and the other, God sending the world to where the church is. Unfortunately, the latter is often overlooked.

Why Should Adventists Get Involved

The following are some of the reasons you should consider for getting involved in this ministry:

- Adventist Christians can become part-time missionaries in the comfort of their homes.

- Your local church can experience an on going, hands-on foreign missions experience with minimal financial investments.
- As your congregation becomes involved in this ministry, the members will develop an even stronger heart for missions, transcending merely giving money to occasional appeals.
- Holidays and special occasions take on extra meaning when shared with your foreign friends.
- You can expose your children to other peoples and cultures, right in your own home.
- Adventist International Friendship Ministry provides the older couples in the local church with companionship and an opportunity for witnessing (in most foreign cultures, senior citizens are the most respected family members).
- Returned overseas missionaries will be able to continue their ministry to students from their previous field of labor.
- Prospective missionaries can develop their cross-cultural skills.

How to Develop Your Team

Once you and a group in your church see the possibility of starting a local International Friendship Ministry, you may proceed to develop a team. Its size will vary with the size of your congregation and the strategy you select. Any church near a college or university can set up this type of ministry. You do not need an established campus ministry first; however, this approach will work in close cooperation with all campus ministries.

The following two positions are needed to effectively develop and coordinate a viable ministry:

A. International Friendship Coordinator: He or she meets international students who want to develop friendships with local citizens; helps match international students with your church's

Friendship Partners; supports their ongoing relationships; and sends all international returnee students' information to the Adventist International Friendship Ministry office.

B. Friendship Partners Coordinator: He or she recruits and develops from within the church a group of Friendship Partners who are committed to pursuing genuine friendships with international students; promotes spiritual

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growth in the lives of international students who are involved in your church's International Friendship Ministry.

How to Start This Ministry in Your Church

The following approach will allow you to begin a local International Friendship Ministry:

1. Locate interested international students/scholars.

- Secure names of interested persons from each university or college's foreign student advisor's office.
- Network with any existing Adventist Campus Ministry in locating interested foreign students/scholars.
- Look for members of your congregation who are involved on campus, such as, professors, instructors, office workers, etc.

- Volunteer to host an international student in an ongoing activity.

2. Recruit Friendship Partners.

- Hold a vision meeting to explain about the ministry.
- Ask each interested member to complete an Interest Response Questionnaire.

3. Orientation and training of Friendship Partners.

- Present a walk-through study in how to be a friend to international students.
- Complete a Friendship Partner Questionnaire.

4. Matching Friendship Partners with international students.

- Consider the distance between the homes of each Friendship Partner and his/her foreign friend.
- Match occupational interests, personal preferences, interests in hobbies, or language spoken.

5. Organize church activities for your international friends.

6. Train Friendship Partners to lead an international student to Christ and to join the Seventh-day Adventist Church.

7. Organize a Sabbath School class for the international students.

8. Disciple international students.

9. Evaluate the spiritual growth of each participating international student.

10. Prepare each Adventist international student to return home as effective witnesses.

11. Forward a copy of each international student returnee form to Dr. Dayton Chong, Director, Adventist International Friendship Ministry. (See address below.) He will seek to connect each returnee student/scholar with the respective mission, conference or union.

Activities

In addition to a program of spiritual nurture and fellowship in the church, the following activities could be utilized to foster the development of friendship, fellow-

ship, and discipling:

- Church potluck fellowships.
- Christian films and videos, followed by a discussion.
- Spiritual retreats for Friendship Partners and their international friends.
- International Weekend or Food Fair, sponsored by the church and the international students.
- Celebration of special holidays. Explain briefly why they are being celebrated.
- Social programs such as picnics, community tours or field trips, boating, camping, skiing, progressive parties or dinners, etc.

Friendships formed through these activities are packed with tremendous potential. An International Friendship Newsletter will be developed to ensure sharing of experiences and communication between international students and their Friendship Partners.

A successful Adventist International Friendship Ministry in any church or campus ministry needs planning, commitment, teamwork, and willingness to be led by the Holy Spirit. Through this International Friendship Ministry, you can have a part in reaching the millions in the unentered territories of the world for Jesus. All that is required of you is a warm heart, a Christ-centered home, time to share, hope, and faith!

Dayton Chong (Ed.D., Andrews University) was born in Singapore. Together with his wife Yvette (R.N., Kettering College of Medical Arts), born in Hong Kong, they founded the Adventist International Friendship Ministry (AIFM). Readers interested in obtaining a manual that more fully describes this outreach or in arranging for a seminar on how to start a local AIFM should contact the Chongs at 18150 Lincoln Dr., Lathrup Village, MI 48076. Tel. (313) 569-0482.

ACTION REPORT

Eastern Africa Division

The Eastern Africa Division has approximately 6,000 Seventh-day Adventist students attending public universities. Five of our unions—Zambesi Union in Zimbabwe, East African Union in Kenya, Tanzania Union, Zambia Union, and the Botswana Region—have university chaplains employed to minister to the needs of those students at their universities. It is the desire of the Eastern Africa Division to have chaplains employed by the remaining unions in the near future.

The chaplains are involved in coordinating many activities for the students on their campuses. These activities include Youth Week. No classes are held during this week. Instead students are encouraged to get involved in community services which have included building bridges and roads, and constructing homes for the aged and the poor.

Seminars are regularly conducted on topics of interest to the students, such as Courtship and Marriage, Drug Dependency and Alcoholism, Temperance, Nutrition, Soul Winning, and Methods for Giving Bible Studies. These seminars not only draw our Adventist students together, but also stimulate spiritual growth and

equip them for service in the church.

The students are encouraged to visit their fellow students in their dormitories, leading out in Bible study. As a result of this type of contact with their fellow students 200 baptisms have been reported during the last year.

The Adventist students are also encouraged to join with their local Adventist church, becoming involved by leading out in Sabbath School, and filling church offices by becoming elders, deacons, deaconesses, or taking other offices the church leaders ask them to help with.

Each year there are special conferences held in December lasting from 6 to 10 days. The purpose of these conferences is to bring the Adventist students attending non-Adventist universities together for fellowship and spiritual growth. Guest speakers, including pastors, educators, and physicians are brought in to this campmeeting-like gathering to instruct and minister to the students. As a result of this type of encouragement we have 30% of the students following a daily Bible reading programme.

It is our hope that by becoming involved with our Adventist students who are attending public universities we can nurture their spiritual growth and thereby help prepare them for Christian service. We wish to encourage the "students to use for the highest, holiest purpose the talents God has given them that they may accomplish the greatest good in this world. Students need to learn what it means to have a real aim in life, and to obtain an exalted understanding of what true education means" (Ellen G. White, *Mind, Character, and Personality*, p. 341).

Tommy Nkungula

FIRST PERSON

Religion and Revolution in China

Annemarie Hamlin

I went to China because my grandfather went to China. A recent graduate from medical school and newly married, he and his wife, a nurse, signed up for a seven year term as medical missionaries 55 years ago. They worked in Honan Province and what was then Manchuria. Grandfather's tales of adventure—surviving sickness, bandits, soldiers, opium addicts and wartime bombings—always intrigued me, and he inspired me to want to discover my own adventure in China.

An opportunity came last year when as a recent graduate from Pacific Union College with a B.A. in English I was asked to begin an English language program for Anzhen Hospital in Beijing. My plan was to spend three months teaching and developing a curriculum for the hospital, and then to hand over the program to an American college. Because of the violent suppression of the democracy movement in early June and the threat of civil war, I left five weeks early.

As an English teacher, I felt I had a unique window into the Chinese culture that the average tourist was not able to enjoy. Daily in my classes, my students and I discussed the Chinese culture, people and current political predicament. Though reticent to speak at first, they came to trust me and eventually became very open on many subjects, including

politics and religion. Through my conversations and interactions with these people and their culture, I have come to believe that we as Christians have an important duty in China. Our greatest help will not be directed toward building new churches and baptizing the masses, but toward bringing to them the basic benefits of Christianity, which include social improvement and the development of freedom and human rights.

The predominant religions in China are Buddhism and Islam. Christianity had begun to make a small niche in the culture at the eve of World War II. However, at the time of the 1949 communist take-over, known to the Chinese as

"The Liberation", Mao declared that religion divided the people's allegiance and that they should believe only in communism. My students called this materialism—belief only in the tangible. Religion did not disappear completely after The Liberation, but during the mid-sixties became stigmatized as bourgeois. The Cultural Revolution began as a student uprising, and during this time anything that represented Western culture—including religion—was essentially banned. This self-proclaimed Red Guard demolished all religious symbols, destroyed Bibles, and "criticized" people for their beliefs. (Criticism is a Chinese euphemism for anything from chastisement to torture.)

Most of my students, being between the ages of 30 and 55, had experienced the repression of the Cultural Revolution as teens or young professional adults, and, consequently, knew little or nothing of religion. All were aware of the existence of Western religions, and some knew about Christianity, but none of them had heard of Seventh-day Adventists. Having been brought up in an atheistic culture, where the leader of the country was revered in place of God, they did not understand our concept of God. Some said they had been almost forcibly told to disbelieve in any God. The government was the only body worthy of believing in. With



The author (left), with her English students near Beijing.

the reforms in China during the past ten years, however, and fewer restrictions on religion, Christianity is again entering the lives of the people and awakening their interest.

Christian churches are now al-

the questions began to get more difficult, I realized that their interest was actually more philosophical than theological. They wanted to know what it was about our culture that encouraged people to believe in religion, and how we use

times mistaken for an eagerness to accept new beliefs. The Chinese are eager to learn of many things, but slow to accept new ideas. In many ways, Christianity is a symbol of Western thought, and if a Chinese person professes to

believe in God, he is seen as a radical thinker and is immediately under suspicion by the government. My grandparents spoke of "rice-Christians" who became converts only to obtain personal economic benefits. Now the Christian lifestyle does not appear more beneficial to the Chinese than that of any other religion—even atheism. In addition, many people are still wary of governmental scorn about their beliefs. Recent reports, however, indicate that church membership is

growing, and that more than 10 million people have joined Christian churches—an impressive figure until you realize that it represents only 1 percent of the population.

With the increasing curiosity about religion in China, also comes increasing interest in other Western ideas, namely democracy. My own impressions of the events of last spring were obtained both in and outside the classroom—observing the demonstration marches and the massive sit-in at Tian An Men Square, and discussing those events with my students and Chinese friends.

On the night of April 27 I stood under a bridge in Beijing and watched as the crowd surged past in one of the largest marches in China's history. The people were beginning to assert their rights as citizens in ways they had never done before. Protest marches continued almost daily, and the students submitted a list of demands, including their wish for a dialogue between their representatives and the national leaders. My students and I discussed the events daily.



Annemarie Hamlin in Tian An Men Square, June 1989.

lowed to exist in China under the terms of the Three-Self Movement. This requires that a church be self-governing, self-supporting, and self-propagating. Therefore, it must be led by Chinese people, financially disconnected from any foreign source, and its growth must result from its appeal to the people—not through the work of missionaries. Proselytizing is strictly illegal. Article 46 of the Chinese constitution adopted in 1978 says, "Citizens enjoy freedom to believe in religion and freedom not to believe in religion and to propagate atheism." Nevertheless, Christian churches from all over the world have eased their way into the country by sending teachers of English, business, and other subjects.

My students were curious about Western religious practices, and began questioning me, starting with relatively simple queries. Do people really pray? How do they pray—out loud, whispering, standing up, on their knees, in church, at home? Do they expect God to respond in some way? What do people do at church? What does the minister say to the people? As

religion to understand some of the world's moral mysteries.

I asked if any of them believed in God, and everyone immediately responded No. When I pushed the question a little farther, asking why, one man responded in almost

*I had a unique
window
into the Chinese
culture.*

brutal tones, "I don't believe in God. In fact, I think it is stupid. Science is the only explanation for the world and for people, and some day I think science will prove there is not a God." A few people nodded in agreement, and indicated that many Chinese feel this way. One man said that he believed that the only reason young people attended churches was out of mere curiosity.

The Chinese curiosity about Christianity, I believe, is some-

They were concerned, during the hunger strike, about the lack of response from the government. This silence, coupled with the peacefulness and organization of the demonstrations, fostered my hopes and those of many others for the rise of democracy in China.

When the Chinese Premier declared on May 20 that Beijing was under martial law nobody knew what to expect. I sat in my room unsure of what this meant for me and my stay in China; but nothing happened, and the days ticked by with no action.

I went repeatedly to Tian An Men Square and was there on the afternoon of Saturday, June 3, a few hours before the troops moved in. Two days earlier, ignoring the advice of some well-meaning friends, I had ridden my bicycle

*We as Christians
have an
important duty
in China.*

downtown to see the Goddess of Democracy. She was a glorious figure, more symbolic even than our own Statue of Liberty in the harbor of New York. Her brilliant whiteness showed the hope of the Chinese people. Her arms, both uplifted and carrying a torch, showed that all people were working together for democracy. The square was peaceful that afternoon, as strains of Beethoven's "Ode to Joy" drifted past the ears of tourists, both Chinese and foreign. I left with the expectation that on Sunday I would return. That night I was aware of the military presence in the city as I returned to my living quarters on the north side of Beijing. But it wasn't until the next morning that

the magnitude of the violence became known.

The crackdown stirred many moods and opinions—all varieties of horror and disbelief. Those of my students who could make it to class the following day spoke in angry tones or wept. They will certainly not forget the violence of June 3 and 4, nor will the billions of people who looked on from other countries, anticipating the move toward freedom and democracy in China.

The Seventh-day Adventist church has a small presence in China. However, the Adventist Development and Relief Agency International (ADRA International) has begun several development projects in remote villages which will provide both food and a source of income for the people of the area. In the city of Suzhou, near Shanghai, Adventists have been asked to establish a medical center that will eventually be operated by the Chinese themselves.

These projects are an excellent way to bring aid to the Chinese people, and because the Chinese nature is to believe actions rather than words, it is the caring and thoughtful Christian who will bring the greatest help to them. Along with our responsibility to improve the quality of life for these people through health care and resource development projects, it is our duty to support the acquisition and preservation of freedom and human rights in China. Freedom means

many things—the right to think, the right to believe, the right to express oneself. When these rights are denied, so is spiritual and mental growth.

Though the struggle for democracy was defeated in 1989, many Chinese are quietly hopeful that the movement will again surface. They believe that freedom will eventually be realized in China. That freedom will also bring a renewed interest in and acceptance of Christianity among the Chinese people.

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Worldview

Continued from page 8

faint. From the sole of the foot even to the head, there is no soundness in it" (Isaiah 1:5-7). The meaning is clear: the whole person—physical, mental, spiritual, emotional—is sin-polluted, and with him the entire creation groans under the weight of evil (Romans 8:22).

Thus depraved humanity, an estranged fellowship, a groaning nature seem to bear witness to the insightful words of C. S. Lewis: "There is no neutral ground in the universe; every square inch, every split second, is claimed by God and counterclaimed by Satan."

5. God is engaged in a controversy with Satan.

The issue of the presence of the evil one is significant to the construction of a Christian worldview. From Genesis to Revelation, the Bible describes a continuing conflict between the powers of evil, headed by the devil, and the powers of good, controlled by God. The Bible never underestimates the existence and role of Satan in the affairs of human history. In fact it portrays his origin in his rebellion against God and the resultant casting out of heaven (Luke 10:18, Matthew 12:14), and his end in utter apocalyptic annihilation (Revelation 20:7-10).

Since then, history is dominated by a conflict of the kingdoms—the kingdom of Christ and the kingdom of the evil one. This conflict provides the vantage point from which a Christian can look at questions of life, and draw at least two lessons. First, the central issue in this great controversy is the character of God: Can love and justice coexist in the nature of God? Are the expectations he holds for his creatures unfair, arbitrary, and impossible to fulfill?

The second lesson pertaining to the Christian worldview is the inevitable triumph toward which history is moving. This is why the cyclic concept of history, with its

Jesus is the defier of death and the definer of life.

inherent meaninglessness, is alien to the biblical worldview. The Bible looks at history as linear, meaningful, purposive, and directional, inexorably moving toward its finale. From Creation to restoration teleology dominates history, testifying that God is the God of history; history is his work, his will, his revelation.

Viewed in this way, history's varied events—confusing and chaotic, evil prospering and righteous suffering, Nimrod and Hitler—will take on a new meaning. As the book of Revelation pictures, the goal of human history is to arrive at its teleological end: when the kingdoms of this world become the kingdom of our God, when God's will and sovereignty, justice, and love are universally acknowledged, and when the original purposes of God's creative order are ultimately established (Revelation 14:6,7).

6. God has taken the initiative to restore humanity through the redemptive activity of Christ.

The coming of Jesus constitutes not only the final form of God's self-disclosure, but also God's way of dealing with the problem of sin and conflict between the kingdoms. The incarnation is thus the ground on which a Christian worldview can speak about the reality and meaning of life.

Christ provides both form and vitality to all existence. History finds its commentary, continuation, and culmination in him. He acts as the arbiter of human living. He is at once human, at once God, thereby both transcendent and immanent, above history and yet relevant to history. He is one among men and the Redeemer of all.

Jesus is the man of the cross and

the Lord of the resurrection, both the defier of death and the definer of life. In the act of that defiance and in the proclamation of that definition, Jesus exposed to the universe the true nature of evil—an interlude, an act of willful choice against God's reality, finally crushed by God's Son on a cruel cross—and the true meaning of life, born out of that cross and confirmed by an empty tomb.

By the act of crucifixion and resurrection, God not only reconciled the world unto himself (2 Corinthians 5:19) and redeemed humanity from the curse of sin (Galatians 4:4-6), but also vanquished the devil in the great controversy. The triumphant conquest of the devil, and his ultimate doom are prominent themes in the New Testament (John 12:31-33; 14:30; Colossians 2:15; Hebrews 2:14, 15; Revelation 12:10, 11), and are essential to an understanding of the teleological and redemptive nature of the Christian worldview.

7. God has guaranteed and will bring about ultimate restoration.

The Christian worldview looks at the present as an interim, and does not see it as lacking hope or destiny. The consummative focus of biblical history is the Parousia. It is the man Christ Jesus who will confront the present age and all that it represents. The One who brought the good news of grace will stand at the last days as the pronouncer of judgment on a fallen and rebellious order. The climactic moment in the history between good and evil will witness the unleashing of divine wrath against every expression of hostility towards God. The judgmental purge is described in terms of fire that will melt the elements and purify the earth (2 Peter 3:10-13).

Out of this apocalyptic purging will come forth the fulfillment of God's promise: "Behold I create new heavens and a new earth" (Isaiah 65:17). The emerging cosmos is not a creation ex nihilo, but a cosmos in harmony with God's eternal purposes, prepared to be the home of the redeemed,

without any sign or evidence of the marred history of man.

The hope of that kind of restoration gives the Christian worldview both direction and purpose. The anticipation commands the Christian to look beyond the present, to press for optimism in the midst of despair, to never give up when answers are not readily available, and to cherish the hope that the doors of learning will never close.

Conclusion

Worldview is a construct—a perspectival construct about the make-up of life as it struggles with the questions of reality, truth, ethics, and history; a confessional construct that provides a point of departure, a sense of direction, a locus of destination, and a strategy of unity; as well as purposive construct that meets the basic needs of human life and action.

Given that definition, in order to find meaning for existence and destiny, Christians must be certain of their worldview. They need to have not only a theocentric certitude but also a faith-commitment to the worldview. Such a commitment need not be a source of either embarrassment or apology. All people work on that basis, and it is essential for Christians to find their anchor in the surety of their faith commitment to Christ, in whom is revealed the basis for the biblical worldview.

Such a worldview must begin with the reality of God, who stands sovereign over his creation and at the same time relates to his creatures. Yet all is not well with this world: the problem of sin and the presence of the evil one seriously challenge the character of God, the nature of his kingdom, and the existence of humankind. A conflict is raging between good and evil in human person and history, and God has chosen to expose the nature of this conflict, deal with the issues of the controversy, provide humanity a redemptive possibility, and direct history toward the in-

evitable triumph leading to the restoration of his creative purposes. The method God has chosen to accomplish this purpose is Christ. God in Christ thus becomes the central point of reference for the Christian worldview.

NOTES

1. Brian Walsh and Richard Middleton, *The Transforming Vision: Shaping a Christian Worldview* (Downers Grove, IL: InterVarsity Press, 1984), p. 35.

2. All quotations, unless otherwise indicated, are from the Revised Standard Version.

3. Deuteronomy 5:26; Joshua 3:10; Isaiah 37:4; Jeremiah 10:10; Matthew 16:16; Romans 9:26; 2 Corinthians 6:16; Revelation 7:2.

4. Genesis 2:16; 17:1-3; Exodus 29:42; 33:9-11; Deuteronomy 5:4, 24, 27; Psalm 85:8; Isaiah 52:6; Hebrews 12:25.

5. Genesis 50:20; Job 1:12; Psalm 40:17; Proverbs 16:9; Isaiah 46:11; Jeremiah 26:3; Romans 8:28; 2 Timothy 1:9; 1 John 3:8.

6. Matthew 6:26, 28-30; 1 Peter 5:7; Exodus 22:21-27; 23:9; 1 Kings 19:5-7.

7. Genesis 6:6; Psalm 95:10; 1 Corinthians 10:5.

8. Psalm 69:30, 31; Proverbs 16:7; Hebrews 11:5; 1 Kings 3:10; 1 Thessalonians 4:1; 2 Timothy 2:4.

9. 1 John 3:16; 4:16; Psalm 91:14; Exodus 34:6, 7; Jeremiah 32:18; Isaiah 63:7.

10. Psalm 7:11; 79:5; 80:4; 85:5.

11. Genesis 18:25; Psalm 50:6; 75:7; Acts 10:42; Romans 2:16; 3:6.

12. See Owen L. Hughes, "A Christian View of Human Personality", *Dialogue*, Vol. 1, No. 2 (1989), pp. 12-14, 29.

John M. Fowler (Ed.D., Andrews University) is education director for the Southern Asia Division, in Hosur, Tamil Nadu, India. This article is a summary of a larger essay on the topic prepared by the author during a seminar sponsored by the Institute for Christian Teaching.

Reason to Believe

Continued from page 17

McDowell; *The Day Death Died*, by Michael Green; and *Who Moved the Stone?*, by Frank Morrison.

The claims of biblical Christianity and the evidences of the divinity of Jesus have withstood the scrutiny of intelligent people through the centuries. We do not need to abandon rationality in order to accept them. There is, indeed, a reason to believe.

Gerald Connell (M. Div., Andrews University) is a Seventh-day Adventist pastor in East Lansing, Michigan U.S.A., and a campus chaplain at Michigan State University.

Useful Books

Those wishing to have at hand good material on sharing their faith and answering questions about Christian beliefs will find these books helpful:

- Cornell, Edward John. *An Introduction to Christian Apologetics*. Grand Rapids, MI: Eerdmans, 1984.
- Craig, William Lane. *Apologetics*. Chicago, IL: Moody Press, 1984.
- Green, Michael. *Was Jesus Who He Said He Was?* Downers Grove, IL: InterVarsity Press, 1987.
- Green, Michael. *The Day Death Died*. Downers Grove, IL: InterVarsity Press.
- Küng, Hans. *Does God Exist?* New York: Vintage Books, 1981.
- McDowell, Josh. *Evidence that Demands a Verdict*. San Bernardino, CA: Here's Life Publishers, 1979.
- McDowell, Josh. *The Resurrection Factor*. San Bernardino, CA: Here's Life Publishers, 1981.
- Morrison, Frank. *Who Moved the Stone?* Grand Rapids, MI: Zondervan, 1976.
- Schaeffer, Francis. *He Is There and He Is Not Silent*. Wheaton, IL: Tyndale, 1972.
- Sire, James W. *The Universe Next Door*. Downers Grove, IL: InterVarsity Press, 1988.

FOR YOUR INFORMATION

Two Documents on Abortion

Prompted by social and scientific developments, Seventh-day Adventists—along with other Christians—are facing new and complex socio-ethical issues. One of them is our individual and collective stance regarding abortion.

Three years ago, the church leadership appointed a Christian View of Human Life Committee to study this and other issues, and to develop documents that would assist church members to respond intelligently and biblically to the dilemmas of life and death.

The committee—chaired by Dr. Al-

bert S. Whiting, associate director of the General Conference Health and Temperance Department—was asked first to prepare drafts on a church statement on abortion and on guidelines for church-related health-care institutions. These were developed by an expanded committee of biblical scholars, chaplains, educators, ethicists, family life specialists, hospital administrators, legal experts, medical personnel, and psychologists, that included a number of single and married women.

The resulting drafts were submitted

to the General Conference officers who, in turn, authorized their selective distribution through the world divisions in order to obtain input from a broader group before they are formally adopted by the church body.

Readers of *DIALOGUE* are invited to study carefully these two proposed statements in their draft form and to forward suggestions to the secretary of the division in whose territory they reside (see addresses on page 2). These comments will receive consideration as the documents reach their final form.

A Proposed Statement of Consensus on Abortion

Many contemporary societies have faced conflict over the morality of abortion.¹ Such conflict also has affected large numbers within Christianity who want to accept responsibility for the protection of prenatal human life while also preserving the personal liberty of women. In the 1970s, the Seventh-day Adventist Church issued guidelines concerning abortion. More recently, the need to clarify, revise, and expand these guidelines has become evident, as the church attempts to follow Scripture,² and to provide moral guidance while respecting individual conscience. Adventists want to relate to the question of abortion in ways that reveal our faith in God as the Creator and Sustainer of all life and in ways that reflect our Christian responsibility and freedom. Though honest differences on the question of abortion exist among Adventists, the following statement represents an attempt to express consensus on a number of major points.

1. Prenatal human life is a magnificent gift of God and deserves to be protected. It should not be thoughtlessly destroyed. Although differences of opinion persist con-

cerning the precise moment when human life becomes morally protectable, abortion is never an action of little moral consequence. It should be performed only for the most serious reasons.

2. Abortion is one of the tragic dilemmas of our fallenness. The church should offer gracious support to those who face personally the decision of abortion. Attitudes of condemnation are inappropriate in those who have accepted the gospel. As Christians, we are strongly motivated to become a loving, caring community of faith, which assists those in crisis as alternatives are considered.

3. In practical, tangible ways, the church as a supportive community should express its commitment to the value of human life. These ways should include: (a) emphasizing responsible family planning, (b) strengthening human relationships, (c) educating both genders concerning Christian principles of human sexuality, (d) calling both to be responsible for behaviors that do not demonstrate Christian principles, (e) creating a safe climate for ongoing discussion of the moral questions associated with abortion, (f) offering assis-

tance to pregnant women who choose to complete their pregnancies, and (g) encouraging men to participate responsibly in the parenting process of their children. The church also should be committed to actions aimed at alleviating the unfortunate social, economic, and psychological causes of abortion and to caring redemptively for the aftereffects that may occur from individual choices on this issue.

4. While we do not condone abortion for reasons of convenience or birth control, we recognize that there are some exceptional circumstances in which abortion may be considered. Among these circumstances are significant threats to the pregnant woman's life or health, severe congenital defects carefully diagnosed in the fetus, and pregnancy resulting from rape or incest. In such circumstances, the final decision regarding termination of the pregnancy should be made by the pregnant woman, after available appropriate consultation. Accurate information, biblical principles, and the guidance of the Holy Spirit will help her make her decision.

5. As Christians, we seek

balance between the exercise of individual liberty and our accountability to God, to the faith community, and to the larger society. Attempts to coerce women to remain pregnant or to terminate pregnancy by reference to other powers should be rejected as infringements of personal freedom.

6. Church institutions should be provided with guidelines regarding abortion, which will assist them in developing their own institutional policies. Care should be taken that no one who has a religious or ethical objection to doing so be required to participate

in the performance of an abortion.

7. The membership of the church should be encouraged to participate in the ongoing consideration of our moral responsibilities with regard to abortion in light of the teachings of Scripture.

Notes

1. Abortion, as understood in this document, is defined as any action aimed at the termination of a pregnancy already established. This is distinguished from contraception, which is intended to prevent a pregnancy. The focus of this document is on abortion.

2. The fundamental perspective of this consensus statement is taken from a broad study of Scripture. Among the important biblical passages that inform this perspective are the following: Genesis 1-3; Exodus 19-21; Deuteronomy 30:15-20; Psalms 19, 36, 104, and 139; Jeremiah 1:1-5 and 20:14-18; Matthew 10:29-31, 18:2-14, 19:1-6 and 25:40-45; Mark 10:1-12; Luke 1-2; John 5:39-40, 8:1-11, 10:10, 11:25, 14:6, 16:13, and 17:3; Acts 17:27-28; Romans 1:19-20 and 12:1-2; 2 Corinthians 9:7; Galatians 6:2; Ephesians 4:31-5:3; Philippians 2:3-7; 1 Peter 2:9-10; Revelation 14-15.

Proposed Guidelines for Healthcare Facilities

The following statements are intended to serve as guidelines to assist the leadership of Adventist healthcare facilities in the development and implementation of institution-specific policies regarding abortion—the intentional termination of pregnancy.

Guiding Principles

Prenatal human life is a magnificent gift of God and deserves respect and protection. It must not be thoughtlessly destroyed. Since abortion is the taking of life, it should be performed only for the most serious reasons. Among these reasons are: (1) Significant threat to the pregnant woman's life or health; (2) Severe congenital defects carefully diagnosed in the fetus; or (3) Pregnancy resulting from rape or incest.

Abortion for social or economic reasons including convenience, gender selection, or birth control is institutionally prohibited.

Notification and Referral

Attending physicians and patients requesting an intentional termination of pregnancy prohibited by policy should be so informed and may be referred to other community agencies for care.

Review Committee

A standing committee appointed by the President of the Medical Staff, in consultation with the Chairman of the Department of Obstetrics and Gynecology (when defined by medical staff structure), should be charged with *prospectively reviewing* all requests involving an intentional termination of pregnancy.

Standing committee members should be qualified to address the medical, psychological, and spiritual needs of patients. There should be an equal representation of women on the standing committee.

Abortions deemed appropriate should be performed only after a recommendation to do so is approved by the standing committee following consultation with the patient's primary physician. A satisfactory consultation includes: examination of the patient, if indicated; review of the chart; and a written report of findings and recommendations signed by the primary physician and each member of the standing committee.

In the event that a standing committee member is the patient's primary physician requesting an intentional termination of pregnancy, she or he should declare a

conflict of interest and an alternate qualified member of the medical staff should be appointed.

When an institution lacks sufficient medical staff structure or sub-specialty depth, standing committee functions may be performed by telephone or external consultants.

Counseling

When an intentional termination of pregnancy is requested, the interests of both the woman who is pregnant and the fetus must be considered. When available, professional counseling regarding those interests should be provided and alternatives to the intentional termination of pregnancy should occur before a final decision to proceed is reached by the pregnant woman. Such alternatives include parenting and adoption. The availability or non-availability of support systems should also be considered when reviewing options.

Under no circumstances should a woman be compelled to undergo, or a physician, nurse or attendant personnel be forced to participate in an intentional termination of pregnancy if she or he has a religious or ethical objection to doing so. Nor should attempts to coerce a woman to remain preg-

nant be permitted. Such coercion is an infringement of personal freedom, which must be protected.

A minimum of twenty-four (24) hours should elapse between counseling and the choice to proceed with an intentional termination of pregnancy, except in emergent situations.

Professional counseling should continue to be made available to support the woman in her choice to parent, adopt or intentionally terminate pregnancy.

Intentional Termination of Pregnancy During Viability

If an intentional termination of pregnancy is medically indicated after viability begins, the medical treatment of an infant prematurely born during the course of termination of pregnancy should be provided the same level of care and life support efforts by the medical staff and hospital personnel as would be provided any other similar live born fetus. Viability means that stage of fetal development when the life of the unborn child may, with a reasonable degree of medical probability, be continued indefinitely outside the womb.

Notwithstanding the above, the woman's life and health should constitute an overriding and superior consideration to the concern for the life and health of the fetus, when such concerns are in conflict.

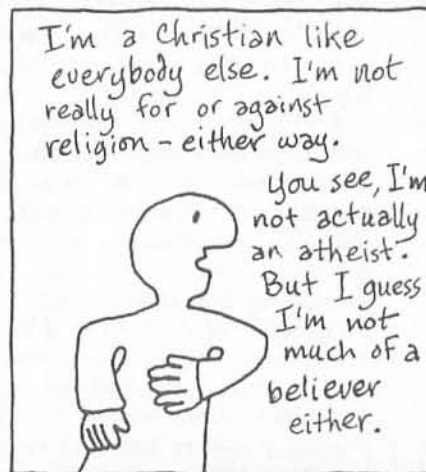
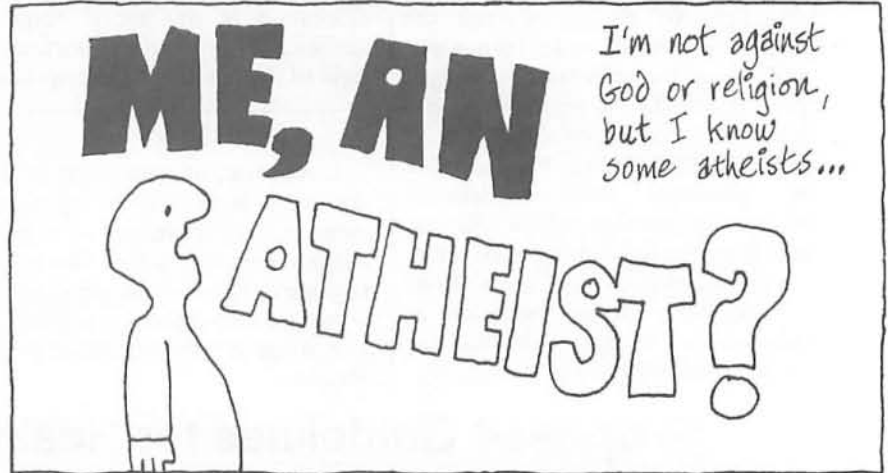
Reporting

The hospital should maintain a record of all intentional terminations of pregnancies. The record shall include: date, procedure performed, reasons for procedure, and period of gestation at the time procedure was performed.

A summary report containing the above information should be forwarded annually by the Quality Assessment Committee of the hospital to the Board of Directors for their review.

etcetera

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Collonges-sous-Salève, France



I know you well — you are neither hot nor cold; I wish you were one or the other!

Revelation 3:15, *The Living Bible*

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Address your correspondence to: DIALOGUE Editors, 12501 Old Columbia Pike, Silver Spring, MD 20904, U.S.A. Telephone: (301) 680-5065. Fax: (301) 680-6090.

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Send your name and postal address, listing your age, sex, field of studies or professional degree, hobbies or interests, and language(s) in which you would like to correspond.

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Applications and Information: Youth Ministry Department, Lake Union Conference, Box C, Berrien Springs, MI 49103. Phone:

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