

COLLEGE ♦ AND ♦ UNIVERSITY

# DIALOGUE

.....  
**Fighting on Two Fronts**  
.....

**The Bible and 20th-Century Art**  
.....

**E. G. White, M.D.?**  
.....

**When the Right One Comes Along**  
.....

**Merchants of Death**  
.....



Published in

\* ENGLISH  
FRENCH  
PORTUGUESE  
SPANISH



Vol. 3 - No. 1

COLLEGE AND UNIVERSITY DIALOGUE is published three times a year in four parallel editions (English, French, Portuguese, and Spanish) under the sponsorship of the Committee on Adventist Ministry to College and University Students (AMICUS) of the General Conference of Seventh-day Adventists, Vol. 3, No. 1.

Copyright © by the AMICUS Committee. All rights reserved. No part of this publication may be reproduced without the prior permission of the AMICUS Committee.

DIALOGUE affirms the fundamental beliefs of the Seventh-day Adventist Church and supports its mission. The views published in this journal, however, are the independent thoughts of the authors.

Circulation Inquiries should be addressed to the Regional Representative located in the area where the reader resides. See names and addresses below.

Subscriptions: US\$10 per year (three issues). Send us your name, address, and check payable to DIALOGUE.

## AMICUS COMMITTEE

**Matthew Bediako, Chairman**  
**Israel Leito and Humberto Rasi, Vice-chairmen**  
**Gérard Latchman, Secretary**  
**Members:** Dick Barron, Martin Feldbush, Gordon Madgwick, Gary Ross, Virginia Smith, Mario Veloso, Ted Wick

## EDITORIAL BOARD

**Editor:** Humberto M. Rasi  
**Associate Editor:** Israel Leito  
**Copy Editor:** Beverly Rumble  
**Editorial Assistant:** Gérard Latchman  
**International Editors:** Monique Davy-Roberts (French), Nilton Amorim (Portuguese), Julieta Rasi (Spanish).  
**Editorial Correspondence** should be addressed to: 12501 Old Columbia Pike, Silver Spring, MD 20904, U.S.A.

## REGIONAL REPRESENTATIVES

**AFRICA-INDIAN OCEAN DIVISION:** Phénias Bahimba and Jean Emmanuel Nlo Nlo. Address: Cidex 03 C 84, Riviera 1, Abidjan, Côte d'Ivoire.

**EASTERN AFRICA DIVISION:** Tommy H. Nkungula. Address: H.G. 100, Highlands, Harare, Zimbabwe.

**EURO-AFRICA DIVISION:** Ronald Stradowsky. Address: P.O. Box 219, 3000 Bern 32, Switzerland.

**FAR EASTERN DIVISION:** Jonathan Kuntaraf. Address: 800 Thomson Road, Singapore 1129, Republic of Singapore.

**INTER-AMERICAN DIVISION:** Alfredo García-Marenko and Herbert Fletcher. Address: P.O. Box 140760, Miami, Florida 33114-0760, U.S.A.

**MIDDLE EAST UNION:** Svein Johansen. Address: P.O. Box 2043, Nicosia, Cyprus.

**NORTH AMERICAN DIVISION:** Ted Wick and Gordon Madgwick. Address: 12501 Old Columbia Pike, Silver Spring, MD 20904, U.S.A.

**SOUTH AFRICAN UNION:** Brian E. Sterley and Heather Tredoux. Address: P.O. Box 468, Bloemfontein 9300, Orange Free State, South Africa.

**SOUTH AMERICAN DIVISION:** Roberto de Azevedo and Jose M. B. Silva. Address: Caixa Postal 12-2600, 70279 Brasilia, DF, Brazil.

**SOUTH PACIFIC DIVISION:** Lester Devine and Barry Gane. Address: 48 Fox Valley Road, Wahroonga, N.S.W. 2076, Australia.

**SOUTHERN ASIA DIVISION:** Lowell C. Cooper and K. Jesuratnam. Address: P. O. Box 2, HCF Hosur, Tamil Nadu, 635110 India.

**SOUTHERN AFRICA UNION:** D. P. Shongwe. Address: P.O. Box 46061, Orange Grove 2119, Transvaal, South Africa.

**TRANS-EUROPEAN DIVISION:** Ole Kendel and Orville Woolford. Address: 191 St. Peter's Street, St. Albans, Herts., AL1 3EY, Great Britain.

## LOCAL REPRESENTATIVES

**ARGENTINA:** Juan Carlos Piora (Univ. Adventista del Plata), Gustavo David Torres (Univ. de Mendoza). **BARBADOS:** Bradley Niles (Univ. of West Indies). **BOLIVIA:** David Garcia y Poyato. **BRAZIL:** Clayton Rossi (Centro Estudos Universitarios de Brasilia). **CHILE:** Victor Peto (Santiago). **DOMINICAN REPUBLIC:** Joel Alonzo (Univ. Adv. Dominicana), Claritza H. de Jiménez (Univ. Autónoma de Sto. Domingo). **ENGLAND:** Michael Pearson (Newbold College). **INDONESIA:** Hantono Tandikin (Univ. Sumatra Utara). **ITALY:** Vittorio Fantoni (Istituto Adventista Villa Aurora), Raúl Posse (Florence). **KENYA:** George Agoki (Univ. of Nairobi), Gershom Amayo (Univ. of Nairobi-Kikuyu), Lamech O. Odeck (Kenya Univ.-Jukot), E. Ogeno (Kenya Univ.), Abiud Omwega (Univ. of Nairobi-Kabete), Richard Onyancha (Moi Univ.), Onyango Ouma (Egerton Univ.). **PERU:** Walter Manrique and Ermelo Meza Sanchez (Lima). **PHILIPPINES:** Joel Babait (Oliveros College), Mario Bayugh (Emilio Aguinaldo Colleges), Romel Capotres (Eulogio Rodriguez School of Arts and Trades), C. Castro (AGO Medical Education Center), Maria Teresa Godoy (Manila Central Univ.), Lori Gotes (Catanduanes State College), Amelia Oliveros (De Ocampo Memorial College), Norman Purpura (Arcillas Center).

**POLAND:** Zachariah Lyko (Christian Theological Academy). **PUERTO RICO:** María Matilde Simón (Univ. de Puerto Rico-Mayagüez). **TANZANIA:** Witson Mwamakamba. **SPAIN:** José López (Colegio Adventista de Sagunto). **TRINIDAD:** Oliver Headley and Victor Graham (Univ. of the West Indies). **U.S.A.:** Dayton and Yvette Chong (San Francisco Bay Area), Melisa Cabrera (Univ. of Texas-Pan-American), David Claridge (Texas A & M Univ.), Jerry Connell and Carol Lanfear (Central Michigan Univ.), Bill Croftin (Univ. of Central Florida), George Gainer (Washington D.C. Metropolitan Area), Ramona Pérez Greek (Univ. of Alabama), Lourdes Morales Gudmundsson (Univ. of Connecticut-Stamford), Christine Harbor (Univ. of Oklahoma), Joe Jeris (Univ. of California-Irvine), Sharon Johnson (Carnegie-Mellon Univ.), A. Allan Martin (Univ. of Florida), Al Mazat (Duke Univ.), Bernie Molnar (Florida), Lois Moore (Boise State Univ.), Ron Pickell (Univ. of Tennessee-Knoxville), Bill Poole (Univ. of Idaho), Sylvia Rasi (Georgetown Univ.), Esther Spielman and Werner Staubenhaugen (Cornell Univ.), Tim Truby (Chico State Univ.), Ted Wasky (Univ. of Houston), Mark Weir (Univ. of Washington, Seattle).

---

# Contents

---

Preview .....	3	<b>Campus Life</b>	
<b>Features</b>		A New Look at Secular Campus Ministry	
Fighting on Two Fronts		Gerald Connell .....	24
Humberto M. Rasi .....	4	<b>Books</b>	
The Bible and 20th-Century Art		The Transformation of Culture, G. Schneider ....	27
Wilma McClarty .....	8	The Experience of Faith, R. Strasdowsky .....	28
E. G. White, M.D.?		<b>For Your Information</b>	
Roger W. Coon .....	11	Merchants of Death, Curt Dewees .....	30
When the Right One Comes Along		<b>First Person</b>	
Betty and Delmer Holbrook .....	14	Growing Up Adventist in the Soviet Union	
<b>Profiles</b>		Michael Kulakov .....	32
B. Lyn Behrens, Annemarie Hamlin .....	16	<b>Etcetera</b>	
Mart de Groot, Helen Pearson .....	18	Humberto Valenzuela .....	34
<b>Logos</b>		<b>Letters</b> .....	35
The Jonah Syndrome, Bruce C. Moyer .....	20	<b>Interchange</b> .....	35

---

## Preview

---

**T**his issue marks the beginning of our third year of publication—a small miracle in itself. The complex process of gathering appropriate articles for you—our discerning readers—and the challenge of producing four parallel editions of *Dialogue* in English, French, Portuguese, and Spanish keeps us quite busy. But our small international team enjoys the effort and excitement. Many friends also generously contribute both time and money to make *Dialogue* available to you, and to thousands of other Adventist university students and professionals. If you have been a *Dialogue* reader since 1989, we're glad you've accompanied us this far. If you are a new reader, welcome! We believe this issue brings you material to engage your mind, your imagination, your emotions, and your will.

Our feature articles approach several issues mentioned in the many questions and comments you have addressed to us. Your letters show you are searching for a clearer understanding of the biblical worldview in order to explain your faith to your classmates, teachers, friends and colleagues. "Fighting on Two Fronts" (page 4) provides you with an outline of and a response to two major ideological challenges we now face. Wilma McClarty informs us on her research of the Bible's role in contemporary art (page 8). To what extent is the Adventist lifestyle—based on the counsels of E. G. White—validated by modern science? Roger Coon addresses this question in his article, which features the witness of an Adventist university student to her professor (page 11).

Those of you who are waiting for "The Right One" to come along will appreciate Delmer and Betty Holbrook's piece on choosing your life's companion

(page 14). We have asked Jerry Connell, a young but experienced campus pastor, to discuss the rationale for Adventist involvement in the secular college/university scene. You will find his perceptive analysis in the "Campus Life" section of our journal (page 24).

Two cartoonists appear in this issue for the first time. Indiana-based Joel Kauffman contributes his clever "Pontius' Puddle," and Berto—a Chilean-born Adventist cartoonist from Sydney, Australia—shares with us his unusual combination of technique and message. We hope both artists will amuse you as they lead you to reflect.

Curt Dewees deals with an issue of concern to health-conscious Christians—the tobacco trade's strategic move from the developed to the developing countries of the world. His article, "Merchants of Death" (page 30), may lead you to positive action.

Don't miss Michael Kulakov's "first person" story, where you will catch a glimpse of what it was like "Growing Up Adventist in the Soviet Union." We are sure Michael's story will move and inspire you as it did us.

Finally, if you wish to correspond with Adventist students and professionals in other parts of the world, turn to "Interchange" (page 35) where you will find many other like-minded readers. If you want to be listed in an upcoming issue, send us your personal information.

We are pleased to continue this "dialogue" with you. Happy reading!

**The Editors**

# Fighting on Two Fronts

## An Adventist Response to Secularism and Neopanthemism

Humberto M. Rasi

The human mind is the terrain on which God's followers have fought their crucial battles. Jesus was well aware of the dynamic power of ideas and commitments to change and move women and men. "You will know the truth," he said, "and the truth will set you free."<sup>1</sup>

Jesus also saw a time prior to his second coming in which his followers would be challenged by two opposing forces in the spiritual arena. He anticipated the loss of belief in a transcendent God. "When the Son of man comes, will he find faith on the earth?" he asked.<sup>2</sup> He predicted widespread fraudulent spirituality: "False Christs and false prophets will appear and perform great signs and miracles to deceive even the elect—if that were possible. Watch out that no one deceives you," he warned his disciples.<sup>3</sup>

These prophecies are now a reality, taking the form of two popular ideologies—secularism and neopanthemism—that appear under many guises. What do these opposing perspectives represent for Bible-believing Christians? In this essay we will draw their profile, examine their challenges, and propose an Adventist response.

### Understanding Worldviews

All ideologies are ultimately based on a worldview (German, *Weltanschauung*): an integrated way of thinking about the world, life, and human destiny, which in turn determines one's ethical values and conduct.<sup>4</sup> Every human being possesses a worldview:

Consciously or subconsciously, explicitly or implicitly, man knows that he needs a com-

prehensive view of existence to integrate his values, to choose his goals, to plan his future, to maintain the unity and coherence of his life and that his metaphysical value-judgments are involved in every moment of his life, in his every choice, decision and action.<sup>5</sup>

Worldviews answer four basic questions:<sup>6</sup>

- Who am I? What is the origin, nature, meaning and purpose of human beings? What am I here for?
- Where am I? What is the origin and nature of the universe in which I live? How can I understand the reality I perceive?
- What is wrong? What is the basic problem that prevents me from attaining ultimate fulfillment? How do I understand and relate to evil?
- What is the solution? How can I overcome the obstacles to my fulfillment? How do I find lasting happiness?

Human beings have answered those fundamental questions in various ways. However, their responses can be grouped into three major worldviews:

1. Theism posits the existence of a personal God who is Creator, Sustainer, and Sovereign of the universe. He personifies justice and love. This worldview has been nurtured by Judaism, Christianity, and Islam. Christianity, in particular, has played a major role in shaping the philosophy, arts, science, technology, and social institutions of the modern world.

2. Pantheism identifies the Deity with the forces and processes of nature. From this perspective, everything that exists possesses a portion of the divine essence. Pantheism blurs the distinction be-

tween Creator and creation, between good and evil, and between the religions of the world. It emphasizes the divine in all beings and the sacredness of all things. Pantheism has been nurtured by Neo-Platonic influences and by Eastern religions.

3. Naturalism explains everything that exists in terms of physical elements and processes, and thus denies the reality of the transcendent. Although this worldview was known among the Greek philosophers, it gained impetus during the scientific revolution of the Enlightenment. During the past 150 years, naturalism has become the predominant worldview. Its assumptions undergird our scientific and technological culture. Several ideological currents derive from this worldview: materialism, empiricism, positivism, scientism, secularism, atheism, and Marxism.

### Secularism: "There Is No God"

The difference between secularization and secularism can help us better understand the first challenge to the Christian worldview.

Secularization is a cultural phenomenon in which religious thinking, institutions, and practices lose their relevance in society. It represents the steady decline of organized religion, but not necessarily of spirituality. Secularization occurs in all societies as they modernize, and the results are not entirely negative.<sup>7</sup>

Four major cultural movements have advanced the process of secularization in the Western world:

The European Renaissance (14th-15th C.) marked a shift from theocentrism to anthropocentrism,

placing new emphasis on human values, creativity, and achievements. It also brought philosophy out from under the tutelage of theology.

The Protestant Reformation (16th C.) emerged as a result of open criticism of the church's deviation from its original principles and condemnation of its blatant abuses. The Reformers emphasized a personal faith, individual study of the Bible, and direct access to God through prayer and meditation.

The Enlightenment (17th-18th C.) granted paramount importance to human reason. The scientific method became the principal means of discovering truth, and divine revelation was gradually sidelined.

Socialism and Marxism (19th-20th C.) promoted scientific materialism as the best method to analyze the world and solve the problems of humanity. In this perspective, religion was "the opiate of the masses."

The Christian church as an institution has seen its role steadily reduced in Western societies. The church has been gradually replaced by the state in areas such as research in the natural sciences, business and economics, politics, education, the behavioral sciences, and social services.

Secularism, on the other hand, is a philosophy that consciously rejects all forms of religion, accepting only the facts and influences of the present life as being valid. In biblical terms, secularism is the intention of living "without God in the world."<sup>8</sup>

Langdon Gilkey lists four basic premises that characterize secularism:<sup>9</sup>

\* Everything that exists is the result of contingency; that is, everything was caused by some natural phenomenon that preceded it in the natural universe, which has itself always existed.

\* Since in this view human beings came into existence as the result of chance, it follows that they are endowed with autonomy.

Only they can determine the meaning of their life and chart their destiny.

\* When human beings create their social environment without reference to a superior Being, relativity is the natural consequence. There are no moral absolutes. Time and place determine what is acceptable for an individual or for a particular group of people.

\* Secularized humanity is very conscious of its own temporality. Since there seems to be no empirical evidence of life beyond the grave, death is the end of everything. Human thoughts and accomplishments disappear forever. Even the physical universe appears to be moving toward its own extinction.

---

### Neopanthemism: "You Are a God!"

---

In contrast with the well-defined premises of secularism, neopanthemism cannot be easily catalogued. It represents a broad spectrum of religious trends derived from strands of Buddhism, Hinduism, Theosophy, shamanism, gnosticism, and the occult. Much of it is seductively wrapped in the jargon of modern psychology and science. In some circles this homogenized religion is known as New Age, supposedly in opposition to the Old Age of Christianity and rationalism.

This return to the mysterious and the transcendent in broad sectors of the Western world can be understood as a collective reaction to the loss of the sacred. This has, in turn, resulted from the combined impact of secularization and of secularism in modern culture. The Creator fashioned us as both *homo sapiens* and as *homo religiosus*. For that reason we find it difficult to carry out normal lives without referring to our spiritual dimension. Certainly God has "set eternity in the hearts of men."<sup>10</sup> And even as old faiths collapse, human beings continue to seek

meaning, value, and purpose beyond themselves.

At the same time, we seem to be losing faith in the ability of reason and science to solve human problems. The devastation caused by two world wars and many bloody regional conflicts, the failure of political ideologies to bring a millenium of peace on earth, the possibility of global holocaust triggered by nuclear weapons, the threat to the ecological balance of our planet from human activities—all these factors contribute to a deep disillusionment with technology and to a search for the transcendent. In fact, some scientists are beginning to acknowledge that the scientific approach may not be the only or even the best method for knowing reality. Science is being openly considered to be "a story," with *homo sapiens* as its protagonist attempting to survive in a hostile environment.

This recent tendency toward a resacralization of the entire universe and life occurring in the West may be traced to the counterculture of the 1960s. During this time, hallucinogenic drugs began to be used as a way of reaching higher levels of consciousness. Parapsychology and transcendental meditation acquired an air of scientific respectability through university experiments. From within Roman Catholicism, the controversial writings of Jesuit paleontologist Pierre Teilhard de Chardin suggested that matter and spirit are but two distinct aspects of one single cosmic element. De Chardin proposed that humanity is evolving, mentally and socially, toward a final spiritual unity with the cosmos—"Point Omega."

Hollywood soon exploited these trends in films such as *Close Encounters of the Third Kind*, *The Exorcist*, *E.T.*, and the *Star Wars* saga, which attempt to depict the world beyond and friendly contacts with "the Force." With the "The Age of Aquarius" a deluge of pseudo-scientific and semi-re-

ligious practices began to alter Western consciousness and its understanding of reality. These practices included biofeedback, self-hypnosis, yoga, est, Jungian dream analysis, primal therapy, and shamanistic rituals, to name a few. With her books *Out on a Limb* and *Dancing in the Light*, actress Shirley MacLaine emerged in the 1980s as the celebrity evangelist of the New Age. Her central message was clear—All of us are gods. We have lived before and will live again. There is no death. Each of us creates his or her own reality.

Douglas Groothuis outlines six premises that the New Age movement shares with neopanthemism.<sup>11</sup>

\* **All is One (Monism):** Everything in the universe is interrelated, interdependent, and interpenetrating. There is no essential difference between God, human beings, animals, and inanimate objects.

\* **All is God (Pantheism):** Everything that exists somehow partakes of the divine essence. The Superior Being is a force, an energy, or a personality.

\* **Humanity is God:** Each one of us is a god in disguise, and our own ignorance prevents us from fully realizing it.

\* **A New Consciousness:** We have forgotten our true identity and need to be enlightened. Western rationalism must be replaced by a new way of thinking and feeling.

\* **All Religions are One (Syncretism):** There may be various paths to the truth, the external features of religion may vary, but ultimately all aim at helping human beings become one with the One.

\* **Cosmic Evolutionary Optimism:** We are at the threshold of a global transformation. Humanity will soon begin to direct its own

evolution. Doomsday scenarios must be replaced by an expanding spiritual futurism that will lead us forward into a glorious future.

This new spirituality manifests itself in various ways such as the popularity of holistic health, the Human Potential movement, the convergence of physics and mysticism, and a vague religiosity that infuses contemporary Western culture. Some of these concepts are also penetrating Christianity. They subtly affect the language of preaching, church rituals, and the content of religious consciousness-raising seminars.

### Basic Contrasts

As we compare the basic tenets of secular humanism and neopanthemism with those of biblical Christianity, we see opposing perspectives on reality and life.<sup>12</sup>

SECULAR HUMANISM	BIBLICAL CHRISTIANITY	NEOPANTHEISM
<p><b>1. Ultimate Reality</b></p> <p>Inanimate matter and energy that have always existed.</p>	<p>A transcendent and immanent God, knowable by human beings.</p>	<p>The spiritual universe, which is God/Mind/One/All.</p>
<p><b>2. Nature of God</b></p> <p>There is no such thing, because God is a myth.</p>	<p>A personal (triune), creatively active, morally perfect, omniscient, sovereign and eternal Being.</p>	<p>An impersonal, amoral but powerful God/Mind/One/All.</p>
<p><b>3. Origin of the Universe and Life</b></p> <p>The universe is eternal and operates according to laws of cause and effect in a closed system.</p>	<p>Created by God, ex nihilo and by his word, to operate according to laws of cause and effect in an open system.</p>	<p>Manifestations of the eternal God-Mind/One/All.</p>
<p><b>4. Means of Knowing Truth</b></p> <p>Unaided human reason, working through the scientific method.</p>	<p>God's self-disclosure in Jesus Christ, through the Bible, through nature, and through human conscience and reason illuminated by the Holy Spirit.</p>	<p>Trained introspection plus channeled supernatural revelations.</p>
<p><b>5. Nature of Human Beings</b></p> <p>Extremely complex, self-conscious "machines" or highly intelligent animals, possibly evolving toward a higher species.</p>	<p>Physical-spiritual beings, with personality, created in God's image, capable of free moral decisions, now in fallen condition.</p>	<p>Spiritual beings, temporarily inhabiting physical organisms, in transition.</p>

<p><b>6. Purpose of Life</b> Arguable: Self-fulfillment, pleasure, service to others, betterment of future generations.</p>	<p>Preparation for eternity, service to others, self-realization, attaining <i>shalom</i> (peace with God, oneself and others).</p>	<p>Seek progress (or suffer penalty) in movement toward union with God/Mind/One/All.</p>
<p><b>7. Basis of Morality</b> Arguable: The majority consensus, contemporary mores, the best traditions, particular circumstances, individual conscience.</p>	<p>The unchanging character of God (just and merciful), revealed in Christ and the Bible.</p>	<p>Inner impulses; there is really no "right" or "wrong".</p>
<p><b>8. Cause of the Human Predicament</b> Arguable: Ignorance of reality and true human potential; bad laws; imperfect government; negative social influences; lack of human understanding and cooperation.</p>	<p>Sin: conscious rebellion against God and his principles; attempt to enthrone human beings as autonomous and self-sufficient; as a result, the image of God became defaced and the entire world suffered.</p>	<p>Arguable: Ignorance of reality and true human potential; inability to comprehend supernatural messages.</p>
<p><b>9. Solution to the Human Predicament</b> Education, science and technology, just laws, better government, human understanding and cooperation.</p>	<p>Spiritual rebirth: faith in Jesus that leads to a new life of loving obedience to God. Christians can exert a positive influence on the world, but the ultimate solution involves God's final intervention in history.</p>	<p>Change in consciousness; self-redemption.</p>
<p><b>10. Death</b> Final end of existence in all its dimensions.</p>	<p>An unconscious parenthesis (for other Christians, entrance into another conscious state).</p>	<p>Entrance into a different kind of existence.</p>
<p><b>11. Human History</b> Arguable: For some, unpredictable and without clear overarching purpose, guided both by individual decisions and by as yet unexplained forces. For others, a tortuous process toward a better humanity.</p>	<p>A meaningful sequence of events, guided by free human decisions, but also supervised by God; moving toward the fulfillment of God's overall plan.</p>	<p>A cyclical process, moving toward eventual union with the Deity.</p>
<p><b>12. Ultimate Human Destiny</b> Nothingness.</p>	<p>Transformed beings in a New Earth, or eternal annihilation (or for other Christians, eternal punishment).</p>	<p>Permanent union with God/Mind-One/All.</p>

### Response and Projections

In spite of their profound differences, secularism and neopanthism have some elements in common. Both propose one single reality in the universe. Secularists posit the equation of matter + energy; neopanthists, a cosmic spiritual consciousness. More importantly, both appeal to our pride

by placing self-sufficient human beings at center stage, regardless of whether they are viewed as intelligent machines (secularism) or as gods in disguise (neopanthism). In fact, there are already suggestions that a point of contact may exist between these two perspectives. Since secular humanists have found it difficult to explain the appearance of mind and intelligence in the universe, they have tended to spiritualize matter

until it becomes mind. At that point naturalism becomes pantheism. *The Humanist Manifesto II* allows for this confluence by stating that "nature may indeed be broader and deeper than we now know" (Proposition 1).

In balance, secularism and neopanthism can be viewed as seductive, man-made options that appeal to faculties God gave

Please turn to page 22

---

# The Bible and 20th-Century Art

What Influence Do the Scriptures Still Have?

---

Wilma McClarty

**W**as Asher Lev correct? Does an artist—even a Jewish one—need Jesus as a model of expression? Does a painter need the Crucifixion as *the* symbol of unmitigated sorrow?

In his book *Asher Lev*, 1972, Chaim Potok records the anguish of Asher Lev who defied his conservative Jewish Hasidic upbringing to become a world-renowned artist.

His mother was horrified: "Painting is for goyim, Asher. Jews don't draw and paint."

But when he started to draw Jesus, her agony intensified. "Do you know how much Jewish blood has been spilled because of him, Asher? How could you spend your precious time doing this?"

"But I needed to, Mama."

"There are other paintings you can copy, Asher."

"But I needed the expression, Mama. I couldn't find that expression anywhere else."<sup>1</sup>

Does the whole art world feel this way, this secular 20th-century art world? Is Jesus aesthetically necessary?

Asher's final alienation from his parents came when he painted *Brooklyn Crucifixion*, relying on the artistic power of Christ's torturous death as metaphor for the tearing anguish his mother and father endured over his art.

Asher defended himself by saying that "I created this painting—an observant Jew working on a crucifixion because there was no aesthetic mold in his own religious tradition into which he could pour a painting of ultimate anguish and torment."<sup>2</sup>

---

## Changing Worldviews

---

Are the Bible and its Jesus the epitome of artistic metaphor? Do artists today still rely on biblical images and motifs for aesthetic power? Is "The Greatest Story Ever Told" an influence on narratives still being written? Is it a major source, inspiration, or allusion base?

During the Middle Ages, the answer to all these questions would have been a Yes. The Church controlled almost everything—including art. So to rustle up examples of religiously influenced artworks during that period is no demanding feat. They were legion.<sup>3</sup>

When Dante wrote his *Divine Comedy*, he basically could count on a generally accepted worldview of sin. When he consigned adulterers to hell, his readers would agree. But in our secular 20th-century environment, can an artist assume *any* generally accepted worldview about anything? No, an artist cannot. Only 20 to 25 percent of the world is Christian today. Adultery is prime-time entertainment, a sure-thing media

hype. Adulterous activities are depicted as exhilarating, tantalizing options to marriage boredom. In fact, only seven percent of sexual love in the movies is between married people. And the media message is loud and clear: Married love is boring, unexciting—just plain uninteresting.

Dante would have a hard time finding a majority worldview that would consign 20th-century unmarried lovers to anything but a motel room! In view of such, what aesthetic influence does the Bible still retain?

I decided to investigate. Recently I was a participant in an interdenominational workshop for college teachers entitled "Aesthetics and Christianity in a Post-modern World." As my project for the conference, I chose to compile a list of 20th-century artworks that have been inspired in a major way by the Bible, be they done by writers, composers, painters, sculptors, or any other type of artist. I solicited examples from the art, music, literature, and theater departments of Christian Coalition colleges.

In a useful article, C. S. Lewis discusses five ways that a book can be said to be an influence on another book (or other artwork): (1) as a *source*, giving content to write about; (2) as *quotations* used; (3) as *embedded quotations of phrases or sentences*; (4) as a *vocabulary influence*; and (5) as *style*, "that which prompts a man to write in a certain way."<sup>4</sup>

When I sent out the questionnaires to the department chairman of each of the four departments in the 78 coalition colleges, I made no distinction as to which of the



**EXAMPLES OF BIBLICALLY INSPIRED 20-TH CENTURY ARTWORKS**

Biblical Reference	Art Title	Art Form	Author, Artist or Composer
The Psalms	<i>Sacred Service</i>	Oratorio	Ernest Bloch (1880-1959)
Jeremiah	<i>Jeremiah Symphony</i>	Symphony	Leonard Bernstein (1918-1991)
The Samson Story	<i>Samson and Dalilah</i>	Opera	Camille Saint-Saens (1835-1921)
Jesus Birth/Death	<i>The Journey of the Magi</i>	Poem	T. S. Eliot (1888-1965)
The Moses/ Pharaoh Conflict	<i>The Firstborn</i>	Play	Christopher Fry (1907- )
Creation to Revelation	<i>Gates of Hell</i>	Sculpture	Auguste Rodin (1840-1917)
The Crucifixion Story	<i>Stations of the Cross</i>	Painting	Barnet Newman (1905-1970)
Christ Entering a City	<i>Christ Enters Brussels</i>	Painting	James Ensor
Book of Job	<i>J. B.</i>	Play	Archibald MacLeish (1892-1982)
The Crucifixion of Christ	<i>The Seven Last Words of Christ</i>	Choral and Orchestra Piece	Theodore Dubois (1837-1924)
Peter's Denial of Christ	<i>In the Servant's Quarters</i>	Poem	Thomas Hardy (1840-1928)
Selected Biblical Texts	<i>The Light in the Wilderness</i>	Oratorio	David Brubeck (1920- )
Noah	<i>The Flowering Peach</i>	Play	Clifford Odets (1906-1963)
The Moses/ Aaron Story	<i>Moses and Aaron</i>	Opera	Arnold Schonberg (1874-1951)
The Jonah Story	<i>Jonah</i>	Play	Madeline L'Engle

five ways they were to use as they sent me lists of works with which they were familiar. I also told them that the artworks did not have to be necessarily Christian artworks, just 20th-century artworks in which the Bible had been a major source or influence.

In order to give those who answered the questionnaires some

idea of what I wanted, I enclosed the above page of examples plus two blank pages on which they could record their contributions.

**A Hemingway Hero**

Just how did some of these 20th-century artists use the Bible? Take literature, for instance. Ernest He-

mingway, certainly a non-Christian author although reared in a Christian home, utilized numerous Christ/crucifixion images in his famous novella, *The Old Man and the Sea*.<sup>5</sup> The plot of the story is simple. An old Cuban fisherman has gone 84 days without catching a fish. The other fishermen make fun of him, saying that he is a has-

been. Manolin, a boy whom Santiago taught to fish, does have faith in him, however, although Manolin's father has told him not to fish with unlucky Santiago any longer.

So Santiago goes out into the Gulf Stream alone and catches a giant, 18-foot marlin, the largest ever caught. He battles the great fish for three days, finally tying it to his boat. But on the way back to shore, the sharks eat the marlin so that when Santiago gets back home, only the skeleton remains.

Santiago is considered the prime example of a Hemingway Code Hero, a type of person who persists with courage and honor in a meaningless and often violent world. It is a world where one loses in the end, no matter how much "grace under pressure" one exhibited. Life is a futile battle, so the only way to cope is to live with certain principles. A true code hero "can be destroyed but not defeated." Santiago's marlin was destroyed, but that didn't matter. What mattered was that Santiago had behaved honorably, according to a code.

So what about the Christ/crucifixion allusions? Many exist. Manolin is a disciple figure. Having been taught to fish by Santiago, Manolin responds with the gift of a warm relationship. When Santiago is battling the marlin alone, he longs for Manolin's company, much as Christ longed for his disciples' companionship in the Garden of Gethsemane. Communion imagery is used in the sentence, "I must have water for him, the boy thought, and soap and a good towel."

Just as Jesus was in the tomb alone three days and two nights, so Santiago battled the marlin alone. Just as Christ fell carrying the cross, so Santiago fell carrying the mast. Santiago's bleeding hands and straw hat are symbols of Jesus' bleeding hands and crown of thorns. The harpoon in the shark's side reminds the reader of the spear in Christ's side. Cruci-

fixion imagery is invoked when Santiago "settled . . . against the wood and took his suffering as it came . . ." and ". . . just a noise such as a man might make, involuntarily, feeling a nail go through his hands and into the wood." Also, several references exist to purple and vinegar.<sup>6</sup>

But so what? What do all these obvious Christ/crucifixion images mean? Why did Hemingway, a non-Christian writer, use them so prominently and prevalently in the story?

Maybe he felt that, like Asher Lev, you just can't ignore the aesthetic power of the Christ story. What excels it for model of expression? For metaphor of torment?

Hemingway probably used all the Christ allusions for two main reasons. In the first place, the theme of one's being able to be destroyed but not defeated is a very Christian-compatible one. Every Christian martyr has had to die with that thought—if not those words—in mind. Anyone who is stronger, bigger, taller, swifter than another can *destroy* the weaker, smaller, shorter, or slower person. But millions have died for political or religious reasons fully believing that their death was not defeat, because they died loyal to a code, a set of beliefs, an honor system.

And what better universal example would Hemingway's readers identify with than Jesus? Whether or not they believed in Christ's divinity, these readers would still know the story, would still respond to the images, would still see the parallels between Christ and Santiago. Both were destroyed but not defeated. Both lived unflinchingly by a code. And the crowd was wrong about both. Those gathering around the marlin's skeleton never understood; nor did those gathering around the foot of the cross.

In summary, by using the well-known Christ Crucifixion story, Hemingway invested his own

tale—an aging fisherman who lived by a code—with aesthetic power, lending impact to his themes.

But Hemingway used such potent biblical imagery for a second reason. The literary critics were labelling Hemingway as a failure, a writer who was finished, who was only imitating his former successes. He, like Santiago, had much to prove to his peers. Both needed a magnificent catch, better than anything that had been caught before. At one place in the story, Hemingway wrote of Santiago's fishing lines (symbolically literary lines) that Santiago "kept them straighter than anyone did." Santiago reflects, "I keep them with precision. Only I have no luck any more. . . . It is better to be lucky. But I would rather be exact."<sup>7</sup>

Hemingway wanted to prove his critics wrong so much that he read over the manuscript to the story 200 times before releasing it to publication in 1952! And when in 1954 he was awarded the Nobel Prize for literature and in the presentation *The Old Man and the Sea* was specifically mentioned, Hemingway must have indeed felt vindicated of his critics' accusations. He had proved that he was not finished!

Christ, too, was declared finished, verified as dead on a wooden cross. Likewise Christ was not through and "Up from the grave He arose! With a mighty triumph o'er His foes," victory most glorious after his critics had declared him done.

Perhaps Hemingway would have agreed with Asher Lev—there is nothing, absolutely nothing upon which an artist can rely to evoke emotion, to connote images of anguish and struggle and defeat and triumph like the Christ/crucifixion story. Potok and Hemingway, one a Jew and the other a non-Christian, both realized the aesthetic potential of the Bible and used it powerfully, craftily.

Please turn to page 22

# E. G. White, M.D.?

## Current Research Evaluates Her Counsels on Health

Roger W. Coon

**W**here did she get her information?"

The professor's tone of voice was urgent, his face betraying an intensity that would brook no nonsense as he insisted upon an immediate answer.

The 20-year-old Seventh-day Adventist Chinese-American student, pursuing a master's degree in Foods and Nutrition at Cornell University on a National Science Foundation Fellowship, must have inwardly trembled. At his insistence, she began explaining about Ellen G. White, author of an interesting volume entitled *Counsels on Diet and Foods*, which her instructor was holding in his open hand.

Helen Chen had enrolled in a basic History of Nutrition course taught by Dr. Clive M. McCay, professor of nutrition at Cornell's New York State College of Agriculture and Life Sciences. Her father, Dr. Philip S. Chen, served as chairman of the division of biology and chemistry at Atlantic Union College, Massachusetts, for nearly 30 years.

Her four brothers—Philip, Jr., John, George, and Sam—were already writing "M.D." after their signatures. Philip, Jr., had also earned a Ph.D. in Pharmacology (on a postdoctoral National Science Foundation Fellowship) at the University of Copenhagen. He was to become third in command at the prestigious National Institutes of Health, the United States government's chief medical research complex in suburban Washington, D.C.

Helen had just received her B.S. in Foods and Nutrition from Atlantic Union College. She had registered for McCay's course in September 1955, and had become acquainted with him through casual visits in his office in the Ani-

mal Husbandry Department where she had lab responsibilities.

In 1982 she would remember him as "a warm and genial man, a professor that was easy to talk with."<sup>1</sup> Upon learning that Helen was a Seventh-day Adventist and a vegetarian, McCay expressed an interest in knowing more about her church and its health teachings.

Helen put him in touch with her father, who initially sent McCay a copy of his *Heart Disease—Cause, Prevention, and Recovery* (one of some 14 books authored by the senior Dr. Chen). Chapter 15 ("Heart Disease and Religion") introduced the Cornell professor to Ellen G. White and her writings on health and nutrition. Ultimately, a copy of *Counsels on Diet and Foods* was provided at his request.

The latter volume, a posthumous compilation published 23 years after Mrs. White's death in 1915, is different from most books from her pen in that the original source and date of publication of each extract is indicated. And the history of nutrition was one of the areas of McCay's considerable professional expertise.

### A Specialist in Nutrition History

McCay had received his Ph.D. in biochemistry at the University of California, Berkeley, in 1925, and had spent the next two years as a National Research Council Fellow in Biochemistry at Yale. In 1927 he had begun teaching at Cornell—and had never left. Some 35 years later, when McCay retired in 1962 at the age of 64, his massive *curriculum vitae* made mention of the fact that he had:

- Authored or coauthored more than 150 scientific publica-

tions on various aspects of animal and human nutrition, with special emphasis on the aging process.

- Cofounded (in 1942) the *Archives of Biochemistry* (today, *Archives of Biochemistry and Biophysics*), and served as its early editor.

- Served as editor of the Swiss journal, *Gerontologia*, holding honorary membership in the Swiss Society of Nutrition (only Swiss nationals are permitted to hold full membership).

- Served one year, each, as president of the American Gerontological Society (1949) and the American Institute of Nutrition (1951).

- Written a widely acclaimed book, which earned him a prestigious award and a gold medal.

Following McCay's death in 1967, the *Journal of the American Dietetic Association* published a comprehensive life sketch,<sup>2</sup> while the *Journal of Nutrition* devoted 10 full pages to a retrospective look at his life and considerable contribution to science and humanity.<sup>3</sup>

McCay was an internationally acclaimed pioneer and authority in nutritional theory, research, and history. Mention a year and, computer-like, the professor would immediately tell the questioner the author and context of the reference.

Since he refused to date the beginning of modern scientific nutrition earlier than the turn of the 20th century, most of what writers and lecturers were saying in the 19th century was, in his opinion, complete nonsense.

Hence his urgent, insistent question to Helen Chen: "Where did she get her information?"

He would ask it again, several months later, of Francis D. Nichol,

editor of the *Review and Herald*. In 1958 Nichol interviewed the professor at his home in Ithaca, New York, upon learning of McCay's deep interest in this remarkable health-reformer who ended her elementary school education in the third or fourth grade because of a childhood accident.

Recounting the experience six years later, Nichol tells that he felt this Unitarian scientist would not understand the Adventist doctrine of inspiration and revelation (which concludes that Mrs. White's information came from a divine source). So he parried the question by reporting that her critics dismissed her by saying that she merely copied the writings of her contemporaries in health reform.

"Nonsense!" McCay exploded. "I simply cannot accept that explanation: it creates a much bigger problem than it resolves!"

"How so?" inquired the somewhat surprised editor.

"If she merely copied her contemporaries, how did she know which ideas to borrow and which to reject, out of the bewildering array of theories and health teachings current in the 19th century? Most were quite irrational and have now been repudiated! She would have had to be a most amazing person, with knowledge beyond her times, in order to do this successfully," he argued, rejecting the so-called "plagiarism" theory.<sup>4</sup>

McCay subsequently became so engrossed in his personal research into Ellen White's writings on nutrition that he gave a lecture to the men's club of his Unitarian church in Ithaca on April 9, 1958, and then presented the same data at lectures before various scientific bodies around the United States during the next several years.<sup>5</sup>

On December 18, 1958, in a Christmas greeting to his former student, Helen Chen (now Mrs. Frank Chung), McCay wrote:

If I were to start life again I

would like to be an Adventist. I believe their philosophy has the best solution of the problems of living amidst the strains of the American culture. I have only made a slight beginning of discovering the wisdom of Mrs. White.<sup>6</sup>



Helen Chen-Chung



Dr. Clive M. McCay

Were Dr. McCay still alive, he probably would have no cause to change his final assessment of Mrs. White's writings on nutrition: "No better overall guide is available today." For just in the decade of the 1980s, science has overwhelmingly corroborated her advanced health concepts.

## Modern Corroboration

In July 1980 the U.S. Departments of Agriculture and Health, Education, and Welfare (today, Health and Human Services), jointly issued their recommended "Dietary Guidelines for Americans": (1) Eat a variety of foods (2) Maintain ideal weight (3) Avoid too much fat, saturated fat, and cholesterol (4) Eat foods with adequate starch and fiber (5) Avoid too much sugar (6) Avoid too much sodium (7) If you drink alcohol, do so in moderation.<sup>7</sup>

These guidelines sound "old hat" to us in the early 1990s, although they were fairly new ideas a decade or two ago. But Ellen White was talking about these concepts nearly a century before modern researchers arrived at these conclusions.

In June 1982, a report was jointly released by the National Academy of Sciences and the National Research Council, entitled *Diet, Nutrition, and Cancer*. This significant document resulted from a two-year study on the link between diet and cancer. Its conclusions were similar to those of the report cited above: by making certain changes in one's diet, a person may substantially reduce the risk of various forms of cancer. Suggested reforms included eating largely fruits, whole grains, and vegetables, and reducing consumption of fats, sugar, salt, and alcohol.<sup>8</sup>

If Ellen White were alive today, her instinctive reaction would probably be, "So what else is new?" She was presenting these ideas in the period 1863-1890!

In February 1983 Walter S. Ross, editor of the American Cancer Society's *Cancer News*, published an article, "At Last, An Anti-Cancer Diet." In the very first paragraph, Seventh-day Adventists in California were reported as having a much lower rate of colon/rectal cancer than other Americans. Later in the article he stated:

According to studies made in different parts of the world, the incidence of breast, colon, and prostate cancer is significantly lower among people who eat lots of vegetables. This "startling finding," says Walter Troll, professor of environmental medicine at New York University, suggests that vegetables contain substances "capable of inhibiting cancer in man."<sup>9</sup>

Five months later the wonders of fiber were touted in another article that summarized Audrey Eyton's book, *The F-Plan Diet*. In brief, its message is: "By increasing your intake of dietary fiber from fruits, vegetables, and whole-grain cereal foods—and eating fewer fats and refined sugars—you will feel more satisfied on fewer calories," a significant factor in weight loss.<sup>10</sup>

In 1985 the message was beginning to reach an increasing number of Americans. A Gallup poll that summer showed that 24 percent of Americans were eating less meat than formerly, adding that "Americans are becoming semi-vegetarians"—40 million adults! Other statistics of interest: 52 percent of Americans agreed that "no one really needs to eat meat more than once or twice a week," 37 percent believed that "vegetarians are probably healthier than most Americans," and 72 percent agreed that vegetarianism is not "just a fad that will pass."<sup>11</sup>

But there was still considerable room for improvement. Three years later, two National Cancer Institute researchers, Blossom H. Patterson and Gladys Block, reported in effect that "the American diet is lousy and people are dying because of it." As the San Bernardino, California, *Sun* interpreted it under a banner headline: "Americans Dying Because of Diet." The study reported that nutritionally impoverished and/or defective diet is estimated "to contribute to about 35 percent of all cancer deaths."<sup>12</sup>

Four months later, in July 1988, C. Everett Koop released the "first ever nutrition report by a U.S. surgeon general." Based upon more than 2,500 scientific articles, his prescription was: "Less fat, more vegetables and fruit."<sup>13</sup>

The big news had to wait until 1990, when Dr. Dean Ornish, researcher at the University of California, San Francisco, announced that a largely vegetarian diet could actually reverse arterial blockage built up by cholesterol. One of his patients, earlier placed on the American Heart Association's program, which reduces fat in the diet to 30 percent of total calories, actually *increased* arterial blockage from 37 percent to 77 percent in one year! Then, with a change to the Ornish regimen, the blockage was reduced to 59 percent. Commenting on a landmark study of 6,500 persons conducted by Cornell University in 1990, Ornish wrote: "Meat. Real food for real death."<sup>14</sup>

When it comes to tobacco use, Dr. Alton Oschner, professor of thoracic surgery at Tulane University Medical School, was among the first to make the definitive link between cigarette smoking and lung cancer in 1954.

In 1990, the first detailed study of cigarette smoking and heart attacks in women found that smoking more than triples their risk. However, if they quit, the risk declined to that of a nonsmoker within about three years, according to a report in the December 1990 *New England Journal of Medicine*. More than 10 studies have shown a similar pattern in male subjects.

Heart disease, the leading cause of death in both sexes, "and the biggest cause of death in smoking-related deaths," now accounts for approximately 115,000 of America's annual 390,000 deaths attributed to smoking.<sup>15</sup>

In 1863 Ellen White characterized tobacco as a "slow," "deceitful," and "malignant" poison.<sup>16</sup> By 1886 she had slightly modified the statement to read: "A

slow, insidious, but most malignant poison."<sup>17</sup>

With regard to lung cancer, the physiologists and pathologists tell us it takes about 20 years to incubate a full-blown case ("slow"); those who are saved are not smokers who wait until symptoms develop, but rather those who have routine chest X-rays ("deceitful," "insidious"). Mrs. White's characterization of tobacco as a "most malignant poison" needs no comment today.

### The Adventist Life-style

Between 1958 and 1965 a study of 50,000 Seventh-day Adventists (with 50,000 non-Seventh-day Adventists as a control group) was conducted in California by researchers from Loma Linda University. As compared with the general public, Seventh-day Adventists suffered only:

- 20 percent as much lung cancer.
- 5 percent as much mouth, throat, and larynx cancer.
- 32 percent as much bronchitis and emphysema.
- 28 percent as much bladder cancer.
- 34 percent as much esophageal cancer.
- 13 percent as much cirrhosis of the liver.
- 72 percent as much breast cancer.
- 65 percent as much digestive tract cancer.
- 62 percent as much leukemia.
- 61 percent as much ovarian cancer.
- 54 percent as much uterine cancer.
- 66 percent of all other cancer.
- 55 percent as much coronary heart disease.
- 65 percent as much other heart disease.
- 54 percent as many strokes.
- 55 percent as much diabetes.
- 42 percent as much peptic ulcer.
- 31 percent as many suicides.

Please turn to page 28

# When the Right One Comes Along

## Choosing Your Life's Companion

Delmer and Betty Holbrook

**A**s we enter adulthood, most of us make three important choices that will set the course for the rest of our lives. Those choices involve: our relationship to God, our career or profession, and our decision on marriage.

Most of us carefully think about our reasons for our spiritual commitment. We also invest years of our lives in getting an education and preparing for a career in our chosen field. Yet when it comes to choosing a life partner, many of us take a more passive approach and simply wait for "the right person" to come along.

This approach is unfortunate because choosing a spouse is one of the most important decisions a Christian can ever make. Complicating this decision even further is the fact that there is no such thing as the "perfect marriage." Even couples who are radiantly happy and obviously in love will have their share of disappointments and heartaches.

What then can we say to a Christian young man or young woman who is thinking about finding a marriage partner?

It would be easy to wax eloquent and idealistic with long lists of important considerations—all of them quite true. Yet many single people do not have a large number of options available to them. Picking the ideal mate from among numerous eager candidates is not the reality for many. At the very least, however, the following suggestions are worth some thought:

**Know who you are.** Have you established your own identity spiritually, intellectually, and socially? Has your prospective partner established his or her direction in life? A marriage will be far more successful and enjoyable if both partners have already

established their own identities (the major task of the teen years) and are ready to deal with the real intimacy of marriage. The average age of partners getting married today is increasing. A more mature person has a better chance of marital success.

**Get to know your partner's family.** Be certain that you know each other well and that you get as well acquainted with the potential in-laws as possible. It is an old but true saying, "When you marry you marry the whole family." Among other things, knowing the family of your spouse is a big help in understanding your spouse.

**Check your spiritual compatibility.** Adventists have long insisted, and rightly so, that marriage with non-church members is not a wise choice. In addition, if one partner is seriously committed to the church and the other isn't, there is far more added stress to the marriage, regardless of promises or hopes. Marriage adjustment is difficult at best without the added burden of religious differences.

### Know Your Differences

Once you have found someone special who seems compatible, you should explore the more subtle differences that can cause conflict in a marriage relationship. A large majority of couples we have worked with agree that they came into marriage knowing very little about what lay in store for them. It is fair to say that most couples spend much more time planning their weddings than for the marriage afterwards.

During the get-acquainted period of a growing friendship budding into a serious romance and headed for marriage, a couple will often experience stress, misunder-

standings, anger, and an occasional breakup of the relationship for a short time, as well as the excitement and pleasure of romance. Unfortunately, the typical couple tends to avoid deep-seated differences or remain entirely unaware of drastic dissimilarities in their ways of thinking.

For one thing, the dynamics that characterized the families in which each of them grew up in are likely to be quite different. Nevertheless, each assumes that marriage is pretty much what they saw at home, that the spousal roles will be what they saw in their parents. They either tend to follow that model or to reject it out of hand and somehow try to live differently. These differing expectations inevitably lead to conflict.

A common experience that surfaces in young couples is deep disappointment, even disillusionment, within a short time after the wedding. They planned and went through the wedding ceremony with excitement and stars in their eyes. The honeymoon may or may not have been a time of beautiful memories. Within a short time, however, a lot of assumptions begin to surface that cause surprise and hurt. Each partner brought into the marriage a variety of assumptions about work, responsibilities for home tasks, relations to other family members, religion, finances, and a host of other things they simply had not thought much about or had intentionally avoided before the wedding.

Once these differences are out in the open, each partner may feel somewhat betrayed or misled by the other. In the ideal situation, the couple would have actively talked about each of the areas *before* the marriage in order to better understand their differences in at-

titudes and to come to a basic agreement.

Many local churches are recognizing the importance of preparing for marriage by insisting that engaged couples go through a premarriage education course. If they are well-designed and implemented by the couple's pastor or counselor, these courses help a couple to focus on their differing expectations of marriage, the differences in their temperaments, personalities, and goals for marriage, as well as on typical areas such as finances, sexuality, conflict resolution, and communication. Such courses also lead the couple to deal with their unspoken and often contradictory assumptions about their coming marriage relationship.<sup>1</sup>

---

### Building Understanding, Trust, and Love

---

In order to develop a strong and wholesome love, each partner must learn to trust the other. Trust can be built only on understanding. But what does a couple need to understand about each other?

Establishing at least an elementary understanding of both one's own and one's partner's *self-concept* and *temperament* makes it much easier to understand each other's unique reactions and approaches to various areas of marriage.

How a person feels about himself is a major element in understanding how he relates to others. A person with a low self-concept tends to be too defensive and so tied up with his own feelings that he has difficulty listening to and understanding another person.

Self-Esteem is an all-purpose term that often seems to be too vague to be useful. It also comes through to many of us as "self-inflation" and stresses some of the artificial ways of propping up a person's feelings about himself that do not produce long-range success.

We have concentrated on three

other definitions to spell out more explicitly the self-concept. They have proved to be valuable tools in helping people understand themselves and others.

**Self-Worth.** Our worth comes directly from God—it is a gift. God created each of us. Christ died for each of us. Those two facts give us our identity and our value, and as Thielicke calls it, an "alien dignity." We are, in simple fact, sons and daughters of the King. Every one of us is equally worthy before God. A whole-hearted acceptance of that biblical truth helps a person to accept himself or herself, regardless of race, color, education, wealth, or any other artificial standards. An honest acceptance of that truth is a long step forward in building wholesome relationships.

**Self-Respect.** A person can only respect himself when he knows he is honest with God, with those about him, and himself. Honesty builds self-respect. If a person knows he is living behind a facade, is covering up areas of his life that are far different from the impressions he gives to others, he will have a difficult time genuinely respecting himself. Sadly, a person who does not respect himself cannot respect anyone else.

**Self-Image.** Through the years from early childhood all of us collect many impressions about ourselves from those around us. For whatever reasons, some receive wholesome positive messages and have a healthy self-image, while others hear and believe a host of negative messages that tell them they are losers.

Working with these three concepts and learning positive ways to come to terms with an honest self-concept is one of the most successful ways of strengthening a relationship.

---

### Differences in Temperament

---

The second foundation concept for building strong marriages is

understanding more clearly each other's temperament. Various testing materials can help a couple realize and appreciate the richness of their differences, enjoy those differences, and let those differences work for them rather than letting them eat away at their marriage. Some tests require experienced and certified counselors while others are much less sophisticated.<sup>2</sup>

Let's examine Couple X's temperamental differences. The husband-to-be is meticulous and well organized. In his personal life and on the job he is a perfectionist, or almost so. If something is to be done, it has to be done right. He has a clear sense of right and wrong. Although not very verbal, he is a perceptive observer.

Mr. X was strongly attracted to a classmate in college who was vivacious, fun-loving, very articulate, and popular. In almost every way imaginable she was his exact opposite. Nevertheless, they fell deeply in love and married. Not long afterwards the very characteristics that were an attraction before marriage became the sources of friction and misunderstandings.

This couple took the opportunity to examine their differences carefully with a temperament inventory. Slowly they began to understand each other better and stopped trying to make each over into their own image. Now they enjoy a solid marriage. They still have ups and downs, but they have gained the skills and understandings necessary to cope.

A couple must gain some knowledge of their different temperaments and an understanding of how they feel about themselves, what kinds of messages they received from their families, how they see themselves in their world of work and study. It becomes easier then to understand why their partners react the way they do, why they behave in surprising ways. Such knowledge, however, does not magically eliminate

Please turn to page 21

---

## PROFILE

---

# B. Lyn Behrens

## Dialogue with the President of Loma Linda University

---



In 1990, Loma Linda University appointed physician B. Lyn Behrens as its new president, the first woman to occupy this office during the school's

distinguished 85-year history.

Born in Cooranbong, New South Wales, Australia, Lyn's interest in medicine began during a childhood illness. She started her medical training at Sydney University, graduating with honors in 1964. Lyn specialized in pediatrics, beginning her training at the Royal Alexander Hospital and continuing at the Loma Linda University Medical Center. Since then, Dr. Behrens has worked as chief resident at the Henrietta Egleston Hospital for Children in Atlanta, Georgia; at the Loma Linda University School of Medicine, where she eventually became director of the pediatric residency program and, most recently, dean; as

a fellow at the National Jewish Hospital and Research Center/National Asthma Center and University of Colorado Health Sciences; and again at Loma Linda University Medical Center's Department of Pediatrics.

Dr. Behrens describes her leadership style as participatory and collaborative—both with her administrative team and with the university's constituents. Despite her busy schedule, Dr. Behrens remains an active physician; she manages to see patients one morning each week, and is on call one weekend every month.

Dr. Behrens and her husband, Dave Basaraba, who is a marriage counselor, have four children.

### How did your mother encourage your personal and professional growth?

My mother was a very caring and nurturing person. Although she struggled with poverty during our childhood, she instilled within my sister and me the reality of God in our lives as well as the rugged determination to face life's challenges head-on. She never did things for us that she figured we could do for ourselves. One thing that was very important was that she only set limits for us in discipline, but not on possibilities. When some people encouraged me to quit and work, my mother said, "Well, what does Lyn want to do?" I wanted to continue my education, so she said, "Then we will somehow find a way."

### What was it about your experience in a public university that benefitted you?

Sydney University gave me an excellent and affordable education in both the basic and clinical sciences. It also made me grow emotionally. I had to set my own

limits. I had to pace myself. There were no quizzes. Based on your ability to cope with one exam at the end of the year, you either passed or failed. No one really cared what happened to you.

In addition to that, it made me grow up spiritually because I was in an environment where it was easy to choose to throw away the Christian values, where your workload could distract you completely from spending time with God. I had to decide for myself what to do.

### Did that solidify your commitment to Christianity?

Yes, and to Adventism. But in a secular environment, there were many things that could easily have distracted me from spiritual growth. I had the sense that God had given me an opportunity that I had to deal with as a steward. I put myself on a very rigorous schedule of scriptural and Spirit of Prophecy study.

### How did you become interested in medicine?

I had rheumatic fever when I was 11. My encounter with the

health profession crystallized in my mind, combining a commitment to doing missionary work—which had been there for as long as I remember—with medicine. Everything from that point on was focused on making sure I was academically prepared.

### Were there many women in your class?

My graduating class was made up of about 10 percent women. But there were so many students that the majority of the time I was the only woman on the clinical rotation or in the laboratory.

### Were you immediately interested in pediatrics?

No. When I graduated from medical school, someone told me, "Well, of course, Lyn, you'll be a pediatrician." I answered, "Absolutely not! That's the last thing I'm going to be." I had a lot of other choices.

### When you graduated, what were some of your goals?

At graduation and well beyond, my career goal was to do mission work in Africa. All graduates in Australia have to do a one-year



rotation internship that exposes them to surgery, obstetrics, pediatrics, and emergency medicine. As I moved through that year I had the opportunity to go to the children's hospital for a full year. I thought, "I can be flexible enough to take this chance. One year of pediatrics can't hurt." A short time after going, I knew that it was exactly what I wanted to do.

**What specifically told you that?**

Very early on, I experienced a bonding with a little girl from Holland. Within one day of arriving from their homeland, her parents learned she had leukemia. They had no family or friends in Australia, so we became their family. Together we spent 6-9 months trying to intervene. The girl went into remission a couple of times, but she eventually died.

During my own hospitalization as a child, the doctors had been very peripheral and the nurses very starched, not just in their attire, but in the personalities as well. Occasionally, there would be a warm, caring person who made me feel as if I could stop being on the defensive. I'm sure my heart rate went down when that happened and my healing was much better. So I saw a change in the way pediatrics could be.

**What were your concerns as dean of the medical school at Loma Linda?**

I came to the Loma Linda Medical School when there was a growing interest in revisiting what it meant to be a Christian physician, and in the uniqueness that our university brings to the education of physicians. I thought of education at Loma Linda as being unique because I believe it is a God-ordained institution with a special purpose: to prepare Christian health professionals and to integrate who we are spiritually with what we do professionally.

**What can a Christian physician do for the patient?**

I believe that, in addition to addressing the physical, mental, and emotional components of ill-

ness, a Christian health professional can graciously try to minister to people who have very serious and deep questions in life. It goes beyond offering to have prayer with people. It is the willingness to ask, "What are your questions? What is the meaning of this illness to you? Can I help you make sense out of your pain? Can we look at this together?" If they say "No," you graciously say, "That's OK." But if they say, "Yes, please help me understand," then Christian physicians can draw from within themselves their understanding of life, and use that as a springboard for further growth. There was nothing in my secular education that enabled me to pull the physical and spiritual components together.

**How does Loma Linda University provide this in its curriculum?**

Our students meet their very first patient in the Religion and Medicine class, where the patient comes and tells the students what it's like to be ill. Those patients don't come preprogrammed as to what to say; they come and usually start with the physical aspect. There hasn't been a single patient who hasn't moved through what the illness did to them emotionally, and eventually to the questions they really struggled with—spiritual questions. That is what the patient teaches our students in the first two or three weeks of medical school.

**What would you say to a young woman who would like to achieve the success that you have?**

If I was asked what steps to take, I would say, first, don't compete. Be the best you can be. Two, don't try to distort your femininity; you are woman, be woman. Three, if you identify a problem, find solutions, and if you feel that you have thought your solutions through, don't be afraid to present them. Four, be flexible enough to grab any opportunities before they pass you by. You know, it wasn't on my agenda to become a univer-

sity administrator, and my assignments didn't come in the sequence that I planned them. But as time moved on, if I felt an inner drive to do something, I did it. Finally, if you look at where you'd like to be, don't say, "That's out of reach." Ask yourself, "What do I need to do to get there?"

**How has your career affected your family life?**

My mother lived with me and for my children. She was the nurturing person, the available person. But my children always knew that if there was an emergency, they could call me and I would be there for them. They never abused that. I learned that by carefully budgeting my time and delegating what other people could do, I could spend very productive time with the children, even though it was limited. But it took some self-talk to convince myself that all good mothers don't wash and cook and clean for their kids.

**You are a woman who seems to "have it all." Are there parts of your life that are yet unfulfilled?**

When I am no longer in leadership—which will happen—there are other things that I am drawn to. I have never given up my dream of someday working with underprivileged people in a part of the world where they would not have health care if I didn't go there. If God should see fit that I should go, I will go. But if my responsibility turns to nurturing other people to reach their potential so that they can go and serve, I'll be glad to do that, too. So many doors have opened in my life that I didn't even know existed, and I have no idea what else there is. I don't expect to retire from this job, and I do expect to do something beyond being a university president.

**Annemarie Hamlin**

*Annemarie Hamlin is a graduate student in English literature and political philosophy at the Claremont Graduate School in Claremont, California.*

---

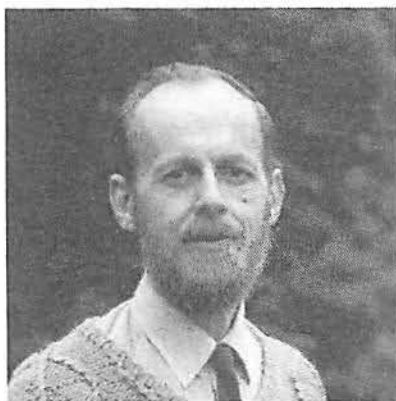
## PROFILE

---

# Mart de Groot

## Dialogue with an Adventist Astronomer

---



**B**etween the bay of Donegal on the scenic west coast of Northern Ireland and the tortured city of Belfast in the east lies the ecclesiastical capital of Ireland—the ancient city of Armagh. The director of its 200-year-old hilltop observatory founded in 1790 by Richard Robinson, the Anglican bishop of Armagh, is a Seventh-day Adventist Netherlander.

Dr. Mart de Groot, a world authority on P Cygni, a bright star in the constellation of Cygnus the Swan, has been the director of the obser-

vatory since 1976. When he is not studying the stars or spending time with his wife, Willemien, and their six children and one grandchild, Dr. de Groot gives as much time as he can to evangelism—not an easy business in the troubled religious climate of Northern Ireland.

Dr. de Groot also enjoys gardening, dinghy sailing, and *korfball*—a distant relative to basketball invented in Holland and introduced by de Groot to the Irish.

**P**lease, tell us a little about your childhood and early life.

I was born in Leiden, one of the oldest cities in the Netherlands. My father died when I was five, leaving my mother to take care of my younger brother and myself. But when I was 10 years old my mother remarried. I got a new grandmother who had just become an Adventist. She started to take my brother and me to church. But when I went to a secondary school with classes on Saturdays my church attendance dropped off.

**Did you always want to be an astronomer?**

When I finished my basic education I had no clear idea about what to do. In my last year at school I opted to study mathematics at the University of Utrecht so that I could imitate my fantastic mathematics teacher. I had to choose one minor subject to go with mathematics and physics. The choice was between chemistry and astronomy. I had already had one disaster with chemistry. One New Year's Eve I had nearly blown my eyes out making homemade fireworks, so I opted for astronomy. What began as an experiment with a largely unknown discipline turned into a major enthusiasm one night a week in the astronomy lab.

**What effect did your studies have on your religious thinking?**

The evolutionary theory, with its long time-scales and apparent negation of God's personal involvement in Creation, made me think back to my early years in Sabbath school where the story of origins had been a different one.

**Did you maintain your church connections while at the university?**

No. In fact, I had not been to church for eight years when a young evangelist, Hans LaRondelle, came to the local Seventh-day Adventist church. To please Granny, I accompanied her to the lectures. The prophecies did not interest me a lot, but after the lectures I had the chance to fire a few questions about my "creation or evolution" dilemma. LaRondelle discussed these matters with me and gave me some books to read. Now I was introduced to Jesus Christ, and what I had learned in my childhood acquired new meaning. In 1959 I made my choice: I would serve the Lord. After my baptism I continued postgraduate studies until I completed my doctorate in 1969.

**Did your conversion cause you to reconsider your professional aspirations?**

At the time of my conversion, and later when I was approaching the end of my thesis, I had to ask myself whether astronomy was really the right thing for a Christian to do so near the end of time. On both occasions I considered preaching the gospel full-time.

**Why did you decide to stay with astronomy?**

My doubts about the correctness of my choice of career were resolved when I considered the life of the prophet Daniel. Here was a man, 10 times better "in all matters of wisdom and understanding" than his educated contemporaries. He prayed that God would fulfill his promise of allowing the Jews to return to Israel. Yet when they returned he stayed at the court and served the kings of two different world empires. He realized that he was probably the only one who could exert an influence for eternal life on the heads of state he served.

So I decided to witness in the sphere where God had placed me. Indeed in my position I have been in contact with heads of state and high government officials in various countries. I think of myself as a voluntary ambassador of the Lord. I study the universe and run an observatory in Northern Ireland to pay expenses.

# HAVE YOU CONSIDERED ADVENTIST HIGHER EDUCATION?

*The Seventh-day Adventist Church operates an international network of colleges and universities that offer academic and professional programs in many fields. This list includes accredited post-secondary institutions that grant four-year collegiate and advanced graduate degrees. For specific information on admission requirements, degree programs, tuition costs and other particulars, write to the Admissions Office at the address provided in each case.*

## ARGENTINA

● **River Plate University (Universidad Adventista del Plata)**

*Address:* 3103 Villa Libertador San Martín, Entre Ríos, Argentina.

*Telephone:* (54) (43) 999-298.

## AUSTRALIA

● **Avondale College**

*Address:* P.O. Box 19, Cooranbong, New South Wales 2265, Australia.

*Telephone:* Newcastle (049) 77 1107.

## BRAZIL

● **Brazil College (Instituto Adventista de Ensino)**

*Sao Paulo Campus:* Caixa Postal 12630, Santo Amaro 04798, Sao Paulo, SP, Brazil.

*Telephone:* 511-4011.

*Artur Nogueira Campus:* Caixa Postal 85, 13160 Artur Nogueira, SP, Brazil.

*Telephones:* (0192) 67-1212 and 67-1397.

● **Latin-American Adventist Theological Seminary (Seminario Adventista Latinoamericano de Teología)**

*Address:* Caixa Postal 12-2600, 70279 Brasilia, DF, Brazil.

*Telephone:* 244-0066.

● **Northeast Brazil College (Instituto Adventista de Ensino do Nordeste)**

*Address:* Caixa Postal 18, 44300 Cachoeira, BA, Brazil.

*Telephone:* (075) 724-1921.

## CANADA

● **Canadian Union College**

*Address:* Box 430, College Heights, Alberta, Canada T0C 0Z0.

*Telephone:* (403) 782-3381.

## CHILE

● **Chile Adventist University (Universidad Adventista de Chile)**

*Address:* Casilla 7-D, Chillán, Chile.

*Telephones:* 222901 and 226400.

## COLOMBIA

● **Colombia Adventist University (Universidad Adventista de Colombia)**

*Address:* Apartado Aéreo 877, Medellín, Colombia.

*Telephone:* 250-7948.

## COSTA RICA

● **Central American Adventist University (Universidad Adventista de Centroamérica)**

*Address:* Apartado 138, 4050 Alajuela, Costa Rica.

*Telephone:* 41-56-22.

## DENMARK

● **Skodsborg Physiotherapy School**

*Address:* DK-2942, Skodsborg, Denmark.

## DOMINICAN REPUBLIC

● **Dominican Adventist University (Universidad Adventista Dominicana)**

*Address:* Apartado 770, Santo Domingo,  
Dominican Republic.  
*Telephone:* 525-3533.

## ENGLAND

### ●Newbold College

*Address:* Bracknell, Berkshire RG12 5AN, England.  
*Telephone:* (0344) 54607.

## FRANCE

### ●Saleve Adventist Institute (Institut Adventiste du Salève)

*Address:* 74165 Collonges-sous-Saleve, France.  
*Telephone:* 50 43 6004.

## GERMANY

### ●Friedensau Theological Seminary (Theologisches Seminar Friedensau)

*Address:* D-0-3271 Friedensau bei Burg, Bez. Magdeburg, Germany.  
*Telephone:* 41 16.

### ●Marienhoehe Seminary (Seminar Marienhoehe)

*Address:* Auf der Marienhohe 32, D-W-6100 Darmstadt, Germany.  
*Telephone:* 5391-0.

## HAITI

### ●Haitian Adventist College (Université Adventiste d'Haiti)

*Address:* Boite Postale 1339, Port-au-Prince, Haiti.  
*Telephone:* 4-0185.

## HONG KONG

### ●Hong Kong Adventist College

*Address:* Clear Water Bay Road, Kowloon, Hong Kong.  
*Telephone:* 719 1667.

## INDIA

### ●Spicer Memorial College

*Address:* Aundh Road, Ganeshkhind Post, Pune 411007, India.  
*Telephone:* 339062 to 339064.

## INDONESIA

### ●Indonesia Union College (Universitas Advent Indonesia)

*Address:* Kantor Pos Cipaganti, Bandung 40001, Java, Indonesia.  
*Telephones:* 4683 and 4684.

### ●Mount Klabat College (Universitas Klabat)

*Address:* Airmadidi, Manado 95371, Sulawesi Utara, Indonesia.  
*Telephones:* 51430-41 and 51430-42.

## JAMAICA

### ●West Indies College

*Address:* Mandeville, Jamaica, West Indies.  
*Telephones:* (809) 962-2204 to 2207.

## JAPAN

### ●Japan Missionary College (Samiku Gakuin College)

*Address:* 1500 Kugahara, Otaki-machi, Isumi-gun, Chiba-ken 298-02, Japan.  
*Telephone:* 04708-4-0111.

## KENYA

### ●University of Eastern Africa

*Address:* P.O.Box 2500, Eldoret, Kenya.  
*Telephones:* 03231-2018.

## KOREA

### ●Korean Sahmyook University (Sahmyook Daehak)

*Address:* Korean Union Conference, Chung Ryang, P.O. Box 110, Seoul 130-650, Korea.  
*Telephone:* 972-3606 to 972-3612.

## LEBANON

### ●Middle East College

*Address:* P.O. Box 90481, Jeddidet El Matn, Beirut, Lebanon.  
*Telephones:* 883055 and 883056.

## MEXICO

### ●Montemorelos University (Universidad de Montemorelos)

*Address:* Apartado 16, Montemorelos, N.L. 67500, México.  
*Telephone:* 3-30-42.

## **NIGERIA**

### ● **Adventist Seminary of West Africa**

*Address:* Private Mail Bag 21244, Ikeja, Lagos State, Nigeria, West Africa.  
*Telephones:* (037) 630148 and 630149.

## **PAKISTAN**

### ● **Pakistan Adventist Seminary**

*Address:* Farooqabad Mandi, Sheikhpura District, Pakistan.  
*Telephone:* 92-04945-501.

## **PAPUA NEW GUINEA**

### ● **Pacific Adventist College**

*Address:* Private Mail Bag, Boroko, Papua New Guinea.  
*Telephone:* 28-1112.

## **PERU**

### ● **Inca Union University (Universidad Unión Incaica)**

*Address:* Casilla 4896, Lima 100, Perú.  
*Telephones:* 971333 and 971344.

## **PHILIPPINES**

### ● **Adventist International Institute of Advanced Studies**

*Address:* P.O. Box 7682, Domestic Airport Post Office, 1300 Pasay City, Metro Manila, Philippines 3120.

### ● **Central Philippine Adventist College**

*Address:* P.O. Box 420, 6100 Bacolod City, Philippines.  
*Telephone:* 2-57-11.

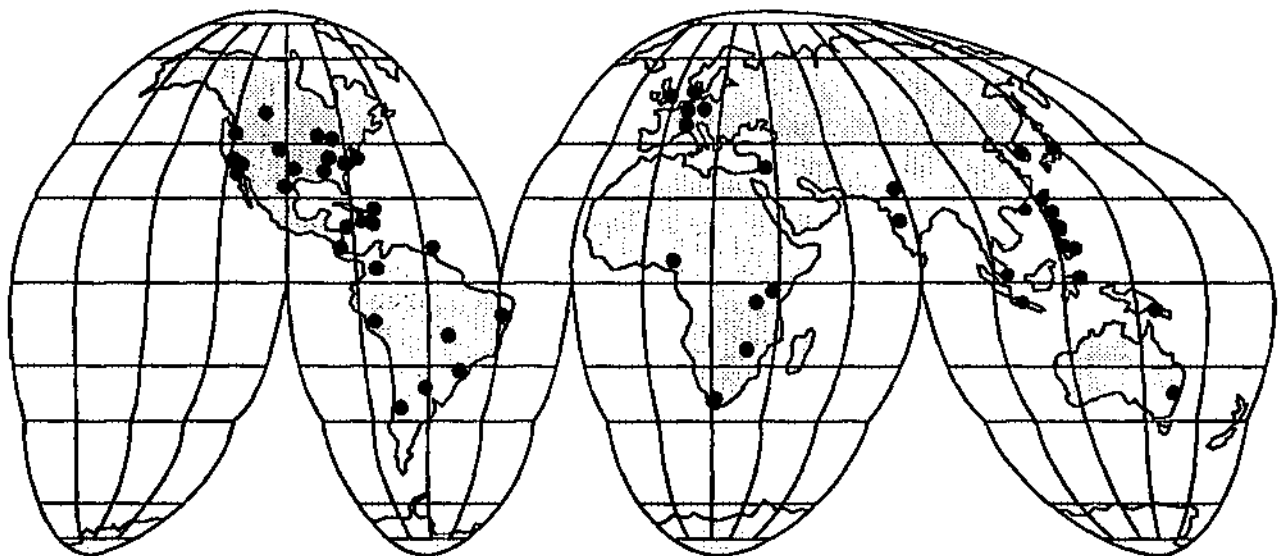
### ● **Mountain View College**

*Address:* College Heights, 8700 Malaybalay, Bukidnon, Philippines.

### ● **Philippine Union College**

*Address:* P.O. Box 1772 and P.O. Box 1834, 1099

**Location of Seventh-day Adventist Colleges and Universities**



Manila, Philippines.

## PUERTO RICO

### ●Antillian Adventist College (Universidad Adventista de las Antillas)

*Address:* Apartado 118, Mayagüez, Puerto Rico 00709, U.S.A.

*Telephone:* (809) 834-9595.

## RWANDA

### ●Adventist University of Central Africa (Université Adventiste d'Afrique Centrale)

*Address:* Boîte Postale 525, Gisenyi, Rwanda, Central Africa.

*Telephone:* 250-40705696.

## SINGAPORE

### ●Southeast Asia Union College

*Address:* 273 Upper Serangoon Road, Singapore 1334, Republic of Singapore.

*Telephone:* 284-7281.

## SOUTH AFRICA

### ●Helderberg College

*Address:* P.O. Box 22, Somerset West 7130, Cape, South Africa.

*Telephone:* (024) 55-1210.

## TAIWAN

### ●Taiwan Adventist College

*Address:* P.O. Box 3, Yu Chih, Nantou County, Taiwan, 55549, Republic of China.

*Telephone:* (886-49).

## TRINIDAD

### ●Caribbean Union College

*Address:* P.O. Box 175, Port-of-Spain, Trinidad, West Indies.

*Telephone:* 66-22241.

## UNITED STATES

### ●Andrews University

*Address:* Berrien Springs, Michigan 49104, U.S.A.

*Telephone:* (616) 471-7771.

### ●Atlantic Union College

*Address:* South Lancaster, Massachusetts 01561, U.S.A.

*Telephone:* (508) 368-2000.

### ●Columbia Union College

*Address:* 7600 Flower Avenue, Takoma Park, Maryland 20912, U.S.A.

*Telephone:* (301) 270-9200.

### ●Griggs University-Home Study International

*Address:* P.O. Box 4437, Silver Spring, Maryland 20914-4437, U.S.A.

*Telephone:* (301) 680-6570.

### ●La Sierra University

*Address:* 4700 Pierce Street, Riverside, California 92515, U.S.A.

*Telephone:* (714) 785-2000.

### ●Loma Linda University

*Address:* Loma Linda, California 92354, U.S.A.

*Telephone:* (714) 824-4300.

### ●Oakwood College

*Address:* Huntsville, Alabama 35896, U.S.A.

*Telephone:* (205) 726-7000.

### ●Pacific Union College

*Address:* Angwin, California 94508, U.S.A.

*Telephone:* (707) 965-6311.

### ●Southern College of Seventh-day Adventists

*Address:* Collegedale, Tennessee 37315, U.S.A.

*Telephone:* (615) 238-2111.

### ●Southwestern Adventist College

*Address:* Keene, Texas 76059, U.S.A.

*Telephone:* (817) 645-3921.

### ●Union College

*Address:* 3800 South 48th Street, Lincoln, Nebraska 68506, U.S.A.

*Telephone:* (402) 488-2331.

### ●Walla Walla College

*Address:* College Avenue, College Place, Washington 99324, U.S.A.

*Telephone:* (509) 527-2615.

## ZIMBABWE

### ●Solusi College

*Address:* Private Bag T-5399, Bulawayo, Zimbabwe.

*Telephone:* Figtree 0-1723.

So how does a Netherlander come to be living and working in Northern Ireland?

By a long and circuitous route. By the time I finished my doctorate, I was married and we had three children. It was customary at the observatory in Utrecht for young doctors to go abroad for a few years to widen their horizons. I was happy to find a job at the European Southern Observatory in the Chilean Andes. Soon I became the resident astronomer on the mountain. We lived in Chile for six very full and happy years. We moved to Armagh in 1976.

What does Armagh Observatory contribute to the study of astronomy?

Astronomy is one of the most international of disciplines. If an astronomer wishes to observe a star for an uninterrupted period of say, 48 hours, he needs help from colleagues abroad. When the star sets at one place, its observation can be continued by another observatory farther west. Thus, with a number of collaborators at observatories spread around the Earth, a star can be monitored for some length of time. The staff of 16 at Armagh have cooperated with astronomers on all the other continents. Cool stars, which show large explosions in their atmospheres, are the main objects of study at Armagh. We share the excitement of research with the students at The Queen's University of Belfast, and further afield.

What are your duties as director of the observatory?

Beside my scientific work I also have the responsibility for running the observatory. This including all the management tasks. This year the observatory is celebrating its 200th anniversary and we have organized a very ambitious year-long program. It includes a major exhibition, astronomical conferences, lectures, a schools competition, the issue of special postage stamps, various radio and TV programs, etc. This has raised the observatory's profile at home and abroad and given me a number of

opportunities for witnessing. A highlight of the bicentenary was an interview on a prime-time British religious television program—the BBC's *Songs of Praise*.

What is the attitude toward religion among the scientists with whom you work?

Dialogue with colleagues of different religious perspectives is not always easy. Mostly, I find that my colleagues are divided into two large camps. First, there are those who believe that science, given enough time, will ultimately be capable of answering all the questions we can ever ask.

In the other camp are those who have seen enough evidence that science will never be able to answer all our questions, and that there must be a God who knows. I find, though, that people in this latter group normally adhere to ideas about God proclaimed by the large popular churches. They seem to believe that God is relevant to the history and sometimes future of the world, but that he had nothing to do with the origin of the universe.

How can the church reach out to members of the scientific community?

Paul said, "I am made all things to all men, that I might by all means save some." Likewise, some of us will have to become scientists to be able to understand the working of a scientific mind and know just how to influence its thinking and choosing. God calls his children to enter many different professions and provides them with an income so that they can make full use of their opportunities to witness.

What are the greatest tensions between your scientific knowledge and your Christian faith?

I have continued to wrestle with the question of the origins of the universe. During the first 20 years of my career I tried to ignore the questions of cosmogony and cosmology—the origin and structure of the universe. I wanted to hold onto my simple belief that God had created everything. But it is

necessary to come to grips with even the most difficult questions and wrestle with them until God indicates a way forward. So during the past eight years or so, I have taken a deeper interest in cosmological questions and found that the claims of science in this area are often flawed. Now I have gained enough confidence in this particular matter to cross swords with supporters of the purely materialistic scientific view, and on occasion I have been able to score points in public. But on all occasions my own faith has been strengthened.

What advice would you give to students struggling to marry their scientific knowledge with their Adventist faith?

If you are confronted by scientific claims contrary to Christian belief, you should first take a faith step. Review your own understanding of God, his work, his plan for humanity, and for you personally. Then, from this safe foundation you will have to check the validity and accuracy of the claims of science. This process will require much honesty and will sometimes be painful. But in the end there will be the rich reward of personal peace.

What support does your scientific knowledge provide for your Christian faith?

Astronomy allows one to see a part of creation almost entirely unspoiled by sin. It can give insight into the character of the Creator and provide strong support for personal faith. The universe shows me that God is a God of order, but also of surprises, a God who works according to a plan as well as a God who likes variety, a God who is concerned with the very small and the very large, a God who is all-powerful and eternal.

Helen Pearson

*Helen Pearson has completed a master's degree in religious journalism at the City University in London. Helen and her husband, Michael, teach at Newbold College, in England.*

# The Jonah Syndrome

Bruce Campbell Moyer

**T**he Lord sent this message to Jonah, the son of Amital: "Go to the great city of Nineveh, and give them this announcement from the Lord. . . ." But Jonah was afraid to go and ran away. . . . Then the Lord spoke to Jonah again. . . . So Jonah obeyed, and went to Nineveh.<sup>1</sup>

**S**ay what we may about Jonah's motivation, we cannot deny the effectiveness of his preaching. At the end of 40 days of rather negative preaching, every person and animal in the city is in sackcloth and ashes.<sup>2</sup> As the citizens and animals of Nineveh repent, God is delighted, the people are happy, and Jonah is chagrined. He is embarrassed. His perception of God is shattered, his professional reputation is ruined. He is placed in the untenable situation of having to love the unlovable who have now become loving, or at least affectionate.

Jonah moves outside the city, hoping that God may yet repent of his goodness. When nothing happens, Jonah wallows in self-pity. His distaste for these people is so great that he cannot be happy with their salvation. In fact, he is angry with God. "You let me down, Lord, now let me die," he grumbles.

Some time back an urban congregation invited me to talk with them about church growth and how to reach out to the surrounding community. It was a situation, common in cities, where the community changes around the church and the members, most of whom had moved away, still commute in to the church. How could they become a "community" church?

I asked them to tell me who lived in the neighborhood. They described a mixed crowd of recent immigrants and assorted motorcycle clubs. It was a colorful

neighborhood with a flourishing drug trade. How does a church grow in this type of environment? What, if anything, do Seventh-day Adventists have to say or to offer to these people? How can we best offer it?

I asked the church members if they really wanted their neighbors coming to church. Immigrant families are poor, have lots of children, and contribute little in monetary terms. Motorcycle people wear leather, and don't take many baths. The only people with money to put in the offering plate were drug pushers. Did they really want to sit and worship in the same pews with these people? Could they sing together, "What a fellowship, what a joy divine. . . ."? Or, "Blest be the tie that binds"?

As they reflected on the realities around them, they decided, unfortunately, that they really didn't want these people worshiping with them, and would look elsewhere for growth possibilities. Effective evangelism and lasting conversion requires fellowship and relationship. The church could have played a valuable role, but it was located in a "throwaway" neighborhood.

Jonah lives! Many of us still do not like cities. We do not trust cities. And more often than not, we are not very sure about pastors and laypeople who enjoy working in the cities.

Who is going to love those motorcycle clubs? How are they ever going to hear the gospel if nobody loves them? Are they "throwaway" people, just as Jonah considered Nineveh a "throwaway" city? A "throwaway" city or neighborhood is one where we can isolate all the undesirable people and their activities, such as drug pushers, prostitutes, the homeless,

and other unregenerates. Then the rest of the city or country can get on with the more pleasant business of life, uncontaminated.

We read about the homeless children in our cities and we are concerned. We ought to tremble. They are going to grow up to be part of the growing problem. My wife recently asked me to go to a nearby urban shopping center for her, because some folk had told her it was unsafe for women and children. Is this happening, at least partly because we have considered it safe to live and work in the suburbs, outside the central city and its problems? What is our responsibility to the cities?

Jonah saw Nineveh as the enemy. This attitude always puts the relationship in a "we" and "they" mode.

We are the good guys. We wear white hats, think nice thoughts, eat good things, and are sure that God is very fortunate to have nice friends like us.

They are the bad guys. They wear black hats, think evil thoughts, eat detestable things, and never say their prayers.

It is very easy to love "we". It is extremely difficult to love "them". And as long as we view non-Adventists—and especially non-Christians—as "they," we will not love them.

Let me suggest that Jonah operated from a "church" mentality rather than a "kingdom" mentality:

- A church mentality focuses on the organizational needs of a church. A kingdom mentality focuses on the full extent of the Kingdom of God—all of God's activities in this world.
- A church mentality fragments God's work into isolated parts. A kingdom mentality under-



stands each particular part of society in its relation to the whole.

- A church mentality works to get people into the church. A kingdom mentality works to insert the church into the world.
- A church mentality worries about the world contaminating the church. A kingdom mentality is anxious to see the church transform the world.<sup>3</sup>

Dietrich Bonhoeffer, the German martyr, once remarked that the more exclusively we acknowledge and confess Christ as our Lord, the more fully the wide range of his kingdom will be revealed to us.

Some final questions in the spirit of Jonah's unfinished book which ends with a question mark:

1. Quite honestly, do I dislike the world, fear the world or love the world?
2. How does my attitude toward the world affect my ministry?
3. Does my attitude toward the world enable me to mix easily, lovingly and redemptively with the people of the world, or does it keep me isolated from them?
4. Is the book of Jonah really ancient history or is it present reality and still an open question?

#### NOTES

1. Jonah 1:1-3; 3:1, 2, *The Living Bible, Paraphrased*. Used by permission (Wheaton: Tyndale House Publishers, 1971).
2. See Jonah 3:8, NIV.
3. See Howard Snyder, *Liberating the Church* (Downer's Grove IL:

InterVarsity Press, 1983), p. 11.

*Bruce C. Moyer (Ph.D., San Francisco Theological Seminary) is currently director of the Center for Global Urban Mission in Silver Spring, MD, U.S.A.*

#### When the Right One . . .

Continued from page 15

problems or disagreements. It is unfair to assume that people disagree only because they do not understand each other. Couples who have learned to understand each other still find areas of disagreement; but it is simply easier for them to cope.

After gaining at least some understanding of each other quite well, a couple then can move on to resolving a host of other difficulties that come up in their daily lives. Misunderstandings and tensions in their sexual experiences, disagreements over finances, difficulties in dealing with each partner's family, and methods about decision making are less threatening and more manageable to the marriage.

God knew what he was doing when, in Eden, he established the family as the basic unit of society. Christians who follow his guidance in choosing their life's companion and in preparing for marriage can look forward to an enjoyable and lasting family life.

#### NOTES

1. One popular six-session premarriage education course is *Together-ness, Oneness, Joy. Caring for Marriage* was designed by Ron and Karen

Flowers. It is available from church world headquarters and in several languages from division offices. *Marriage Commitment* is the widely used program written by John and Millie Youngberg of Andrews University. For inquiries about these programs write to the General Conference Family Life Office or to Dr. John Youngberg, Andrews University, Berrien Springs, MI 49104, U.S.A.

2. The popular *Temperament Inventory* by Cruise and Blitchington is available in English, Spanish, Portuguese, German, and French through Andrews University Press, Berrien Springs, MI 49104, U.S.A. For information concerning the *Taylor-Johnson Temperament Analysis* write Psychological Publications, Inc., 5300 Hollywood Blvd., Los Angeles, CA 90027. The T-JTA is also available in several languages.

#### RESOURCES

Christian bookstores in many parts of the world display books, journals, articles, tapes, and video cassettes that teach communication skills, conflict-resolving skills, concepts about parenting, money management, Christian understandings about sexuality, and other useful areas of family and marriage. Bibliographies are available from the Family Life Office, General Conference of Seventh-day Adventists, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

*Delmer and Betty Holbrook, founders of the Home and Family Office, have conducted marriage and family seminars around the world.*

### Pontius' Puddle

© Joel Kauffman



## Bible and Art

Continued from page 10

### A Perdurant Presence

Now back to the questionnaires I sent to the department heads. What did the responses indicate? Those that responded sent back about 250 examples from the four areas. The results were both discouraging and encouraging—discouraging because not many responded, but encouraging because those who did had so many examples.<sup>8</sup>

Was Asher Lev right? Can the art world ignore the crucified Christ? The results of my questionnaires indicated that the Bible does continue to impact the arts, although perhaps not as significantly as formerly. If not the dominant force behind 20th-century art, it is nevertheless a force still influencing the art world. Yes, "The Greatest Story Ever Told" is being retold, repainted, resung, redramatized.

The tragedy of the majority of 20th-century artists is that they may find power in the Bible as source, quotation, or stylistic influence. But what about the Jesus of the Scriptures? What have they done personally about him? To reference the Bible in their artistic creations is inadequate. To capitalize on the aesthetic Christ is likewise not enough. It never has been. Artists search for truth. So did Pilate—sort of. Pilate—the most tragic character in the crucifixion narrative—no code hero here!

"Pilate said to him [Jesus], 'What is truth?'"<sup>9</sup> But Pilate was never really interested in the answer to that question. Pilate—the man who by his own testimony found no fault in Christ—never accepted him as his personal Saviour. Finding Jesus faultless, "he took water and washed his hands before the crowd, saying, 'I am innocent of this man's blood; see to it yourselves.'"<sup>10</sup> The dramatic irony is that in washing him-

self symbolically of Christ's innocent blood, Pilate remained filthy still.

No, a knowledge of Christ has never saved—not Pilate, not artists who reference him, not you nor me. And unless 20th-century artists can use their talents to dramatize, to orchestrate, to paint, to write about the Christ of the crucifixion in such a way as to draw their listeners, viewers, or readers into a personal relationship with Jesus, their highest artistic calling will never be reached.

#### NOTES

1. Chaim Potok, *My Name Is Asher Lev* (New York: Ballantine Books, a division of Random House, 1972), pp. 164-165.

2. *Ibid.*, p. 313.

3. Two classic books on this topic are by Cythia Pearl Maus, *The Old Testament and the Fine Arts: An Anthology of Pictures, Poetry, Music and Stories Covering the Old Testament* (New York: Harper and Row, 1954) and *Christ and the Fine Arts: An Anthology of Pictures, Poetry, Music and Stories Centering on the Life of Christ* (New York: Harper and Row, 1959).

4. C. S. Lewis, "The Literary Impact of the Authorized Version," in *Selected Literary Essays*, ed. by Walter Hooper (Cambridge University Press, 1969), pp. 126-145.

5. Ernest Hemingway, *The Old Man and the Sea*, 1952. Reprinted in *The Scribner Quarto of Modern Literature*, ed. by A. Walton Litz (New York: Charles Scribner's Sons, 1978).

6. *Ibid.*, pp. 265-292.

7. *Ibid.*, pp. 270-271.

8. Readers interested in a list of these examples may obtain a free copy by writing to *Dialogue: The Bible and Contemporary Art*, 12501 Old Columbia Pike, Silver Spring MD 20904, U.S.A.

9. John 18:38, RSV.

10. Matthew 27:24, RSV.

*Wilma McClarty (Ed.D., University of Montana) teaches literature, composition, and speech at Southern College of Seventh-day Adventists, Collegedale, Tennessee, U.S.A.*

## Fighting on Two Fronts

Continued from page 7

human beings at Creation: rationality and imagination.

In formulating an Adventist response to these opposing ideologies, we may keep in mind the following factors:

The true nature of human beings. Contrary to the understanding of most fellow Christians, we believe that, biblically speaking, human beings do not *have* an immortal soul but *are* a living soul. At the moment of death human beings enter an unconscious state that continues until the day of resurrection. That is why we agree with those who reject the concept of a cruel God who is now punishing or who will eternally punish the souls of those who refuse to accept his love on this earth. This view also helps us discard the theory of reincarnation as clearly non-biblical and to better identify the satanic origin of many supernatural manifestations.

The Great Controversy. The overarching theme of the great conflict between God and Satan, as presented in the Bible, connects seven key moments relating to salvation history: (1) God creates a perfect universe inhabited by beings endowed with moral choice; (2) one of God's most powerful creatures rebels in heaven—he and his followers are defeated; (3) God creates life on planet Earth; (4) the first human beings rebel against God's principles and fall from their perfect state; (5) Jesus Christ—God himself—becomes a human being in order to redeem humanity through his innocent death and miraculous resurrection; (6) Christ returns to earth as king to judge all humanity; (7) planet Earth is restored to its original condition, and the entire universe regains its pristine harmony.

The whole conflict centers on the true character of God and on the cosmic rebellion against his principles. Men and women attain true meaning and dignity when

they understand that their free moral choices affect the universe for eternity. The Great Controversy theme also provides a context for a Christian approach to the painful puzzle of human suffering.

**Informed spiritual discernment.** Adventists in general, and particularly those involved in higher education—both students and professors—must remain up-to-date on ideological currents in order to distinguish truth from falsehood. University students should ask, "What are the philosophical assumptions behind this theory or explanation? How do they relate to my biblical worldview? What are their implications?" The apostle Paul can serve as our model. While he was in touch with the cultural trends of his time, he was firmly grounded in the Scriptures. Above all, he was totally committed to Jesus Christ. Using metaphors of slavery and war, Paul's blunt counsel is especially relevant to us:

See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.<sup>13</sup>

**A balanced experience of faith.** The regular study of the Word of God, individually and in groups, together with time for prayer and congregational worship, nurture the spiritual life and strengthen the mind against error. The guidance of the Holy Spirit has been promised to the believers as we seek a clearer understanding of the truth. By responding in Christian love to our neighbors' needs and by sharing our personal experience of the gospel with them, our own faith is strengthened.

Using the metaphors of salt and leaven, Christ asked his followers

to mix with their fellow human beings while remaining different, thus avoiding the extremes of insularity and syncretism. "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"<sup>14</sup>

**Hopeful prospects.** If sociologists Stark and Bainbridge are right, our contemporaries are still receptive to a persuasive presentation of the gospel:

What organizational secularization has produced is a large population of unchurched people who retain their acceptance of the existence of the supernatural. They seem only to have lost their faith in the ability of the conventional churches to interpret and serve their belief in the supernatural.<sup>15</sup>

Since the biblical worldview is the most coherent view of the origin, purpose and destiny of human life, many secularized men and women respond positively to a tactful explanation of the Christian faith that is matched by a corresponding life-style. However, the possibility that we may succeed on our own in the battle against the combined challenges of secularism and neopanthecism seems remote. Thus, with humility and hope, we turn again to the words of Jesus for encouragement: "When I am lifted up from the earth, will draw all men to myself. Surely I will be with you always, to the very end of the age."<sup>16</sup>

#### NOTES

1. John 8:32. All Bible quotations are taken from the New International Version.

2. Luke 18:8.

3. Matthew 24:24, 4.

4. See John Fowler, "The Making of a Worldview," *Dialogue*, 2:1 (1990), pp. 5-8, 30, 31. See also Harry Blamires, *The Christian Mind: How*

*Should a Christian Think?* (Ann Arbor, MI: Servant Books, 1978).

5. Ayn Rand, *Romantic Manifesto* (New York: New American Library, 1975), p. 19.

6. Brian J. Walsh and J. Richard Middleton, *The Transforming Vision: Shaping a Christian World View* (Downers Grove, IL: InterVarsity Press, 1984), p. 35. See also Norman L. Geister and William Watkins, *Perspectives: Understanding and Evaluating Today's World Views* (San Bernardino, CA: Here's Life Publishers, 1984); Arthur F. Holmes, *Contours of a World View* (Grand Rapids, MI: William B. Eerdmans, 1983).

7. See Klaus Bockmuehl, "Secularization and Secularism: Some Christian Considerations," *Evangelical Review of Theology*, vol. 4 (January 1986), pp. 50-73; Anthony Campolo, *A Reasonable Faith: A Christian Response to Secularism* (Waco, TX: Word Books, 1983); Humberto M. Rasi and Fritz Guy, eds. *Meeting the Secular Mind: Some Adventist Perspectives*, rev. ed. (Berrien Springs, MI: Andrews University Press, 1987).

8. Ephesians 2:12.

9. Langdon Gilkey, *Naming the Whirlwind* (Indianapolis, IN: Bobbs-Merrill, 1969).

10. Ecclesiastes 3:11.

11. Douglas Groothuis, *Unmasking the New Age* (Downers Grove, IL: InterVarsity Press, 1986).

12. See James Sire, *The Universe Next Door*, rev. ed. (Downers Grove, IL: InterVarsity Press, 1988).

13. Colossians 2:8; Ephesians 6:12.

14. Ellen G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press, 1942), p. 143.

15. Rodney Stark and William Sims Bainbridge, *The Future of Religion: Secularization, Revival, and Cult Formation* (Berkeley, CA: The University of California Press, 1985), p. 44.

16. John 12:32; Matthew 28:20.

---

Humberto M. Rasi (Ph.D., Stanford University) is director of education for the General Conference of Seventh-day Adventists and editor of *Dialogue*.

---

## CAMPUS LIFE

---

# A New Look at Secular Campus Ministry

---

Gerald Connell

One of the challenges our church faces is the need to develop an effective secular campus ministry program to meet the spiritual and intellectual needs of some 40 000 Seventh-day Adventists studying at public colleges and universities around the world.

Many Adventist students finish their university experience with their Christian faith strengthened. They go on to specialize in their particular profession and become leaders in their community, their country, and in the church. Many other Adventist students, however, leave the church while pursuing a university degree. This represents a serious loss of leadership potential, a loss of influence in professional circles, and a loss of financial resources for our church.

Unfortunately, some Adventist pastors feel intimidated by secular colleges and universities. They don't think they can have any impact on the campus. Yet we are commissioned to "go into all the world," including the academic world. In order to approach a campus with confidence, we must understand several philosophical and theological issues. First, we will examine the context in which the secular university developed, and then we will propose ways in which Adventist chaplains, pastors, and students can constructively work on the secular campus.

---

### Changing Worldviews

---

The postindustrial, postmodern information age has brought a fast-paced technological revolution to every facet of our lives, radically changing our views and life-styles. Yet until the development of modern urban society, so-

cial change was very slow. The clothes you wore, where you lived, your socio-economic status, your occupation, and whether or not you had children were all seen as "ordained of God." You lived and died without having to make many choices. Most areas of life seemed comfortably fated.

Religion played a key role in the basic social structure of this type of society. It was the sole source of "knowledge and healing."<sup>1</sup> The clergy, those who had knowledge of the holy, were revered as people who were in touch with "sacred power" that controlled life and destiny.

The development of science and technology undermined the traditional structures and underpinnings of human society. Areas of life once seen as fated could now be explained and controlled through science and technology. In the minds of many the religious worldview was no longer valid. It was replaced with a secular worldview, in which belief in God seemed irrelevant.

Philosophically today's secular university functions on the presupposition that God does not exist. Everything that exists appeared as a result of some natural phenomenon that preceded it. Natural evolution is the "dominant interpretation of the mechanisms of the physical universe."<sup>2</sup> If God is no longer seen as an essential factor in the physical universe, then humans have no divine mandate or destiny. Life is an "uncharted sea that each person has to map out for his or her self."<sup>3</sup> This leads to relativism. In other words, "what is right for you is right."<sup>4</sup> Morals become mores. Modern philosophy asserts that what was "good and

right for one group of people at one point in time and history is not necessarily right and good for others in another place and time."<sup>5</sup>

Since religion has been dethroned, something else has to fill the vacuum and take control of human life and destiny. This is done to a large extent by the universities, which educate those who will be in positions to make economic, social, and political policy. Knowing this, how can we relate to secular colleges and universities?

First, we must ask ourselves two basic questions: How does God work? By what means does God work in the City of Knowledge?

The answers to these questions and your understanding of the issues involved will determine the attitudes, approaches, and methodologies you will develop in campus ministry.

---

### Two Approaches to Campus Ministry

---

There are two major approaches to campus ministry. One emphasizes a *theology of presence*; the other emphasizes a *theology of evangelism*.

Most mainline Christian denominations follow the first approach. They believe their ministry is to represent all the church has stood for historically. If a student wants to know something about the God of Christianity, all he or she has to do is come to church or to the chaplain's office.

These mainline denominations usually have churches on or near the campus. Their ministry focuses on religious programs and services. Often these churches deal with social issues. Some provide

worship services for special groups; others host "soup kitchens" where students gather to eat once or twice a week. Occasionally one of the chaplains will get involved in some university committee.

Those who practice a theology of presence see the university, in spite of its ambiguities, as an inhabitation of both angels and demons. These mainline denominations see God already at work on the campus and assume that the students will come to them.

The *theology of evangelism*, on the other hand, is practiced by many of the para-church organizations, including Campus Crusade, His House, The Navigators, and InterVarsity. These groups see the university as a fallen institution, and emphasize the conflict between the philosophical presuppositions of the university curriculum and the teachings of Scripture. They point out that university courses often teach atheism, humanism, and/or Marxism. They graphically and statistically cite the problems of drugs, alcohol, premarital and extramarital sex on campus. They emphasize the moral and spiritual carnage that often results when young people go through these academic systems.

These evangelical, para-church organizations see their campus ministry as a calling to "rescue people from the snake." They actively work on campus, visiting dorms, organizing Bible study groups, showing Christian films, and sponsoring debates, all as part of their campus evangelism.

---

### An Adventist Theology of Campus Ministry

---

Where do we as Seventh-day Adventists position ourselves? After eight years of experience in secular campus ministry and from devouring the significant literature during this time, I would suggest that to be true to Scripture we must draw from both approaches. Based on the scope of our theol-

ogy, we have a unique ability to bridge the theology of *presence* and the theology of *evangelism*. We should recognize, based on Scripture, that God has both a "left" and a "right" hand.<sup>6</sup>

God's "left hand" has been at work within the university long before we arrive on campus. We know from both the Old and New Testaments that God often works through secular powers to do his bidding. He works through people like Pharaoh, King Artaxerxes, Nebuchadnezzar, Herod, and Pilate. In John 19:10 Pilate said to Jesus, "Do you refuse to speak to me? Don't you realize I have the power to free you or to crucify you?" To which Jesus replied, in verse 22, "You have no power over me if it were not given you from above."

With this knowledge in mind, the university becomes much less formidable. As we visit secular campuses, our ministry recognizes avenues of cooperation. We are there to work *for* and *with* the university, not just to "rescue people from the snake."

If the university administration sees religious organizations working to meet students' needs, it will often respond positively because the university isn't able to meet all the students' needs. It doesn't have the perspective to help some student deal with personal issues that are "value laden." Students don't always have access to clergy in times of crisis. This can change when campus ministry organizations work with the counseling centers on campus.

On the other hand, the university doesn't want to hear several conflicting religious voices. We would do well to cooperate with other Christian ministry groups. When campus ministry organizations work together as one collective voice, they can have a tremendous impact.

A collective voice of campus ministry professionals can also make an impact on other areas of university life, including curriculum content. After all, many of

these university students are *our* students. A campus ministry delegation made up of mainline and evangelical churches and para-church organizations can collectively represent thousands of students on a large campus. This is one way to influence committees and help shape university policies that affect students directly.

Naturally, if a campus ministry group is to make an impact, it must approach the university both through the proper channels and as a professional organization. We will then have opportunities to help mold the institution that shapes our culture, thus influencing the lives of thousands.

---

### God's Right Hand

---

God is also interested in the fulfillment of the gospel commission on campus. Philosophy, the natural sciences, the social sciences, and the other disciplines have their place, but they will never satisfy the yearnings of the human heart as does the gospel. Our high-tech, modern life has left many students disillusioned, unfulfilled, and alienated. As Seventh-day Adventist pastors and chaplains, we must go to the universities and give Bible studies, nurture our students, and teach them how to share their faith. Evangelism can take many forms, including skits, musical programs, relevant films, guest speakers, and other occasions to which students can bring their friends.

Churches near the campus can survey students to find out what they would like to see happen in church. These surveys will suggest an endless list of evangelistic possibilities. For example, you can teach your students how to build redemptive relationships with non-Adventists and non-churched people. Hold Friday night and/or Sabbath afternoon meetings. Organize group Bible studies. Schedule a party for your students. If the congregation does not provide a "good time," the students will go elsewhere for their social needs.

One of the most important things a church can do to retain students and attract potential converts is to provide worship services that meet the students' needs. If worship services are dead, if the Sabbath School is irrelevant to the issues students face, and if students are not allowed to get involved in leadership, they will "vote with their feet." They will cease to attend.

### **The Functions of the University**

Another important aspect of secular campus ministry is our understanding of the relationship between the church and the university. Some Adventist pastors think the church and the university have little in common. They see the university in opposition to the church. But the church can benefit greatly by looking beyond the obvious philosophical differences and tapping into the resources the university has to offer.

Martin Marty, a Christian critic of culture and professor at the University of Chicago, analyzed the university and came to the conclusion that universities have four basic functions: (1) the transmission of culture, (2) the transmission of knowledge, (3) the training of professors, and (4) scientific discovery.<sup>7</sup>

As we look briefly at these functions, we see that the university and the church have several things in common:

**Transmission of Culture.** As a church we should have a deep interest in what is being taught to all students at the university, not just our own. The university is not always aware of the ramifications of the culture it produces. It often has high ideals; however, it doesn't always live up to those ideals. For this reason the church has the opportunity and the responsibility to critique the university in a compassionate and scholarly way. In these situations the church can speak with a prophetic voice.

**Transmission of Knowledge.** As Seventh-day Adventists, we need to accept the fact that we don't have "all knowledge." The church has "essential knowledge"—the biblical message of salvation through Jesus Christ, with its lifestyle and social ramifications. Outside of "essential knowledge" lies an incredible amount of other, useful knowledge. Just as the university needs the church to help it live up to its ideals, so the church needs the knowledge of the university to stay on "the cutting edge." For example, the church uses high-tech equipment and techniques for its media work. It also uses the science of demographics to help spread the gospel message more effectively. By using these tools, which were developed at public universities, the church benefits from the development and transmission of knowledge.

**Training of Professors.** As a denomination, we are deeply committed to higher education. Many Adventist professors who teach in our own colleges and universities were trained in public universities and have brought their specialties to the church, thus enhancing our own academic programs. Many other Adventist professors teach in state colleges and universities where they work as agents of God. Some are making major contributions in their fields.

**Scientific Discovery.** People in the City of Faith should never feel threatened by science. If ap-

proached from the correct perspective, the study of science strengthens our faith as we see the complexity and design God has built into the physical universe. The church's mission also benefits greatly from scientific discovery and technological application in areas such as the health sciences.

### **Conclusion**

In developing a theology and philosophy of campus ministry, we realize God has been at work on campus before we get there. Our students need us there for support, nurture, and balance as they chart their course through the academic wilderness. We also recognize our role in being salt and light in the academic community, as well as "rescuing people from the snake." By influencing the university we can influence culture. In turn, we need the university and benefit from it. Adventist campus ministry is coming out of its embryonic stages in our development. We contemplate its future with optimism because its potential, under God's blessing, is unlimited.

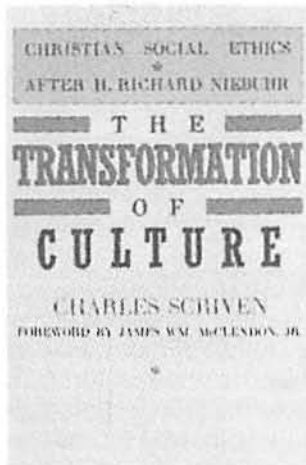
#### **NOTES**

1. Langdon Gilkey, *Society and the Sacred* (New York: Crossroads, 1981), p. 80.
2. Anthony Campolo, *A Reasonable Faith* (Waco: Word Books, 1983), p. 43.
3. *Ibid.*, p. 44.
4. *Ibid.*, p. 44.
5. *Ibid.*, p. 45.
6. Phil Schroeder, "Ministry on Academic Turf: A Lutheran View," in *An Invitation to Dialogue: The Theology of College Chaplaincy and Campus Ministry* (New York: National Council of Churches, Education and Society, 1986), p. 7.
7. *Ibid.*, p. 10.

Canadian-born Jerry Connell (M. Div., Andrews University) is Adventist Campus Chaplain at Central Michigan University, and until recently served as president of the Religious Advisory Association at Michigan State University.

## BOOKS

### Significant Publications by or about Seventh-day Adventists



**The Transformation of Culture: Christian Social Ethics, After H. Richard Niebuhr**, by Charles Scriven (Scottsdale, PA: Herald Press, 1988; 224 pp.; \$19.95, paperback).

Reviewed by Greg Schneider.

Charles Scriven, currently senior pastor of Sligo Seventh-day Adventist church in Takoma Park, Maryland, U.S.A., earned his doctorate from the Graduate Theological Union in Berkeley, California. This book is based on his dissertation. In it he revises one of the 20th-century's most influential theories of Christian social ethics, the theory developed by Yale Professor H. Richard Niebuhr and given classical formulation in Niebuhr's book, *Christ and Culture*.

Scriven works within the Niebuhrian legacy by affirming Niebuhr's favored type of Christian social engagement, the type he labeled "Christ the Transformer of Culture." The author topples the conventional understanding of what such transformation means, however. He shows that the way of transforming culture truest to Niebuhr's basic aspirations is actually the Anabaptist or Mennonite way, a way that Niebuhr stigmatized with the label "Christ Against Culture." The real question, Scriven claims, is not whether to be against culture or for it, but rather in what ways to be engaged with the dominant culture of our time, and in what ways to be separated from it.

The Anabaptists first forged their answers to this question in the 16th century when they became what is known as the radical wing of the Protestant reformation. Scriven argues that the radical way fulfills Niebuhr's aspirations in the following manner: First, the radical way affirms the paramount authority of God as revealed in Jesus Christ over all other cultural authorities. The theological traditions favored by Niebuhr—those derived from Augustine and Calvin—generally deny that Christ's life and teachings can provide an adequate basis for social ethics.

Second, the radical vision sees that Christ's example must give rise to a Christian church that embodies the social implications of the cross: servanthood rather than dominance, redemptive nonviolence rather than the righteous use of the sword, mutual aid and mutual discipline rather than merely private piety and social status striving.

The church, then—in Scriven's view—must become

a Christian *community*, a fellowship of disciples striving to be faithful to Christ. Such a community will be a transformative example to the surrounding culture, engaging in an alternative set of social practices that communicate the values revealed in Christ.

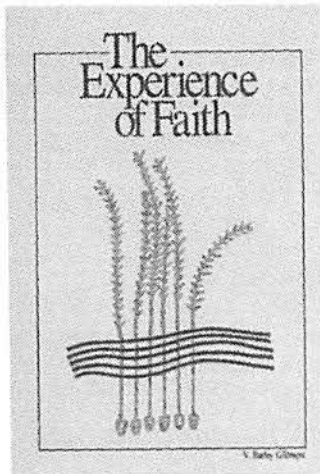
Third, this community will cultivate specific social virtues. Scriven advocates three such virtues as fundamental to Christian life and witness: political engagement, universal loyalty, and nonviolence.

Scriven's insightful critical reading of Niebuhr's classic text is one of the strongest points of his book. Niebuhr created a semantic tangle when he posed the question of Christ and culture, and Scriven does an excellent job of sorting out many of the threads. Scriven's survey in his middle chapters of nine different theologians may be helpful to those who simply want to learn more about theories of Christian social ethics. On the other hand, many readers will be uncomfortable with Scriven's ready acceptance of the proposition that all systems of morality are cultural constructions dependent upon the community that constructs them. He embraces a cultural relativism that flirts with moral relativism. Scriven's point is that social ethics is more a matter of the character and virtue constructed in a concrete historical community, than it is a matter of the rational application of abstract principles done in some faceless committee somewhere. This reviewer, however, wonders if it is really necessary to come so close to a moral relativist position in order to make that point.

Scriven's book points to a potential strength in our Adventist tradition. Our so-called "sectarian" tendencies to be separate from certain aspects of "the world," especially to be suspicious of alliances between church and state, harmonize with the radical vision. We might build a genuinely transformative community within the subcultural hedges we have constructed. Scriven's book also implies, however, that in accepting the popular but erroneous view that Christ is concerned only with the so-called "spiritual" issues of individual salvation, we compromise the gospel.

Too often we have been not a community of faithful disciples, but a movement of anxious individuals seeking our souls' salvation. Such spiritual individualism has constricted our interest in the three fundamental social virtues. As a result, we easily go along with the narrow nationalisms and institutionalized violence demanded by the dominant "principalities and powers" of our day. It seems, in summary, that Scriven's radical vision calls for a conversion of Adventism as profound as any conversion "the world" must undergo in order to follow Christ.

*Greg Schneider (Ph.D., University of Chicago) teaches Behavioral Science at Pacific Union College, Angwin, California.*



**The Experience of Faith**, by V. Bailey Gillespie (Birmingham, AL: Religious Education Press, 1988; 263 pp.; paperback).

Reviewed by Ronald Strasadowsky.

Drawing upon an amazing number of publications on faith development, Gillespie manages to reduce the precise language of research and scholarship into an easy-to-read introductory book on this

important subject. Anyone who wishes to know more about how faith grows through the stages of life or who wants to help others to see the faith experience as part of life—instead of seeing it as an academic topic for seminars or as an emotional high in charismatic meetings—will find the book useful.

Gillespie's premise is valid: "All of life has religious significance for the person who can see this significance ... To talk of religious experience is to talk of life itself ... We sense God's presence because we bring an attitude of expectation to the events of life" (p. 39).

By extending our understanding of what faith is, the author encourages young people with a very narrow view of faith to realize that faith is not entirely lacking in their experience. By stretching his definition of faith into every direction, Gillespie persuades me that I am not as far away from that special kind of religious experience, which is more than "just a cognitive worldview" (p. 75). For him, faith is seen in relationships, but is "also a feeling, an experience, an attitude" (p. 73).

While there has been a lot of literature on the development of faith as an ongoing quest for intellectual orientation, this book draws attention to the emotional and social dimensions of faith. Gillespie tells a personal story to illustrate his conviction that the presence of God and the "religious experience [are] often perceived in relationships and in contact with others":

Once after flying from Portland, Oregon, to Atlanta, Georgia, I was whisked away to a mountain retreat where members of a Christian community were spending four days away from the

anxieties of living and creating an environment for a few days of complete meditation and fellowship. After some days of study and prayer, the retreat closed with a Lord's Supper service and a sharing time of testimony. The fellowship, the isolation, the environment, and the meeting itself created an "experience." We sensed God's presence even though what was occurring could be explained by mere psychological terms if one wished. We renewed friendship with each other and with God. (p. 55)

Following three introductory chapters that deal with the theological, philosophical and psychological assumptions of his study, Gillespie turns his attention toward the practical. He devotes one chapter to each of the seven typical periods in our lives in which we are invited to explore and expand our own faith experience. He attaches a descriptive adjective to the kind of faith that characterizes them: borrowed, reflected, personalized, established, reordered, reflective, and resolute.

*Dialogue* readers in the 18-28 age bracket would fit into the situation that Gillespie calls "established faith." Some readers, however, may still find themselves experiencing the features of the "personalized faith" which characterize the previous stage: "sudden enthusiasms," "outright rejection," and "personal upheaval and reorganization" (pp. 80, 81). Quoting Cobble, the author suggests that teens have a tendency to see faith less "associated with some creed and ... more as a personal relationship." During this period the adolescent separation from parents and teachers is followed up by either a new interest in religion or by greater distance from the religious views of childhood. (Readers interested in a more detailed study of the 18-28 age group may want to turn to Sharon Parks, *The Critical Years*, or, those who read German, to Friedrich Schweitzer, *Lebensgeschichte und Religion*.)

While this book can rightfully claim that faith is "multicolored and multivaried" (p. 73), thus justifying its panoramic view of the faith experience, it would be difficult to do further research on so many aspects at once. Perhaps one day the author will explain more fully how the deficiencies in Christian education, as listed in the last chapter, could be remedied.

Ronald Strasadowsky (Dr.Phil., University of Freiburg) is education director and AMiCUS representative for the Euro-Africa Division in Bern, Switzerland.

### E. G. White, M.D.?

Continued from page 13

• 59 percent as many deaths attributed to other medical causes during the period of the study.<sup>18</sup>

Concerning life expectancy, a 1988 study revealed that the average 35-year-old Seventh-day Adventist male in California might

expect to live to 82, nine years longer than a non-Seventh-day Adventist male, with female life expectancy being 7.6 years longer than their counterparts.<sup>19</sup>

Two studies conducted in Europe a decade ago confirmed the accuracy of the results from the American studies of Seventh-day Adventist life-style. In Nor-

way, after a 17-year study covering all Adventists in this Scandinavian nation, researchers concluded in 1981 that the national budget for health care could be substantially reduced if the general population were as motivated to take care of themselves as were Seventh-day Adventists.<sup>20</sup>

In neighboring Denmark, in



1982, the state Cancer Registration Office in Copenhagen, which had kept track of 750 Seventh-day Adventist males over a 35-year period, reported that only one in 10 Adventists developed cancer, whereas the rate for the general Danish population was one in four during the same period.<sup>21</sup>

### More Scientific Confirmation

Norman M. Kaplan, professor of internal medicine and head of the hypertension section of the University of Texas' Southwestern Medical School, in Dallas, is considered one of the world's foremost authorities on high blood pressure.

Speaking to more than 1,000 health-care professionals at a "Life-style Medicine" convention in Loma Linda in the summer of 1983, Dr. Kaplan interrupted himself to address the Seventh-day Adventists in his audience and, making an oblique reference to Ellen White, said:

You as Adventists may have espoused a certain dietary lifestyle on the basis of faith, in the past; but now you can practice it on the basis of scientific evidence. Hopefully you will not [go back and re-] join the midstream, but [rather] adhere to your health heritage.<sup>22</sup>

The following March 5 delegates to another medical convention in Loma Linda heard from William Herbert Foege, M.D., M.P.H., director of the Centers for Disease Control of the U.S. Public Health Service, in Atlanta. He declared, emphatically, "You Seventh-day Adventists are now the role model for the rest of the world."<sup>23</sup>

And so we, along with Dr. Clive McCay, may well inquire, "Where did she get her information?"

Added longevity didn't come to Seventh-day Adventists by accident. Ellen White, herself, wrote in 1897:

I have had great light from the Lord upon the subject of health reform. I did not seek this light; I did not study to obtain it; it was given to me by the Lord to give to others.<sup>24</sup>

With Peter we may say with confidence and surety, "We have not followed cunningly devised fables." On the contrary, "we have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1:16, 19, KJV).

### NOTES

1. Letter, Camarillo, California, December 6, 1982, p. 1.
2. "Clive Maine McCay (1898-1967)—A Biographical Sketch," *The Journal of the American Dietetic Association*, vol. 53 (July 1968), p. 69.
3. "Biographical Notes From the History of Nutrition," *Journal of Nutrition*, vol. 103 (Jan. 1973), pp. 1-10.
4. Francis D. Nichol, *Why I Believe in Mrs. E. G. White* (Washington, D.C.: Review and Herald Publ. Assn., 1964), pp. 57-59.
5. See Roger W. Coon, *A Gift of Light* (Washington, D.C.: Review and Herald Publ. Assn., 1983), pp. 43-51. Dr. McCay's material was published as a series of three articles in the *Review and Herald*, "A Nutritional Authority Discusses Mrs. E. G. White" (February 12, 19, and 26, 1959); reprinted in *ibid.*, with slight abridgement, January 8 and 15, 1981.
6. Cited in Coon, *op. cit.*, p. 51.
7. U.S. Departments of Agriculture and Human Services, *Nutrition and Your Health: Guidelines for Americans* (Home & Garden Bulletin, No. 231, 1980), p. 1.
8. Committee on Diet, Nutrition, and Cancer; Assembly of Life Sciences, National Research Council, *Diet, Nutrition, and Cancer* (Washington, D.C.: National Academy Press, 1982).
9. *Reader's Digest* (February 1983), pp. 78-82; this quotation is on p. 79.
10. Audrey Eyton, "The Amazing F-Plan Diet," *Reader's Digest* (July 1983), pp. 83-86.

11. Reported in the General Conference *Communique* (September 12, 1985), p. 1.

12. San Bernardino, California, *Sun*, (March 13, 1988), p. A-6.

13. "A Call to Get the Fat Out," *U. S. News & World Report* (August 8, 1988), pp. 59-61.

14. "A New Menu to Heal the Heart," *Newsweek* (July 30, 1990), pp. 58, 59. Dr. Ornish's statement was quoted in "For a Better Life, Don't Eat Any Beef," *U.S.A. Today* (int. ed.) (December 19, 1990), p. 5-A.

15. "Heart Attack Risk Tripled by Smoking, Women Told," *Washington Post* (January 25, 1990), p. A-3.

16. Ellen G. White, *Spiritual Gifts* (Battle Creek, Mi.: Steam Press, 1864), IVa, p. 128.

17. Manuscript 29, 1886, pp. 1-4.

18. "Summary of Results of Adventist Mortality Study—1958-65," unpublished report, Loma Linda University School of Health, undated, 2 pp. See also Roland L. Phillips, "Cancer Among Seventh-day Adventists," *Journal of Environmental Pathology and Toxicology*, 3:157.

19. "The Healthful Lives of Adventists," *Washington Post*, weekly Health Section (November 22, 1988), n.p.

20. H. J. Smit, "Norwegians Study Seventh-day Adventists," *Adventist Review* (June 25, 1981), p. 32.

21. Thorvald Kristensen, "Danish Research Supports Seventh-day Adventist Lifestyle," *Adventist Review* (December 2, 1982), p. 23.

22. Cited in Far Eastern Division *Outlook* (August 1983), p. 12.

23. Cited in Roger W. Coon, "The Health Reform Vision—'The Cure,'" unpublished monograph, Ellen G. White Estate, Silver Spring, Maryland (February 27, 1991), p. 8.

24. Manuscript 29, 1897, cited in Ellen G. White, *Counsels on Diet and Food* (Washington D.C.: Review and Herald Publ. Assoc., 1938), p. 493.

Roger W. Coon (Ph.D., Michigan State University) serves as associate secretary of the Ellen G. White Estate and adjunct professor of Prophetic Guidance at the Seventh-day Adventist Theological Seminary, Andrews University.

---

## FOR YOUR INFORMATION

---

# Merchants of Death

---

Curt Dewees

Three million people around the world will die this year from tobacco-related illnesses. If current trends continue, the worldwide death rate from tobacco will rise to 10 million a year by the year 2020. To put it simply, tobacco will eventually kill half a billion of the people alive on earth today, says Richard Peto, an epidemiologist from the United Kingdom.<sup>1</sup>

Although cigarette sales are decreasing in the United States by 1.1 percent a year, they are increasing in developing countries by 2.1 percent a year.<sup>2</sup>

Why is worldwide smoking on the increase? One reason is that the United States is actively pushing its tobacco products into other countries. As U.S. smoking rates decline, American tobacco companies look overseas to develop new markets. Like the pirates of old who roamed the seas preying on the weak and unprotected, today's tobacco companies now plunder the vulnerable populations of developing countries. They are the modern-day merchants of death.

---

### The Untapped Market

---

"Essentially, they [the American tobacco companies] were looking at populations that were not smokers—had never been smokers—in countries that had their own monopoly on tobacco, and identifying these populations as a huge, untapped market for American tobacco or multinational tobacco companies," said William Tipping, chief executive officer of the American Cancer Society.

Tipping says the tobacco com-

panies have targeted "women and young children in Third World Countries—basically countries in the Pacific Rim—who had never had a history of smoking."<sup>3</sup>

Evidence from the tobacco industry journals support these accusations. As a writer in *Tobacco Reporter* observed, "The Asian market—the lucrative and elusive Asian market. There are not many places left in the world that make U.S. cigarette manufacturers wring their hands in anticipation and pat their wallets in hope."<sup>4</sup>

The U.S. government supports the use of developing countries as a dumping ground for U.S.-made cigarettes. There are two reasons for this policy. First, the tobacco companies are rich, powerful, and influential with the U.S. government. Second, and perhaps more important, the United States currently has a large trade deficit, since it imports much more than it exports. Because this trade imbalance is not good for the American economy, the government is looking for ways to increase U.S. exports. Thus tobacco is still considered one of America's most valuable cash crops.

In recent years the U.S. government has pressured the governments of South Korea, Japan, and Taiwan to open their doors to U.S. tobacco companies. In Eastern Europe American tobacco entrepreneurs are conquering new territory, especially in what used to be East Germany. As soon as the dust from the fallen Berlin Wall had settled, U.S. tobacco companies crossed over and bought up the factories and brand names of

the former East German cigarette monopoly. As a result of this "global strategy" U.S. tobacco exports are booming. They reached \$5 billion in 1989 and are growing by 25 percent a year.<sup>5</sup>

---

### Fighting Back

---

The rising flood of U.S. tobacco exports has raised a public outcry by many groups interested in health. In April 1990, some 1,000 delegates from 70 countries gathered in Perth, Australia, for the Seventh World Congress on Tobacco and Health. The conference theme: World Tobacco Control.

A book released in conjunction with the conference summed up the tobacco problem as "a tragedy totally man-made which can be totally unmade if there is the political will. The scandal is how little is being done by those in authority and the continuing unconscionable activities of the tobacco corporations."<sup>6</sup>

"It is unconscionable to have the tobacco companies peddling their wares abroad. We don't let them use this media [radio, television, movies] at home, yet they force it in developing countries," said conference attendee James O. Mason, assistant secretary for Health and Human Services in the United States.<sup>7</sup>

At its 55th General Conference Session in 1990, the Seventh-day Adventist Church issued a statement that publicly condemned U.S. tobacco companies for their worldwide tobacco marketing strategies. Through the efforts of the International Commission for the Prevention of Alcoholism and Drug Dependency (ICPA), based at the Adventist World Head-

quarters in Silver Spring, Maryland, U.S.A., the church continues to maintain a public presence in the war on tobacco.

In the fall of 1990, the ICPA joined a nation-wide protest against the "Bill of Rights" tour sponsored by Philip Morris Co., Inc., the largest American cigarette manufacturer. Thomas Neslund, executive director of the ICPA, issued a public statement claiming the Philip Morris has pumped \$60 million into its "Bill of Rights" tour, using a smoke screen of patriotism, deceptive slogans, and advertising tricks-of-the-trade to continue to sell its tobacco products and recruit new smokers, mainly children.<sup>8</sup>

Although they are outfinanced by the giant tobacco firms, there is evidence that strong pressure from public-health groups can have an impact. For example, the U.S. government recently ceased its pressure on Thailand to loosen restrictions on tobacco advertising and other market constraints on tobacco. This decision came after a firestorm of protest against America's strong-arm tactics.

It was decided that Thailand cannot ban cigarette imports since it produces and sells tobacco to its own people. However, Thailand will be allowed to ban advertising, levy taxes, and control cigarette distribution to discourage smoking and protect its citizens from the health threats of smoking. This is considered a victory by health groups. They feared that trade pressures would force Thailand to let U.S. companies launch cigarette advertising campaigns in that country as they have done in so many others.<sup>9</sup>

Not all of the world's tobacco problems can be blamed on the United States. Many countries around the world grow tobacco for their own con-

sumption and for export. It is estimated that nearly three-fourths of the world's tobacco crop is grown in developing countries. Clearly, any strategy for achieving tobacco control must include changing the perceptions and practices of governments, farmers, and consumers within each country, as well as fighting the rising tide of imported tobacco.

### What You Can Do

You can join in the battle for worldwide tobacco control.

1. Get involved in stop-smoking programs sponsored by your local church, hospital, or clinic.

2. Write letters to government representatives to demand stricter controls on tobacco sales and marketing, and to implement policies designed to encourage farmers to raise crops other than tobacco.

3. Write letters to newspaper editors and other media outlets to educate the public about the tobacco problem.



Lady Nicotine

4. Participate in health-education campaigns to teach children and youth about the dangers of smoking before they get hooked.

5. Contact public health organizations to find out how you can help them fight the tobacco invasion. An organization sponsored by Seventh-day-Adventist Church is the International Commission for the Prevent of Alcoholism and Drug Dependency (ICPA). Write to: Thomas Neslund, Executive Director, ICPA, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A.

Defeating the modern-day merchants of death will not be easy, but compassion for our brothers and sisters around the world compels us to keep on fighting.

### NOTES

1. Quoted in H. Stanton, "Time to Clear the Air," *South Pacific Division Record*, May 12, 1990, p. 7.

2. S. A. Farag, "The Tobacco Industry's Global Strategy," *Adventist Review*, June 28, 1990, p. 10 (658).

3. "NPT Interview: William Tipping," *The NonProfit Times*, February 1991, p. 10.

4. *Tobacco Reporter*, 1987.

5. J. Burgess, "Exports Fire Up for Tobacco Industries," *The Washington Post*, December 16, 1990, p. H1.

6. S. Chapman, and W. Leng, *Tobacco Control in the Third World* (Penang, Malaysia: International Organizations of Consumer's Unions, 1990), p. ii.

7. Quoted by H. Stanton.

8. A. Samuels, "Protesters Jeer Sponsor of Exhibit," *The Baltimore Evening Sun*, December 11, 1990, p. D1.

9. D. McLellan, "U.S. Stops Its Move to Pressure Thailand on Tobacco Marketing," *The Nation's Health*, January 1991.

*Curt Dewees is an editor and free-lance writer interested in topics of health and philanthropy, who lives in Takoma Park, Maryland, U.S.A.*

---

## FIRST PERSON

---

# Growing Up Adventist in the Soviet Union

---

Michael Kulakov

**A**t the age of six and a half, I began the first grade in Kokand, in the Central Asian Republic of the Soviet Union. It was 1966, before the days of *perestroika*, when every child who entered school had to join the children's communist organization. During the first four years of schooling, the group was called "The Children of October." An important part of the uniform was a star-shaped badge showing a picture of Lenin as a child. I knew about this before starting school because my older brother and sister had already gone through the experiences I was to undergo.

I knew that Lenin was an atheist who made fun of God, so the first time I saw my first-grade teacher, Mrs. Kostyanova, I walked up to her and said, "My name is Michael. I believe in God, so I won't join 'The Children of October,' and I won't wear the badge because Lenin didn't believe in God." Mrs. Kostyanova was so shocked that she couldn't say a word, but when initiation day came, she didn't force me to join the organization.

Our family lived in hiding while I went to school in Kokand. My father, who was a leader of the Seventh-day Adventist Church in the area, was repeatedly threatened with imprisonment unless he stopped his religious activities. So my family moved south to Chimkent, Kazakhstan, where I began second grade.

For three years my new teacher, Mrs. Pavlova, publicly humiliated me. She would stop teaching to ask me about my church in a mocking way that would make the entire class laugh. She provoked

my classmates to try to force me to wear the red scarf of "The Pioneers," the older children's communist organization. I would always refuse, many times narrowly escaping strangulation at the hands of overzealous classmates.

Despite this, I continued believing that God was greater than any human being or power. I was sure that God would someday reveal himself to the people of the Soviet Union and, seeing his greatness, they would worship him. I dreamed of the day when our church would have a grand school where everybody would see that Christians are creative, intelligent, and loving people. I lived for Jesus' second coming and dreamed that my teacher, Mrs. Pavlova, and all my classmates would see him.

In spite of the scorn my teacher and class heaped on me because of my religion, they nevertheless chose me to recite a farewell poem during the graduation. I recited that poem while standing in a huge square in front of the graduating classes, parents, students, teachers, and school administrators. I realized that almost everyone there knew I was a Christian, and I praised God for it.

My music teacher, Mrs. Sergeeva, and my Russian literature teacher, Mrs. Stepanova, wanted me to become more active in the school's programs. My parents also encouraged me to do my best in everything. When I was 10, I was chosen to take part in an interschool literary competition. The longest and most difficult poems and parts from my school were assigned to me. Hours before the yearly competition, the head of

the board of secondary education of Chimkent learned that I was not a member of "The Pioneers." She was afraid that my refusal to wear the red scarf would cost us the competition, so she wanted to pull me out of the program completely. But Mrs. Sergeeva and Mrs. Stepanova were so convinced our school would win, they talked her into listening to me recite one poem before she made her final decision.

It was one hour before the competition, and everyone was tense. I prayed before beginning the test, asking God for special strength and courage.

When I finished reciting, the head of the school board told me how horrible religion was and how stupid Christians were. She thought, as did many Soviets, that Christians were backward, fanatical, and illiterate people. She concluded by saying, "Do you really want to excell? Do you want to get the best education and be a national leader? Then join 'The Pioneers.' Just put on that red scarf and you'll be successful in life."

I remember her concluding phrase clearly, ". . . Or do you want to be like your father?" I thought of my father, whom this lady obviously didn't know, and saw him as an educated man, who was well-read, spoke several languages, and above all, was dedicated to God, having suffered for him in prison many times. Without any hesitation, I told her, "Yes, I want to be like my father." She dismissed me without saying another word, but five minutes later, the music teacher told me, "You're in!

And you don't have to wear the scarf." I knew God was with me.

We won the competition that day, and when people asked Mrs. Sergeeva why I wasn't wearing the red scarf, she proudly replied, "Because he's a Christian."

After completing high school, I dreamed of studying theology at Newbold College in England. I prayed and practiced English as hard as I could, believing that someday I would go. Instead, I ended up in an army construction unit seven time zones away from my home, my head shaved bald, with a group of soldiers my age who had criminal records. Once my unit commander, Mr. Potapov, learned that I was a Christian, he decided to destroy my faith in God. "I'll teach you to obey," he told me. "You'll work on the Sabbath, just like everyone else."

The first Sabbath at dawn, the supervising officer ordered my unit to stand outside in -30° C (-22° F) weather, waiting until I would join them for work detail. When I did not come out, my unit mates came in and dragged me out with my arms twisted behind my back. They stopped briefly for instructions, then continued to drag me to our work site. When the supervising officer left, they ran into a shed to keep warm, and I escaped into the forest.

I ran in the forest all day, trying to keep from freezing. I would stop, reach into my pocket and prayerfully read my favorite Psalms that my mother had written and mailed to me. I asked God to give me the strength and courage to survive.

In the evening, I was barely able to return to my barracks and found them deserted. All the soldiers had been sent out to look for me because the officers were afraid they would be punished for letting me freeze to death. When my unit returned, Commander Potapov summoned me into his office and proceeded to curse God in the foulest language I had ever heard.

"You are accountable to God for what you say and do," I said when he had finished. I tried to explain why I would not waver from God's principles. He threatened me with court martial.

I again offered to work on Sundays and at night instead of on Sabbath, but he wouldn't hear of it. "Go wash the barracks floor and clean the latrines!" he shouted.

As I left his office in a state of shock, I was stopped by the soldier on duty who took my arm, looked straight into my eyes, and told me, "If you believe what you were saying to him in there, don't give up! Believe it because it's worth it." After saying this, he left. I rushed out into the cold night, my tears almost freezing to my cheeks, and thanked God for giving me courage in the words of this soldier.

The next morning, I was called to the office of the commander-in-chief. I entered the room not knowing what to expect, but determined to stay calm. "I've been told how Commander Potapov has treated you unjustly," he said. "It won't happen again."

I sensed that the Lord was with me and things began to change. The second year I was put in charge of a huge fleet of army trucks. The love and respect that many officers and soldiers felt toward me allowed me to witness to them, and made me their unofficial chaplain. During this time I was free to study the Bible and my English copy of *Christ's Object Lessons*.

One morning, I woke up in my barracks bunk and felt piles of cold rubles in my undershirt. "Where did this come from?" I asked my unit mates. "We got our tobacco allowance last night, Mike," one of them explained, "and we figured you were the best person to keep it, because we know you won't steal it, and nobody will steal it from you."

In 1980, six months after my army service was over, the Lord answered my prayers. Our church was given special permission to

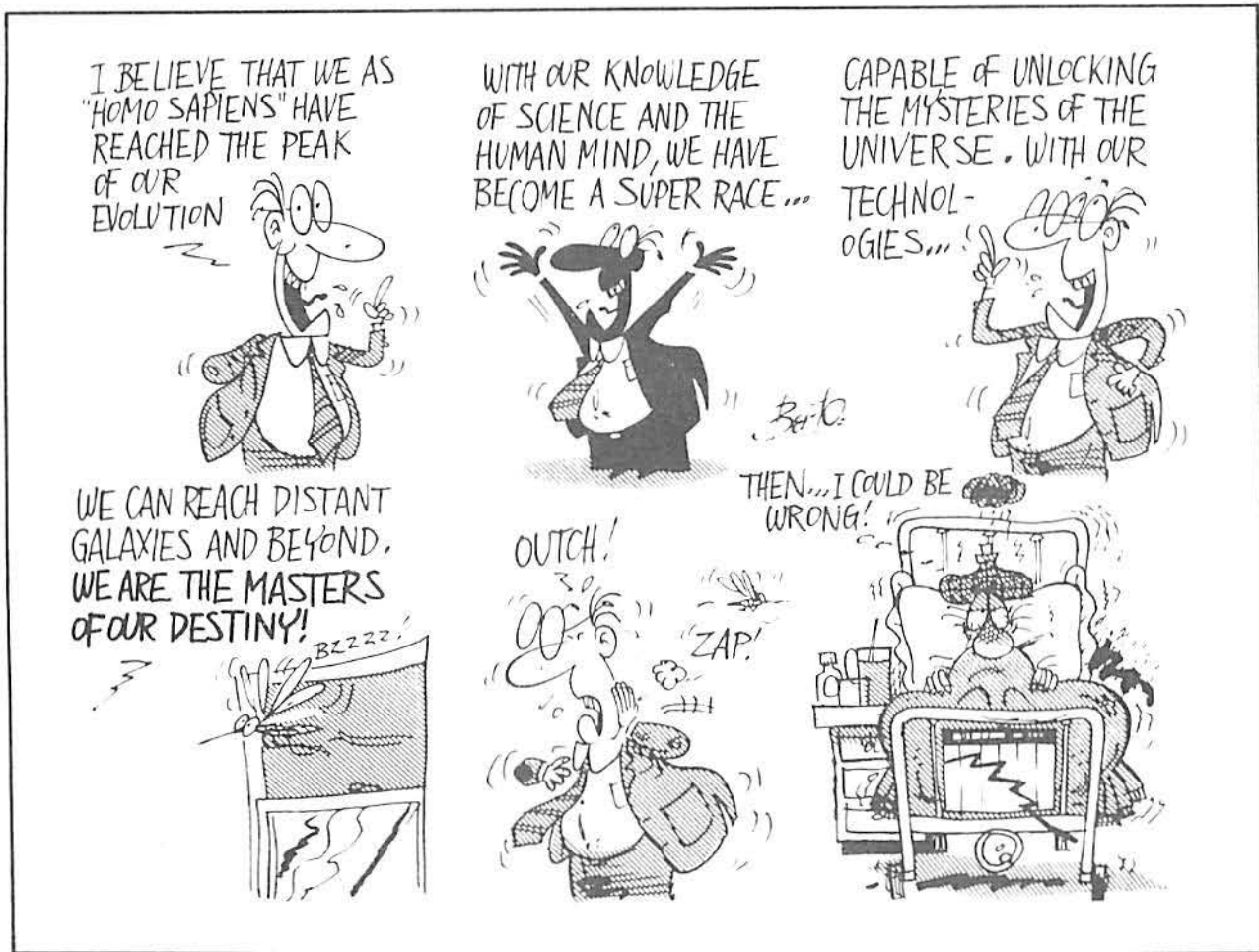
send two young men to study theology at Newbold College. I was overjoyed when I learned I had been chosen to go. When I reflect on the years I spent in the army, however, I see that my time spent among criminals who were drunk most of the time had been an important "university" to which the Lord had sent me before I went on to study abroad.

I look at my country now, during the turbulent times of *perestroika*, and think of the thousands of people who visit our new seminary in Zaoski which I had long dreamed of. There are teachers, engineers, scientists, and medical doctors wanting to see a Christian school, the first Protestant institution of higher learning in the entire nation. They participate in our worship services with great interest. They attend our lectures, talk to our students and faculty, and listen intently while showing an intense hunger for the Bread of Life. Through radio and TV we have been able to share with millions of my compatriots God's Good News of salvation. I can only say, "God cannot be mocked. His cause will surely triumph."

Before the seminary opened, the crew of the highest-rated TV show, "The Fifth Wheel," interviewed me. This allowed me to speak to millions of Soviet viewers about God's love for each one of them. I recalled some of the childhood experiences I have shared here with you of how I and thousands of other young Christians were persecuted because of our love for God. I expressed my joy that this time was over. For six months last year, I was on the most popular Soviet radio talk show, "Urgent Psychological Help," where I spoke with teenagers calling in with desperate problems and introduced them to God.

I recall how my mother would read to me from the Bible before I started school: "God cannot be mocked, whatever a man soweth that shall he reap." And she would

Turn to page 34



## Growing Up in the USSR

Continued from page 33

add, "Stay close to God. Don't be ashamed of him, and he won't be ashamed of you when he comes back in glory to take us home."

Looking back, I praise God for his constant direction in my life. Looking around me, I realize how much work yet needs to be done. Looking ahead, I see the final triumph of God's plan of redemption when, at the name of Jesus, every knee shall bow and every tongue will confess that Christ is Lord.

*Michael Kulakov, now married and the father of two small children, is pur-*

*suing a graduate degree in Systematic Theology at Andrews University.*

## Interchange

Continued from page 35

\* *Emy Barry Onduso*: 19; male; studying toward a degree in Commerce at the University of Nairobi; interests: biking, listening to contemporary music, traveling; correspondence in English. Address: c/o Theresa Abuga; Gestetner Kenya Ltd.; P.O. Box 41000; Nairobi; Kenya.

\* *Alberto Rlos Garcia*: 30; married, one son; president of the regional association of Adventist university students and professionals; interests: exchange letters with Adventist teachers and journalists; correspondence in Spanish. Address: Calle 30, No. 5-45; A.A. 325; Quibdó, Chocó; Colombia.

\* *Nicolette Vermaak*: 20; female; studying toward a B.Sc. degree with emphasis in Botany, Zoology and Entomology; hobbies: leather work, knitting, sewing, reading, stamp collecting; correspondence in English. Address: 60 Besselsen Street; Bloemfontein 9301; Orange Free State; Republic of South Africa.

*If you wish to be listed here, send your name and postal address, indicating your age, sex, marital status, field of studies or professional degree, hobbies or interests, and language(s) in which you would like to correspond. Address your letter to: Dialogue Interchange, 12501 Old Columbia Pike, Silver Spring, MD 20904, U.S.A. Please write clearly. The journal can not assume responsibility over the accuracy of the information submitted nor of the content of the correspondence which ensues.*

---

## LETTERS

---

### An Unambiguous Assignment of Heredity?

Gibson (Dialogue, Vol. 2, No. 2) assumes that a sensible person will believe that the Genesis account is correct if the argument for evolution can be discredited. But people who ask for evidence from the natural world before believing evolution will ask for the same before accepting creation . . . Gibson has misrepresented the current state of molecular biology [neglecting] to mention that the digital information contained in genetic sequence allows unambiguous assignment of heredity (and common ancestry) over many generations. Although the comparison for single base-pair mutations in DNA sequences is compelling evidence for lineage over only a few tens or hundreds of generations, more complex genetic markers such as the presence or absence of a pseudogene provide evidence over thousands or hundreds of thousands of generations. As the human genome is sequenced, many such markers will be identified . . . If these large, non-functional mutations link humans only with humans, then the information will provide direct evidence supporting the Seventh-day Adventist theory of creation. On the other hand, if large mutations are shared by humans and chimpanzees, then it will be evident that either God created both humans and chimpanzees with the same large defect or that both are linked by heredity.

Gary E. Gilbert, M.D., *W. Roxbury, MA.*

#### Dr. Gibson responds:

If molecules act as a kind of "blueprint" for morphology, it is only logical that the similar morphologies of humans and apes have similar molecular "blueprints." Recent literature contains several possible mechanisms other than common ancestry to account for pseudogene sequences, for example: some sequences identified as

pseudogenes may actually be functional; sequences may have been transferred from one species to another by introgression or by lateral gene transfer; parallel changes may occur independently, possibly influenced by mutational biases and similar locations of mutational "hotspots."

Molecular biology has shown that life requires the simultaneous presence of highly specific proteins, nucleic acids and membranes—materials which have been shown not to arise by natural inorganic processes. It has also shown that life is based on chemical reactions which must be in a state of nonequilibrium. The problem of the existence of complex living organisms is further complicated by entropy considerations. Some force must be postulated to overcome the natural tendencies toward chemical equilibrium and decay. The concept of a powerful, intelligent Creator is the most reasonable explanation available. The record of his creative activity is contained in the Bible, and the origin of humans is clearly described therein.

L. J. Gibson, Geoscience Research Inst., *Loma Linda, CA.*

### Encouraged

Dr. Liwidjadja-Kuntara's story (Dialogue, Vol.2, No.2) has served as a powerful incentive to greater faith. I'm studying medicine at the Federal University of Parana where we have the same problem—classes on Sabbath. Dr. Kuntara's experience has given me renewed strength to stand firm in the face of this difficulty. This is a common problem here in Brazil, but we have chosen to follow Christ, and for that reason we need to trust in him. He will open the doors for us as he did for Dr. Kuntara; we just need to do our part and witness for him.

Carlos Cavalcanti, *Curitiba, PR, BRAZIL*

---

## INTERCHANGE

---

*Readers interested in establishing correspondence with Adventist university students or professionals in other parts of the world:*

\* *Alda Baldursdóttir*: 24; female; separated, two young sons; studying at the University of Education toward a degree in Art; interests: art, traveling, sports, reading; correspondence in English, Danish or Norwegian. Address: Mógabardi 10; 220 Hafnarfirdi; Iceland.

\* *Marcelo Aurélio Borges*: 27; male; working as an architectural designer; interests: swimming, music, drawing, reading; correspondence in English or Portuguese. Address: R. Mateus Leme 1631, Apt. 6; Centro Cívico; Curitiba, Paraná; Brazil 80530.

\* *Carlos Cavalcanti*: male; studying Medicine at Universidade Federal do Paraná and teaching Biology and Chemistry at Colégio Curitiba Adventista; correspondence in English, Portuguese or Spanish. Address: Rua Pará 1785, Apt. 202, Bairro Portão; Curitiba, Paraná; Brazil 80310.

\* *Leila Isaura de Jesus*: 26; female; has completed a university degree in education and is currently a teacher; interests: singing, piano playing, penpals; correspondence in Portuguese or Spanish. Address: Rua Guatucupá, No. 09, Centro, Vila Lúcia; São Miguel Paulista, São Paulo; Brazil 08010.

\* *Maybelyn Duro*: 21; female; studying toward a degree in General Science; interests: singing, guitar playing, cooking, reading; correspondence in English. Address: Su-Ay Himamaylan, Negros Occidental; Philippines.

\* *Christine Harbor*: 25; female; studying toward a Master in Meteorology at the University of Oklahoma; interests: storm-chasing, cats, photography; correspondence in English. Address: 1415 George Ave., Apt. 221; Norman, Oklahoma 73072; U.S.A.

\* *Chuma Himonga*: 38; female; widow; completed a doctoral degree in law and is currently a lecturer; interests: reading, exchange of letters with Adventist professionals; correspondence in English. Address: Kulmbacher Str. 25; W-8580 Bayreuth; Germany.

\* *Opong Joseph*: 25; male; studying toward a degree in Social Work and Administration; hobbies: exchange of letters and photographs; correspondence in English. Address: Q 7 Legon Hall; University of Ghana; Legon, Accra; Ghana.

\* *Orlando S. Kanswen*: 30; male; studying toward a degree in Health Science and Theology at the Adventist Seminary of West Africa; hobbies: sports, reading, penpals, faith sharing; correspondence in English. Address: A.S.W.A.; P.M.B. 21244; Ikeja, Lagos; Nigeria.

\* *Hlosukovazi M. Khumalo*: 20; male; studying Medical Laboratory Technology; interests: music, piano playing, cycling, athletics, camping; correspondence in English. Address: The University of Zimbabwe; D004 Manfred Hodson Hall; P.O. Box M.P. 167, Mount Pleasant; Harare; Zimbabwe.

\* *Eva Leiyawa*: 22; female; clerk in a logging contract company; interests: traveling, reading, penpals; correspondence in English. Address: Box 4284; Lautoka; Fiji Islands.

\* *Ansou Mané*: 24; male; student; interests: reading and traveling; correspondence in French or Portuguese. Address: s/c Voix de L'Espérance; B.P. 1013; Dakar; Senegal.

\* *Leah Rose Melca*: 19; female; studying toward a degree in General Science; interests: singing, drawing, knitting, cooking, penpals. Correspondence in English. Address: c/o Gloria Ocaleña; Dr. Jose C. Locsin Memorial Hospital; Silay City, Negros Occidental; Philippines 6116.

\* *Adam K. C. Moelets*: 22; male; completing a degree in Accounting and Data Processing; interests: reading, gospel music, tennis; correspondence in English. Address: P.O. Box 4407; Mmabatho 8681; Bophuthatswana; Republic of South Africa.

\* *Joyce Ocaleria*: 20; female; studying toward a degree in Secondary Education; interests: reading, dressmaking, knitting, crocheting, penpals; correspondence in English. Address: c/o Gloria Ocaleña; Dr. Jose C. Locsin Memorial Hospital; Silay City, Negros Occidental; Philippines 6116.

Please turn to page 34

# WE HAVE MANY SUCCESS STORIES. YOURS COULD BE OUR BEST.

Here are two success stories. Robert S. Folkenberg, president of the General Conference of Seventh-day Adventists, and his wife Anita. Both have used our courses.

While we won't promise that you will become the next General Conference president, we can offer you the personal success that comes from acquiring knowledge.

Are you eager to better understand Bible doctrines? To dip into church history? Griggs University can give you an opportunity to round out your education.

Bible Doctrines, Adventist History, and Life and Teachings of Jesus are just some of the courses you can take. We also offer an Associate of Arts in Personal Ministries, a Bachelor of Arts in Religion and a Bachelor of Arts in Theological Studies, developed primarily to meet the needs of mature adults living outside of North America.



All transactions are handled through the mail. The courses are designed to fit into any schedule. No residency is required. Materials can be shipped anywhere that has delivery service. A catalog details our programs. Griggs University is an accredited member of the National Home Study Council.

Griggs University: economical private education.

## Griggs University

*A Division of Home Study International*

Griggs University, P.O. Box 4437 • Silver Spring, MD 20914-4437  
☎ (301) 680-6570  
"Growing Through Distance Education Since 1909"  
Overseas centers: Australia, England, Singapore

