

COLLEGE • A N D • U N I V E R S I T Y

DIALOGUE

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**Adventists and
the Environment**
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Is Chastity Obsolete?
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**Thomas Kuhn's
Revolution**
.....

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**The Apostle Paul:
An Intellectual?**
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Preview

The recent Earth Summit held in Rio de Janeiro focused world attention on the future of our planet and its inhabitants. As the international media covered the event, questions were asked about the role Christians play in earth-keeping. Seventh-day Adventists participated officially in the meeting and presented a formal statement. The first article in this issue, by Harwood Lockton, surveys the Adventist position regarding human responsibility for the environment, in the context of the biblical worldview.

In the second essay, Alberta Mazat deals with the sex life of the single Christian—a sensitive and relevant subject for many of *Dialogue's* readers. Next, Frank Hasel summarizes and critiques the increasingly popular theories of Thomas Kuhn regarding the structure of scientific revolutions. The fourth feature article, by Herold Weiss, seeks to answer the question of whether the apostle Paul can really serve as a model for intellectual Christians.

Two unique Adventists who have successfully integrated their faith and their careers appear in our "Profile" section: a dynamic chemistry professor from the Dominican Republic and a creative Canadian-American artist whose name is well known both within and outside Adventist circles. We would like to thank Mr. Constantine for allowing *Dialogue* to share seven drawings from his *Jesus of New York* project with our readers.

Three European writers add their rich perspectives to this issue. Roberto Badenas, a Spanish theologian teaching in France, recreates for us a memorable encounter of Jesus

with a secretive seeker of truth. The director of our church's Global Centre for Islamic Studies, Borge Schantz, outlines the origins and beliefs of Islam, suggesting ways in which Christians may share their faith with their Muslim friends. Then Richard Schwarz, an Adventist university student from the former East Germany, recalls his experience during the Communist years and evaluates the changes that have taken place since "the walls came tumbling down."

Last year our world church voted to merge the two unions that had operated concurrently in South Africa and created the unified Southern Africa Union. In "Action Report" D. P. Shongwe, the newly appointed Campus Ministries director, gives us an overview of the programs involving Adventist university students in that part of the world.

Finally, this issue includes reviews of notable books by and about Adventists, and a report on the important activities of the Geoscience Research Institute.

Those of you who are interested in corresponding with Adventist university students and professionals in other parts of the world should check "Interchange." If you wish to be listed in that section, be sure to send us the pertinent information. *Dialogue* will also begin to publish the names and addresses of associations of Adventist university students that are active worldwide. We welcome additional submissions.

Enjoy your reading and feel free to send us your comments!

The Editors

LETTERS

Dialogue With Our Readers

More Articles Written By Students

This year I am serving as secretary of our Adventist University Fellowship, which is one of the largest in our country, with 78 members. Through the efforts of our Division office we have been receiving copies of *Dialogue*, which we distribute among our members. As a student on my way to enter the publishing world, I read your publication with special interest. I see it as a real medium through which Adventist students in many countries can get information and inspiration. However, I would want to read more articles written by the students themselves.

Isaac Amo-Kyereme, Univ. of Science & Technology,
Kumasi, GHANA

The Editors Reply:

We try to include in each issue one or more articles written by students, but it is not easy to obtain many submissions. We realize that students must concentrate on their studies and as a result most have little time for much else. However, we look forward to receiving a submission from you, Isaac!

Deal with the World of Business

I'm glad to know that *Dialogue* has become a regular publication. It keeps us updated with interesting articles and news about other Adventist university students. In the future please deal with issues relating to the business world from a Christian perspective.

Fiona N. Barretto, Univ. of Eastern Africa
Bareton, KENYA

Stimulating and Solid

My husband, who is studying at New Mexico Highlands University, and I have begun receiving *Dialogue*. We enjoy its articles, with their unique approach. In fact, I feel more affinity with your journal than with most other Seventh-day Adventist publications. We really appreciate knowing that there are others who value intellectually stimulating subjects approached from a solid Adventist perspective.

Nancy Kanode
Moctezuma, New Mexico, U.S.A.

Just in Time

I received a copy of *Dialogue* with the article "Fighting on Two Fronts" (Vol. 3, No. 1) just in time for me to use in my course "Spirituality and the Rational Person." Kindly send me ten copies to circulate among my students and bill me for the price as well as the shipping costs. Thank you, and best wishes with this important publication.

Ed Karlow, Professor of Physics, La Sierra University,
California, U.S.A.

Double the Frequency, Address Problems

I'm a student working toward a degree in Occupational Therapy and a member of the Los Angeles Central Japanese Church. I like your journal and wish you could double the frequency of publication—three issues per year are not enough! Please include some articles that will address the problems we face today in our churches and suggest what we could do about them.

Kathy Koyabashi, California State University
Los Angeles, California, U.S.A.

The Editors Reply:

It would help us, Kathy, to know what problems you are referring to. If you can be more specific, we will be able to decide whether to assign particular topics to individuals who can adequately address them in our journal. In the meantime, you may turn to "Face to Face With Robert S. Folkenberg" (Vol. 4, No. 1). We hope some of your concerns have been covered by the General Conference president in his interview with the young adult panel.

It Broadens the Intellectual Horizon

As a pastor in our Adventist secondary school, I thank God for having prompted AMICUS to publish a valuable journal such as *Dialogue*. I look forward to receiving each issue not only to broaden my intellectual

horizon, but also to be better prepared to help many of our students who will soon begin attending public universities. I only wish that *Dialogue* may be made available also to Adventist professionals including those who are employed by the church.

Jaó Varonil Kuntze, Col. Adventista D. Pedro II
Joinville, Santa Catarina, BRAZIL

We Need More Copies

I teach Physics and serve as principal of our secondary school in this city. In addition, I seek to provide support to our Adventist university students, many of whom have graduated from our own school. It has been my good fortune to read all issues of *Dialogue* since the journal was launched. I find its content very interesting and, in general, an effective way of networking with university students worldwide.

Let me recommend that the frequency of publication be increased and that sufficient copies be made available for each Adventist student. In our area, for example, we have more than 250 students but we receive only 45 copies of *Dialogue*. For that reason we have established a system to rotate the few copies around. This method is complicated and also deprives many of our students of the chance of sharing a copy with their non-Adventist friends and teachers. There are also many Adventist professionals interested in reading the journal. Please help us!

Marco A. Lobo R., Colegio Adventista Andrés Bello
El Limón, Maracay, Aragua, VENEZUELA

The Editors Reply:

*Dialogue is developed by an editorial team appointed by the AMICUS Committee. A subsidy from the General Conference of Seventh-day Adventists covers the costs of editing, designing, and translating each issue. The copies that your group receives are provided free to Adventist university students, but the cost of printing and distribution is shared by the union and the division in which you reside. We recommend that you write to our regional representatives with a copy to the Youth Director of your union. Present your case, including a complete list of the students in your area, and request that they make arrangements to increase the bulk order so that you may have enough copies. We will be happy to adjust our mailing quantity as soon as we receive the official order. In the meantime, we are sending you several extra copies of our two last issues. Adventist professionals may subscribe to *Dialogue* by mailing to us a check for U.S.\$10 together with their name and address. See instructions on page 2 of this issue.*

It Deals with Our Concerns

As a 3rd year medical student at a public university, I want to thank AMICUS for publishing *Dialogue*. This journal deals with many of our concerns and also encourages us to pursue our educational goals while remaining faithful to God. Keep the issues coming!

Loida Maldonado Ortiz
Santiago, DOMINICAN REPUBLIC

Questions About Church Music

I don't know who is mailing *Dialogue* to me, but I appreciate receiving it and enjoy its content. I suggest that as you plan future issues you address questions relating to church music: What do the Scriptures teach us and what is the Church's stance on contemporary Christian music and Christian rock? What is "wrong" with it—the beat, the instruments, the lyrics?

Darryl Francis Pearcey, Memorial Univ. of Newfoundland
Mount Pearl, Nf., CANADA

Letters

Dialogue welcomes letters from its readers. Please limit your comments to 200 words and address them to: *Dialogue* Letters, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A. If selected for this section, your letter may be edited for purposes of clarity or space.

Seeing Green: Adventists and the Environment

Harwood A. Lockton

Environmental issues are now part of the public consciousness. Should Adventists be “seeing green,” or is this a cultural fad of the 1990s? Is there anything in the Seventh-day Adventist tradition that is “green”? Is ecological concern the exclusive preserve of the New Agers?

In a much-quoted paper, Lynn White argued that Christianity is responsible for the world’s ecological problems. To remedy this situation, Christianity would either have to be significantly altered by adopting the attitudes toward nature that were held by St. Francis of Assisi, or it would have to be abandoned in favor of Zen Buddhism. The problem, as White saw it, is that Christianity “not only established a dualism of man and nature but also insisted that it is God’s will that man exploit nature for his proper ends.”¹

Despite several rebuttals in the past 25 years by both Christians² and non-Christians, this antipathy to Christianity is widely held in the environmental movement and helps explain the movement’s ready acceptance of pantheistic, New Age ideas.

A Biblical View

Does the Bible condone an exploitative attitude toward the environment? Can we build a biblical ethic of the environment? Reference to the main events of salvation history—Creation, the Fall, Redemption, and the Eschaton—as well as the Sabbath helps us answer these questions.

Creation. “Christianity and the ideas that lay behind it is a philosophy of creation.

It is preoccupied with the Creator, with the things he created and their relationships to him and among themselves.”³ Yet Adventists have tended to be more preoccupied with the *process* of creation than with its *significance*.

Genesis 1 makes it clear that the world is God’s. Genesis 1:26-28 shows that Adam and Eve lived in a triple relationship: with God (made in His image), with others (“be fruitful and increase”), and with the world (“rule over”, “subdue it”).⁴

The problem comes with the notions of ruling (*dominion* in the KJV) and subjugation. White’s argument focuses on the use of this text. “Be fruitful and increase” are commands given to all creatures, but only humans are commanded to rule and subdue. The English translation of the Hebrew words (*radah* and *kabash*) is milder than the Hebrew original. *Radah* means “to trample,” as in treading grapes in a winepress. *Kabash* conveys the image of a con-

queror placing his foot on the neck of the vanquished.⁵

But the context of this statement is important. Immediately preceding it is the statement about humans being made in God’s image (Genesis 1:26, 27). Without that image, humans cannot exercise their rule correctly. Hall argues that the term “image of God” should be read as a verb.⁶ People are called to “image” or copy God in all their relationships, including the ecological. Immediately following the statement, an implied restriction is placed on this authority to rule (Genesis 1:29, 30): meat eating is not permitted.

Equally important is Genesis 2:15 where Adam and Eve are placed in the garden “to work it and take care of it.” The Hebrew word *abad* (“to work”) means to serve in the sense of a servant or slave. The other word, *shamar* (“to care”) means to watch over and preserve. Wilkinson indicates that both words imply actions done for the benefit of the object (i.e. the Earth) and not primarily for the sake of the doer.⁷ The command of Genesis 2 greatly limits the power implied in Genesis 1.

Two clusters of ideas are in tension in Genesis 1 and 2. On the one hand, humanity is made in God’s image and so is set apart from nature. We are called to serve nature, to shower beneficence upon it just as God blesses us. Yet on the other hand, we are creatures and so are a part of nature and have to rule over it in order to survive. However, we have to remember God’s rule over us. As Stott remarks, “We combine dependence upon God with dominion



over the Earth."⁸ But, as people have forgotten their dependence upon God, so the Earth has suffered at the hands of humanity.

The Fall. The three intertwined relationships to God, to others, and to nature were violently disrupted at the Fall. Humanity disobeyed God (Genesis 3:1-7) and consequently experienced spiritual distance from Him (Genesis 3:8-10). Adam blamed Eve, thus generating social disharmony (Genesis 3:11-16). The ecological relationship with nature was also fractured (Genesis 3:17-19). The whole creation suffered the consequences of the Fall (Romans 8:19-22). The effects were not limited to the spiritual domain. The breaking of the spiritual relationship, in fact, disrupted both the social and the ecological relationships. The beneficence and obedience that flowed through the created order were replaced by disobedience and the resulting curse. There was now a fundamental flaw in human nature. This is the root of modern humanity's environmental predicament: the nature of human nature, not the divine injunction.

Redemption. Redemption is renewal through Christ of the fallen image of God in humanity (Romans 8:29, 30; 2 Corinthians 3:18). This renewal involves the same three relationships established at Creation. These relationships are integral; as our relationship with God is restored, so are our relationships with others and with our environment. Redeemed people should aspire to be good stewards of God's Earth.

The Eschaton. Since Christians expect Christ to return soon and establish a new order on a new Earth, why should they be concerned about the environment of this Earth? We can compare this to the care we give to our bodies, even though we know that at the resurrection they will be replaced. God's commands for us to care for our bodies and

for the environment are not nullified by the knowledge of the future return of Christ. In fact, God will destroy those who destroy the Earth (Revelation 11:18).

The three angels' messages of Revelation 14 are central to Adventist eschatology. Pilmour suggests they are concerned with the same three relationships outlined in the Creation account, though in reverse sequence.⁹ The first message calls us to "worship him who made the heavens, and the earth, the sea and the springs of water" (Revelation 14:7). How do we worship the Creator? Certainly not by worshiping His creation, which is pantheism, nor by destroying it. As Seventh-day Adventists, who place major emphasis on the Creation account and on Revelation, we should be the "greenest" of Christians!

The Sabbath. The Sabbath is another key Adventist belief, though more often it has been non-Adventists who have seen its relevance to the environment debate. First, the Sabbath is a memorial to Creation (Exodus 20:11). It is the day to remember the Creator and think about His work rather than our own. Second, it is the

day of rest, not only for humanity, but also for creation (Exodus 20:10, 11). It is to be a day of re-creation rather than a day of leisure or "wreck-creation."

The Sabbatical year was an extension of the weekly Sabbath. The land was to be allowed to rest every seven years (Exodus 23:10, 11; Leviticus 25:1-7). The Sabbath principle calls for periodic rest and regeneration. This contrasts with the upward exponential curve of growth beloved by economists and politicians. The Sabbath calls for restraint in both production and consumption. It stands as a check against rampant materialism and the consequent degradation of the environment.

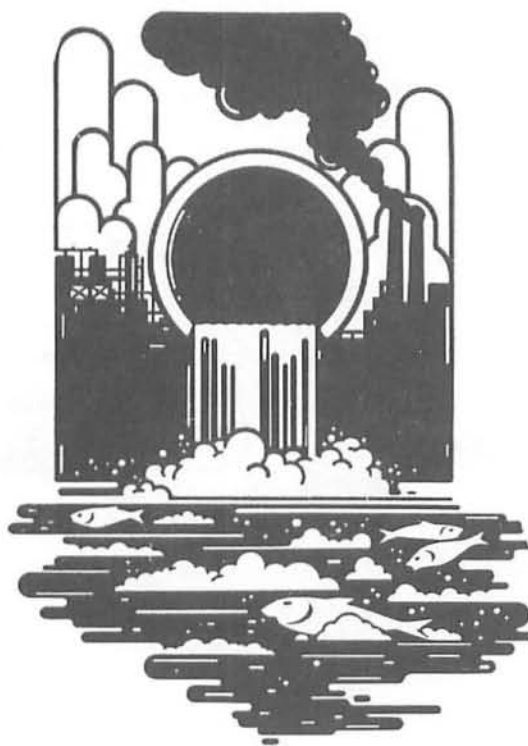
This Earth is God's, given to humanity as leasehold, not freehold. We are its managers and stewards. We are neither owners who can exploit nor museum curators who lock away its treasures.

Contemporary Green Philosophies

While some Adventists may fall into the danger of not being creation-responsible, others may unwittingly accept some undesirable aspects of the green philosophies in their enthusiasm to be creation-responsible.

As a reaction against the environmental excesses underpinned by naturalism, the worldview that holds that there is no God and everything can be explained in terms of natural processes, many greens have adopted a pantheistic worldview. Pantheism holds that everything is God, there is no distinction between God, humanity, or nature.¹⁰ Wilkinson argues that in contemporary North America the real alternative to Christianity is no longer secular humanism but an eclectic spirituality that encompasses the New Age movement and pantheism.¹¹

Pantheism has been readily accepted into green philoso-



phy because it sees no dichotomy between people and the rest of the natural world. Nature is to be protected and preserved because God is in it. But pantheism allows no special place for humanity. The biblical account, however, makes it clear that humanity was created in God's image and has been created just a little lower than the angels (Psalm 8:5). Shaefer points out that pantheism reduces humans to the level of nature; it does not elevate nature to the level of humanity.¹²

Concepts of pantheism and eastern religions are infusing some Christian understandings about environment. Sean McDonagh, building on the pantheistic mysticism of medieval Catholicism, sees Hinduism, Buddhism, and tribal religions as enriching the Christian understanding of our relationships to nature.¹³ Though we applaud his concern to take "care of the Earth," his use of these non-Christian ideas is confusing and unbiblical.

New Age thinking is a related movement. It is an eclectic collection of concepts and philosophies, many of which derive from eastern reli-

gions, the occult, and science. In essence, it is monistic, making no distinction between God, people, and nature. Consequently we *are* God. But as Cooper points out, "Christians aspire to *communion*, not *union* with God."¹⁴ Unfortunately, some fundamentalist Christians have rejected all notions of environmental responsibility, which they see as part of a New Age conspiracy to establish Satanic rule over the world.¹⁵

Another related concept is Gaia, seen by some environmentalists as a secular, non-religious alternative to humanism. Lovelock and Margulis argue that the Earth is a living organism that regulates itself and all life upon it. Hence, the idea of God as sustainer of His creation is redundant. Acceptance of this idea, called the Gaia hypothesis after the Greek goddess of the Earth, has occurred in both the New Age movement and scientific circles,¹⁶ leading Cooper to call it "scientific paganism."¹⁷

Deep ecology is based on the premise of biocentric equality; that is, that all forms of life have an equal right to exist, including animals, insects, rivers, and ecosystems. Logi-

cally, it includes plants. . . although even committed ecologists have to eat! As with pantheism, it seems to place higher value on non-human life than on human life, and tends to be indifferent to human suffering.

Christians need to steer a course through the straits of both humanism and pantheism. We should be green in the sense of caring for God's creation, but we should also carefully evaluate contemporary green philosophies and reject concepts that are not biblical. As Christians we should clearly articulate and *practice* our green concern so that those disillusioned with secular humanism can see Christianity as a valid and coherent alternative to the New Age movement's response to the environment.

At the personal level, the Bible requires that we be good stewards of God's creation. If we follow its guidelines for living here on this Earth, God will be pleased to entrust us with the care of the New Earth.

NOTES

1. Lynn White, "The Historical Roots of Our Ecologic Crisis," *Science* 155 (1967), p. 1205.

2. See for example, R. H. Ayers, "Christian Realism and Environmental Ethics" in E. C. Hargrove (ed.), *Religion and Environmental Crisis* (Athens, Georgia: The University of Georgia Press, 1986), pp. 154-171; and Tom Cooper, *Green Christianity* (London: Hodder & Stoughton, 1990), pp. 36, 37.

3. Clarence Glacken, *Traces on the Rhodian Shore: Nature and Culture in Western Thought from Ancient Times to the End of the Eighteenth Century* (Berkeley: University of California Press, 1967).

4. All biblical references are to the New International Version, unless indicated in the text.

5. Loren Wilkinson, (ed.) *Earth-keeping: Christian Stewardship of Natural Resources* (Grand Rapids: Eerdmans, 1980), p. 209.

6. D. J. Hall, *Imaging God: Dominion as Stewardship* (Grand Rapids, Michigan: Eerdmans, 1986).

7. Wilkinson, op. cit., p. 209.

8. John Stott, *Issues Facing Christians Today*, 2nd. ed. (London: Marshall Pickering, 1990), p. 26.

9. Victor Pilmoor, "Green Piece: God,

What Can I Do?

As Christians, we need to understand how our actions affect the environment. Some of the issues are fairly complex, while others are more simple and easier to apply. Here are a few suggestions:

- **Adopt a simpler life-style.** Remember that everything that you buy eventually becomes garbage. Don't buy products with excessive packaging. Reuse as much as you can. Fix broken items rather than throwing them away. Sell or donate items you can't use anymore. Walk or ride a bicycle instead of using the car. You'll get some exercise and help the air stay cleaner.

- **Learn to conserve water.** For example, turn off the faucet when you're brushing your teeth; take shorter showers; use leftover cooking water for plants; keep a jug of ice water in the refrigerator instead of letting the water run cold each time you want a drink.

- **Organize a litter patrol day.** Select as a group clean-up project an area of your college or university campus, the neighborhood of your church, a nearby community park, a beach, or a stretch of highway.

- **Plant a tree.** Trees use carbon dioxide and water in photosynthesis to produce glucose and oxygen. One tree can remove as much as 48 pounds of carbon dioxide from the air each year. A full-grown birch tree provides enough oxygen for a family of four people.

Check your library for publications with practical ideas for protecting the environment in the area where you live. Two small books published by the EarthWorks Group (1400 Shattuck Ave., #25; Berkeley, CA 94703; U.S.A.) are useful: *50 Simple Things You Can Do to Save the Earth* (1989), and *The Next Step: 50 More Things You Can Do to Save the Earth* (1991).

Please turn to page 34

Is Chastity Obsolete?

Alberta Mazat

You've probably heard opinions like these:

"Chastity? Even the word is outdated, let alone the expectation!"

"We're not teenagers, we're mature enough to handle sex."

These voices reflect the feelings of many unmarried young people, and not only those without strong religious convictions. Some dedicated young Christians feel it is morally acceptable to be sexually involved and single. Some do not. Some wish they could roll back the clock and erase that part of their history. Others continue to be sexually active.

Let's look at some of these issues: Does God mandate a certain sexual life-style? How far can one go with sexual stimulation and still feel good about it? What can you do if you have already engaged in activities you now feel are inappropriate?

Agreed: Abstinence Is a Tough Choice

I don't think abstinence has ever been easy. In fact, I am convinced that it has never been more difficult! The call of chemistry is strong. Sex does include hormones! But God, who made us to be sexually delighted persons, also had a plan for the best time for this to happen. It is much more than a biological event; it involves our emotions, our intellect, and our spiritual understanding. God did not intend for us to be at the mercy of our glands, so He gave us some guidance.

Besides internal tensions, peer pressure is also hard to deal with. It is harder when young persons haven't learned how to feel good about themselves. There may be no way to get the pressure off completely. However, it may make you feel better to know that abstainers are *not* a dying breed. They are just a quieter, less militant group. Some of the sharpest and classiest students on campus are virgins by

intent, not default. In other words, everyone is *not* doing it!

Then there is the "carried away" syndrome. Despite everything they have decided, some young people say it "just happened." Is it possible for someone, against all good resolutions, to find him or herself having intercourse? If this is so, how can God expect chastity? It is more likely that this syndrome is the result of not having enough respect for body chemistry, or not thinking out, well in advance, definite plans for resistance.

How about curiosity as a driving reason for sex? In the world we live in, almost everyone talks about sex, sings about it, reads about it. Wondering what it's like gets pretty compelling. "What if I never get married?" some young people wonder, "Does that mean I'll never have sex?" God understands your concern, and still says, "Not before marriage." He knows that even if you did have sex outside of marriage, you would *still* not know the deep delight that can be present in the totality of marital sexuality. The two cannot be compared.

We are not talking here about the short-term thrill that can so easily turn into a disappointment under the wrong circumstances. We are talking about the thrill in a setting of commitment, security, protection, and respect—the total "knowing," which protects against disappointment, remorse, exploitation, disrupted lives, and disease.

We have some pretty solid evidence that cohabiting before marriage does not pay off the way it promised to. Many young people who chose this experience did so because they felt it would ensure compatibility and build interpersonal skills for marriage. But research studies show that divorce is more likely when couples first live together before marriage. Sex before marriage doesn't strengthen the relationship. In this

case, practice does *not* make perfect!

Is God Really Against Premarital Sex?

As one young person put it in a question-and-answer session, "Does God look bad on premarital sex?" My answer was, "I believe that God looks 'sad' upon premarital sex." He has the greatest expectations for the deep joy that marital sexuality can bring to a wife and a husband. When He sees this beautiful union (which He uses as a symbol of Christ's everlasting love for His church) used merely to gratify urges that were meant to be controlled, it must make Him very sad. When He sees psychological pain caused by overeager young people hurting one another with broken promises, when He sees the harm of being forced or pressured into unsatisfactory sexual experiences that can leave psychological scars, He must feel angry. When He sees couples marrying without preparing adequately for their total marriage relationship, but simply because they are sexually eager, He must be grieved.

Scripture reveals in unmistakable terms God's ideal for sexuality. Genesis 2:24 outlines God's three-point plan. Husbands and wives were: (1) to leave past relationships, (2) to experience a marriage covenant, and only then (3) to become one flesh. The Song of Solomon portrays this same sequence. Chapter 3:6-11 pictures the wedding procession and the ceremony. Only then is the Shulamite maiden addressed as Solomon's bride. Now she is delighted to invite her groom to "partake of the fruits of her garden." Until then she is a "locked garden," a virgin.

Some unmarried people have felt that the seventh commandment does not speak to them, since they are not contemplating involvement with a married person. Careful biblical

scholars realize that "Thou shalt not commit adultery" means far more than illicit sex with a married person. One theological dictionary says it this way: "It is an unconditional repudiation of all extra-marital and unnatural intercourse."

Are There Other Reasons to Wait?

Many reasons have been proposed for postponing sexual expressions of love until marriage. However, warning against premature pregnancy and sexually transmitted diseases has not curtailed premarital sex. We've probably never had more of either. While these age-old reasons are certainly more compelling now than ever before, they are not the whole answer.

When couples begin to spend time in physical expression, too often this becomes their main means of communication, depriving them of other levels of communication on which they need to spend time. They need to become aware of each other's goals, values, and life-styles. It is far more important for their future happiness to explore each other's minds and souls than each other's bodies.

Too often, engaging in sex before marriage results in two persons marrying who really were not meant for one another. One couple reports: "We felt that since we had already acted as man and wife sexually, we were bound to one another in marriage. We had to legitimize our actions. Our physical relationship was blinding us to real problems in our relationship."

Other couples have discovered that past intimate premarital experiences with other partners now sometimes intervene in their married lovemaking. Unfavorable comparisons can interfere with this most intimate communication.

Another concern: "How can I be sure that he or she will be faithful to me now that we are married, when I know

there were others before me?" Those who have engaged in sex premaritally are more likely to be involved in extramarital sex. Trust is such an important ingredient in marriage that every effort should be taken to preserve it—in advance!

And then there is the pain of breaking up a serious relationship, which can be very intense, the more so (especially for young women) if there has been sexual intercourse. Young women usually give more of themselves—their total personhood—in sexual relatedness. However, young men, too, can be devastated by a break-up. God did not intend sexual experience to cause pain. He intended for it to bring pleasure, and He knew the best place for that was within the protected climate of a loving marriage relationship.

But We're in Love!

Perhaps this is a good time to talk about what love really is. Love should not be confused with a pounding heart—which can also be caused by a siren pulling you over to the curb when you have been driving too fast! Having someone give you a cashier's check for one million dollars could also give you "that good feeling all over" as some have described love. No, love is made of sterner stuff! Real love is outgoing, not self-centered. Rather than saying "I need, I want, I can't do without," it seeks to contribute to the well-being and happiness of someone else—

which becomes part of one's own joy.

Love energizes! It includes liking and respecting. There is no hidden agenda of wanting to effect major changes in the other to make her or him more acceptable. Love does not pressure the other to act in ways that go against his or her values or morals. That's a pretty big order! This is why it's so important to recognize the problems that result when these love-ingredients are absent.

Some have asked this question, "Is it wrong to have premarital sex when you are engaged and 100 percent sure of being married?" I believe that it is unwise, premature, and against God's plan for assuring the best of sexuality not simply now, but also later.

Marriage is never "100 percent sure" until the vows are said before your minister. Nearly one-third of all engagements are broken, some on the wedding day! (These may have been wise decisions that avoided later pain.) Engagement is a time to explore carefully whether the relationship has what it takes for a good marriage. Leave celebration for the real thing, sealed and signed with altar vows.

How About "Everything But"?

Young people are always eager to find out how close they can come to intercourse, without actually doing it! One young person called this kind of sex "veggie-sex...everything but!" We need to realize that intercourse is

not a separate event—it is part of a process.

There are four phases to a sexual event. First, the excitement phase, signaled by an erection in the male and genital lubrication in the female. Unless some barrier presents itself, the couple desires to be even closer together.

The next phase is the plateau stage, a fancy word for the love-play that comes before intercourse. This should be



the most lengthy part of the cycle, characterized by pleasurable sexual touching, verbal messages of love and caring, and those exciting things that prepare the couple for intercourse and orgasm. The plateau phase is God's plan for readying the bodies of both female and male for the complete act of union. It is not a recreation pursuit for thrill seekers. The culmination of this phase goes directly into the orgasmic phase.

The final phase is the resolution stage. Couples can appreciate this stage most fully when they are assured that whatever the outcome, they are ready to take responsibility for it. God's plan was that this total process would occur in a committed relationship in which the couple gives each other all the emotional, spiritual, and social support possible in marriage.

The big problem is this: At what point in the plateau stage does love-making cease to be simply a pleasurable experience and become a prelude to intercourse? When two people feel so drawn to each other that they cannot continue to enjoy the initial stages of hand-holding and hugging or kissing without reaching for breasts and genitals, then they are invading marital space. If they don't realize when this urgency has become overpowering, they are not mature enough to engage in any physical closeness.

"Then you are saying that hugging and kissing is OK?" you may ask. No, that's not what I am saying! There are many different kinds of hugging and kissing. Different persons will react differently to the amount and degree of these caresses. It is important for each individual to know what is a distinct "turn-on" for him or her. Then, in advance, each must make specific decisions about how they plan to handle further involvement. Some may choose diversions, discussion, or even a demand that activities stop! More than one young person has wished in retrospect that she or he had planned a way to get out of this kind of situation with dignity intact.

It is important to discover what makes you most vulnerable to sexual feelings. Many discover that music,

television, reading choices, suggestive conversations, or uninhibited day-dreaming will do it. (When you are on a diet, you shouldn't spend a lot of time in ice-cream parlors!) Others report that productive and recreational pursuits help to sublimate these intense feelings. Each person must be prepared for the strength and persistence of feelings of desire. But you are in charge of your own thinking, which is good news!

Some Other Voices

Are church-type people the only ones who propose waiting till marriage? Let's face it, the call for chastity has not generally come from voices that have a lot of credibility with young people! Little old ladies, inhibited clerics, deans, teachers, and parents whom everyone knows have long since had their hormones dried up—these used to be the ones who talked against premarital sex.

But this is no longer the case. Several professionals who are paying attention to what is going on around them are also saying very interesting things about chastity. Here is a sampling. Dr. Joel Moskowitz was director of clinical services in an eastern university mental health center when he published the article, "Secondary Virginity." He stated that after a period of disillusioning sexual activity, some young people have decided to remain chaste until they marry. He calls this "secondary virginity" and says it is catching on.

Dr. Charles Millard in a university on the other side of the continent says, "On campuses there is presently being manifested a return to spiritual values and awareness of the fact that transient sexual relationships do not lead to satisfactory or permanent arrangements. The absence of commitment is now being recognized as one of the many weaknesses of the so-called liberation."

Now from Professor Richard Hettlinger in the Midwest, this word: "To preserve the ultimate sexual intimacy for the ultimate commitment of marriage, or to adopt a view of chastity with full recognition of what is being excluded from one's life, are

the choices of a strong and independent self, not of weakness." All of these messages, by the way, were published in a secular journal.


We are finally hearing from voices that have been almost drowned out by the many loud spokespersons for sexual liberty. The sexual revolution did not produce its promised trouble-free pleasure for all. The sexual revolution *is* over!

But wait, perhaps the revolution has just started! Liberation is now freedom from having to follow the lead of those uninterested in a loving God who knows what is best for us. We are liberated from a path that so often causes emotional pain, estrangement, insecurity, and disease.

What If?

It's possible that someone reading this article wishes that she or he had made a different choice about sexual activity. Perhaps it is you. You may now be realizing that in seeking freedom of sexual expression, you actually gave part of it away. The freedoms you lost away could be freedom from emotional trauma, from worry over consequences, from remorse, and from the privilege of living without regrets. Perhaps you made this decision because you were not given good counsel, or before you were mature enough to think things through. Does this mean you are doomed to guilt, to the results of your action forever?

The answer is, "No, not so!" Obviously, some results cannot be altered, but God does not consider you "forever impure." We spoke earlier of a group who consider themselves revirginated—and that's great. But it may not be good enough for Christians. I believe that those who decide to "wait" from some point on can think of themselves as *spiritually* revirginated. This is what God offers to those who now want to follow His blueprint for their sexual lives. Many places in Scripture proclaim the good news that God remembers our confessed misdeeds no more, be they sexual or otherwise (Jeremiah 31:34).

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Thomas Kuhn's Revolution

A New Way of Looking at Science

Frank M. Hasel

Perhaps no other 20th century book on the nature of science has had and continues to have a more profound impact on our understanding of the subject than Thomas S. Kuhn's *The Structure of Scientific Revolutions*.¹ The effect of Kuhn's concepts has been compared to the impact of Marx, who "shifted our understanding of historical development and possibly Gould [who] will do the same for biological evolution."² Kuhn's ideas have been applied to other fields, such as social science, philosophy, humanities,³ missiology, and theology, to mention but some of the more important areas of reception.

It is important to be familiar with Kuhn's line of thought to understand both the contributions and limitations of his ideas and to use them discriminately in dialoguing with people in different fields of study.

In order to understand Kuhn's radically new interpretation, in which he set out to change the image of science, we will first look at characteristics of the "traditional image of science" comparing it with his alternative concept. We will then point out some implications of Kuhn's position, and evaluate them from a Christian perspective.

Traditional Science

For the past three centuries one dominant concept of science, which goes back to Francis Bacon (1561-1626), has exercised a pervasive influence on the world's thinking. According to popular belief, which is still very widespread, science is an empirical enterprise based exclusively on "facts," i.e. it is objective in the strictest sense of the term. No hu-

man subjectivity is allowed to influence the objective rules of science. Seemingly the underlying assumption of Bacon's scientific method was that data are hard facts about which there can be no dispute. Hypotheses arise from seeing a pattern in the data and making inductive generalizations. Predictions are derived by simple deduction from the hypothesis itself. Discarding or retaining a hypothesis depends entirely on whether the additional experimental data support it or not. Thus, science is an attempt to discover what is real in the world.

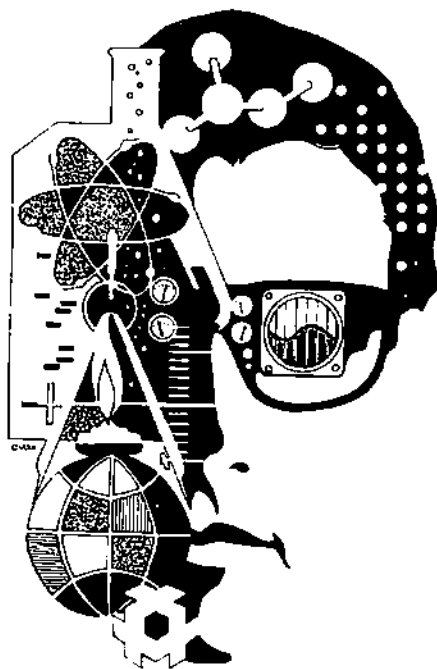
Progress in science consists in piecemeal additions to the list of known laws. Consequently, truths about this world are true regardless of what people think. This means that a sharp distinction may exist between

scientific theories and subjective beliefs. Furthermore, scientific concepts are rather precise, and the terms used in science have a definite and fixed meaning. Connected with this rationalistic view of science is the idea that science cannot truly break with tradition because it preserves the success of its predecessors. Past observations, laws, and theories are seen as permanent additions to the scientific knowledge. Consequently, science becomes the steady accumulation of objective knowledge about nature as it "really is."

Kuhn's Alternative Concept of Science

Kuhn rejected the classic view of science, which was associated with Bacon's scientific method. Space does not allow us an exhaustive description of Kuhn's ideas, but the following elements play an important role. Kuhn sees a difference between two fundamental kinds of situations: "normal science" and "scientific revolutions."⁴ After a group of scientists succeeds in setting standards for all further research in the field, this achievement inaugurates a period of "normal science," which is devoted to "puzzle solving." As long as scientists continue to solve the puzzles they find, they go forward in a way that superficially resembles Bacon's inductive ideal. This state of "normal science" tends to prevent fundamental change in a field of inquiry.

So how does change occur, according to Kuhn? From time to time anomalies in some branch of knowledge get out of hand, and there seems no way to cope with them. This creates a crisis characterized by an atmosphere of ur-



gency to solve those anomalies and eventually leads to the next stage: the scientific revolution.⁵

A revolution occurs when the old paradigm becomes incapable of resolving anomalies, while new paradigms offer different ways of looking at things. The shift from one paradigm to another "cannot be made a step at a time, forced by logic and neutral experiments."⁶ According to Kuhn, paradigms are discontinued not by deliberation but by "a relatively sudden and unstructured event like a gestalt switch."⁷ This means that a new paradigm prevails only when the older generation has been "converted" to it, or has died off and been replaced by a new generation.

It is important to note that in this process for Kuhn, "neither proof nor error is at issue."⁸ Consequently, many have concluded that a paradigm shift is a highly subjective process. In order to better understand what is involved in Kuhn's argument, we need to look briefly at his concept of paradigm and some related aspects.

Paradigms

Unfortunately, a clear and uniform understanding of Kuhn's basic concept of paradigm becomes difficult because of the variety of usages he makes of this term. A friendly critic has counted no less than 21 different uses of the term *paradigm* in the first edition of Kuhn's work.⁹ Kuhn later attempted to clarify his intent and to distinguish between two different uses of *paradigm*. One is the sociological use, which "stands for the entire constellation of beliefs, values, techniques, and so on shared by the members of a given community"; the other is the paradigm as achievement, where it denotes "concrete puzzle-solutions" that provide models for further research.¹⁰ This distinction, however, leaves Kuhn with a problem. Which comes first, the paradigm or the community? Kuhn admits that "a paradigm is what the members of a scientific community share, and, conversely, a scientific community consists of men who share a paradigm." He continues by admitting that "not all circularities

are vicious...but this one is a source of real difficulties."¹¹

Another point to be noted is that for Kuhn observations are paradigm dependent. There is no neutral observation language. Not only observations but also criteria are paradigm dependent. There are no external standards on which to base a choice between paradigms, for standards are themselves products of paradigms. This means that one would need a "super-paradigm" to decide between different paradigms, but this is lacking in Kuhn's concept. There are no external standards for settling a dispute because, in a revolution, the standards themselves change. Consequently, Kuhn believes that paradigms cannot be compared to one another because nothing outside the paradigm can serve as common ground for such an assessment. Paradigms are, in Kuhn's terminology, incommensurable; thus, science is non-cumulative. New theories are not additions to, but rather replacements of older theories. His understanding of progress is derived explicitly from an etiological evolution logic that is formulated in neo-Darwinian terms.¹² This is an often overlooked element of Kuhn's argument. Having said this, we need to look at some of the implications of Kuhn's ideas and to try to evaluate them from a Christian perspective.

Evaluation

As we look at Kuhn's proposals, we have to give him credit for having broken new ground in the philosophy of science. He has conclusively shown that even natural science is a decidedly human pursuit that is no more rigidly objective and logical than the humans who engage in it.¹³ Because values are an important component of the paradigm, human subjectivity is firmly planted in the center of science.¹⁴ According to Stephen Toulmin, Kuhn has historicized natural science and thereby "completed the historicization of human thought that had begun in the eighteenth century."¹⁵

In so doing, Kuhn has achieved a major breakthrough in demytholog-

gizing much of the absolute nature of science that has dominated the scholarly world for so long and still casts its spell over much pseudo-scientific thinking. Science, even natural science, is being increasingly perceived as a human activity. The contrast between so-called objective truth and metaphysics and the dichotomy between science and ideology have been called into serious question. Also, Kuhn's insight that scientific theories cannot be overthrown solely by experiments and observation merits serious attention. These insights can help Christians as they dialogue with people who challenge the allegedly "unscientific" nature of Christian faith. It can help to show that Christianity is at least as serious an alternative as a scientific or naturalistic world view.

Noting these contributions, however, one should also be aware of serious limitations of Kuhn's thought, especially when seen from a Christian perspective. Let us start with his crucial concept of paradigm. Leaving aside other difficulties, we will note only the following: in Kuhn's own initial definition, paradigms are "universally recognized scientific achievements that *for a time* provide model problems and solutions to a community of practitioners."¹⁶ In other words, a paradigm by definition has only provisional character, and lasts for a limited period of time. There is no permanent, trans-historical or trans-cultural paradigm as Kuhn describes it.

The problem with Kuhn's model, from a Christian perspective that takes the self-testimony of Scripture as God's Word seriously, is that it remains essentially intra-historical, lacking the supra-historical framework of divine revelation. Scripture is not historically conditioned by purely immanent cause-and-effect relationships, but is divinely conditioned and *historically constituted*, and thereby universally binding and valid for all times.¹⁷ Thus, for Christians who take the Bible as their norm for faith and practice, *revelation* provides the criteria for evaluating beliefs and not community values, as for Kuhn. It is Scripture and not experi-

ence that serves as the norm for truth.¹⁸

Another serious limitation of Kuhn's thought results from his underlying evolutionary premise, which does not permit a normative use of history, let alone a canonical one. Since "truth" is to be determined by the internal consistency of a paradigm, epistemological relativism seems almost unavoidable. The question of truth is the real problem in Kuhn's approach. For him there are no external, paradigm-independent standards that determine whether the paradigm in question is true or false. He, therefore, denies that we can get closer to the truth by means of new and changing paradigms.¹⁹

Kuhn rejects what he calls "objective" or "absolute" truth in favor of a pragmatic or instrumental view of truth. For him "there is no standard higher than the assent of the relevant community."²⁰ Consequently, truth no longer corresponds to God's revelation in Scripture, but to what humans accept; in other words, it is sociologically defined. Christians, for whom the Bible is foundational, would argue that "historically the community is called and led by God... rather than the community choosing and developing a paradigm.... Christians acknowledge the existence of a transcendent God who is able to act in supernatural ways (miracles, for example). This is in distinct contrast with the naturalistic metaphysics normally assumed by current paradigms of science."²¹

Conclusion

We have sought to describe some of Kuhn's major arguments relating to his understanding of science. Intellectual responsibility demands that we seek to understand his theories on their own terms. Otherwise, the one who refers to "paradigms, models, and things like that" to justify his or her beliefs is no better off than undergraduates who refer to "Freud, existentialism, Zen and stuff like that" to justify theirs.²²

We have seen that some of Kuhn's ideas have been instrumental in demythologizing much of the "objec-

tive" nature of natural science by showing the indebtedness of science to human subjectivity. Yet Kuhn's proposal is accompanied by an epistemological relativism that excludes any kind of supernatural framework by which one could evaluate and judge choices between competing paradigms. As a matter of fact, paradigms in the Kuhnian sense have only a provisional character and do not bring us closer to truth. Truth, in a Kuhnian paradigm, is defined not by its correspondence to nature or the revealed will of God but by what the scientific community accepts and whether a concept works in practice.

These and other points lead us to conclude that, despite some important contributions in the field of the philosophy of science, there are also severe limitations inevitably bound up with Kuhn's ideas. This is especially the case when one tries to transfer his ideas uncritically into the field of theology and religion. This presents a real danger that elements of Kuhn's thesis will deny the possibility of basing theology on the authoritative Word of God, just as did earlier scientific theories. True science should not exclude a priori any areas of reality but must be open to and guided by the supernatural element as attested in Scripture.²³

NOTES

1. Second edition (Chicago: University of Chicago Press, 1970). Hereafter referred to as SSR. In this paper I follow the detailed and documented analysis of Kuhn's thought as presented in my article, "Scientific Revolution: An Analysis and Evaluation of Thomas Kuhn's Concept of Paradigm and Paradigm Change for Theology," *The Journal of the Adventist Theological Society* 2:2 (1991), pp. 160-177. A copy may be obtained by writing to: Adventist Theological Society Publications; P.O. Box 86; Berrien Springs, Michigan 49103; U.S.A.

2. Langdon Gilkey, "The Paradigm Shift in Theology," in *Paradigm Change in Theology*, eds. Hans Kung and David Tracy, transl. by Margarete Kohl (New York: Crossroad, 1988), p. 367.

3. See Gary Gutting, ed. *Paradigms and Revolutions: Appraisals and Applications of Thomas Kuhn's Philosophy of Science* (Notre Dame, Indiana: Univer-

sity of Notre Dame Press, 1980).

4. Actually Kuhn mentions three types of situations in the development of a particular scientific field. We have left out the first stage, which he calls "immature science" because the result is not considered science. See also the more in-depth discussion in my article mentioned in note 1, pp. 163-166.

5. SSR, pp. 71-91.

6. SSR, p. 150.

7. SSR, pp. 122, 150.

8. SSR, pp. 151, 204, 4, 5.

9. Margaret Masterman, "The Nature of a Paradigm," in *Criticism and the Growth of Knowledge*, eds. Imre Lakatos and Alan Musgrave (Cambridge University Press, 1970), pp. 59-89.

10. SSR, p. 175.

11. SSR, p. 176.

12. SSR, pp. 170, 171.

13. Del Ratzsch, *Philosophy of Science: The Natural Sciences in Christian Perspective* (Downers Grove, Illinois: InterVarsity Press, 1986), p. 55.

14. *Ibid.* See also Bill Mundy, "Science and Religion: Two Approaches to Understanding Reality," *Dialogue* 2:1 (1990), 12-14.

15. Stephen Toulmin, "The Historicization of Natural Science: Its Implications for Theology," in *Paradigm Change in Theology*, pp. 233-241.

16. SSR, p. viii, italics supplied.

17. Frank M. Hasel, "Reflections on the Trustworthiness and Authority of Scripture," in *Issues in Revelation and Inspiration*, eds. Frank Holbrook and Leo van Dolson, Adventist Theological Society Occasional Papers, vol. 1 (Berrien Springs, Michigan: Adventist Theological Society Publications, 1992), pp. 208-209.

18. See Mundy, p. 13.

19. SSR, p. 170.

20. SSR, p. 94.

21. Mundy, p. 13.

22. Cordell Strug, "Kuhn's Paradigm Thesis: A Two-Edged Sword for the Philosophy of Religion," *Religious Studies* 20 (1984), p. 269.

23. See Ellen G. White, *The Ministry of Healing* (Mountain View, California: Pacific Press, 1905), p. 462.

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The Apostle Paul: An Intellectual?

Herold Weiss

Most Christians, whatever their particular doctrinal preferences, have claimed the apostle Paul as one of their own. He represents what most followers of Christ would recognize as essentially Christian. There are exceptions, of course. Some feminists consider Paul a male chauvinist with few redeeming qualities.¹ Other people have seen in Paul a messianist with masochistic tendencies,² or an incorrigible authoritarian with delusions of grandeur,³ who had no tolerance for the views of anyone else.⁴ Even those who paint him in negative colors, however, find it difficult to simply dismiss him.

In the 20th century, under the influence of Albert Schweitzer and Adolf Deissmann, it became popular to understand Paul as a great mystic.⁵ According to Deissmann, there are two kinds of mysticism. Some mystics see as life's goal the achieving of the total dissolution of the self in absolute passivity. Others want to be possessed by God in order to be active as agents of the divine. In this pattern Paul, obviously, would appear as a mystic of the second kind. If he was indeed a mystic, however, it would be difficult to think of him as an intellectual. Mystics are too involved with themselves and the salvation of souls to be much concerned with ideas. The presentation of Paul as a mystic at the turn of the century was, in part, an effort to combat the prevailing picture of him as the great doctrinal architect who had built a marvelous intellectual edifice on the Protestant foundation of righteousness by faith.

No one doubts that Paul affirmed the significance of God's grace and humanity's need to believe in Christ as God's agent of salvation. Many today, however, doubt that the notion of righteousness by faith is at the

center of Paul's thought. As a matter of fact, establishing what is central to Paul's thought is being recognized as nearly impossible precisely because he did not build a systematic doctrinal edifice.⁶

Toward a Definition

I would like to explore the notion that Paul was an intellectual without getting bogged down in the debate I have briefly summarized. I imagine that some may find the whole exercise ill-conceived. Why would anyone want to be known as an intellectual? We are all familiar with the caricature of intellectuals as individuals so concerned with understanding the options on every issue that they become incapable of ever doing anything. Intellectuals are eggheads who live in the clouds, totally ignorant of the pains and passions that drive the lives of common mortals, or so we are told.

To guide my discussion of Paul, therefore, I would like to offer a simple definition. An intellectual is a person who values human reason, both its powers and its ways. A Christian intellectual, who recognizes the importance of revelation and the ever-active influence of the Holy Spirit, also values human reason. After all, revelation is not unequivocal, and the Holy Spirit does not always get people's attention by tapping them on the shoulder.

God usually communicates with us by appealing to our reason. By reason we mean both that which gives the mind the structures within which any thought is possible and also those steps taken by the mind according to certain agreed-upon rules. Following these rules one may argue for the superiority of one proposition over

another. Conclusions arrived at without following these rules are judged unreasonable or illogical.

A person who lacks the built-in structures of reason is said to have lost his or her mind, Christian believers are not expected to lose their minds, or to argue in illogical ways. Faith never overrules reason, even if, as Tillich so beautifully explained, faith transcends reason. As he put it, faith is reason in ecstasis.⁷ Still, what an individual believer believes cannot be capricious or purely personal. It must be able to withstand the judgment of others; in other words, it must fit rationality. This means that the Christian believer who is an intellectual places an even higher value in the judgment of reason.

A Reasonable Worship

I believe that this was the case with Paul. Pauline exegetes agree that the first 11 chapters of the letter to the Romans contain Paul's theological argument, and that at the beginning of chapter 12 the "therefore" introduces Paul's conclusion to the argument in terms of its significance for everyday life:

I appeal to you therefore, brethren, by the mercies of God, as your reasonable⁸ worship, to present your bodies as a living sacrifice, holy and acceptable to God. Do not allow this age to mold you according to its structures.

Rather be metamorphosed with a new mind from above so that you may evaluate what is the will of God, that is, the good and acceptable and perfect.⁹

In this verse Paul states two rather remarkable ideas having to do with worship. The first is one insisted upon

by the classical prophets of Israel, namely, that living contrary to the will of God in one's daily affairs at home and in the marketplace annuls whatever one may do at the temple. The second proposes that Christians must offer their own bodies in a "living sacrifice," rather than dead heifers. Wishing to characterize this type of sacrifice he names it a "reasonable worship."

Why is this kind of life, this living sacrifice, worship in accordance with reason? Because, Paul explains, acting out a living sacrifice entails refusing to allow "this age" (this world) to mold Christians according to its own schemes. In the Christian way of life the Holy Spirit, rather than this age, is what transforms and shapes conduct by the renewal of the mind. If this is the case, Paul continues, Christians will be able to discern what is good, acceptable, and perfect, in other words, the will of God.

This text reveals a Paul who places an enormous amount of trust in the power of the mind renewed by the Holy Spirit. Here Christians are presented as the sole arbiters of the will of God. The Spirit has empowered them to make judgments about options that present themselves as expressions of God's will. The gospel Paul preaches is not one that establishes him as the only one capable of discerning the will of God. When he explains how the gospel he presented in the first 11 chapters of Romans informs directly the practical life of Christians, he writes of a mind renewed from above as the guide for a life that, because it accomplishes God's will, actualizes in itself through worship. What Christians do when they come together to sing, pray, listen to the Word, and share their testimonies is beneficial only to the extent it contributes to the offering of a living sacrifice to God in their everyday life.

Christian Discernment

Paul valued the ability of others to use their minds. This is demonstrated by the way he

openly appealed to his readers to evaluate the reasonableness of his arguments by exercising their powers of discernment. He writes: "I speak as to reasonable people. Judge for yourselves what I say" (1 Corinthians 10:15). Paul loses his patience with the Galatians who ignore the evidence of their own experience, against which there can be no argument, and, rather harshly, calls them "morons" (Galatians 3:1). To the Corinthians, who consider themselves mature people of the Spirit and therefore affirm "all things are lawful," Paul writes: "Brethren, don't become children in your thinking; even if in evil you make yourselves babies, in thinking become mature" (1 Corinthians 14:20). In this way Paul appeals to what was designated above to be reason as the structure, or the power, of the mind.

To give his understanding of God's salvation Paul usually depends on passages from the Old Testament.¹⁰ A few times he also appeals to a command from the Lord (1 Corinthians 9:14), to an early Christian confession of faith (1 Corinthians 15:3-5), or to an early baptismal formula (Galatians 3:27-28). These clearly function as authorities to which reason may appeal. Although we would not think much of an argument carried out by means of allegory today, Paul, like his Jewish contemporary Philo of Alexandria, used it as

a valid way of arguing (Galatians 4:21-31). As a good Jew trained under a Pharisaic master, Paul also knew how to do *midrash*, arguing by elaborating imaginatively on a biblical passage (2 Corinthians 3:4-18). On other occasions Paul uses the more rabbinic way of limiting the meaning of a particular word, or bringing together two Old Testament passages in which the same word is used in order to define one by means of the other.¹¹

Paul also built arguments that depended strictly on the logic of the case rather than on appeals to authority. In Galatians he made an *argumentum ad hominem*. It rests on what humans would commonly agree to. No one expects another person to add clauses to a contract after it has been signed; therefore, we should not think God did it (Galatians 3:15). In Romans he built a more complicated argument *a minori ad maiorem*. It rests on the fact that if the reader is willing to grant "this" (a common notion) to be the case, how much more should he also grant "that" (which common sense agrees operates at a higher order). If the sin of Adam is credited with having caused the entrance of sin and death in the world, how much more is the death and resurrection of Christ to be credited as having accomplished the entrance of righteousness and life in the world (Romans 5: 10, 15, 17)! While the argument affirms the effectiveness of Christ's work, contradicted by the fact that sin and death still are in evidence in the world, it presupposes that Christ's mission is the work of God, which is of a higher order and is more effective than the work of a man. In these passages Paul shows himself using methods designated above as reason.

Another way in which Paul exhibits his high estimation of the powers of the mind is seen in his reluctance to become the judge of what others do while carrying out God's will. Christians are servants of God, and therefore only their Master has the authority to judge them (Romans 14:4). Paul insists, how-



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PROFILE

Claritza de Jimenez

Dialogue With a Chemistry Professor in the Dominican Republic



Dr. Claritza Heyaime de Jimenez coordinates the teaching of organic chemistry at the University of

Santo Domingo, in the Dominican Republic—the oldest university in the New World, founded in 1538.

Claritza was born in San Juan de la Maguana, in the interior of the country. After completing her secondary studies and the pre-university course, she entered the University of Santo Domingo, where she received her Ph.D. in Chemistry in 1968. That same year she won the competition to teach at the university and was later appointed laboratory director and chairperson of the chemistry department. Afterwards, she pursued post-doctoral studies at the University of Mexico.

In 1967, Claritza married Juan

Rafael Jiménez, a businessman. Four children have enriched their home: Roxana (23) has completed her degree in dentistry; Elka (21) will soon finish her program in elementary education; Luis (21) is studying civil engineering; and Hilcias (19) plans to become an aeronautical mechanic.

Besides her professional responsibilities, Dr. Jimenez is actively involved in the life of the Seventh-day Adventist Church. "I love working for the church," she says, "and I have worked in practically all the departments—youth, Sabbath School, home and family, lay activities.... There is so much good Adventists can do if we work together!"

Please tell us about your childhood.

My parents divorced when I was just two-and-a-half years old. My mother assumed the responsibility of raising my older brother and me. Three or four years later, she remarried. Her new husband was a very kind man who became a real father for us. Both gave us a happy home, where we were surrounded by love.

How did you come in contact with the Seventh-day Adventist Church?

My mother was Catholic, but she had many questions about religion. When I began high school, she started visiting other churches trying to find answers and spiritual peace of mind. She enjoyed her experience at the Adventist Church and, after checking the church's teachings against the Bible, decided that Adventists taught the truth. Although she joined the church, she never pressured my brother or me to do the same. We did, however, study the Bible together.

My conversion took place very simply, when I was 15 years old. One morning I was sitting in my high school classroom and began to think deeply. I felt attracted to wordly things, but at the same time, I sensed that God was calling me. "Why should I risk my salvation," I thought to myself, "if I know what I need to do?" Right then and there I decided to commit my life to God and to join the Adventist Church.

What did you do next?

As soon as I was baptized, I laid plans to attend the Dominican Adventist Academy. I did, but I had to work all through my school years, because my parents could not pay for my studies. It was a tough experience, but it strengthened me to face life with courage.

What led you to become a science teacher at the university?

My mother had been a teacher since her youth. When we were still small, she took us with her to the rural school where she taught, so my brother and I grew up playing with chalk and erasers.

While I was in high school, I really enjoyed the sciences and mathematics. First, I thought of studying civil engineering, but my mother encouraged me to get a degree in chemistry or pharmacology, which she thought more appropriate for a young woman.

In Latin America the number of women scientists is still small. How do you feel being a woman in that field?

It's true that there are more men than women in the sciences, but the proportion is changing. As for myself, when I was still in school I felt the support of my fellow women classmates and of my professors, especially my thesis advisor. Under his direction, I conducted experiments on the nitration of indane—a cyclical aromatic compound—and the results were published in several interna-

tional specialized journals.

Did you encounter any difficulties in your university studies because you were a Seventh-day Adventist?

Not really serious ones. I always felt that, as a Christian, I should aim to the highest academic achievements and never hide my religious convictions. My teachers always treated me with respect and never scheduled examinations on Saturday. Only one teacher did it, but in private told me, "Don't worry, Claritza, you can take the exam later."

Whenever the topic of Creation and evolution came up for discussion, I tried to share my beliefs with clarity and tact. On the origin of oil, for example, with the millions of years supposedly required to allow for vegetal decomposition, I presented the biblical perspective. Some laughed, but at least they heard what I believed. In my written exams, I was careful to write what the literature stated, but also explained my point of view.

Do your Christian convictions have any bearing on your scientific activities?

I thoroughly enjoy studying God's marvelous creation. I am moved when I think that I can manipulate the elements that our Creator brought into existence and the processes He established. I deeply admire Someone capable of creating something out of nothing, when I know how difficult is to work with the elements in the laboratory.

What would you say are the factors behind your professional success?

First, the fact that I thoroughly enjoy the sciences and especially chemistry. Second, I really like to explain things, to show and to teach others. Besides, I get along very well with my students. At times they ask me how can I like a subject as difficult as chemistry. It isn't easy for me to answer, because I feel naturally attracted to this discipline.

What can you tell us about the

Seventh-day Adventist Church in the Dominican Republic?

My country has approximately seven million inhabitants, and among them, about 80,000 Adventists. This gives a ratio of one Seventh-day Adventist for every 85 Dominicans. Many of my countrymen want to know God and to obey Him. The Adventist Church in the Dominican Republic is dynamic and progressive, with many members who love to do missionary work.

What impression do Dominicans have regarding our church?

They admire the work we do and expect the best from us. A few years ago, when we launched our radio station in the capital, my colleagues commented, "It's an Adventist project, so it must be good." These high expectations place the responsibility of representing both God and His church on the shoulders of leaders and laypersons.

Do people from all levels of society feel attracted by the Adventist message?

Yes, they do. It appeals to simple folk as well as to professionals. In the past, people thought that Adventism was mostly for the lower levels of society. Not now. We have in our church a broad spectrum of professionals—physicians, lawyers, engineers, teachers, scientists, business people, and so on.

What brings you satisfaction as a professional?

My personal relationship with the students, because I can help them not only by teaching them chemistry but also by guiding them in life. This frequently allows me to speak to them about God.

How do they react as you deal with religious issues?

Perhaps because I'm their teacher, they listen to me. When I discover a religious interest in them, I bring

magazines and books for them to read. Some of them ask for an appointment to talk about matters they deeply care about.

What have been the results of these conversations?

Several of my students have received Christ and have joined the Adventist Church. Two of my colleagues at the university have also become Seventh-day Adventists.

Would you describe a typical day in your life?

I usually get up at 5:30 or 6:00 and devote a few minutes to my personal devotion and Bible study. Then I go to the kitchen to have breakfast with my family. We have a short devotional and I'm off to the university. I work there until 12:30 or 1:00, when I come back home for lunch. I return to the university at around 3:00 and stay there until 6:00 or 6:30. My after-supper activities vary: family visits, Bible studies, church meetings, or rehearsals for a program. Our home is always full of young people practicing, singing, or doing other things. Afterwards I spend an hour or two reading. I usually go to bed at midnight, because I really love to read.

Finally, what advice would you give to Adventist university students?

To be faithful to God in their daily lives and to trust in Him completely. It saddens me to see how some students, when faced with a difficulty, abandon their Christian principles. I know by experience that if we ask, God solves our problems. That is why I would encourage them to remain faithful always and in everything. This will bring them personal satisfaction, will allow them to help others, and will prepare them for eternity.

Humberto M. Rasi

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PROFILE

Greg Constantine

Dialogue With an Adventist Artist



Greg Constantine, professor of art at Andrews University in Berrien Springs, Michigan, has exhibited in galleries in New York,

Chicago, Los Angeles, Detroit, and Frankfurt in Germany.

Constantine was raised in a Romanian family of six children in Windsor, Canada.

Soon after getting his Master of Fine Arts degree from Michigan State University, he developed "television painting," a technique using a series of "video dots" to portray subjects as if on a television screen. His "television" portraits include Adventist media pioneers H. M. S. Richards Sr., George Vandemann, and Charles Brooks. His "television portrait" of Jesus hangs in the campus ministries office at Andrews University. His painting of the Statue of Liberty was

shown during the centennial celebration in New York. The organizing committee donated the painting to France as a gesture of thanks for the statue.

Constantine has created three books of "art about artists." The sketches in the books—*Vincent Van Gogh Visits New York*, *Leonardo Visits Los Angeles*, and *Picasso Visits Chicago*—recreate famous artworks from the point of view of the artist/hero in a familiar city scene. Sketches for his most recent book project—*Jesus of New York*—appear with this interview.

Constantine and his wife, Sharon, have two sons and a daughter.

How did your faith develop?

My whole family went to a Romanian Orthodox church in Canada. My mother began listening to the Voice of Prophecy on Sunday mornings. Then we had a visit from a local church member. We thought it was incredible that a representative of the Voice of Prophecy would visit our home.

We then began attending a Seventh-day Adventist church against my father's wishes. Soon we started going to both churches. So I was an altar boy in the Romanian Orthodox church Sunday mornings to please my dad. He could not go to church by himself. It was a huge stigma for him not to have his family with him.

Do you have a philosophy about sharing your Christian faith in your art?

Being a Seventh-day Adventist artist, if my art happens to be about that, then so be it. But if it doesn't, I'm still revealing something about who we are, the capabilities God gave us for understanding mystery, for revealing some new concept that hasn't occurred to somebody else.

How did you get interested in art?

As a child I used to draw on every scrap of paper I could find, in my textbooks, in my workbooks. I just wish I had a few of those left.

I never considered any career other than illustrator or commercial artist. I worked as a graphic designer in several places in and around Toronto. I became disillusioned about becoming an art director. In addition, I didn't want to work on Sabbath.

What did you then do?

I was invited to teach at Andrews University after about three years in the design industry. I felt I had something to offer to my students, something I hadn't been able to get.

So I came here to teach graphic design and illustration. I became interested in fine arts when I got my master's at Michigan State University. That's when I began dreaming of gallery exhibition.

Tell us about the gallery scene.

The work shown in art galleries is work produced in the studio. If the artist is not working in a studio, he

will have nothing to show. The primary requirement for an artist to be working is based on what he or she feels he wants to do. The artwork is like your child. Your ego is involved, because you created something; but when it's out in the public, people will see things in it that maybe you have not articulated in words. Yes, you created it, you did it, and it's probably in there, but you did it subconsciously.

Now if something good happens in that studio, you want to share it, not for the applause. You're overflowing with happiness, and you want to share that experience.

I've been asked by people, "Why do you go through all this baring of your soul with those crusty, abrasive New York dealers?"

Have you gone through that experience?

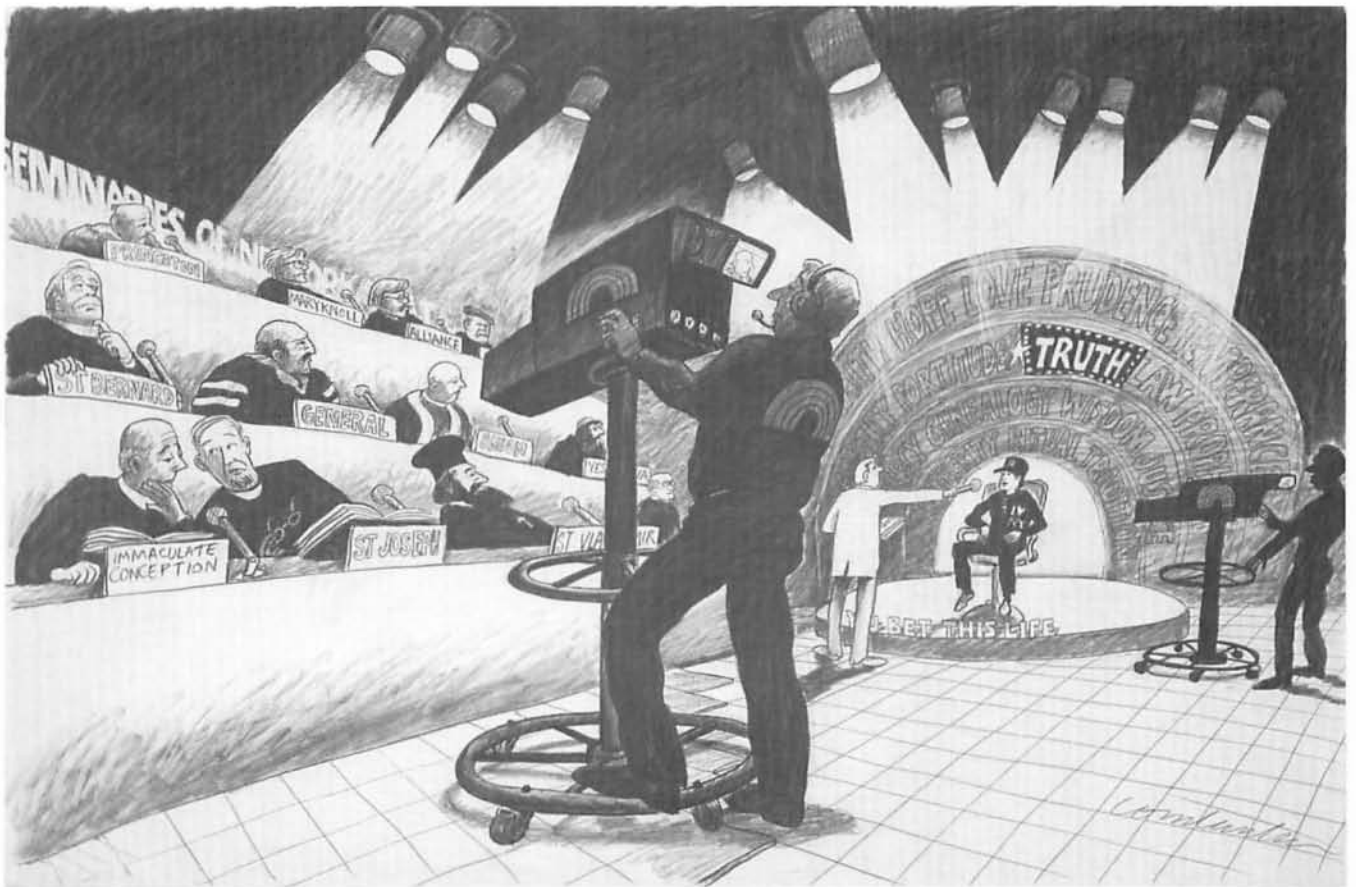
Yes. I've gone to New York with 15 sets of slides and a résumé, knocking on doors, asking to see the director. After that first rejection, I'm ready to go home. Emotionally, I'm devastated. Then I realize, at least intellectually, I didn't come here,

Jesus of New York

The *Jesus of New York* book project consists of approximately seventy drawings—seven are reproduced here—in which I imagine the young Jesus between the ages of thirteen and thirty in today's New York City. We observe Him having “premonitions” of experiences that parallel circumstances in which He later found Himself during His ministry. The “Jesus in New York” scenario offers many possibilities, since references can be made to almost all the parables, sermons, and events recorded in the gospels.

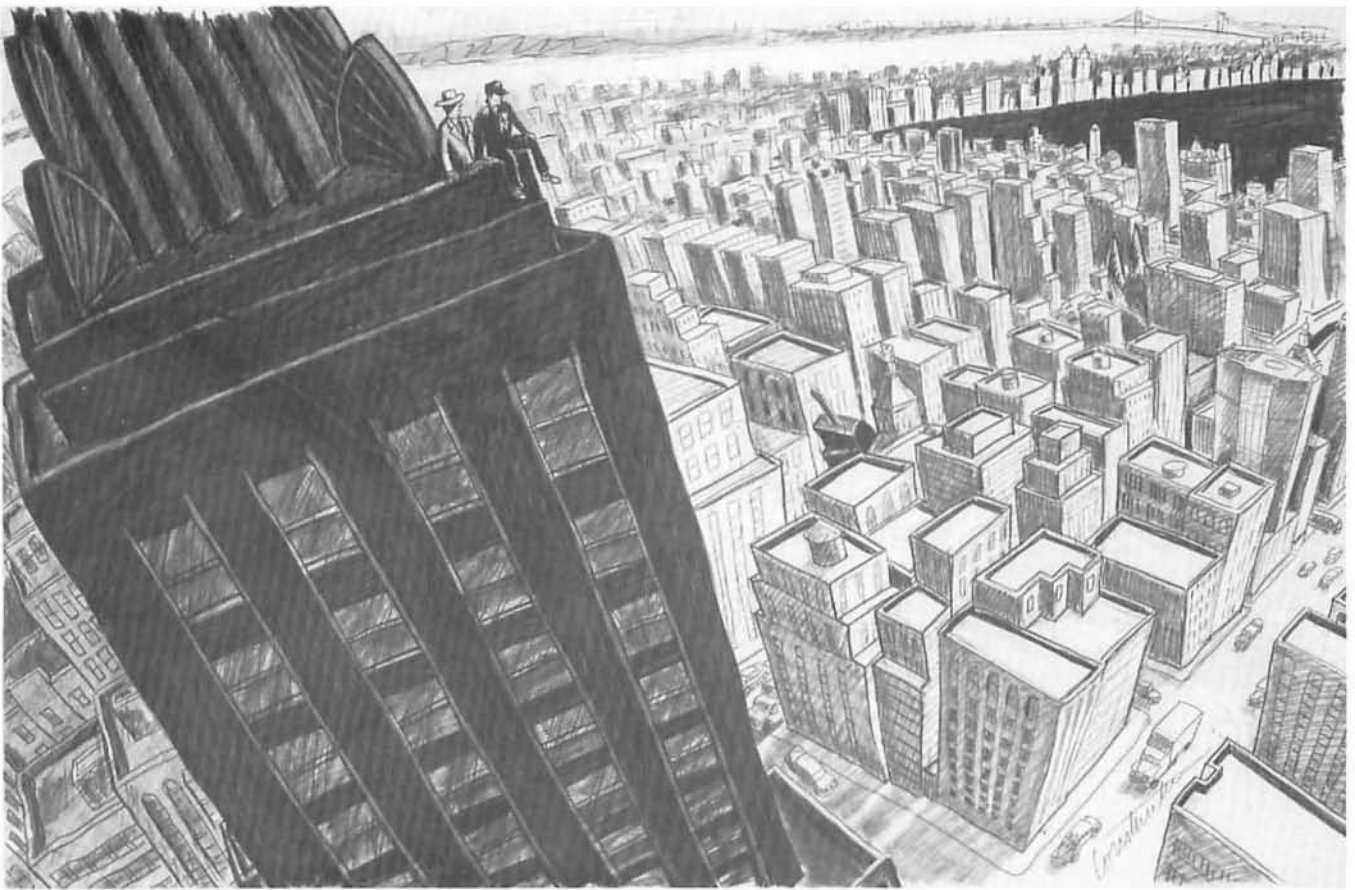
The idea for this series of drawings came to me as I struggled to contribute something for young people to identify with in Jesus' youth. Imagining a Jewish lad in New York City seemed natural after I recognized the possible parallel to the type of protagonist that Vincent van Gogh became in my first book. I trust that these drawings will help young people and others to better understand and identify with the young person that Jesus was.

Greg Constantine



He was sitting with the theologians, listening to them and answering questions. They were amazed at his intelligent answers.

Luke 2:46, 47



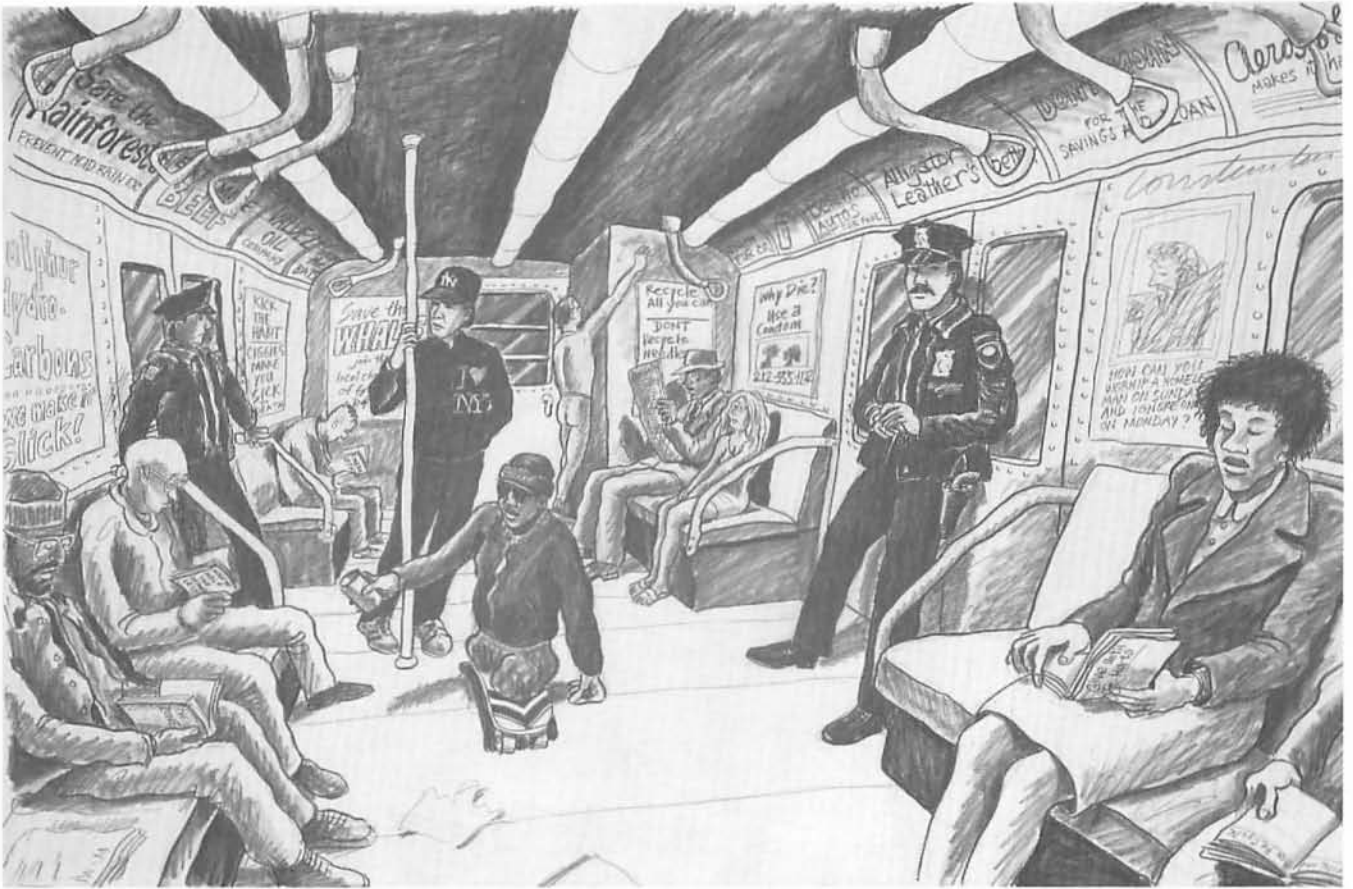
The Devil set him on the highest point of the Temple and said, "If you are God's Son, throw yourself down to the ground."

Matthew 4:5, 6



A certain man going from Jerusalem to Jericho was attacked, stripped, beat up by robbers and left half dead.

Luke 10:30



"I tell you, whenever you refused to help one of these least important ones, you refused to help me."

Matthew 25:45



Jesus went into the Temple and overturned the tables of the money-changers, saying, "You're making it a hideout for thieves!"

Matthew 21:12, 13



Once Jesus was in a certain town where there was a man covered with leprosy. Jesus reached out and touched him.

Luke 5:12, 13



"Nobody lights a lamp to put it under a bowl; instead he puts it on the lampstand, where it gives light for everyone."

Matthew 5:15

spend all this money, come all this way, to turn around after seeing one dealer. I'm prepared to see 20 or 25 of them, and get rejected by 20 or 25.

What are the things you've done that broke new ground in art?

I don't think I'm the best one to say. I do listen to critics whose judgment I respect. Those who have criticized me, I just ignore them.

Back in 1981, I made artist license plates, each one created to reveal the visual "signature" of a different artist. When they were exhibited, the response was just incredible. The artists themselves came to see how I had done them. It was like an explosion on the art scene.

Your books have been acclaimed.

My three books were Cinderella stories. *Vincent Van Gogh Visits New York* was the first one. I went to a convention in New York. We were approaching the Lincoln Tunnel, which gives you a fantastic view of the city from across the Hudson River. I said, "What would it be like if somebody like Vincent, this innocent person, came to this most sophisticated of cities?" This dichotomy, this wild idea made me chuckle. I immediately bought a sketchbook and a pencil and started sketching. By the time I got home, I had a couple of dozen ideas. These visual puns matured, and Vincent became the person interwoven among all of them.

I also included in them widely recognized artworks. Instead of just putting Vincent in New York, I put him in a Goya composition in New York, or a Monet composition in New York.

You needed an incredible art background for that.

Oh, I'd been teaching art history for a while. I didn't really have to do any research. When I got back here to Andrews, I mean, I felt like Van Gogh. I was passionately compulsive about the whole project, and I really couldn't be stopped. I was in my studio, cranking out these drawings, and it wasn't until I had about 50 drawings that I realized I could show these to my gallery.

It took me a week or so just to find the right medium, the right size, the

right paper, everything. I showed them to my dealer in New York, and he loved them. He said, "This would make a great book. Why don't you find yourself a publisher?"

I went to a telephone booth and called up five different publishers that I found in the yellow pages. The first person I talked to I told them I was an artist and I wanted to talk to an editor about a book proposal.

You just went to a phone book? No introductions from anyone?

I said I'm from Michigan, I show my work in SoHo. They knew the galleries I was showing at, and that gave me some credibility. That same day I had an appointment with Knopf. The editor there said his editor-in-chief would like the book. When his editor accepted it, he took it and ran.

The book was something totally new and unique. I've gotten great satisfaction out of the response from people that I respect, and for the recognition that it has provided. It was bigger than my artist license plates by a long shot.

What about the *Jesus of New York* project?

Van Gogh was this innocent person in "sin city," trying many times to right wrongs. I realized that maybe he was a Christ figure as well. I also felt there was a gap in the slides I showed my class in the course "Christ in Music and Art." The gap was between the years 18 and 30. I didn't want to show Jesus just rejecting someone offering Him drugs. That's too transparent, too obvious. Then it occurred to me that virtually everything He went through was reflected in His ministry. If I took what was in His ministry and predated that, and said that He went through these experiences in some microcosmic way earlier in His life...

In other words, what He preached about, He had lived ...

... or experienced or knew about. When He sat and invited the children to come unto Him, and rebuked the disciples for keeping them away, it wasn't the first time that He had played with children. So I showed this 19-year-old Jesus helping a kid dunk a basketball, which the kid could not do by himself. The kid is

ecstatic, and Jesus has borrowed this basketball from a couple of dudes in the background who represent the rebuked disciples. The subtitle for the book is "Premonitions of a New York Teenager." Everything is a premonition of what will eventually happen to Him.

You've been at this project for a few years.

I started it back in 1985. I did some paintings without doing any drawings. Then I did the Good Medic where Jesus sees a priest who didn't help a victim of a Central Park mugging.

Some of the pictures are humorous. Instead of walking on water, I have Him barefoot water skiing in the Hudson River, scaring the daylights out of His disciples.

This is obviously not a traditional look at Jesus.

I don't want to preach. If there is preaching there, it's accidental. But I've identified the audience—young people, whether they're Christian or not.

Jesus Christ to me is really a very good and close friend. I hope I can be like that for my students and fellow human beings.

Where are you going next with art?

I have always said that if as an artist you do something crazy enough long enough the world will pay attention. What that crazy enough thing is for me, I don't know.

I think, though, that many of the rejection letters I have gotten for *Jesus of New York* were written because the book is seen as too outrageous. I don't see it that way. I see it as a natural outpouring of what I believe, of what I've thought about for a long time. If it is outrageous to the world, that would be terrific. But I have left this whole project in the hands of the Lord.

Kermit Netteburg and Michael Parnell

Kermit Netteburg is professor of journalism and Michael Parnell is a graduate student in communication at Andrews University.

Night Encounter

Roberto Badenas

Deserted streets stare at him in sinister silence. Cautiously, he steps out of the dark doorway into the pale moonlight. Although life in the city has taught him to distrust shadowy portals, tonight he prefers to stay in the dark, rather than be discovered meeting with that man. His impatience has overcome his fears.

He had been impressed by the stranger's behavior during the Feast. His bold condemnation of the Temple trade hadn't been the act of a mere agitator (John 2:13-22), for no politician would have dared as much. In his spiritual quest, he had listened to many teachers, but none could compare to this one. He wanted to know more.

Jesus' peculiar style fascinated him. His ideas didn't seem to come from any of the regular schools of thought nor from any known sect or political party. No one had ever displayed such a powerful and independent personality, or been so convincing.¹ What was the secret of His power, he wondered? And Jesus's magnetic spirituality intrigued him even more.

Nicodemus had spent his entire life in rabbinical schools preparing to be a doctor of the Scriptures. He held a seat on the Sanhedrin (John 3:1). It would have been difficult, indeed, for him to rise any higher. However, his situation and that of his nation filled him with unrest. He considered himself intellectually open minded and even his name ("victory for the people") revealed his outlook.² Yet neither training nor position could fill the missing dimension in his life. This feeling of unrest had led him to see in Jesus the characteristics of a possible reformer.

But to approach Jesus openly would endanger his reputation. The higher echelons of the religious es-

tablishment were pitted against this new teacher, so Nicodemus had set up a night meeting at an out-of-the-way location.

In order to avoid feeling intimidated by a visit that could easily become too personal, Nicodemus planned to approach Jesus as representing a group who shared his ideas (John 3:1-21; see also 2:23-25). Once at the meeting place, however, his fears disappeared. He felt accepted and understood. He also felt his inferiority and was forced to recognize that, although he possessed the title of doctor, it was Jesus who was of superior rank.

Nicodemus greeted the Carpenter of Nazareth as Rabbi. "We know that you are a teacher come from God; for no one can do these signs that you do, unless God is with him" (John 3:2).³ Since Nicodemus presented himself as a disciple, Jesus acted as teacher. And the teacher's first lesson is not what the student asks for but what he needs.

Nicodemus had come with an anxious longing for the Messianic liberation of Israel. But he believed that the new order would be ushered in through human effort and wished to know how he, as a national leader, could hasten its accomplishment.⁴ Jesus challenged his ideas: "I say to you, unless one is born anew, he cannot see the kingdom of God." He says, if you want your world to

change, first *you* must change. Nicodemus is confused. Be born anew? From above?⁵ What mystery is this?

A complete transformation seems not only impossible to him but unnecessary. After all, Nicodemus considers himself to be sincere, religious, and respected. Can none of his accomplishments be salvaged? If he understands Jesus correctly, he must abandon even his religious beliefs. Did this mean that religious practice, even as faithfully as he observed it, was insufficient to gain entrance into "the kingdom of God"?⁶ Must he admit he is a spiritual embryo rather than a fully developed religious leader? Nicodemus cannot understand Jesus' statement. It seems exaggerated, utopic. After all, every man is a son of his past, of his upbringing and social background. No one can break with everything, and begin again from nothing.

But Jesus insists. Not even the best heritage and the most advantageous religious education can guarantee entrance into the superior realm of reality called "the kingdom of God."

Like Nicodemus we are in fact so far from allowing God to reign unconditionally within us that to do so truly would mean being "born again." However, to be "born from above" is to begin to live fully. We as human beings are not born totally alive. From the moment of birth, we carry deep within us death's seed. To be born from above means to recover our spiritual dimension. It means shedding the thick rind that encloses and limits us, forcing us to see our small world as the only reality. It means discovering that when we connect ourselves to God our human limitations can be surpassed.

Nicodemus feels dizzy. His common sense no longer makes any sense. Struggling to conserve his

point of reference, he rejects Jesus' idea as simplistic and absurd: " 'How can a man be born when he is old?' " (John 3:4). Was Nicodemus old, or did he feel it was too late for him to start anew? His objection comes from the defensive mechanism of a frightened yet honest intellect that needs to test the new ground before stepping onto it.

From his human perspective, Nicodemus cannot understand how God can change a man while respecting his freedom. Jesus will show him that the idea of being born again is less absurd and more guaranteed of success than trying to save oneself by one's own efforts.

Nicodemus doesn't understand that Jesus is not asking the impossible but offering the unimaginable: that the new birth is not something required but rather something offered, for it is impossible to give birth to oneself. In order to be born, one must always depend on another. The new birth experience also resembles that of physical birth since it rarely occurs painlessly.

In the face of Nicodemus' incomprehension, Jesus rephrases the same concept: " 'Truly, truly, I say to you, unless one is born of water and the spirit, he cannot enter the kingdom of God.' " For a doctor of the Scriptures, the mention of water and spirit (in Hebrew the same word is used for air, wind, breath, and spirit) is a clear allusion to Creation (Genesis 1:1-3). The new birth signifies a new creation; it implies not a human act but a divine one.

Jesus explains. For human beings there are two levels of existence: the "human" and the "spiritual." Each can transmit only the life it possesses. " 'That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.' " The flesh transmits the weak human condition. The Spirit transmits the power of God.

Even with the best of intentions, human aspirations reach no higher than economic well-being, relational satisfaction, or personal glory. Operating at this level, men and women can never hope to become all God has planned them to be. Humanity can only defeat its spiritual impo-

tence with a new birth through God's power—an entering into a new theocentric (God-centered) and not anthropocentric (human-centered) reality.

Surprised by Jesus' language, Nicodemus asks how this change is possible. With slight irony, Jesus pushes him to look for life's meaning outside the bounds of his religious formation: " 'Are you a teacher of Israel, and yet you do not understand this?' " Nicodemus' speciality was religion, yet somehow he had missed the most elementary lesson; he had not learned that spiritual life depends not upon our knowledge but upon our relationship with God.

" 'Do not marvel,' " Jesus continues, " 'that I said to you, 'You must be born anew.' " The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit' " (John 3:7, 8).

This spiritual rebirth changes violent men into apostles of peace. Those consumed by hatred can forgive and love. The mean, self-indulgent egotist is now given to the most generous enterprises. Precise understanding of the regeneration process is unimportant—no one knows how it occurs. The important thing is that it does occur. In a given moment, the power of grace breaks into our lives and transforms us. The new birth cannot be explained. It can only be lived each day.⁸

Nicodemus finally discovers the superficiality of his knowledge of God. He had tried to understand based on his theological framework, but was exceeded by the incredible creativity of God's love. As it is difficult for the materialist to imagine a reality apart from matter, likewise the legalist cannot see a relationship with God outside the bounds of rigid norms. The Pharisee's question expresses his confusion: "How can this be?"

These are his last recorded words during that night encounter. From here on, Nicodemus listens in silence to this unusual teacher who shares the security of His convictions: " 'We speak of what we know, and bear witness to what we have seen' " (John 3:11). Nicodemus' knowledge is based upon tradition and theory. Jesus knows through experience. The doctor knows the letter of the law. Jesus lives its spirit. He leads Nicodemus from surprise to surprise as they sit in the darkness.

The Pharisee looked for a Messiah to rule over Israel. But God is ruler over all humankind. His envoy will be King over all who wish to be born into an endless life in a kingdom of love without boundaries.

"For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16). If God loves without barriers and wishes us unlimited happiness, His objective in sending the Messiah could not have



been the judgment Nicodemus and his colleagues expected.⁹ The Son's mission is not to destroy some and save others, but to bring hope to all. Since He wants not pawns but volunteers, His kingdom could not be established by force but only by love. Humanity need only grasp the new life as one mortally wounded accepts the offered cure.

"As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life" (John 3:14; see also Numbers 21:4-9). The human race condemned itself to death by separating itself from God, the only source of life. Our only chance of survival is to connect our finiteness with His eternity. In some dangerous births, the only solution is surgical intervention. So we, too, can only see the light through the intervention of the Surgeon "from above."

"He who does what is true comes to the light" (John 3:21). With these words of hope echoing in his ears, Nicodemus leaves.

Nicodemus, the restless intellectual has found more than a teacher. However, though he left forever marked by this disconcerting message, it would take him time to react. His was not a rapid birth but a prolonged labor. He could have become a new man that very night, entering into the service of the gospel. Instead, he continued serving the law.

Nicodemus is the disciple of the night, the one who wanted to be a disciple without appearing to be one. He doubts, not for lack of conviction, but for lack of courage, affected by "what will others think." He fears commitment for he knows it is difficult to be different. He wishes to be born again, but finds it hard to break the fossilized shell of his old self. Until the end, he runs the risk of remaining in the lukewarm group which God will eventually spit out of His mouth (Revelation 3:15,16).

Not until three years later, when the Sanhedrin decide to rid themselves of the revolutionary preacher once and for all that Nicodemus risks Jesus' defense (John 7:50-52). But when he can no longer run from his

conscience and decides to declare himself a follower, Jesus has already been crucified (John 19:38-42).

The light from that secret meeting would shine upon the cross of Calvary, reminding Nicodemus of the enigmatic reference to the tree lifted between heaven and earth to save men and women. Deeply moved, he stands for the crucified Master at a time when even the disciples flee, unbelieving and terrified.

Defying his former leaders and colleagues, the follower of the last hour would ask for the body of Jesus, and as a final tribute to One whom he had followed from afar, he would cover with perfume the wounds that his own cowardice had helped inflict. There, in the face of death, the reality which had cost him such effort to embrace had made of him a newborn person.

NOTES

1. The rabbinical teachings were based upon their faithfulness to the authority of tradition. Rabbi Joseph ben Judah rebukes those who tried to force him "to say something that he had not been told by tried teachers" (*Sukkah* 28a). We can imagine the impact produced by Jesus' teachings among those who held that "he who interprets the Torah in a different way from the traditional will be cursed" (*Sanhedrin* 99a) and that "the true teacher is the one who doesn't take any credit upon himself" (*Pirke Aboth* 6). Jesus surprised His listeners, among other reasons, because "he taught as one who had authority and not as their scribes" (Matthew 7:29; Mark 1:22, RSV). Even the temple guards who were sent to arrest Him returned saying: "'No man ever spoke like this man'" (John 7:46, RSV).

2. Nicodemus is a Greek name formed by *nike* which means "victory" and *demos*, "people." The name reveals a liberal nationalistic spirit since the strict Jews used Hebrew names with theological meaning.

3. Unless otherwise specified, all Bible texts are taken from the Revised Standard Version.

4. The Jewish uprising against the Romans in the years A.D. 66-70 was unleashed by a resistance movement headed by the youthful intellectuals among the Pharisees and Zealots (Josephus, *War*, 2:117). They were convinced that "God would only support their endeavor if man actively cooperated in it" (*Antiquities* 18:5).

5. The word *anathema* used in the Greek text signifies both.

6. A central theological belief for the Pharisees was that obedience to the law was the only road to salvation, both on the personal and national level: "Great is the Torah which gives to those who practice its commands life in this world and in the world to come" (*Pirke Aboth* 6:7). "The Torah is life...he who possesses its words possesses the future world" (2:8). Even the coming of the Messiah depended upon Israel's completion of the law: "If Israel would obey the law perfectly for only one day, the son of David would come immediately" (*J. Ta'anit* 64a). The obedience required included, along with the biblical laws, those added by tradition: "Awesome are the words of the wise; to transgress them is worse than transgressing the words of the Scriptures" (*Midrash Tannaitic*; Deut. 17:11).

7. For this reason Jesus can say that "the kingdom of God is within you" (Luke 17:21, NIV).

8. Jesus also refers to the symbolism of baptism. Behind the visible symbol (water) is the invisible (the Spirit). The immersion of the believer in the water symbolizes his death to his past life, and his breathing again upon his reappearance out of the water symbolizes the living breath of the Spirit which fills the new life. The importance is not found in the ritual of the water but in the spiritual reality that allows a person to commune with God.

9. Based upon the prophecy given in Daniel 7, it was believed the Messiah's mission would be the liberation of Israel and the judgment of the nations, beginning with Rome (*'Aboda Zara* 2a, b).

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The Apostle Paul . . .

☞ Continued from page 15

ever, that when Christians act, they should act on the basis of full conviction. He advised: "Let every one be fully convinced in his own mind But he who has doubts is condemned . . . because he does not act with confidence [out of faith]" (Romans 14:5, 23). For Paul, faith is acting in full obedience to the judgment arrived by a Spirit-renewed reason. Here again Paul demonstrates how high a value he placed on the reasoning abilities of believers. For Paul to say "my conscience bears me witness" (Romans 9:1) is the same as to say "I know and am persuaded in the Lord Jesus" (Romans 14:14). Christians must act in faith, out of minds that are fully persuaded.

The Renewed Mind

Paul does not conceive the renewed mind in individualistic terms. His sense of identity is not private, but social. For him, Christians are not autonomous bodies, but members in the body of Christ. The good, the acceptable, and the perfect cannot be "what's good for me." Thus Paul, who argues strenuously throughout Galatians that "for freedom Christ has made us free" (Galatians 5:1), also insists to the Corinthians that as individual members we ought not to live for ourselves, but for the building of the community of faith (1 Corinthians 14:26). He tells them explicitly, "Nobody should seek his own thing" (1 Corinthians 10:24).

What fills Paul's cup with joy is to know that a church thinks with one mind.¹² To his favorite church, the one at Philippi, he counsels: "Let those of us who are mature be thus minded, and if in anything you are otherwise minded, God will reveal that also to you" (Philippians 3:15). For him, revelation is the dynamic activity of the Holy Spirit bringing about a common conviction into the minds of those daily offering themselves as members of the body of Christ in a reasonable worship.

Paul did not presume that his was the only mind capable of being renewed by the Holy Spirit. He trusted in God and in his fellow Christians. He knew that the workings of the Holy Spirit could bring about conviction both to them and to him, and that either he or them could eventually change their mind. Quite often he found himself arguing with them as to the truth of the gospel and its implications. In his dialogues and disputes with fellow believers he understood that convictions about the gospel can only be had in a mind whose integrity may be used by the Holy Spirit.

Paul's appeals to the renewed Christian mind, his willingness to allow those for whose sake he had gone through labor pains (Galatians 4:19), whom he had nursed as babes (1 Thessalonians 2:7), and had exhorted as a father (1 Thessalonians 2:11), to think for themselves, his respect for their convictions, makes him both a true follower of Jesus and a true intellectual.

NOTES

1. George Bernard Shaw popularized the picture of Paul as a chauvinist. "The Monstrous Imposition Upon Jesus," in Wayne A. Meeks (ed.), *The Writings of St. Paul* (New York: W. W. Norton, 1972), p. 299. See also Robin Scroggs, "Paul: Chauvinist or Liberationist?" *The Christian Century* 89 (1972): pp. 307-309, and Elaine Pagels, "Paul and Women: A Response to Recent Discussion," *Journal of the American Academy of Religion* 42 (1974): pp. 538-549.

2. See Richard Rubinstein, *My Brother Paul* (New York: Harper and Row, 1972), pp. 34-53.

3. See James Tabor, *Things Unutterable: Paul's Ascent to Paradise in its Graeco-Roman, Judaic, and Early Christian Contexts* (Lanham, Maryland: University Press of America, 1986), pp. 21-38.

4. Jerome H. Neyrey, *Paul, In Other Words* (Louisville, Kentucky: Westminster/John Knox Press, 1990), pp. 153-156.

5. A. Deissmann, *Paul: A Study in Social and Religious History* (New York: Harper and Row, 1912). A. Schweitzer, *The*

Mysticism of Paul (New York: Seabury, 1931).

6. See J. Christian Beker, *Paul the Apostle: The Triumph of God in Life and Thought* (Philadelphia: Fortress, 1980), pp. 11-19.

7. P. Tillich, *The Dynamics of Faith* (New York: Macmillan, 1957), p. 77.

8. Where most English versions say "spiritual," the original reads *logike*=logical, reasonable.

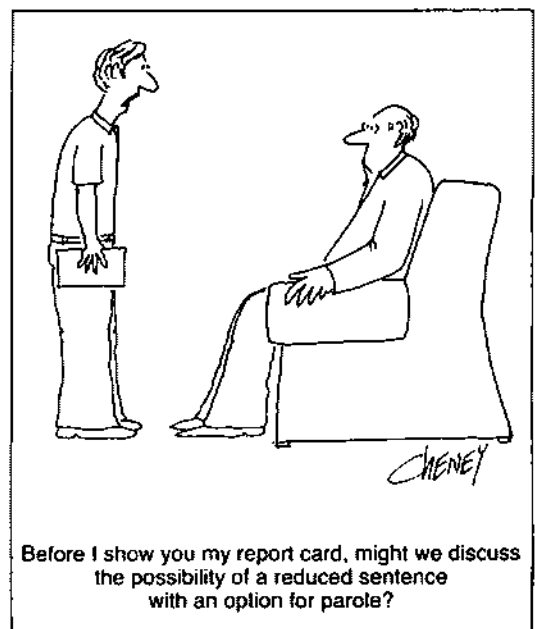
9. All the Bible citations in this article are in the author's translation.

10. Paul's foundational texts seem to be Genesis 12:1-3; 15:6; Deuteronomy 10:16-17; Jeremiah 18:6; Hosea 1:10; 2:23; Habakkuk 2:4; and many Psalms.

11. For example, in 1 Corinthians 15:27 Paul quotes Psalm 8:6, but finds it necessary to make clear that when it says "all things" God is to be understood as an exception. In Galatians 3:16 Paul quotes Genesis 12:7 and builds his case on the fact that the noun "offspring" or "seed" appears in the singular rather than the plural. On the other hand, in Romans 9:33 he juxtaposes Isaiah 28:16 to Isaiah 8:14-15 in order to define the stone God placed in Zion.

12. See Philippians 2:2; Romans 12:6; 15:5; and 2 Corinthians 13:11.

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Before I show you my report card, might we discuss the possibility of a reduced sentence with an option for parole?

How to Relate to a Muslim Friend

Borge Schantz

For centuries, it was a matter of geographical separation: for many Christians, Muslims were simply "over there"—isolated by oceans, seas, continents, and countries. Today we find quite a different picture. The past four decades have made many of us neighbors. Muslims have come to the "Christian West" as students, immigrants, refugees, and guest workers, and suddenly what was mostly foreign mission work, involving much sacrifice and expense, has also become neighborhood evangelism. Likewise, increased travel and international commerce have brought Christians into close contact with Muslims in their home countries. Who are the followers of Islam and what do they believe? How can we share the good news of Jesus Christ with them?

A Worldwide Religion

To make a quick comparison, we find that out of a world population of 5,480 million, 988 million (18 percent) are Muslims and 1,833 million (33 percent) are Christians.¹ The majority of adherents to Islam live in 31 nations. Among them are populous countries such as Indonesia, Bangladesh, and Pakistan. In fact, only 16 percent of all Muslims speak Arabic as their first language.

Muslims are also found among both the poorest and richest nations in the world. Among those praying toward Mecca five times a day are poor peasants in Bangladesh who do not know if or when they will get their next meal, and oil-sheiks so rich that they can afford to have private airplanes with built-in hospital beds and personal physicians.

Origins. Islam emerged in the seventh century A.D. The years 800-

1200 marked the Golden Age of Islam when the Arabs kept the torch of knowledge burning throughout their domains, which stretched from the Atlantic Ocean to the Indus River. In this era, Islamic scholars excelled in mathematics, physics, chemistry, astronomy, geography, and medicine. Later, political disintegration of Islamic societies led to stagnation and decay in cultural and scientific disciplines. On the military front, the Muslims also lost their earlier vigor. No doubt these are some of the reasons why by 1920 all Muslims were under Western rule or influence. However, by 1990 all Islamic countries had received their independence.

The Founder. Muhammed (570-632 A.D.) was the founder of Islam. Orphaned at the age of six, he constantly traveled on his own, becoming a trader for a wealthy widow 15 years his senior. He subsequently married the widow and entered business in Mecca. Here the temple (Kaaba) had 365 idols that were worshiped by the different Bedouin tribes. The main business in Mecca was done with pilgrims to this ancient shrine.

Muhammed spent much time in seclusion and meditation, revolting against the rampant polytheism around him. Then, according to Muslim belief, the archangel Gabriel appeared to him in 610 and over the next 22 years revealed to him the word of God later collected in the Koran.

Muhammed's ideas were rejected by the leaders of Mecca, and after severe persecution he fled to the city of Medina in 622 A.D. This flight is called the Hijra and is the starting point for Islamic history. In Medina Muhammed was well received and soon had a large group of followers. These Muslims later returned trium-

phantly to Mecca, which was made the center for Islamic worship. The black stone in the Kaaba, or temple, probably a meteor, was proclaimed a gift from heaven.

The religion Muhammed founded is called Islam (submission to God). It forged the divided Arab tribes into a socially, culturally, linguistically, and religiously united people.

God. Islam is based on belief in a single all-powerful God, Allah, to whom people must submit. Allah is so different from humankind that it is impossible to postulate anything about Him. Even characteristics attributed to Him are not the same as when applied to humans. Allah is self-sufficient. He cannot be affected by the actions of His creatures. He is the source of both good and evil. His will is supreme, not limited by laws or principles. As a result of this belief, fatalism is a way of life for Muslims.

Although there are striking similarities between the Christian's belief in the biblical God revealed in Jesus Christ and the Muslim's belief in Allah, there are also crucial differences. In Muslim understanding, Allah's power is revealed in exaltation, and in political and military supremacy. After all, Muhammed the prophet was also a military leader and statesman. In Christianity, God, who is Almighty, sometimes reveals His power in weakness, humility, and suffering. The cross is the pinnacle of the revelation of God's love, shown in the humanity of Jesus Christ.

Allah has also had a number of prophets, perhaps up to 124,000 through the ages, who have revealed His will and warnings to humanity. The most outstanding of these are also biblical and include Adam, Noah, Abraham, Moses, and Jesus. Muhammed, however, is the greatest and

last of them all. His revelations sum up and supersede all given before.

Sin. The different concepts of sin in Islam and Christianity are perhaps the greatest obstacle in Muslim evangelism. On it rests the acceptance or rejection of Jesus Christ as prophet or Saviour. Islam recognizes three categories of sin. Some sins are just shortcomings, human limitations or negligence. The consequence is sanction rather than punishment. Other sins are more serious and will incur punishment. Among these are disobedience to parents, murder of a Muslim, adultery, and slandering a virtuous Muslim. The unpardonable sin is "shirk," the crime of setting other gods alongside Allah.²

Beliefs. The Islamic faith is based on Five Pillars, the main points of the creed. The first is the testimony of faith (Shahada): "I bear witness there is no god but Allah, I bear witness Muhammed is the Apostle of Allah." The second is prayer five times a day at specific hours (noon prayers on Fridays being the most important). Then comes fasting during Ramadan (the ninth month of the Islamic calendar); alms giving, varying according to income and kind of property; and finally a pilgrimage to Mecca.

It is expected that a Muslim will adhere strictly to the Five Pillars. However, for persons and situations where strict observance is hindered there are reasonable exceptions.

In addition to the Five Pillars, Islam has five (some say six) Articles of Faith. They include the Doctrines of Allah, Angels, Revealed Book, Prophets, and the Last Things. To this, some add the Jihad (holy war), the defense of Islam and the attack on other beliefs. More moderate Muslims interpret the concept of Jihad to mean any struggle against underdevelopment and injustice.³

Other significant traits of Islam are that polygamy (up to four wives) is allowed, and the consumption of alcohol and pork is forbidden. In Islam there is no priesthood, no sacrifice, and generally no saints or relics for protection or for helping infertility, etc. However, on a popular level, the majority of Muslims, influenced

by surrounding religions (Hinduism, traditional religions, etc.), practice a kind of Folk Islam, involving magic, witchcraft, and veneration of saints.⁴

The Book. Like Christianity, Islam also has a holy book. The Koran is considered the perfect revelation from God. It is a reproduction of the original engraved tablets in heaven in the Arabic language, regarded by some as the language of God. The text of the Koran is seen as holy and perfect, due to the miraculous way Allah's will was communicated and externalized to Muhammed. Although the Koran has been translated into 124 languages, only the Arabic Koran has authority. All translations, even the most correct, are classified only as explanations of the Koran. It is maintained that neither Muhammed nor any other human has had any part in the authorship of the Koran. It is seen as the true source of all guidance, truth and science. For these reasons a Muslim cannot apply any criticism to the Koran.

Here lies a trap Christians sometimes easily fall into, namely, the "Battle of the Books." It is very easy to get into a conversation with a Muslim in which the Koran and the Bible are compared. However, this is not a valid comparison. For the Christian, the Bible, although venerated as a divine guide to God, is not perfect. The Holy Spirit used human beings as spokespersons. They, however, kept their own writing styles and personalities. The supreme revelation of God is not in a book, but in the person of Jesus Christ. The difference may be summarized like this: in Islam the Word of God became book; in Christianity the Word of God became flesh.

The Koran, being only a short book, could not cover all aspects of life. It was therefore augmented by the Sunna, the spoken and acted example of Muhammed, who lived a faultless life and was therefore a perfect example to be followed. The written record of Muhammed's extra-Koranic sayings and acts were collected 250 years after his death in the Hadith. Together with the Koran, the Hadith is the basis for Shariah Law, which deals with all aspects of Is-

lamic life (religious, social, political and economic). There are, however, only a few countries that have been able to apply the Shariah law with its rigorous punishment of transgressors.⁵

Resistance to Christianity

Islamic resistance to Christianity, which includes mutual suspicion and animosity between the followers of the two world religions, has at least four causes. First, there are powerful creedal differences. The most outstanding are the person of Jesus Christ, the authenticity of the scriptures of each faith, the prophethood of Muhammed, and the doctrines of salvation. Second, there are also political and historical confrontations where both have struggled for supremacy among the countries around the Mediterranean Sea. Third, we must add the fact that as missionary religions, both have ambitions to expand and often focus their proselytism on the same people.

The fourth reason for lack of success in Muslim evangelism is probably that Christians have generally dealt with Islamic theology and doctrinal points of disagreements. We have not really addressed the Folk Islamic beliefs and the needs of the common Muslim, in spite of the fact that 80-90 percent of all Muslims have somewhat syncretistic concepts where non-Islamic beliefs and practices are mixed with Muslim doctrines and customs.

So then, how should we relate to a neighbor or fellow student who has a Muslim background? First of all we have to bear in mind that there are as many kinds of Muslims as there are Christians. The attitudes toward Islamic doctrine and practice range from the orthodox fundamentalists who take the Koran literally, follow traditions closely and believe that the solution for present-day evil is found in a return to conditions that mimic the pioneer days of the faith, to those who in their liberalism will symbolically hold to only a few Muslim ideas. Some students use opportunities away "in a distant country" where there is no family and mosque pres-

sure to live in disregard of Islamic traditions. Between these extreme attitudes you will find the mystic who seeks some kind of union with God, and the syncretist who is prepared to blend Islamic belief and practices with local religious customs.⁶

Diverse as they are in their theological positions, Muslim students have two things in common as they study abroad. They are away from direct pressure from the community, and they experience a state of transition that makes them open and sometimes even winnable.

Sharing Your Faith

Here are some general guidelines that can help you share your faith with a Muslim friend, classmate, or colleague:

1. Relate to your Muslim friend as a person, not just as a possible prospect for conversion. It is important that mutual trust and understanding be established as a solid foundation before witnessing takes place. A trusting relationship should be a goal in itself and not a means of evangelism.

2. Listen and learn. Unlike most Christians, many Muslims are not hesitant to talk about their religion. Do not discuss the major points of disagreements mentioned earlier until you have achieved a trust relationship.

3. Dialogue and personal testimony are often more important than public meetings or group discussions. In such encounters, it is good to share with joy and enthusiasm what Jesus Christ has meant to you. This can be much more powerful than well-founded arguments based on a sophisticated understanding of Muslim theology and practices. Share what prayer means to you; share your feelings about death and judgment. In this sharing experience it is also beneficial to let your Muslim friend talk about his or her faith. Such discussions will prove instructive and can even be avenues for witness.

4. Invitations to church or Christian activities are other ways of witnessing for your faith. However, be sure you know what is going on in

the church on that day. Sometimes offensive material given in a sermon will put Muslims off. An occasion where there is a potluck meal could be a grand opportunity. In many Islamic cultures sharing a meal is a seal of friendship.

5. The use of Christian publications is an excellent form of contact. The Bible will be the most powerful witness. The Bible is three times bigger than the Koran and different in style. A Muslim should not be encouraged to read it all at once. Certain books and chapters are more readily accepted in the initial stage than others. Begin with Genesis and Proverbs; they are well accepted and understood by Muslims. Luke will be a good beginning in the New Testament. Other Christian books can also be helpful. A significant fact we often neglect in Islamic evangelism is that we are prone to use all kinds of gimmicks in our approaches,⁷ when we should instead remember that the gospel by itself "is the power of God unto salvation."

Conclusion

Space does not allow me to outline more approaches. Then again, perhaps more details are not really needed. In encounters with Muslims—as with any other group of people—it is really love, concern, honesty, and spontaneity that are the best and most convincing approaches. God does work in mysterious ways.

Finally, a word of caution. Remember that to Muslims, Islam is not just a religion with creeds and rituals. It is a total way of life that encompasses not only religious practices but also business, politics, law, education, human relationships, and the family as a whole. The extreme individualism as we know it in the West is un-Islamic and not appreciated.

This should make us sensitive and patient in our witnessing and persuasive activities. Keep in mind that even when a young Muslim has been convinced of the Christian argument, it can be extremely difficult and sometimes dangerous to change religion outside and without the ap-

proval of the safe-family circle.

May God help us in this noble but delicate activity of sharing our Christian faith with our Muslim friends.

NOTES

1. David B. Barrett, "Annual Statistical Table on Global Mission 1992," *International Bulletin of Missionary Research*, 16:1 (January 1992), p. 27.
2. Cyril Glasse, *The Concise Encyclopedia of Islam* (San Francisco: Harper and Row, 1989), p. 32; James Jomier, *How to Understand Islam* (London: SCM Press, 1989), pp. 46, 47.
3. Jomier, p. 121.
4. Bill A. Musk, "Popular Islam: The Hunger of the Heart," in *The Gospel and Islam*, Don M. McCurry, ed. (Monrovia, Calif.: MARC, 1979), p. 208f.
5. Glasse, p. 362.
6. Don McCurry, *Muslim Awareness Seminar* (Pasadena, Calif.: Samuel Zwemer Institute, 1981), p. 63.
7. Martin Goldsmith, *Islam and Christian Witness* (MARC Europe, 1982), p. 109f.

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ACTION REPORT

Southern Africa Union

D. P. Shongwe

The newly merged Southern Africa Union Conference is composed of five fields and six conferences, encompassing more than 63,000 Seventh-day Adventists. In each of those areas, the church has appointed a director of Adventist campus ministry.

Before the merger, each of the two unions operating in our territory sponsored its own campus ministry program. Pastor Ian Hartley of the Transvaal Conference provided coordination in the former South African Union. Under his leadership, Adventist students were organized on four university campuses. They held weekend camps and worked as volunteers in church projects conducted in neighboring countries such as Botswana and Malawi. In addition, the church provided help to students who faced examinations on Sabbath.

In the former Southern Union, the campus ministry program was coordinated by the Seventh-day Adventist Student Association (SDASA), founded 25 years ago. This organization provided nurture and support to scores of students on secular campuses. The contacts were made through visits as well as through mid-year and yearly conferences. The program thrived under the leadership of Sbusiso Maseko, who visited the campuses at his own expense and was later requested by the SDASA to coordinate this ministry in all campuses.

In May 1992, the merged union appointed the author of this report as director of campus ministries. According to current information, there are approximately 350 Adventist students attending 30 public colleges and 20 universities in our union's territory. As we surveyed the strengths and needs of Adventist

campus ministry, several stood out.

One of the strengths is that most of the Adventist students are organized in local associations recognized by the student council and are thereby eligible to use university facilities and transportation. In several campuses, Adventist teachers act as sponsors, providing valuable support in the operation of the program.

Although a few of these student associations are affiliated with the local Seventh-day Adventist Church, many are not. In fact, some prefer to relate to political groups active on campus rather than to the organized church. This has crippled the spiritual life of many of its members and has muted their Christian witness.

The challenge of classes and examinations on the Sabbath is still a reality on some campuses. However, where Adventist students have boldly faced the university administration with their request for rescheduling, they have been granted permission and thus able to remain faithful to their biblical convictions. We will continue to support the efforts of our students to solve this problem.

At present, little organized Chris-

tian outreach is being conducted by the student associations. Our recent survey indicated that most of our students desire to witness for their faith, but want to learn how to do it effectively.

Adventist students in most campuses meet during the week and on Sabbaths for prayer, Bible study, worship, and forum discussions. Occasionally, they also sponsor weekend rallies. Some local fields work with the student associations in holding education days featuring guest speakers. These activities attract many students and strengthen their sense of unity.

During the weekend rallies held recently, we have distributed census forms to students for them to indicate the activities and programs they would like to see the church organize for their benefit. They have listed student camps, tours, seminars, training programs for evangelism, Bible conferences, musical and sports activities. Among their needs are pastoral visits, prayer meetings, counseling, health and temperance programs, bursaries, and free publications to distribute to their friends in the university.

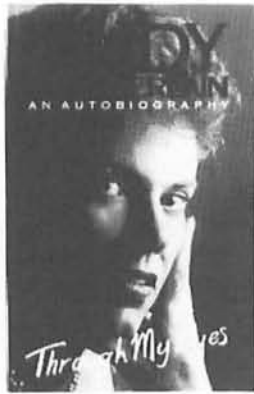
They repeatedly stressed two activities: intervarsity meetings across the races and evangelistic outreach. In response, we are preparing students for evangelism in 1993. We are also planning to hold in 1993 a union-wide interracial student convention, bringing together Adventist students who have been separated from one another for years.

We ask for your prayers for the success of our campus ministry program, so that Christ's mission be accomplished in our union.

D. P. Shongwe

BOOKS

Significant Publications by or about Seventh-day Adventists



Through My Eyes: An Autobiography, by Lindy Chamberlain (Port Melbourne, Victoria, Australia: William Henemann, 1990; 768 pp., \$39.95, hard-bound)

Reviewed by Richard H. Utt.

When I heard that Linda Chamberlain was writing her own story I wondered, What for? She has a right to tell it, more so than anyone else,

but her story has been covered so often before (I had read seven books on the subject) that I could see no point in yet another book. What would I gain from it?

The answer, I found, was, "Much every way," to borrow a phrase from St. Paul.

Here is the intimate, gripping story of a young Seventh-day Adventist pastor's wife who passed through a protracted series of horrors—loss of her infant daughter to a hungry wild dog, wrongful conviction as the murderer of the baby, three years' imprisonment in a steamy tropical prison (known to have given "second-issue" toothbrushes to inmates) 3,000 kilometers from husband and children, and finally, one of her youngsters losing an eye in a freak accident. Most of us awaken from a nightmare and thank God it was only a dream. Lindy's nightmare was real life, a living hell that continued on and on.

Previous books on the Chamberlains' misfortunes were written by males—journalists, scientists, and a lawyer. This author is a woman. Her book has plenty of woman-to-woman talk about timing of labor pains, just when the water broke, and the difficulty, after having stitches during childbirth, of climbing a fence. She is amazingly frank; I doubt that she has kept back anything. She tells of the time when her stressed, exhausted husband Michael climbed over a back fence to escape his media persecutors, ripped his best trousers, and swore—the first time she had ever heard him do so; about coming home from prison to a home in near chaos; about the time Kahlia, their second daughter, bit her.

The earlier books ended with Lindy's conviction. *Through My Eyes* covers that part in the first 284 pages, then gives 250 pages on prison life at Darwin—and there is much more. Those who have seen *A Cry in the Dark* will be interested in the background of Meryl Streep's involvement and other details of the movie production.

Lindy learned the value of prayer, faith, patience, and absolute trust in God when there was no one else to cling to. She emerged from her incredible ordeal with new strength, compassion, understanding, and determination.

The book raises disturbing questions: (1) The Job mystery: why should this Adventist family suffer such tragedies? (2) How could justice so miscarry in a land that boasts an enlightened legal system—and could it happen again? (3) How should our church relate to such a crisis? Should it risk offending the government? (4) What is there about Adventism that can provoke such strong negative responses from the public—and can we do anything about it? (5) Should there be tighter controls on a free press in a free society, holding it more accountable for malicious and irresponsible damage to its victims?

If you are as hooked on the Chamberlain saga as I am, mortgage your condo, get a loan from Uncle Ned, or use your credit card—do what you have—to get a copy of *Through My Eyes* and read all 768 pages.

Richard H. Utt served as head book editor at Pacific Press for 15 years. The author of more than 400 published articles and stories, he now resides in Southern California.



La Vie Après la Mort, by Roland Meyer (Lausanne, Switzerland: Les Editions Belle Riviere, 1989; 214 pp., paperback).

Reviewed by Antonio Bueno.

Death is a sobering reality that concerns us all. This inevitable reality is seldom welcome and often dreaded by most individuals, mainly because of the physical and emotional pain that frequently precedes it and the mystery that enshrouds its outcome.

Gripped by natural fear of the unknown, the human mind has anxiously endeavored to see through death's dark veil into the *plus ultra*, conceiving and proposing a puzzling variety of possible resulting states, ranging from continued existence to perpetual nonexistence or annihilation.

Among these, the three most popular notions regarding the so-called "after life" (better referred to as "after death") are: reincarnation, continued spiritual existence, and resurrection. The first notion is peculiar to several non-Christian religions; the second, although of non-Christian origin, is also accepted by some Christians; the third is characteristic of biblical Christianity.

Roland Meyer's book, based upon the second part of his Ph.D. dissertation (Strasbourg, 1987), represents a

successful attempt to describe the Christian faith in the resurrection through a careful analysis of the biblical teaching on the subject. Even though the focus of attention is the 15th chapter of First Corinthians, which Meyer examines and interprets in detail, almost every passage of Scripture relevant to the topic under consideration is referred to or cross-referenced in the study.

The content of the book is divided into three chapters. The first presents the logic of Paul's argument regarding the resurrection of the dead in response to the Corinthian misunderstanding or heresy. The second provides an extensive look into Paul's eschatology, which in the author's opinion finds its pivotal point in the notion of the resurrection. The final chapter centers upon the interrelatedness of Christ's resurrection and ours, and the peace-giving hope and joyful assurance resulting therefrom.

Meyer's careful research is evident not only in the text itself, but also in the supporting footnotes, comprehensive bibliography, and helpful indexes. His style is clear and his argument direct, addressing the reader in a forceful, engaging way; for it is not only the mind of a theologian but also the heart of a pastor that, together, have produced this book.

Although the general tone of the book is expository, one cannot help but perceive an ultimately apologetical—and even evangelistic—goal to the book, as not the superiority but rather the exclusive validity of Christianity's resurrection faith is persuasively recommended to the reader.

At the time of this review, Meyer's book is available only in French. One can only wish that an English and, perhaps, a Spanish edition would follow.

Spanish-born Antonio Bueno is Assistant Professor of Theology at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.



Questions You've Asked About Sexuality,
by Alberta Mazat (Boise, Idaho: Pacific Pres, 1991; 127 pp.; paperback).

Reviewed by Emilio and Ada García-Marenko.

Alberta Mazat, a Seventh-day Adventist licensed marriage and family therapist, university professor and popular speaker, has

written an informative, sensitive, and readable book about sexuality from a Christian perspective. The book is written in a question and answer format. Questions were collected over a period of twenty years as she travelled worldwide presenting seminars in many different settings. It covers concerns involving infants and children, teens, unmarried adults, and married persons of all ages. "None of the questions were 'planted' by me," she explains. "All are copied as you wrote them" (p. 6).

Mazat deals with sex education, masturbation, and modesty at home in a chapter entitled "Infants and Children Are Sexual Too." She displays remarkable creativity in the area of sex education. Her "demonstration" of how to explain sex to a very small child (pp. 14-17) is outstanding.

The questions from teens deal with boy-girl relationships, dating, and related issues. She defines dating "as an opportunity to learn what you need to know about yourself and others" and a preparation for choosing a good marriage partner, as opposed to "a recreational game" or "a time to get close physically" (p. 40). Mazat is candid and frank, and also understanding, in responding to questions about physical expression of affection and also in responding to questions on difficult situations such as pregnancy, rape, and incest. She displays an extraordinary gift of compassion and empathy, coupled with a clear perspective and knowledge.

Questions from unmarried adults focus mainly on emotions relating to sexuality and correct sexual behavior. They include how to manage strong sexual feelings and discern how much physical closeness is appropriate. Mazat answers with balance and insight, using solid Christian principles and a thorough understanding of sexuality and human nature.

Chapters 4, 5, and 6 are dedicated to married couples of all ages. She responds to a wide number of concerns such as sexual expression, troublesome situations, children, and infidelity. For middle age couples, the section about revitalizing romance and intimacy is outstanding. The chapter for retired couples treats their concerns with professionalism and extraordinary sensitivity.

We agree heartily on the need to be more "understanding" and less "judgmental and thoughtless" (p. 72) with homosexuals. We feel, however, that the book lacks a statement about the biblical view of homosexuality. Concerning her response to the question about oral sex, it would have been appropriate to mention that other Christian leaders and family-life educators take a less assenting position. Regarding sex on Sabbath, Mazat takes a definite position about a controversial matter; it would have been good if she had mentioned the fact that many Adventist educators prefer to advise couples to solve the question in prayerful consultation with the Lord.

Overall, this is an excellent book. It was written primarily for "children, their parents, teens, single adults, and married couples" (title page), but it will also be very useful for family-life educators, pastors, teachers, and Christian leaders.

Emilio García-Marenko holds an Ed.D. in Religious Education with emphasis in Family Life. His wife Ada is a family therapist, with an M.A. in Educational and Developmental Psychology. Both teach at Montemorelos University, in Mexico, where he serves as vice president for academic administration. They work as a team presenting family-life seminars.

FOR YOUR INFORMATION

The Geoscience Research Institute

Ariel A. Roth

One of the greatest intellectual battles of our time is the conflict between science and the Bible. Evolutionary interpretations of beginnings over eons of time are in sharp contrast to the biblical account, which presents God as Creator of our world in six days. Many wonder how to reconcile the two. Science is respected, and so is the Bible, which has withstood the onslaught of secularism for more than two centuries.

In 1957 the General Conference of Seventh-day Adventists recognized this conflict and established the Geoscience Research Institute (GRI). Starting initially with two individuals, it has now expanded to nine full-time employees working in this intriguing, exciting, and often-controversial area. The Seventh-day Adventist Church should be commended for its willingness to invest in such research pursuits, for it reflects confidence in both good scholarship and in the validity of the truths on which the church has been established.

The basic function of the Geoscience Research Institute is to research and provide information about origins. In this investigation, GRI approaches the important questions about beginnings from a broader basis than is traditional for this area of inquiry. Scientific facts and interpretations are carefully studied, but due recognition is given to information from, and the authority of, the Bible. The institute serves a unique function in counterbalancing secular views of origins such as evolution.

The present research personnel of

the institute, with their area of specialization in parentheses, includes: Ariel A. Roth, Ph.D., director (coral-reef growth); Kathy Ching, M.A. (historical interpretations, editor); Ben Clausen, Ph.D. (nuclear physics); Jim Gibson, Ph.D. (biogeography); Elaine Kennedy, Ph.D. (geology); Jacques Sauvagnat, M.S., director, GRI European Branch Office (paleontology); Professor Carlos Steger, director, GRI South American Branch Office (paleontology); and Clyde Webster, Ph.D. (geochemistry).

The research conducted by GRI is varied but centers on the conflict between science and the Bible. Projects include: analysis of basic nuclear phenomena and their relation to radiometric dating; study of trace-element analysis in volcanic deposits as a clue to their deposition rate; biogeographical factors as related to the distribution of animals after the Genesis flood; the effects of secularization on church growth and vitality; rate of formation of sedimentary layers in the Grand Canyon region; and factors affecting the rate of coral-reef growth. The institute also supports other researchers in their investigation of questions related to origins.

During the past 18 years, 85 grants have been provided to qualified investigators, including some graduate students.

From 1968 to 1980, GRI was located at Andrews University in Berrien Springs, Michigan. In 1980 it moved to Loma Linda University in California, which has strong scientific programs. The institute has remained affiliated with both institutions and several institute members hold secondary appointments with them. GRI also operates two branch offices, one at the Salève Adventist Institute in France, and the other at River Plate Adventist University in Argentina.

Present facilities at GRI's headquarters include offices, laboratories, and a seminar room. The institute maintains its own library of some 18,000 volumes and subscribes to more than 200 journals. The library collection focuses on topics of special concern in the controversy between science and the Bible, such as evolution and geology.

In addition to research, the members of GRI spend about half of their time in educational and communication activities. They conduct seminars and teach courses in institutions

of higher learning, and also give lectures on creation and science around the world. One of the more interesting educational activities is the conducting of field conferences, where groups of a few dozen spend one to three weeks in study and travel to areas of geological significance, discussing the issues at the location of the disputed evi-



Students examining fossil evidence.

dence. The institute has conducted numerous field conferences in North America as well as some in Europe, Australia, and New Zealand.

The institute also publishes three periodicals that are presently on a biannual schedule. *Origins* is a technical journal providing articles and literature reviews at the collegiate and graduate-school level. News about GRI activities is provided in *Geoscience Reports*—which addresses the general public and the elementary and secondary-school levels. *Ciencia de los Orígenes* is a Spanish publication edited by David Rhys, Ph.D., with both general and technical information. Readers who wish sample copies and subscription information should write to the Geoscience Research Institute; Loma Linda University; Loma Linda, CA 92350; U.S.A. Telephone: (714) 824-4548; Fax: (714) 824-4577. Other publications such as reprints from technical journals, books, and papers on selected topics are also available from the institute. Some audio-visual materials have also been produced. Information can be obtained by writing to the above address.

The work of GRI is particularly significant to the Seventh-day Adventist Church. Most Christian denominations have yielded to the secular influence of evolution by accommodating with views which suggest that life developed with the aid of God over millions of years. Such views conflict with the Bible and are especially challenging to the Seventh-day Adventist Church, since the Sabbath

—one of the church's most distinctive doctrines—is based primarily on a literal six-day Creation. Once the geologic layers of the Earth are interpreted as needing long ages for formation, this excludes the possibility of an all-inclusive, six-day Creation week as given in Genesis and the Ten Commandments. This is because unique forms of organisms are introduced at different assumed "ages" and could no longer have been created within six days.

Denominations that have adopted views asserting that life developed gradually over millions of years usually hold that the first part of Genesis is allegorical. Such views not only undermine the biblical account of beginnings, but are deprecating to the Bible as a whole, because the leading Bible personalities (e.g., the apostles Paul and Peter, Christ and God) either directly or by implication refer to Genesis 1-11 as factual. The testimony of these authorities authenticates the truthfulness of the biblical account of beginnings.

The work of GRI is becoming particularly significant as the conflict between evolution and the Bible comes more to the forefront. Research at the institute has produced a significant body of scientific evidence that corroborates the biblical account of beginnings. Not all the problems that scientific interpretations pose to the Bible have been solved, but evidence supporting intelligent design for life and of a worldwide flood as described in Genesis have become very impressive.

Is Chastity . . . ?

☞ Continued from p. 10

Those who advise single persons to wait until marriage to express themselves in total intimacy offer them the freedom to enter into the celebration of marriage. As in the case of most important celebrations, this one is better when all the details are carefully planned. In addition, celibacy should be considered as an option. There are happy and fulfilled Christians who have chosen to remain single.

This is what maturity is all about—the ability to take in information, weigh options, evaluate and execute decisions. It does not always come with age, but more years usually make it easier.

A suggestion: From now on, instead of thinking of your pre-marriage life as simply marking time until your wedding day, visualize yourself as growing, developing, and enriching all the aspects of your personhood. Then you will be gloriously ready for whatever God is planning for your future.

Alberta Mazat is a specialist in family life who has had an active career in counseling, lecturing, and teaching at Loma Linda University. She is also the author of many articles and of the recently published book Questions You've Asked About Sexuality (Pacific Press, 1991).

Pontius' Puddle



FIRST PERSON

And the Walls Came Tumbling Down

Tobias Schwarz

As I cross what was once the border between East and West Germany, as I walk over the "death zone" that once lay beneath the Brandenburg Gate, I am usually thinking about everyday things, about work or what I'm going to eat for supper. But sometimes, when I look up and remember, I am amazed by the changes that have occurred in these three years since, by the grace of God, *Die Mauer* (the wall) came tumbling down.

A few years ago, I was a vocational art student in my homeland, then known as the German Democratic Republic (GDR). Like most of my peers, I didn't think much about the political system under which we lived. All of us avoided conflict with the authorities by offering only occasional criticism well within the limits of the regime's philosophy. As we attended school, time and time again we would hear the threat, "If you don't do *x*, it will go on your record..."

Anyone wanting to study at that time was forced to make compromises. I was 19 and, since male citizens had to serve three years as petty officers in the army, military service was one of my obligations. My one-and-a-half years in basic military training and service in the construction unit, during which I was exempted from bearing arms, posed numerous difficulties. Faced with the same choice today, I might not have chosen to do what I did, but by God's grace, it turned out to be an important experience in my life.

Public life then was centrally controlled, and in the army, restrictions were multiplied. The reaction among those of us fulfilling our military service was initial puzzlement: "What do they want anyhow?" and then simply indifference. But in spite of the general situation, certain basic free-

doms were upheld: my unit commander granted me permission to attend church services on Sabbath morning, for which I thanked God.

During this time East German Christians initiated the Evangelical Peace Movement. People were reacting in fear to the build-up of massive missile bases in East and West. They were bewildered by the growing pollution that made the forests look like lunar landscapes, by the overmilitarization of life, represented memorably by the establishment of military camps for 10th graders, and by the increasing deterioration of the country's economy.

The peace conference assembled Christians with shared concerns and perspectives. The foundations laid there did much to facilitate the work of groups that later opposed the restrictions on freedom. While at my army post, I anxiously awaited my father's report of the conference that he had attended as a Seventh-day Adventist delegate.

When I was released from military service in the spring of 1989, I found that there had developed, in the words of Marx, a "revolutionary situation" in my country. The government and the citizens were on a collision course. Two decisive events became catalysts of the subsequent events: the blatant falsification of the national elections and the bloody defeat of the students' democratic movement in China. The GDR government considered the Chinese government's reaction correct and even

necessary. The nearness of West Germany also played an important role. If threatened by government forces, we still had the possibility of filing an application for immigration to the West.

The weekly prayer meetings for peace in our city church drew a growing number. As we later learned, the *stasi* (the state security force) collaborators were very busy during this time. When I began school again in September, I remember our professor at the Socialistic Sociology seminar informing us that she knew "exactly how to deal with students who intentionally make provocative statements during the discussion."

In the meantime, citizens' movements such as the New Forum gathered signatures for a restructuring of the government. It demanded U.N.-supervised elections, an unheard-of request at the time.

One Sunday in October, a public meeting was held in our university auditorium, where people publicly expressed their views about the system for the first time. During the course of the meeting, someone discovered a *stasi* informer-rigged tape recorder hidden behind a curtain.

That afternoon, thousands of people gathered in the Jena city church, where peace and citizens' movements reported on *stasi* civil abuses. As they aired their dissatisfaction, the speakers emphasized nonviolence. If initial steps had not been taken by the Christian churches, including Seventh-day Adventists, I believe there would have been much more violence during the process of change in my country.

Although my coursework placed increasing demands on my time, I joined the New Forum that day because I wanted to support people willing to put their lives on the line

for the public well-being.

I have to admit that many of my colleagues remained uninvolved with the movement. For example, within the FDJ (Free German Youth), it was customary for each group to establish a "controversy program" for each year of study. The wording of the program was almost always the same: "We struggle for a better understanding of the historical mission of the working class and make the ideals of the historical and dialectical materialism our own, etc., etc...."

Although I had been a rather loyal citizen up to this point, the Jena experience changed me. When my group presented a similar statement, I stated that I could not reconcile such a program with my Christian convictions. Thankfully, the program soon disappeared for good. My fellow students who had developed this program had only copied former versions without much thought about what they were writing.

Important changes continued to occur at a rapid pace during the fall of 1989. University lecturers who just a month before had wanted to push all male students into declaring willingness to serve as army officers no longer recruited. My Socialistic Sociology professor now claimed that "Communism should have had to cash it in a long time ago." Younger and more radical students pushed for, and achieved the replacement of the FDJ as the only representative of student interests by a democratically elected student council.

The night of November 9, 1989, when the wall dividing East and West Berlin ceased to exist, pictures of rejoicing East German people in the "death zone" at Brandenburg Gate were broadcast around the world. A border that seemed to have been built to last centuries suddenly and miraculously was no more.

My first visit to West Germany was a shaking experience. As I walked down the Kurfuersendamm, West Berlin's main boulevard, I compared the high-tech products and structures I saw with the output of our old

East German factories. A Communist Party slogan rang in my ears as I gazed all around me: "Socialism in its course can neither ox nor ass bring to a halt." I saw only too clearly the hypocrisy of a system whose ruling class lived riotously while trying to convince the working class of socialism's superiority. I felt far from unchristian in standing up against such a state, because to remain silent would have made me be untrue to myself.

In the former GDR the struggle continued. People who had never seen the interior of a church suddenly began attending each week to pray for peace and to participate in the peaceful demonstrations that followed.

Immediately after the fall of the Berlin Wall, many believed that everything would be well. They euphorically thought that the reunification of Germany would bring a high, Western standard of living. We students were less optimistic, however, since we were aware that our economy was actually in terrible shape. As I became acquainted with the seriousness of the economic situation during my internship, I realized that for many people democracy would be a rude awakening, accompanied by declarations of

bankruptcy and massive layoffs.

Naturally, there were and still are people who took advantage of the situation. Many who held high positions in the Communist Party are now back in managerial positions. Yesterday's citizens' movements have become insignificant. In spite of it all, I have no desire to experience "the old days" again, not for a minute. In education, positive changes can be seen. Attendance at seminar lectures is no longer strictly enforced. Students can choose subjects freely, and I no longer encounter any conflicts regarding my faith.

Too much has been changed too thoroughly to go back. A world view has collapsed and regional problems have become global problems. However, it was painful to discover that the people of East and West were divided by more than a line on the map. A just socio-economic order does not exist on either side of the fallen wall, although democracy is supposedly the best system available to us in this world. Whether we will wisely utilize our new opportunities for a new and better cooperation between the former East and West Germanies, only the future will show.

In the meantime, today's problems crowd out the past. People now ask themselves how they will pay the rent, and whether they will be able to keep their jobs. Unfortunately, churches are emptier than before since most people find it much more interesting to catch up with all the amusements they have missed in the past. But now, there are no limits to Christian work in public. And the church is now able to reach out to this newly liberated people searching for guidance and truth.

I thank God that in all these changes there was almost no bloodshed and that new, undreamt-of freedoms and exciting possibilities now exist to live and share our faith.



Illustration: The Bettmann Archive

Tobias Schwarz is an engineering student in Jena, Thuringia, Germany.

Seeing Green . . .

Continued from p. 7

Man and Nature; Three-Dimensional Imagery," *Meridian* 2 (1990), pp. 11-13.

10. See Humberto M. Rasi, "Fighting on Two Fronts: An Adventist Response to Secularism and Neopanteism," *Dialogue* 3:1 (1991), pp. 4-7, 22, 23.

11. Loren Wilkinson, "New Age, New Consciousness, and the New Creation," in W. Granber-Michaelson (ed.), *Tending the Garden: Essays on the Gospel and the Earth* (Grand Rapids, Michigan: Eerdmans, 1987), p. 10.

12. Francis Schaefer, *Pollution and the Death of Man* (London: Hodder & Stoughton, 1970), p. 26.

13. Sean McDonagh, *To Care for the Earth* (Quezon City, Philippines: Claretian Publications, 1986); see also Thomas Berry, *The Dream of the Earth* (San Francisco: Sierra Club Books, 1988).

14. Cooper, op. cit., p. 118.

15. See Constance Cumbey, *The Hidden Dangers of the Rainbow: The New Age Movement and Our Coming Age of Barbarism* (Shreveport, Louisiana: Huntingdon House, 1983); and Dave Hunt, *Peace, Prosperity and the Coming Holocaust: The New Age Movement in Prophecy* (Eugene, Oregon: Harvest House, 1983).

16. See, for example, Norman Myers (ed.), *The Gaia Atlas of Planet Management* (London and Sydney: Pan Books, 1985).

17. Cooper, op. cit., p. 151.

Harwood Lockton teaches Geography and serves as chairman of the Humanities Department at Avondale College, in Cooranbong, N.S.W., Australia.

Caring for Creation

A Seventh-day Adventist Statement on the Environment*

The world in which we live is a gift of love from the Creator God, from "Him who made the heavens, the earth, the sea, and the springs of water" (Revelation 14:7; 11:17, 18). Within this creation He placed humans, set intentionally in relationship with Himself, other persons, and the surrounding world. Therefore, as Seventh-day Adventists, we hold its preservation and nurture to be intimately related to our service to Him.

God set aside the seventh-day Sabbath as a memorial and perpetual reminder of His creative act and establishment of the world. In resting on that day, Seventh-day Adventists reinforce the special sense of relationship with the Creator and His creation. Sabbath observance underscores the importance of our integration with the total environment.

The human decision to disobey God broke the original order of creation, resulting in a disharmony alien to His purposes. Thus our air and waters are polluted, forests and wildlife plundered, and natural resources exploited. Because we recognize humans as part of God's creation, our concern for the environment extends to personal health and lifestyle. We advocate a wholesome manner of living and reject the use of substances such as tobacco, alcohol, and other drugs that harm the body and consume earth's resources; and we promote a simple vegetarian diet.

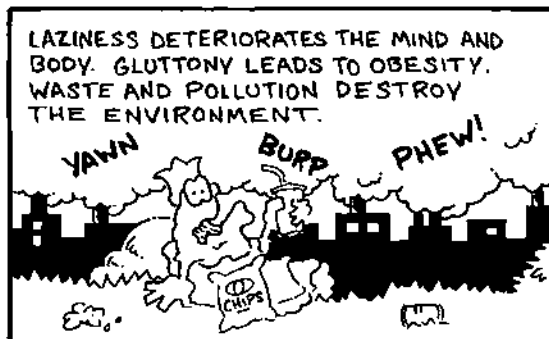
Seventh-day Adventists are committed to respectful, cooperative relationships among all persons, recognizing our common origin and realizing our human dignity as a gift from the Creator. Since human poverty and environmental degradation are interrelated, we pledge ourselves to improve the quality of life for all people. Our goal is a sustainable development of resources while meeting human needs.

Genuine progress toward caring for our natural environment rests upon both personal and cooperative effort. We accept the challenge to work toward restoring God's overall design. Moved by faith in God, we commit ourselves to promote the healing that rises at both personal and environmental levels from integrated lives dedicated to serve God and humanity.

In this commitment we confirm our stewardship of God's creation and believe that total restoration will be complete only when God makes all things new.

(* This statement was adopted on October 1992 by the delegates attending the Annual Council of the Seventh-day Adventist Church.

Pontius' Puddle



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For applications, brochures and more information, students in the U.S. and Canada should contact Dr. Charles T. Smith, Jr., Director, Adventist Colleges Abroad; 12501 Old Columbia Pike; Silver Spring, MD 20904-6600. Phone: (301) 680-6444 or Fax: (301) 680-6464. Students not residing in North America may contact the international schools directly.

New Adventist Journals

● **Journal of Adventist Youth Ministry**, published since 1991 by the Church Ministries/Youth Ministries Department of the General Conference of Seventh-day Adventists, to encourage and strengthen ministry to Christian youth. Editor: Michael Stevenson. Annual subscription: U.S.\$15 to addresses in the U.S., and U.S.\$20 to addresses elsewhere. Subscribe by writing to the editor of the journal: 12501 Old Columbia Pike; Silver Spring, MD 20904-6600; U.S.A.

● **Journal of Research on Christian Education**, a refereed periodical scheduled to begin publication in late 1992, sponsored by the School of Education and the University Press of Andrews University. Editor: Paul S. Brantley. Annual subscription (two issues): U.S.\$15 for individuals and U.S.\$20 for institutions. For subscriptions and submissions, write to the editor of the journal: Information Services Bldg., Suite 211; Andrews University; Berrien Springs, MI 49104; U.S.A.

● **Les Cahiers Liturgiques** is an interdenominational journal that since 1990 has been publishing reflections on faith, worship, and music. Articles appear in English and French. Editor: Joelle Gouel, an Adventist musician living in Switzerland. Cost per copy, U.S.\$10. To subscribe, write to: Secretary, *Les Cahiers Liturgiques*; Case Postale 2539; CH-1211 Geneve 2; Switzerland.

● **Theologika** is a journal in Spanish devoted to theological topics, published by the School of Theology of Universidad Unión Incaica in Perú. Annual subscription (2 issues): U.S.\$16. For subscriptions and submissions, write to the editor: Casilla 4896; Lima; Perú.

Interchange

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

● **Désiré Ahola**: 25; male; single; 3rd year student of Theology and Health at Adventist Seminary of West Africa, in Nigeria; interests: sports, classical and religious music, travel, reading; correspondence in French, English, or Spanish. Address: s/c Mr. Ndem Mize; Boite Postale 62; Bafia; Cameroun.

● **Laluine S. Crapiano**: 27; female; single; public school teacher with a B.S. in Education; hobbies: cooking, housekeeping, playing scrabble, swimming, and hiking; correspondence in English. Address: c/o Wilhelmina Sabando; National Highway; Canlaon City, Negros Oriental; Philippines.

● **Lilibeth S. Crapiano**: 24; female; single; completed a B.S. in Commerce; hobbies: cooking, housekeeping, gardening, reading; correspondence in English. Address: c/o Wilhelmina Sabando; National Highway; Canlaon City, Negros Oriental; Philippines.

● **Kelly Draper**: 25; female; single; teacher of English; interests: reading, writing poetry, playing piano, crafts, cooking; correspondence in English. Address: 7410-1 Hwy. 151; Centralia, 65240 MO; U.S.A.

● **Zuze Dulanya**: 19; male; single; studying toward a baccalaureate degree in Sciences; interests: church activities, music and traveling; correspondence in English. Address: 15 Shakespeare Hall; University of Malawi; Chancellor College; P.O. Box 280; Zomba; Malawi.

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● **Eulália Ferreira**: 39; female; a teacher at an Adventist school; hobbies: music, postcard exchange, photography, travel, reading; correspondence in English or Portuguese. Address: Caixa Postal 572; Campinas, Sao Paulo; CEP 13001 Brazil.

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If you wish to be listed here, send us 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 20904-6600; U.S.A. Please write clearly. The journal cannot assume responsibility over the accuracy of the information submitted nor of the content of the correspondence which ensues.

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