

COLLEGE • AND • UNIVERSITY

# DIALOGUE

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Why Don't You  
Understand Me?

.....  
When Believers Think

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Chaos:  
Crucible of Creation

.....  
It's Hard to Be Different

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## Preview

**W**e are happy to place in your hands our 11th issue, with which *Dialogue* completes its fourth volume. Currently, our circulation stands at 37,500 copies per issue: 2,500 in French, 6,500 in Portuguese, 9,500 in Spanish, and 19,000 in English. We know our worldwide readership is actually larger, since in some countries copies are "bicycled" around, as they say in Venezuela. However, if your student organization is not receiving enough copies, contact our regional representative and ask for an increase in your area's mailing order. (Of course, you can always order a personal subscription—see pages 2 and 15.)

During the past four years, the expansion of *Dialogue's* circle of friends has been chronicled by the growing volume of correspondence we receive from our student and young professional readers around the world. For this reason, we've enlarged our "Letters" section. Our authors and editing team really appreciate receiving your reactions, criticisms, suggestions, and encouragement. After all, that's what having a *Dialogue* is all about!

We believe this issue will again offer you a number of provocative and informative articles and reports. If you have experienced difficulties communicating with members of the opposite sex, you will appreciate the fresh approach to the subject offered by the first feature article, "Why Don't You Understand Me?" We suspect its content will enliven many a discussion among our readers. "When Believers Think," our second feature, thoughtfully addresses the relationship between faith and reason in the life of the educated Christian. The intriguing Chaos Theory, its meaning, and implications, form the basis of the third feature

article in this issue, which will challenge your imagination.

The "Profile" section provides close-ups of two outstanding professionals: a service-oriented ophthalmologist from India and the founder of Adventist biblical archaeology, whose career reads like an adventure novel.

As promised, in this issue we begin offering a directory of Adventist university student centers. We trust that as it grows, this list will encourage the exchange of ideas, projects, and materials among the many student associations and fellowships globally. If you mail us the information requested on page 30, we'll be more than happy to include your group in the directory.

In this issue we welcome two new illustrators: Nestor Rasi, who is a second-year graphic design student at the University of Buenos Aires, Argentina (see page 5), and Gianluca Biscalchin, who is completing a degree in Italian literature in Siena, Italy (see pages 9 and 28). *Dialogue* is interested in hearing from other readers who are good cartoonists and illustrators. Send us samples of your work (black-and-white) and our team will evaluate them with a view to possible publication.

It is our hope that you will enjoy this issue's international menu which includes authors, artists, interviews, and reports from Argentina, Barbados, Belgium, Canada, the Dominican Republic, Germany, India, Kenya, Romania, South Africa, and the United States.

As world events continually remind us, this is an exciting and challenging time to be a Seventh-day Adventist. God bless you as you seek to know, live, and share your faith!

**The Editors**

# LETTERS

## Dialogue With Our Readers

### Educative and Inspiring

I am an Adventist university student from Ghana studying in Canada and recently received my first copy of *Dialogue* (Vol. 3, No. 3). I do not know who sent it to me, but I was just too grateful to receive it. I found all the articles, and especially "Citizens of Two Worlds," very educative and inspiring. Since I'm attending a secular university, I was encouraged by the general thrust of the journal, including the letters written by readers from all over the world. I hope to continue enjoying subsequent issues. Many thanks for your effort!

John Akokpari, Dalhousie University  
Halifax, CANADA

### Good for Sharing

I'm a 28 year-old Seventh-day Adventist who joined the Church in 1988, and I'm currently studying foreign languages at a local university. I thank God for having placed in my hands a copy of *Dialogue*. I'm impressed by its intelligent and Christian approach to contemporary issues. Thanks for your effort to provide support and encouragement to Adventist university students as we face unique challenges while trying to live and share our faith on the campus. I would really appreciate being placed on the list of those who regularly receive free copies of *Dialogue*. I intend to use them for my own Christian growth and for sharing among my Adventist and non-Adventist fellow students. I'm also interested in learning about any associations of Adventist professionals that may exist.

Michel Estopiñán C.  
Matanzas, CUBA

### Sharp Focus, Deep Analysis

As a Seventh-day Adventist pastor I want to commend you for the sharp focus and deep analysis of social and religious issues that each issue brings. *Dialogue* helps me to keep attuned to the thinking and life perspective of Adventist university students and professionals. Thank you.

Rafael David Félix A.  
Santo Domingo  
DOMINICAN REPUBLIC

### Right on Target

I've read the article "Fighting on Two Fronts" (*Dialogue*, Vol. 3, No. 1) with great interest. The observations on the New Age are right on target. As an Adventist university student, I'm shocked to see how the religious and philosophical concepts of this movement are penetrating the intellectual discourse and subtly influencing the highest levels of society in my country. *Dialogue* deserves commendation for the depth of its articles and for the relevant information it regularly brings us. I pray that its finances will grow stronger, so that it may become a bimonthly publication.

Carlos A. Moreno  
Law Student  
Buenos Aires, ARGENTINA

### A Great Deal of Discontent

It is a constitutional right for all Adventist college and university students, among many other groups world over, to contribute to *Dialogue* production in terms of writing features, profiles, etc. However, I nurse a great deal of discontent as to why most of the contributions that appear in the journal reflect a few sections of the globe, such as U.S.A., Europe, Australia, etc., and almost nothing from other parts of the world, most especially Africa.

I have on several occasions sent articles, filled in readers' surveys but nothing has yet changed. Let's have a broad-based magazine to represent peoples' views from all the continents in more appropriate proportions. Looking for a response,

W. Mugweri-Dan-Herbert, Makerere University  
SDA Association (MUSDAA), UGANDA

### The Editors Reply:

We are puzzled by your comments, Herbert, unless you are one of our new readers. If you review *Dialogue's* 11 issues, you will see that Africa has been represented practically in every issue, including your own homeland. For example: Profile of Dr. Samson Kisekka, Prime Minister of Uganda (Vol. 1, No. 2); Action Report from the Eastern Africa Division, by Dr. Tommy Nkungula (Vol. 2, No. 1); Action Report from the Africa-Indian Ocean Division, by Dr. Phénias Bahimba (Vol. 2, No. 2); Profile of Dr. George Agoki, an engineering lecturer at the University of Nairobi, Kenya (Vol. 2, No. 3); Profile of Jacqueline Vongai Pratt, a chief law officer from Zimbabwe (Vol. 3, No. 2); Action Report from the Southern Africa Union, by D. P. Shongwe (Vol. 4, No. 2). In this issue you will find an interesting report on activities by Adventist university students in Kenya. *Dialogue* will continue to publish articles on representative ideas, people and activities of Adventist university students and professionals from Africa, as we seek to keep a balanced global perspective in mind.

### Seeing Green

The article "Seeing Green: Adventists and the Environment," by Harwood A. Lockton (Vol. 4, No. 2), brought two responses from our readers.

The first consisted of a reference to a witty cartoon that is reprinted at left by permission of the journal *Natural History* and by courtesy of the artist, Mr. Lo Linkert.

The second was a reminder that during the '93 Tournament of Roses parade, which takes place every January 1st in Pasadena, California, the Seventh-day Adventist Church entered a colorful float entirely decorated by flowers, that carried the theme "Enjoying and Caring for Nature." (See photo on page 11.) The project was funded primarily by members of the Adventist-Laymen's Services and Industries (ASI) and Pathfinder clubs, whose



Please turn to page 11

# Why Don't You Understand Me?

## A Look at Cross-Gender Communication

Sylvia B. Rasi

**S**cenario 1: Bette is a passenger in a car driven by her friend, Adrian. It's dark outside and the road signs are poorly lit. For half an hour they have tried to find an unfamiliar address. As they drive by the same gas station for the third time, Bette suggests stopping to ask for directions. Adrian insists the place is "just around the corner." They drive another 15 minutes as tension mounts. Bette again suggests that it would be logical to stop and ask someone who knows, but she is ignored. Silently fuming, Bette concludes that Adrian is irrational and hopelessly stubborn. She wonders how they ever became friends without her noticing this.

**S**cenario 2: Newlyweds Julie and Mario are attending a friend's party. Julie, wearing her favorite silk dress, looks beautiful, and Mario says so. Minutes later, tragedy strikes. Another guest accidentally spills fruit punch on Julie's "dry clean only" dress.

She finds Mario on the other side of the room and wails, "I'm never going to get this huge stain out! And this is my favorite dress! It's ruined."

Inspecting the stain, which appears to be a bad one, Mario replies, "Don't worry, honey. It's not that big. It'll probably come out with a little baking soda or something." Julie gives him an incredulous look. Her eyes fill with tears and she rushes out of the room.

"What did I do wrong?" wonders Mario. "I didn't know she was so

hyper-sensitive!"

\* \* \* \* \*

It doesn't take much experience to notice that men and women often act, think, and talk differently than the other gender expects. Although we usually seem to understand each other, sometimes the opposite sex seems to have dropped to Earth from another planet.<sup>1</sup> At times, they react in ways so foreign to us that we invoke oversimplistic, destructive stereotypes or resignedly say "that's just the way they are."

Unfortunately, when we experience serious male-female miscommunication, rather than recognizing it as such, we often conclude that the other person is strange, illogical, crazy, or just plain wrong because he or she

feels, thinks, acts, or talks "that way." Rather than summarily declaring either men or women to be at fault, we need to view male-female communication as simply cross-cultural. To a certain extent, women and men belong to different subcultures. In the process of becoming adults, we have learned to communicate differently. Because of this, when men and women talk to each other, cultural miscommunication sometimes occurs, even when both parties attempt to be honest and to treat each other as equals.

Sociolinguists analyze the ways social variables such as age, socioeconomic status, and gender interact with language use. Discourse analysis and conversational analysis focus on linguistic interaction, the way human relationships are established, negotiated, and maintained.

Robin Lakoff's pioneering work in language and gender revealed certain linguistic features of American English that seemed to distinguish women's speech from that of men.<sup>2</sup> These included question intonation when declaratives would be expected, for example, tag questions ("It's hot today, *isn't it?*"); hypercorrect grammar, and very polite speech. While some of her conclusions have been debated, Lakoff's research has led to useful sociolinguistic inquiry. Although downplaying the role of power as emphasized by Lakoff, Deborah Tannen's exploration of male-female communication, on which



Illustration by Nestor

much of the material in this section is based, represents a continuation of this research.<sup>3</sup>

### Boys' and Girls' Talk

Interactional situations of males and females from birth through adulthood have been carefully studied by sociolinguists researching conversational and discourse analysis. Given the differences between the sexes that exist among adults, it isn't surprising that many studies have found significant differences in interactional styles beginning at an early age. Due to limited space, we will focus on differences between boys' and girls' same-sex interaction.

Research corroborates the layperson's observation that boys tend to play outdoors in large groups having a group leader and a clearly demarcated pecking order. Boys like to play games with detailed rules, clear winners and losers. They routinely boast about individual skill ("I can jump a hundred times higher than you can!"). Boys are aware of authority and typically seek to challenge it. They often use talk to impress peers or to defend themselves when their status is questioned.

Girls like to play in small, intimate groups, often preferring indoor games in which there are no clear winners or losers (e.g., "playing house"). Group leaders tend to phrase their orders indirectly as requests or suggestions ("Do you want to be the older sister?"). Girls rarely use force to impose their will on one another because, for them, being liked is more important than being obeyed. Girls usually comply with the requests of authority figures, often becoming "teacher's pets." For girls, talk serves as "the glue that holds relationships together."<sup>4</sup> In fact, girls often build friendships by sharing secrets.

### Independence vs. Intimacy

Not surprisingly, many aspects of the communicative styles learned by children carry over into adulthood. While not all of the generalizations in this article are true of *all* women or *all* men in every situation, they nevertheless describe tendencies and patterns that can be helpful in building understanding.

As adults, males tend to perceive the world hierarchically. Because of this, in conversations a man often focuses on his status relative to that of others: he is either in a superior or inferior position. Men continually attempt to establish and maintain their independence.

Even in adulthood, females continue to see the world as a place where interpersonal connections are what really matter. Conversations are often used to negotiate involvement and support. In conversations, women tend to measure the emotional distance of their conversational partner: Is this person trying to become more involved or is he or she pulling away? Women's hierarchies relate more to intimacy than to power.

As Tannen observes, gender differences are often simply differences in focus or degree. This may be illustrated by the phenomenon known as nagging. When asked to do something by their mates, women usually comply, while men tend to resist slightly. When there is no visible response after a wife asks her husband to take out the garbage, she may assume that he hasn't understood that she really wants him to take it out right away, reasoning that in the same situation she would naturally comply. The man, however, may want to avoid the appearance that he is being ordered around, so he waits to take the garbage out "in his own good time." The more the wife asks, the

longer he waits to act. The result of this conflict of female and male styles of communication is the vicious cycle known as nagging.

Independence and intimacy needs conflict in **Scenario 3**: Lee and Jeanette are married. Lee's high school friend, André, calls him at work to say he will be in town for the weekend. Lee invites him to stay with them. Over Thursday night supper, Lee tells his wife of André's visit, and Jeanette becomes quite upset.

"How could you invite him to spend the weekend this late in the week without even asking me first?" she demands.

"Why do I have to tell you every single thing I decide to do?" retorts Lee.

This brief scenario illustrates a conflict between a couple's differing needs for intimacy and independence. For Jeanette, the intimacy of her relationship with Lee entails involvement in his life and he in hers; she assumes that spouses share their plans and make decisions by consensus. In addition, having an unexpected houseguest often requires extra cleaning up and cooking. Lee feels that checking with his wife before making any decision interferes with his independence: if she really understood him, he thinks, she wouldn't play control games with him.

In male-female interaction there is no single "right way" to communicate. Negotiation and flexibility by both sides are crucial to achieve successful communication. In addition, it is important to realize that when your usual style "just isn't working" it will do little good to do more of the same, just as speaking louder to someone who does not understand your language will rarely make him or her understand you better. In fact, doing more of the same often results in complementary schismogenesis, a term used by Bateson<sup>5</sup> to explain a situation where an exaggerated be-

havior provokes a more extreme opposing reaction from the other person, leading into a progressively out-of-control spiral. In the case of Lee and Jeanette, complementary schismogenesis could mean that the more Lee pulls away to preserve his independence, the closer Jeanette will try to get to preserve the intimacy she values.

### Different Viewpoints and Reactions

Because women and men sometimes see things from different perspectives, they may interpret the same act differently. For example, in a lab group composed of two women and two men, one of the women has been designated leader. She may try to reach a consensus on how to proceed before leading the group forward. The male group members may see this as a waste of time and ascribe the woman's unacceptable behavior to her insecurity or incompetence. However, the other woman in the group may be pleased with what she views as competent and considerate behavior, since that is the way she herself would have handled things had she been

appointed leader. Thus, due to differing styles of interaction, situations in which women believe they are demonstrating positive qualities may be perceived negatively by men, and vice versa.

Turning again to Scenarios 1 and 2 outlined above, we find differences in gender communication. In Scenario 1, although Bette and Adrian agree on the message they need to obtain (the directions), they focus on different metamesages (underlying meanings) created by the need for information. Because Bette tunes in to the metamessage of connectedness, she does not hesitate to interact with someone to ask for the needed information. In fact, women have been known to ask for directions even when they have a fairly clear idea of where they are going because it allows them to interact with locals.

On the other hand, Adrian focuses on hierarchy: "Since someone has the information I need and I am forced to ask for it, this will put me in an inferior position." He may further assume that if the person asked doesn't have the information, he or she will give erroneous information rather than admit ignorance. Bette assumes that if someone doesn't know, he

or she will be helpful enough to say so.

In order for progress to occur, both men and women must recognize their different styles of communicating and treat each approach as valid. The "best" style in Scenario 1 is not necessarily Bette's nor Adrian's: both need to be flexible and learn to adapt to the other's style while seeking a workable agreement.

Scenario 2 appears confusing: As Mario did, many males would have misunderstood Julie's request for sympathy. Instead of creating a sense of solidarity with her by commiserating about her ruined dress as a female friend might have done ("That's terrible, Julie! It looked so good on you, too. You know, that happened to me last year..."), Mario's attempt to help by offering a solution suggests to Julie that instead of their being alike and thus intimate, they are in reality different and distant. Mario's quick reassurance that the problem isn't as bad as it looks makes Julie feel that her emotions have been discounted. Thus, she responds negatively when Mario attempts to act in a way he thinks is caring.

Please turn to page 29



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# When Believers Think

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Richard Rice

**T**eaching university courses in religion, I find my greatest challenges coming from two contrasting sorts of students. Some students feel that their religious convictions are so obviously true that they need no examination at all. Others insist that religion is so obviously false that it does not deserve serious consideration.

I encountered two students years ago who epitomized these opposing attitudes. "Dan" was a tall, dark ministerial student, who hated every class he took from me, and the program unfortunately required him to take several. He disliked thinking seriously about religion, and his disdain for the process was obvious. He sat in the middle of the classroom with a look of studied boredom on his face. He never took notes, never asked a question, never spoke except to complain that theological ideas were nothing but mind-games played by misguided people.

"Dave" was equally disenchanted with his courses from me, but for entirely different reasons. Convinced that religion had nothing to recommend it to thinking people like himself, he openly ridiculed anyone who believed the stuff. And he accused those who defended it, like me, of rationalizing a hopeless position because they were either unwilling to think or else afraid to let people know what they really believed.

As these extremes demonstrate, the relation between faith and reason must be defined with great care. In response to both the Dans and the Daves in my classes I always present religion as something that both needs and deserves careful investigation. I argue that faith and reason are much closer than

many people think, although there are very important differences between them. In other words, I urge believers to think, and I encourage thinkers to believe.

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## Reconciling Faith and Reason

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The relation between faith and reason is one of the oldest concerns in Christianity, and it is a question that refuses to go away. For centuries Christians generally took the importance of faith for granted and questioned the value of reason. In the modern world, however, the situation is reversed. About 200 years ago a momentous change in Western thought took place, and the burden of proof shifted to the other side. As one of Tom Stoppard's characters puts it, "There is presumably a calendar date—a moment—when the onus of proof passed from the atheist to the believer, when, quite suddenly, secretly, the noes had it."<sup>1</sup> Today most educated people take for granted the value of reason, while the status of faith is problematic. They call faith to account for itself at the bar of reason, not the other way around. The force of this challenge typically puts believers on the defensive. Consequently, many Christians regard serious thinking as a threat to faith, and they look for ways to avoid it.

The time has come for us to abandon this defensive posture and give the relation of faith and reason another look. The fact is that reason is not necessarily a threat to faith, but a tremendous help to it. For one thing, careful thinking can strengthen religious commitment, once faith is already present. For another, it can open the way for

faith, helping to prepare people for religious commitment. Let's examine both contributions.

According to the Bible, careful thinking plays a central role in religious experience. Several passages describe growth in knowledge as an important element in the Christian life. The letter of 2 Peter, for example, exhorts its readers to "make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love."<sup>2</sup> Acts of the Apostles praises the Jews of Beroea, "for they received the word with all eagerness, examining the scriptures daily to see if these things were so."<sup>3</sup>

In Philippians Paul prays that his readers' love "may abound more and more, with knowledge and all discernment."<sup>4</sup> Colossians contains the similar prayer that its readers will "be filled with the knowledge of [God's] will in all spiritual wisdom and understanding...bearing fruit in every good work and increasing in the knowledge of God."<sup>5</sup>

The Bible also criticizes Christians for a lack of intellectual growth. The letter of Hebrews, for example, bemoans its readers' failure to advance beyond a rudimentary grasp of God's word, and urges them to go on to maturity.<sup>6</sup> Similarly, Paul calls Christians in Corinth "babes in Christ," because they are still of the flesh and therefore unready for solid food.<sup>7</sup>

The New Testament also describes the role of understanding



in the Christian life. It leads to a life of fruitful activity. It contributes to the general upbuilding of the Christian community. And most important, it strengthens faith. Careful thinking increases comprehension, and increased comprehension deepens religious commitment. Colossians 2:2 links together the ideas of knowledge, understanding, and conviction, with the hope that Christians will "come to the full wealth of conviction which understanding brings" (N.E.B.).

Ellen G. White urges Christians to examine their beliefs carefully in order to deepen spiritual confidence and meet opposition and criticism. In fact, she says this is the only way to keep pace with the advancement of truth itself. "We must not think," she states, "Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge.' The truth is an advancing truth, and we must walk in the increasing light."<sup>8</sup> She even speaks of heaven as a school where education will continue for eternity, since there will continually arise "new truths to comprehend."<sup>9</sup>

## Dealing With Doubt

Besides helping us understand what we believe, careful thinking can also help us respond to questions or doubts about our beliefs. The typical path of personal faith is not a smooth, uninterrupted growth in confidence. There are hills and valleys in every religious experience. Sooner or later, we all meet with trials and obstacles that test our trust in God. When this happens, reason can help us. Finding answers to difficult questions about our beliefs can greatly strengthen our confidence. In fact, many people believe that dispelling doubt is the most important contribution reason can make to religious experience.<sup>10</sup>

Besides increasing commitment and overcoming doubt, reason also affects the way we look at our beliefs. Under careful examination the perceived importance of certain beliefs can increase or decrease. Beliefs we once placed at the center of our faith may move to the periphery, and beliefs first thought to be secondary may assume primary importance. Rational scrutiny can also affect the relative confidence we have in certain beliefs. People occasionally discover that some of their long-held ideas are not as well-founded as they earlier thought. And sometimes they find that the evidence to support certain ideas is more impressive than it first appeared.

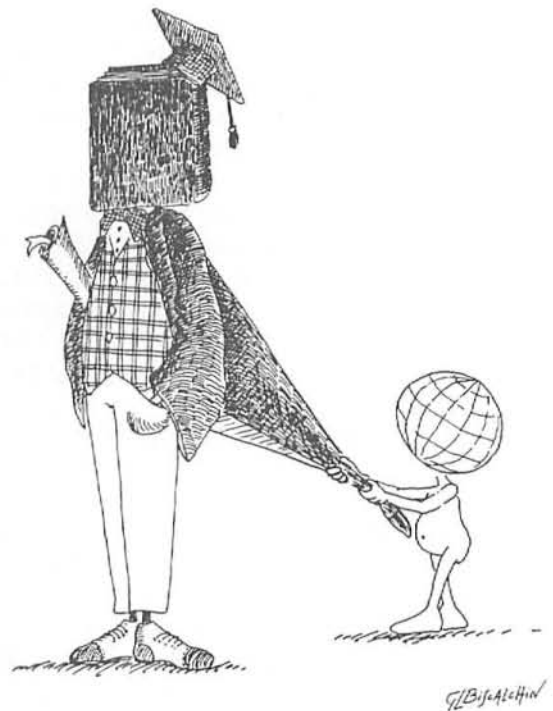
Careful thinking often reveals that the traditional arguments for our beliefs are inadequate. But it can also lead to the discovery of other arguments that give them a stronger basis than ever. Finally, when Christians think carefully, they sometimes find that the entire dimension of belief becomes less important within their overall religious life. After examining their beliefs, people may discover that personal relationships, sharing the life of the religious community, is more important to them than the specific doctrines they hold.

As these variations in the effects of rational inquiry indicate, there is always a risk involved in thinking seriously about faith. You can never guarantee the outcome. Careful thinking can develop answers to questions, discover further evidence to support beliefs, increase understanding and deepen commitment. But the same activity can also expose inade-

quate arguments, raise questions, introduce doubt, and weaken confidence.

In view of its potential liabilities, some people feel that the benefits of rational inquiry are not worth the risk, and they refuse to entertain questions about their beliefs. In the long run, however, this approach is doomed to fail. Sooner or later, truth will "out," as they say, difficult questions will arise. And if these questions emerge after attempts to stifle the process of inquiry, the threat to faith can be enormous. People who finally start asking questions often suspect those who discouraged them from doing so of deliberately trying to hide something. So, whatever the risks of subjecting our beliefs to serious inquiry, the risks of refusing to do so are greater.

Besides the fact that it won't work—not in the long run—there is a more fundamental reason to reject a protective strategy in matters of faith. Refusing to examine our beliefs is incompatible with the inherent confidence of faith. Faith involves the conviction that you can stake your life on the object of your



trust. Mature believers do not always feel a special burden to offer intellectual arguments for their faith. But they are never reluctant to examine their beliefs when the situation calls for it, and they never discourage others from inquiring into them. People who refuse to reflect on their religious convictions, and who are unable or unwilling to offer any reasons for their beliefs, convey the impression that they are either not clear about what they believe or that the confidence they profess to have in their beliefs really isn't there.

Although the search for evidence to support religious beliefs ordinarily takes place where religious commitment is already present, careful thinking sometimes prepares the way for religious commitment. Consider the best-known attempts to provide rational support for religion, for example, the classical arguments for the reality of God. They point to the existence of a supreme being who could reach out, if he chose to, and establish a personal relationship with us. The results of this inquiry are minimal, compared to anything like a full-fledged doctrine of God, but they can help to prepare the way for conscious religious commitment. By demonstrating that general human experience contains evidence that God exists, these arguments refute the familiar objection that religion is nothing but a private prejudice or a personal intuition. By thus removing some of the obstacles that prevent people from respecting religion, reason can establish faith as an option for thinking persons.

Important as the contribution of reason is to faith, it would be a serious mistake to overestimate it. Careful thinking can assist faith in several significant ways, but faith is never just a product of rational thought. Logic alone can never take someone all the way from unbelief to the point where trust in God is the only possible outcome.

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## The Limits of Reason

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Several things limit the role that reason plays in faith, foremost among them the facts of experience. The origins of faith are notoriously obscure. People virtually never come to believe through a straightforward process of rational investigation, and it is doubtful that philosophical arguments have ever converted anybody.<sup>11</sup> Instead of logical evidence, the factors that lead to faith are largely non-rational in character. They are often vague impressions, the subtle influence of other persons, or the special emotions that certain experiences awaken.

These observations agree with the biblical account of conversion. Jesus compares the new birth to the wind, whose origin and destination are imperceptible. "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."<sup>12</sup> If conversion came about through a process of rational investigation, we would be able to provide a clear, step-by-step account of its arrival. But we never can. We can chart the general course of faith development and observe the characteristics it exhibits in different situations and stages of life, but the actual emergence of faith is inscrutable. It always has an element of mystery.

Something that further defines the role of reason in faith is the fact that the quality of faith, the depth of personal religious commitment, is not directly proportional to intellectual ability. Extensive learning does not guarantee a strong religious commitment. In fact, the opposite is often true. People can become less interested in religious matters as they become more educated. We often refer to the "simple faith" of children as an outstanding example of religious devotion, and

a child's trust is typically untroubled by the complexities that occupy older people.

Besides the facts of experience just mentioned, the nature of faith itself limits the contribution reason can make. Faith presupposes personal freedom, and freedom requires genuine alternatives. If trust in God were the only available position, if reason permitted no other possibility, then faith would be nothing more than admitting the obvious. It would not be a free response to God's saving love. Moreover, it would also contradict the giftedness of salvation. If human reason could produce faith, then faith would represent a human achievement, a type of intellectual works righteousness, not a response to divine grace.

The notion that reason can produce religious commitment also conflicts with the degree of confidence characteristic of genuine faith. Faith involves complete confidence. It is the trusting certainty that its object is totally reliable. In contrast, rational investigation never achieves more than a high degree of probability, at least in matters of personal significance. So, rational inference cannot produce the trusting certainty of faith. This is why we think of faith as going beyond the available evidence. It affirms and trusts in more than reason by itself could ever prove.

The fact that reason does not produce faith has important consequences for personal religious experience. Since the results of such investigation are not completely conclusive, there is always room for doubt. We never reach the point where we are so secure in our convictions that we are beyond the possibility of losing them, so close to God that we could never drift away. Just as each development in our experience brings new evidence to support our trust in God, each phase of life presents new challenges to our confidence

in God.

The Bible's most outstanding examples of faith faced their greatest tests as mature believers. Job and Abraham had their faith severely tried after they had been close to God for many years. This supports a point that existentialist Christian theologians have often made. Faith is never a permanent achievement. It is not something we acquire once and for all, but something we must affirm again and again in the concrete experiences of life.

The bottom line is that reason contributes to faith in important but limited ways. By showing that faith is intellectually responsible, reason can prepare the way for faith and it can strengthen faith once it is present. So it is a grave mistake to disregard what reason has to say to religion. At the same time, it is equally mistaken to overemphasize

the significance of reason for faith. Believers have a valuable opportunity and a solemn responsibility to think. But there will always be more to faith than thinking alone can accomplish.

#### NOTES

1. Tom Stoppard, *Jumpers* (New York: Grove Press, Inc., 1972), p. 25.
2. 2 Peter 1:5-7. Unless otherwise noted, all quotations in this article are from the Revised Standard Version.
3. Acts 17:11.
4. Philippians 1:9.
5. Colossians 1:9-10.
6. Hebrews 5:11-13; 6:1.
7. 1 Corinthians 3:2.
8. *Counsels to Writers and Editors* (Nashville, Tenn.: Southern Publishing Association, 1946), p. 33.
9. *Education* (Mountain View, Calif.: Pacific Press Publishing Association, 1903), pp. 107, 111.
10. In a chapter entitled, "What to Do With Doubt," Ellen G. White encourages people to look for evidence

to support their faith. "God never asks us to believe," she asserts, "without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that appeals to our reason; and this testimony is abundant" (*Steps to Christ* [Mountain View, Calif.: Pacific Press Publishing Association, n.d.], p. 105).

11. This does not invalidate the enterprise of formulating such proofs, in spite of what some people think. (See, for example, John Hick, Introduction to *The Existence of God*, John Hick, ed. [New York: Macmillan, 1964], p. 5.)

12. John 3:8.

*A graduate of the University of Chicago Divinity School, Richard Rice has taught at Loma Linda University Riverside (now La Sierra University) since 1974. This article is adapted from his fourth book, Reason and the Contours of Faith (La Sierra University Press, 1991).*

## Letters

Continued from page 4

members also worked decorating the float. In addition to the 1.5 million people who came to see the parade, it is estimated that more than one billion viewers throughout the world may have also seen it via television.

### Questions on Arminian Influence

I enjoyed reading the article on John Wesley by Russell L. Staples ("I Felt My Heart Strangely Warmed," *Dialogue*, Vol. 3, No. 3). However, it is not generally accepted that our theological base, as Seventh-day Adventists, is Arminian. During the 1888-1896 period, A. T. Jones and E. J. Waggoner taught that Christ's sacrifice had already done something for every human being, free from our initiative to make it so. All were legally justified in Christ (see E. J. Waggoner, *Signs of the Times*, March 12, 1896; January 16, 1896.) This position was quite different from the provisional ideas of Arminian theology, with its emphasis on our acceptance of Christ's sacrifice *before* justification occurs. Arnold Wallenkampf, in his book *What Every Christian Should Know About Justification*, clearly does *not* teach that Arminian thought is Scriptural.

Nancy J. Smolke  
Harpers Ferry, Iowa, U.S.A.

### The Author Replies:

*Differences between understandings of justification are complex; and, unfortunately, direct answers are not easily derived from Scripture. Crucial views regarding justification can be summarized as follows:*

*A. Justification is: (1) The declaration that sinners are righteous on account of the external merits of Christ. (This forensic view is the classical Lutheran position.) (2) A real transformation of persons from a state of sinfulness to that of righteousness. (This is a latter Lutheran view that seeks to rise above the problem of antinomianism and cheap grace.)*

Please turn to page 24



The 1993 Adventist Rose Parade float.

# Chaos: Crucible of Creation

David A. Thomas with Paul F. Barcenas

Since Galileo and Newton first opened the heavens to our understanding in the 16th and 17th centuries, science has become one of the cornerstones of Western thought. Today, most educated people assume that the physical universe is governed by laws that are absolute and unambiguous. And though these laws may seem as remote as the stars themselves to the average citizen, many people believe that the laws regulate a kind of "clockwork universe" in which design and order prevail. To many, this is a comforting thought. But if 20th century science has taught us anything, it is that this model of reality is far from accurate. For in addition to the order that we so love to find in nature, we also find chaos.<sup>1</sup>

As a Christian, I treasure the elegant designs of the Creator wherever I find them, for they remind me that He was here. And is still here. And that He still has much to teach me. But what am I to make of chaos? From ancient times, the notion of chaos has been used as the antithesis of everything good and constant and reliable. And from the core of my being, something in me abhors the notion of chaos. Rejecting the notion of a probabilistic universe, Albert Einstein asserted that God does not play dice.<sup>2</sup> My sentiment, exactly. But Einstein was wrong. And so was I, for it now appears that chaotic processes are the very crucible in which the most sublime designs of nature are forged.

This article begins by developing a mathematical metaphor for creative, chaotic processes. The metaphor is then extended to address questions of a theological and spiritual nature. This is not to say

that theological issues may now be resolved with mathematical certainty. Just as any analogy can be pushed too far, the metaphor presented in this article has limited value. On the other hand, sometimes a good metaphor is just what is needed to help us conceptualize a complex issue. It is with this goal in mind that these thoughts are offered.

## Complex Objects From Simple Rules

The first order of business is to demonstrate an important mathematical principle: Using a simple starting shape and a single rule governing change called an iterated function, it is possible to create complex mathematical objects that are highly reminiscent of the elegant designs found in nature. For example, consider the following situation:<sup>3</sup> Beginning with an equilateral triangle, remove the center third of each side of the triangle and replace it with a smaller equilateral "bump-out." (See Figure 1.) This produces a six-pointed star.

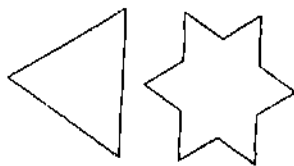


Figure 1

Now repeat the procedure by removing the middle third of each segment of the star and replacing it with a smaller equilateral bump-out (See Figure 2). Continue iterating (repeating) this procedure.

The snowflake design generated by this process is an example of a

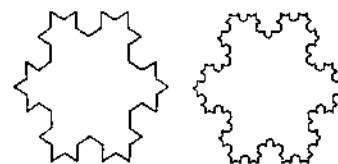
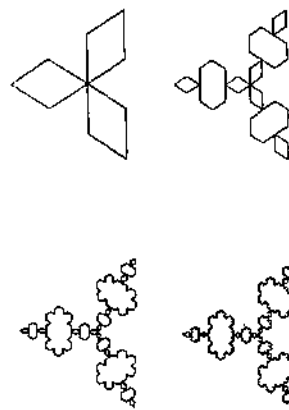


Figure 2

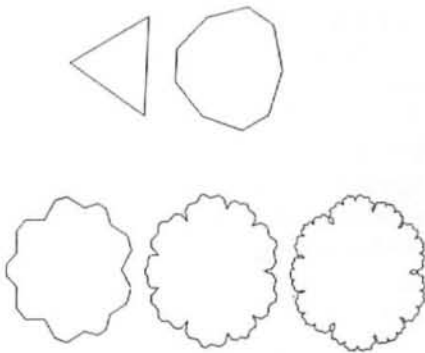
class of objects called fractals. One of the distinguishing features of fractals is that they repeat the same theme on different scales. In this case, that means "bump-outs on top of bump-outs on top of bump-outs...."

An elegant modification of this fractal may be obtained by changing the rule so that every time a middle third of a segment is removed, it is replaced by an equilateral "bump-in" as shown in Figures 3 and 4.



Figures 3 and 4

In the next example, we once again begin with an equilateral triangle. This time, however, we replace each side of the triangle with a trapezoidal bump-out as shown in Figure 5. Continuing this process produces the flower-like object shown in Figure 6.



Figures 5 and 6

## Iterated Function Systems

A second important mathematical principle is that, by adding additional rules governing change, it is possible to create more intricate objects, some of which are highly reminiscent of objects in the natural world. The mathematical name for such a set of rules is an iterated function system, or IFS.

To illustrate this concept, we begin with a square and three rules. Each rule shrinks the square to one-half its original dimensions then shifts it in one of three directions. Rule No.1 shrinks the square, then shifts it in the direction of the upper-left hand corner of Figure 7. Rule No.2 does the same thing in the direction of the upper right-hand corner. Rule No.3 shrinks the square in the direction of the bottom of Figure 7. So, regardless of which rule is applied to the original square, the result is one of the three small squares shown in Figure 7. The shaded portions of this figure represent the possible outcomes of randomly selecting one of the three rules and applying it to the original square. That random selection and subsequent action constitutes one iteration of the iterated function system (IFS) defined by the three rules.

Now let's iterate this system a second time, shrinking the shaded

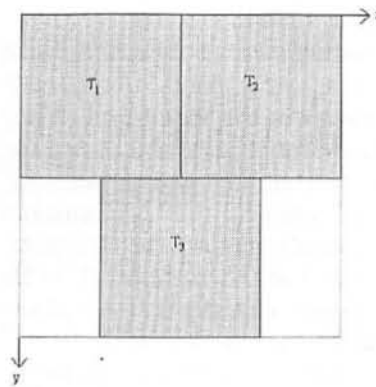
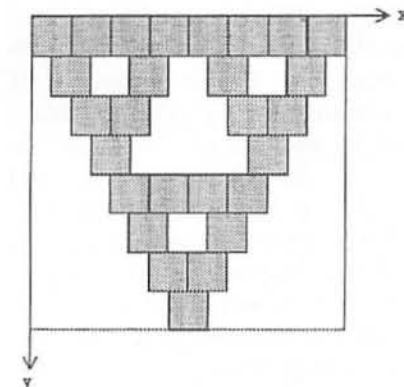
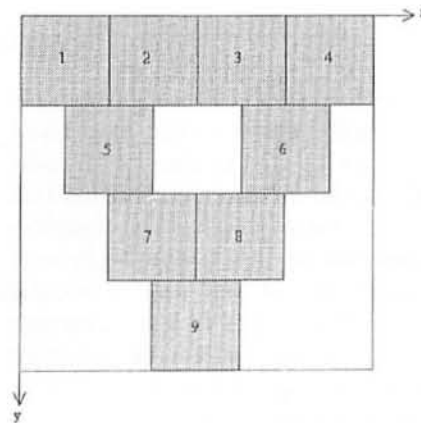


Figure 7

portions of Figure 7 and shifting them in each of the three directions listed above. The shaded portions of Figure 8 represent the possible outcomes of iterating the system twice. Figure 9 shows the possible outcomes after three iterations.



Figures 8 and 9

After repeating this process many more times (see Figure 10), we can see that this procedure also produces a fractal. Unlike the first three examples—which developed one-dimensional fractal boundaries—this iterated function system develops a two-dimensional fractal interior.

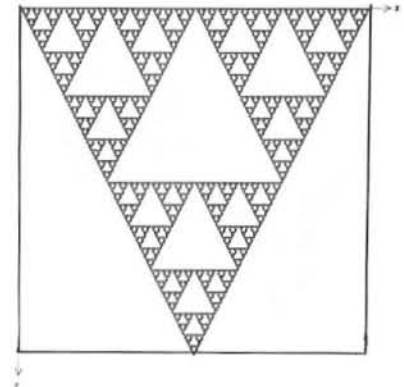


Figure 10

Each of the objects in Figures 11 to 13 was created using a similar approach. Conceptually, the procedure for generating such objects is quite simple. First, a point is selected as a "seed" from which the object will grow. Next, one of the rules of the IFS is selected at random and applied to the seed point. The rule generates a second point, which is then plotted. All sub-



Figure 11

sequent points are produced in the same manner. Every time a rule is selected at random from the IFS, it is applied to the last point plotted in order to generate the next point.



Figures 12 and 13

If the entire process is repeated from the beginning and the same set of rules is applied in a different sequence, a different set of points is obtained. The startling thing is that, no matter how many times this procedure is tried, the overall impression will always be the same, even though the specific points plotted may be different. This situation is entirely counter intuitive, a chaotic (unpredictable) process that consistently produces elegant, well-defined results. Because this thought is central to the purpose of this article, I'll state it another way. Some chaotic processes produce highly ordered, utterly

reliable results. The mathematical term for that inescapable result is the "strange attractor" of the iterated function system.

Plotting strange attractors is like growing pea plants from seeds taken from the same pod. They may differ in a few details, but given basically the same sun, water, and soil, they will turn out remarkably similar. The strange attractor of an IFS corresponds to the pea plant you'd get if it had the ideal amount of sun and water and a perfect soil in which to grow.

Here is a mathematical metaphor of growth in the natural world. You too, are an approximation of the strange attractor determined by the rules for growth encoded in your DNA! Every day of your life, your cells repeat the same set of operations. Sure, if you'd had more vitamins, you might have grown taller. And if you'd never had that childhood disease, you might have been stronger. But you would still be *you*, only better.

### A Metaphor of Destruction

On the basis of the preceding discussion, the reader could easily draw the mistaken conclusion that every set of geometrical transformations defines a unique strange attractor. In fact, that is not the case. For an IFS to have a strange attractor, each rule in the IFS must possess a specific mathematical attribute: it must move points closer together. If even one of the rules of an IFS fails to possess that attribute, the IFS is incapable of generating any well-defined result. Indeed, most simply "blow up" on the screen. This suggests several parallels to life on a sinful planet.

First, in its present form, my body isn't going to last forever. The IFS of my genetic code is flawed. It includes genes that control aging. It may even include genes that will eventually turn my

body against itself in the form of a cancer or an autoimmune disease. But I know that one day I will receive a new body from God. That new body will be free from flaws. Then, at last, I will be free to become the healthiest person imaginable. I will become the unique, ideal me that God had in mind from the beginning. Like a pea growing up in a perfect environment, my new body will be perfectly realized in my next iteration.

Second, just as my body may be thought of as a strange attractor associated with my genetic code, the invisible me, my character, might be thought of as a different kind of strange attractor arising from the dynamic, occasionally random interactions of my knowledge, my values, my beliefs, my feelings, and my actions. I believe that, in terms of the great controversy between Christ and Satan, this is the me that matters. It is the invisible me that Satan would poison with his lies. But, by God's grace, it is also the place where the Holy Spirit will eventually restore the image of God without obliterating my individuality. In this way, I envision Christ fashioning in each of His children a unique expression of His love. In such a model, just as in the case of a computer-generated graphic, the important thing would not be the specific points generated by my life, but the overall pattern of my life. There is something about that thought that rings true for me because it places individual actions in the proper perspective.

Third, the metaphor enables me to appreciate the subtlety of Satan's strategy in planning the fall and destruction of humanity. All he had to do was to add a few "bad" rules to human belief system in order to "blow up" the strange attractor of our first sinless state. Each of Satan's rules have this attribute in common: they separate us from God.

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## A Metaphor of Redemption

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Among the great stories of the Bible, one in particular stands out as a beacon of hope for lost sinners. It is the story of the thief on the cross.<sup>4</sup> The thief went to the cross with nothing, but died with the assurance of eternal life. I realize that some Christians are troubled by that story because it appears to overlook the significance of years of Christian service. But to me, it is the clearest possible proof of God's love and power to save. I believe that the thief truly repented of his sins and accepted Jesus as the Lord of His life.

To the thief, the knowledge that God loved him and had forgiven him brought more than release from guilt. It opened the way for the Holy Spirit to restore the love of God in the bruised and dying man's spirit. And of all the "rules" in all the IFS systems in the universe, that is the most powerful. As surely as Adam's life started to fail the instant he lost track of that truth, the thief's eternal life was guaranteed the instant he gave his heart to the Saviour.

Now for one last fact about strange attractors. As they grow from a seed point to thousands of points, the general form of the strange attractor is gradually revealed. If you interrupt the process after several thousand points have been plotted, erase the work that has been done so far, and then continue as before, the image is gradually redrawn in full. Any number of points can be lost in this manner without affecting the long-term outcome, for the ultimate result depends not upon the first few points but upon the rule system producing the points. Furthermore, the selection of the seed point is completely arbitrary. That's how I view the Christian life. We can come to Christ from any back-

ground and be assured of salvation. We may live another day or another 50 years. Our part is to love Him and give Him a free hand to make of us what He will in eternity.

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## A Final Speculation

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The issue of free-will versus determinism, i.e., my free choice versus God's foreknowledge, has challenged my thinking for decades. It's one of those topics that I return to periodically, even though I don't expect to achieve a major breakthrough on the issue this side of heaven. On the other hand, I believe that the metaphor developed in this article has helped me to see the problem in a new light; that is, a certain amount of random activity on my part and God's understanding of the strange attractor of my life are not inherently inconsistent. That is, at the same time, I can be free to make choices and He can know where my life is leading. I like that!

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## Creation and Chaos

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It is clear now why, for so long, I was certain that God would never have anything to do with chaos. For me chaos was synonymous with destruction and loss. Since God is a creator, not a destroyer, it never occurred to me that He might use

chaotic processes to bring beauty and order to the universe. I now understand that, like many other things, chaos itself may be used creatively or destructively. And it appears that I have barely begun to understand the creative resources and strategies available to God.

### NOTES

1. See Kevin C. de Berg, "A Random Universe? Order and Chance in Nature and Scripture," *College and University Dialogue*, 2:3 (1990), pp. 10-12.
2. R. Clark, *Einstein: The Life and Times* (New York: World Publishing, 1971), pp. 340-345.
3. David A. Thomas, "Investigating Fractal Geometry Using LOGO." *The Journal of Computers in Mathematics and Science Teaching*, 8:3 (Spring 1989), pp. 25-31.
4. Luke 23:39-43.

### Suggested Reading

1. J. Gleick, *Chaos, Making a New Science* (New York: Viking, 1987).
2. B. Mandelbrot, *The Fractal Geometry of Nature* (San Francisco: W. H. Freeman & Co., 1982).
3. H. O. Peitgen and P. Richter, *The Beauty of Fractals* (New York: Springer-Verlag, 1986).

*David A. Thomas (Ed.D., Montana State University) teaches Mathematics at Montana State University in Bozeman, Montana, U.S.A. Paul F. Barcnas is a Seventh-day Adventist pastor in Minnesota.*

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## PROFILE

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# Renu Raju

## Dialogue With an Adventist Ophthalmologist in India

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**W**hen you meet Renu Raju, the first thing that strikes you is her smile, perpetual and pleasing, almost unerasable. If you know her long

enough, you'll discover that the smile reflects her philosophy of life: No problem is too great and no person is too small for her. A tenacity of purpose, a quiet confidence in Jesus, and an absolute devotion to people in need mark Renu's activities.

Renu was born in a Christian tradition that traces back its origin to the Apostle Thomas' mission to India. Her father left a lucrative medical practice to accept the call of Dr. Ida Scudder to serve the Christian Medical College, Vellore, India. Six years after the move, Renu was born, and she grew up in a community of professionals, scholars, and ministers of compassion. Her childhood was surrounded with the image of medical missionary work. And when she came to the time to choose her life career, she had no

hesitation. In 1975 she graduated from the University of Madras with the degree of Bachelor of Medicine and Bachelor of Surgery. In 1984 she completed a Master of Surgery degree in ophthalmology.

Renu is married to Dr. Jonathan Raju, a college mate. Together the Rajus served Seventh-day Adventist Hospitals in India for five years. They have two daughters, Priya, 14; and Nithya, 8. After their postgraduate training, the Rajus were invited in 1984 to join the faculty of Christian Medical College, where Renu is one of the sought-after ophthalmologists. As an associate professor, she not only teaches in the department of ophthalmology, but also brings healing and hope to those who suffer from many afflictions of the eye.

---

**I**ndia is a developing country with a rich history and tradition, and yet it has certain cultural restrictions. As a woman, do you find these restrictions inhibiting the pursuit of your profession?

Hardly. In the past there may have been some difficulties in providing work and professional opportunities to women, but not anymore. Women are involved in every aspect of work life in the country—from nursing to nuclear engineering, from a village classroom to the highest level of political leadership.

**The college where you studied and where you now work was started to meet the special needs of Indian women, was it not?**

The story of Christian Medical College, Vellore, is the story of undimmed vision and unselfish service. Around the turn of the century Dr. Ida Scudder, an American missionary, came to Vellore, and found that women were not getting

any medical attention. What's more, women won't go to men doctors. Dr. Scudder decided to set up an exclusive medical training center for women. So began Christian Medical College in 1900—as a one bed hospital; today it is a multi-specialty, modern, 1300-bed healing and teaching institution.

**When did your association with CMC begin?**

Since my birth, I should say. My father was called to join the faculty here in 1947, the year when male students were admitted for the first time. That's the year India got its independence from Britain, and people from all walks of life, including professionals, felt the call of national service. My father left his practice and joined the Christian Medical College, and served there for 20 years, later to become its principal. Thus I was brought up in an environment of poor patients, doctors, and nurses. It was an atmosphere where Christian values of compassion and service were

held high. We lived, worked, and worshiped together, upholding the motto of CMC, "Not to be ministered unto, but to minister."

**How did you become an Adventist?**

Not because of any fantastic experience. One of my college mates was an Adventist. We played tennis together, and took part in college sports. Friendship developed into something more, and when marriage came on the horizon, I became a Seventh-day Adventist.

**In the practice of your profession, do you find your Christian experience helpful?**

After the completion of medical studies, my primary objective was to become a skilled professional so that I can offer the best medical care to those in need irrespective of class, caste, color, or religion. I wanted to practice my Lord's command, "In as much as ye have done it unto the least of these my brothers, you have done it unto me." Each day I am challenged to



keep this objective in view. My faith in God helps me to have faith in those I come in contact with every day, and that faith upholds my ministry. That faith is a great plus for me.

**You are a very busy person. How do you cope with professional demands and family needs?**

With difficulty, but it has to be done. My work keeps me very busy, particularly when I go out on rural camps. And my husband, Jonathan, is a busy person too. He is an internist and teaches at the medical college. And yet we have worked out our profession and lifestyle in such a way that we can spend quality time with each other and with our family. I take time to be with our two girls, help in their homework, play with them, listen to them, pray and worship with them. Professional demands cannot be allowed to hurt family priorities.

**Do you find ophthalmology a fertile field for fulfilling your calling?**

Very much so. India has some 12 million blind persons. Of this, at least 50 percent suffer from cataracts that can be treated with good results. Seventy-five percent of the Indian population live in villages and are engaged in agricultural work, exposed to hazards to the eye while harvesting grain, cutting wood, and working in the blistering sun. Corneal ulcer is one of the most common work-related injuries. I see an enormous opportunity of service in this area.

**I was speaking to one of your patients the other day—an elderly woman. She said, “God answered my prayers through Doctor Amma [a respectful term, meaning mother]. I got my sight back.”**

It's nothing. It was only a cataract surgery. Our people are simple folks, but very loving. Some of the older patients are almost paternal in their affection. That's their way of expressing ap-

preciation. That kind of trusting, bonding relationship helps in the healing process. Most patients that come to us look at our work with great faith and anticipate that it is God who works through us. We do our part. God brings about health and healing.

**How many patients do you see a day?**

On an average, I see 25 to 30 persons in the outpatient clinic, and take care of an equal number in the hospital. Each person is different. Some need little attention, others very detailed care, but all need that personal interest and assurance. Surgery is a totally different experience. When that bandage is removed, when a smile etches the patient's face, we all rejoice. Restoration of sight is a gift of God, and that's my greatest joy.

**What about people who can't come to your hospital?**

We go to them. We conduct two to three mobile clinics a week. We take our team in a van and go to rural areas. Our team consists of trained technicians, optometrists, nurses and doctors. We leave in the morning, carry our food and water, and return when our last patient has been seen. We screen for glaucoma, strabismus, corneal ulcerations, eyelid problems, and cataracts. We care for the patients as much as possible on the spot.

**Even surgeries?**

In one such camp in Karmatar, a village in north-eastern India, we performed 111 cataract surgeries in two days. We converted a room from one of the houses where we were staying as the operating room. We cleaned and disinfected the room for two days. When electricity failed, we used

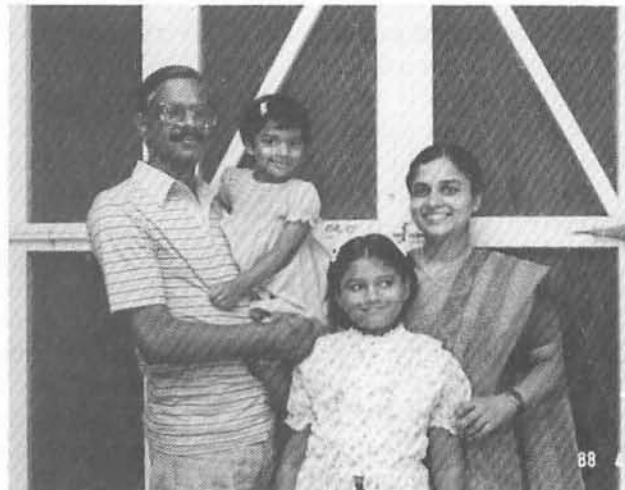
flashlights or a diesel generator. We stayed in that village for two weeks. We removed cataracts, provided daily dressings, treated infections, dispensed eye shields, and gave out spectacles. The procedures were all free to the villagers, courtesy of the nearby Adventist Hospital and Teach International, a Washington-based organization that runs a school for the blind in the village. My husband and I spent our annual vacation that way.

**Some vacation.**

But it was one of the most rewarding experiences we have ever had, professionally and spiritually speaking. The external conditions of the camp were not pleasant or comfortable or easy, but these pale away when you see those eyes once again sparkle with vision. At once I am brought back to one basic reality: Healing comes from the Great Physician; we are but only humble instruments in His hands. And I hope that my life, faith, and work will reflect that truth every day.

**John M. Fowler**

*John M. Fowler (Ed.D., Andrews University) is associate editor of Ministry and the author of many articles. Previously he served as college professor, editor and educational administrator in his homeland, India.*



**Drs. Jonathan and Renu Raju and their daughters.**

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## PROFILE

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# Siegfried Horn

## Dialogue With an Adventist Archaeologist

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**S**iegfried Herbert Horn, world-renowned archaeologist and eminent biblical scholar, is professor emeritus of archaeology and history of antiquity at Andrews University. Born in Wurzen, Germany, in 1908, Horn received his early education at Friedensau Seminary in Germany and Stanborough College in England.

From 1930 to 1940 Horn served as a minister in the Netherlands and a

missionary in the Dutch East Indies (now Indonesia). During World War II, he was held as a prisoner of war for six and a half years by the Dutch in Indonesia and the English in India.

After gaining his freedom in 1946, Horn emigrated to the United States, where he completed a B.A. at Walla Walla College and an M.A. at the Seventh-day Adventist Theological Seminary in Washington, D.C. He completed his Ph.D. in 1951 at the University of Chicago. From that time until 1976, he taught at Andrews University in Michigan. While at Andrews University, he began the doctoral program in theology and founded the journal *Andrews University Seminary Studies*. On June 7, 1992, Andrews University presented Siegfried Horn the degree, Doctor of Humane Letters, honoris causa.

As an archaeologist, Horn is known especially for the important expedition which he initiated and directed at Tell Hesban (biblical Heshbon) in Jordan.

He also participated in archaeological expeditions at Mt. Ararat, Turkey, and Tell Balatah, Jordan. In 1970 he founded the Andrews University Archaeological Museum that has subsequently been named after him, and from 1970-1971, he was director of the American Center of Oriental Research in Amman, Jordan.

Author of nearly 800 articles and several books, Siegfried Horn contributed substantially to the multi-volume *Seventh-day Adventist Bible Commentary* and was the principal author of the *Seventh-day Adventist Bible Dictionary*.

The fascinating story of Siegfried Horn's life has been recounted in two publications: a biography entitled *Survivor*, by Joyce Rochat (Berrien Springs, Michigan: Andrews University Press, 1986) and an autobiography entitled *Promise Deferred* (Hagerstown, Maryland: Review and Herald Publishing Association, 1987).

**D**r. Horn, in a sense you have lived many lives. What have been the highest points in your career?

As I think over my life, the highest point has been teaching prospective ministers for 26 years in our theological seminary. Now I meet my former students all over the world. There is nothing that has given me more satisfaction than this.

Another high point was my administration in 1968 of the first archaeological expedition directed by our church under Andrews University at Tell Hesban (biblical Heshbon) in Jordan. At that time I was the only Adventist archaeologist. I had only five people on the expedition, but in the course of time we became the largest expedition in Jordan. Today, we are

excavating Tell el-'Umeiri also in Jordan, and continue to be the largest archaeological expedition in the country.

**Your mother was a strong Seventh-day Adventist. How did she solve the problem of being required to send you to school on Saturdays?**

My mother's stand for the Sabbath ensured that I could never disappoint her by breaking the Sabbath. As children, we were required to attend school six days a week, including Sabbath. In order to avoid the inevitable fines and imprisonment that she would have faced for refusing to comply with the law, my mother arranged for me to attend the Jewish school in Leipzig with the Jewish children. I attended that school from age 6 to 11. I spoke Hebrew and can still

read my Hebrew Bible. When we moved to Chemnitz, we were forced to attend public school on the Sabbath. Initially, my mother's refusal to comply with the law resulted in fines. However, the time finally came when she could not pay them.

**What did she do then?**

Repeatedly we came home from school to a note on the door, "I have been taken to jail." I was eleven, my brother was eight, and my sister was five. Church members brought us some food, but in those years food was rationed and we had to basically provide for ourselves. One Sabbath when the soldiers came to force my mother to send us to school, she sat them down and gave them a Bible study. Another time when they came and Mother was talking to them, we

children tried to escape, but there was a soldier in the hallway blocking our way. We locked ourselves in the attic and when the soldiers searched the house they could not find us. Mother was eventually able to get a petition passed that allowed Adventist children to have their religious freedom and not be forced to attend school on the Sabbath in the German State of Saxony. This law was upheld through the communist regime. My own niece was granted this privilege. Later I wrote up my story, and it fell into the hands of Adventists in Romania who had the same problem. It was published and circulated throughout all the Adventist churches in that country and helped many have the courage to remain faithful.

**What first triggered your love for archaeology?**

As a boy of 11 or 12 a minister gave me a five-volume work on archaeology and the Bible. This was my first exposure to archaeology, and I read the book with great interest. From that point on, it became my hobby. In the following years, I read articles and books on archaeology in my spare time. However, even later as a minister I knew no archaeologist, and it never occurred to me that an archaeologist could be useful in the church.

**During World War II you were held in a concentration camp for six and a half years. What activities occupied your time?**

There were hundreds of missionaries in the camp. When they discovered that I knew both biblical Hebrew and Greek, they asked me to teach courses in these subjects. My wife had been allowed to send me a number of books and with these, including the Hebrew grammar that I had used as a child in Hebrew school, my Hebrew Bible, Greek Bible, and grammars, I was able to teach. My students, having copied my grammars by hand, studied them from cover to cover several times.

The question constantly plagued me, "What shall I do with my time?" I knew that one day, God would ask me to give an account of my time. Also, I had always complained of not having enough time to study. As a missionary during the Depression years, budgets had been cut so that I had had to carry five full-time jobs, which never allowed me enough time to do the study that I longed for. Now at last I had time and I decided to intensively study my great interest, archaeology.

While in the camp, I worked on several major projects. I wanted to confront the problems a translator would have to face, so I translated the entire Bible from Hebrew into German, a project that took me several years to complete. I also studied and wrote extensively on the subjects of biblical chronology and the history of postexilic Israel. I devoted a year to the study of the New Testament. I would borrow books from other prisoners in the camp and spend whole nights copying the books by hand. I wrote hundreds of pages of notes on all I studied so that I would never forget what I had learned. These notes later became invaluable resources to me. These were not lost years.

**What do you consider to be your major contributions to biblical archaeology?**

My major contribution has been to popularize archaeology for Adventists and to create an interest in it that I don't think existed before my time. However, it was a sacrifice. I spent years writing on the *Seventh-day Adventist Bible Commentary* and was unable to do my own scholarly writing. The galley proofs followed me all over the world, even down the Nile while I was on a study tour in Egypt.

**Have you encountered conflict between archaeological data and the biblical text? How have you resolved this in your own mind?**

I must say yes, conflicts do exist. If an Adventist teacher wants to be

honest and yet effective, he has to not only be acquainted with the problems, but he also has to know how to deal with them. I do not belong to the class of teachers who throw their students in the air and have nothing with which to catch them when they come down! If students came to me with questions, and it happened frequently, I admitted that I was aware of and acquainted with the problems, and that for some of these questions I had no answers. For example, I hope to ask Moses why he never named the pharaoh of the Exodus. In the case of contradictions that I can not answer, I have chosen to believe the Bible. I have always prayed, "Lord, whatever I learn, make sure I do not lose my childlike faith." That does not mean I can explain everything; I can not. Some conflicts I have not resolved I just accept.

**Are others building on the foundation that you have laid?**

Many who began as my archaeology students are now connected with Adventist colleges and universities. Some of these are also well known in the scholarly world. I think of Larry Geraty at Atlantic Union College, Larry Herr at Canadian Union College, Doug Clark at Walla Walla College, William Shea at the Biblical Research Institute, Bjornar Storfjell at Andrews University, and David Merling, curator of the Horn Archaeological Museum at Andrews University, to name a few. They learned to love biblical archaeology and are now making important contributions in this fascinating field.

**Connie Gane**

*Connie Gane teaches biblical archaeology at Pacific Union College, in Angwin, California. She completed her M.A. in Mesopotamian Archaeology at the University of California, Berkeley in 1991 and is currently on a leave of absence from her Ph.D. studies while she raises her family.*

# It's Hard to Be Different

Jim Long

If you are a Christian, you will know what I mean when I say, "There are times when you wish no one *knew* you were a Christian." Namely, when you're outnumbered. It's embarrassing to be out of step with the majority.

It happened my senior year of high school, when an art teacher noticed I had a Bible with me and put me on the defensive. In front of the whole class he gestured toward the black book and said, "I thought God was dead."

I had to think fast. Even so, all that would come to my numbed mind was a sarcastic comment: "No, He's alive and well and living in Argentina." Not exactly what the church folks would call "witnessing."

I guess I did better my first year at state college. But not much. My sociology professor was an outspoken Christian, and he knew I shared his views. During one class session the discussion heated up, though I don't remember what was being debated. In fact, I could not honestly say that I was giving the fracas my undivided attention. Prof jerked me back to reality with the loud, bold question: "Jim, as a born-again Christian, what's your perspective on this?"

I do not remember what I said. I think I stammered something reasonably coherent, though I'm not positive. I do recall a hot feeling above the collar; I'm sure my face was glowing, like that of a refugee from a nuclear-reactor meltdown.

As I say, there are times when you wish no one knew you were a Christian. So it is with some unease that I recall the words of Jesus: "You are the light of the world. A

city on a hill cannot be hidden" (Matthew 5:14).

In time, I became more bold. It was important to me to share my views as a Christian. Perhaps you've heard the same analogy that was tossed at me: "If you had discovered the cure to cancer, you wouldn't keep it a secret, would you?" And the preacher-type would continue, "Well, you've found the cure to sin. . . ." Et cetera.

No, I did not want to "light a lamp and put it under a bowl." The light, *obviously*, belongs out in the open, on some kind of stand, so that "it gives light to everyone in the house" (5:15).

I knew, too—instinctively, I guess—that being "the light of the world" meant more than illuminating people with Christian *words*. The city on the hill is noticed because it is different from its sur-



roundings. Different, in the same sense that light contrasts with darkness. The two are not the same. They are, in fact, opposites.

Being Christian, then, involves more than holding to different *ideas*, expressed in religious-sounding words. Being Christian means I live differently. I am, at the heart of me, *different*.

"Let your light shine before men," Jesus insisted, "that they may see your good deeds and praise your Father in heaven" (5:16).

"See your good deeds," He said. Not just, "Hear your good ideas."

But where do the good deeds come from?

\* \* \* \* \*

Robin was very attractive. She also had a pleasant personality. She was a fun person, easy to be around. Everyone wanted to date Robin.

We both worked afternoons at our church (so did my girlfriend), and the three of us became good friends. At the time, Robin was not going with anyone, and I remember the afternoon she told us why. She was disillusioned; though, come to think of it, she may have used the word "disgusted."

She hadn't always gone out with Christian guys, but had decided she wanted to change that. That's when it got discouraging. The Christian guys, she complained, were no different from "the pagans." She had even gone out with a youth pastor from another church (Robin was 19); he wouldn't keep his hands off her, even when she protested.

The Christian guys might say they were different. They might claim Christian *ideas*, but Robin was frustrated that it was so hard to

see a difference.

Hmmm.

I am the light of the world. But if I take advantage of you, I hide the light. If I lie or cheat or steal, I unplug the lamp. If I cannot control my temper, I create a blackout.

Jesus used another analogy.

"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men" (5:13).

Back then, salt was not only used as a seasoning, but also as a preservative. It kept food from spoiling. Salt, then, was critically important. But if it lost its distinctiveness—its difference—it also lost its value.

And so I ask myself, "If I claim to be Christian, but lose *my* distinctiveness—if I am no different—don't I lose something of *my* value?"

I am the salt of the earth.

I am the light of the world.

People are supposed to see my good deeds.

Hmmm.

\* \* \* \* \*

If you've read the New Testament, you know that Jesus repeatedly frustrated people by telling them that religion did not amount to much. Oh, it was good, as far as it went. But religion would never put you within reach of heaven. Religion would never connect you with God. It might point you in the right direction. It might

seem to close the gap. But when you'd finally stretch out your hand to touch the hand of God, the distance between you would remain far too great, no matter how religious you became.

"I tell you," Jesus said, "that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven" (5:20).

These people thought of Pharisees and teachers of the law as religious superstars. They were to religion what Michael Jordan is to basketball. If anyone would make it to heaven, the Pharisees would. But Jesus said, "You're going to have to be a whole lot better than that."

Encouraging words?

Not really.

Let's recap.

You are the salt of the earth.

You are the light of the world.

Shine that light! Show your good deeds!

But you'd better be more righteous than the religious people.

Now, where do these good deeds come from?

\* \* \* \* \*

Consider this: Jesus says, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them" (5:17).

Jesus fulfilled the Laws and the Prophets in the sense that He kept their expectations. He was perfect. He also fulfilled the Law and the Prophets in the sense that he was the object of all their promises. They pointed to Him. He was Himself their fulfillment.

Now, consider this:

Do you suppose it's possible that Jesus could fulfill the Law and the Prophets, even in you? Could it be that His purpose in dying *for* you was also that he could live *in* you?

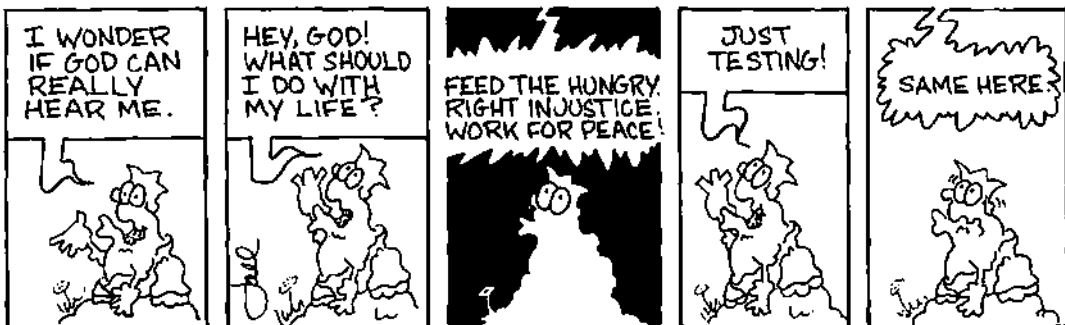
There may be times when you wish no one knew you were a Christian. Like when you're outnumbered. But aren't we usually outnumbered? And aren't we supposed to be the "visible minority," our good ideas illuminating murky discussions, our good deeds shining like light?

You are the salt of the earth, but Jesus Himself is the seasoning and preservative within you.

You are the light of the world, but Jesus provides the wattage. The light is shining already; you don't have to plug it in or turn it on. Just don't hide it under a bowl.

*Jim Long is editor of Campus Life magazine (Christianity Today, Inc. Copyright © 1992). Used by permission.*

### Pontius' Puddle



# The Church's Cutting Edge

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Gerald Connell

**T**he Seventh-day Adventist Church, like contemporary society, is in transition. Our movement began in the early 19th century, when the world was "large" and the pace of life, travel, and change was relatively slow. However, the world is fast becoming a "global village" with almost instantaneous communication. In many countries of the world, we have moved from an agrarian to an urban setting.<sup>1</sup>

These changes have been accompanied by a dramatic change in the prevalent worldview; religion is no longer seen as an inherent part of the basic social structure.<sup>2</sup> As educated Christians, we find this transformation of particular interest. It points to a unique role we are called to play.

Combined with the dethronement of formal religion in contemporary culture, contemporary society is experiencing an explosion of knowledge, information, and specialization that seems to confirm the idea that humans can control life. Technology's ability to perform "miracles" has created many worshipers before the scientist's white lab coat. Humankind has turned its attention to technology for hope, meaning, and release from the menace of eventual decay. Faith in human knowledge seeks to reshape the world without divine help.

In contrast to earlier society, where life seemed fated and people had few choices, modern men and women have many choices. Instead of feeling predestined to follow tradition, people believe they can decide what destiny or future they want. Unfortunately, there is a high price to pay for this self-creation in

the currency of loneliness and alienation. Finite humans in their desperate search for hope, meaning, and answers to the basic issues of life have become technology's slaves and have been rendered helpless.

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## The Secular Mind

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The whole process of secularization, its development and implications, are extremely relevant for Seventh-day Adventists who attend public colleges and universities,<sup>3</sup> and also to young professionals.<sup>3</sup> Anthony Campolo has used Langdon Gilkey's categories to describe the characteristics of the secular mind.<sup>4</sup> In briefly reviewing these, we can see why public centers of higher education, to a large extent, seem to reject religion.

**Contingency.** Simply stated, contingency is the belief that everything is created by some natural phenomenon that preceded it. With this presupposition, the doctrine of creation is no longer acceptable. Natural evolution becomes the dominant interpretation of the mechanisms within the physical universe; humans, therefore, have evolved from cosmic dust. There is no real meaning to their existence or to anything else. Everything is explained by natural phenomena. This leads logically to the next characteristic of autonomy.

**Autonomy.** If God is no longer a factor in the physical universe and in human life, then God has nothing to say. If God does not exist, He is not a factor in humankind's social universe, either. There is no divine-directed destiny. Each individual becomes responsible for

being the focus of and creator of his or her own hope and meaning in life. Without a divine mandate—no accountability to God—humankind is forced to go onto the next step of relativity.

**Relativity.** If humans are left to chart their own destiny without divine guidance, then what is good for each individual is right. What is good and right for one group at one point in time is not necessarily right and good for others at another time and in another context. Therefore, there are no moral absolutes. By ruling out the possibility of God's existence, men and women are faced with an unanticipated dilemma. If they did not come from God, then human beings are only a cosmic accident, celestial orphans. This sense of temporality has devastating consequences.

**Temporality.** Secular women and men see life on Planet Earth as all that they have. They see no future world where there is a reward for ethical living. They believe in no judgment or place where there will not be more pain, sorrow, injustice, or fear. The secular person does not know how to relate to his or her temporality. Humanity's existence is limited to space and time as we know it. Death is the absolute end of everything.

Jean Paul Sartre was right when he summarized humanity's dilemma by saying, "Without an infinite reference point, finite man has no meaning."<sup>5</sup> Francis Schaeffer said, "Man's biggest damnation is that he can find no meaning for man."<sup>6</sup> With so much hope invested in science, technology and information, modern man has been left disillusioned and alienated from

God and his fellow man. Indeed, humans feel "condemned to freedom."<sup>7</sup>

### Essential Knowledge

Much of what is being taught at public colleges and universities is an attempt to understand the universe, earth, and society, as well as how to succeed in life. The problem is that the philosophical presuppositions in the course content leave out a theistic worldview.<sup>8</sup> Humans are left to make any meaning they can out of life, for themselves. Any change in society is seen as a result of politics or economics, and any change in an individual is explained mainly by applying principles of the social sciences.

The fact that knowledge is doubling about every 22 months means that students at public colleges and universities are often on the cutting edge of information. Many Adventists who have grown up in the church with a strong "remnant" identity assume that the church has "all knowledge." As they begin attending classes that deal with current issues and up-to-date information, they discover that the church does not have "all knowledge." What is even more discouraging for some is that people in the local congregation may not even want to hear their perspectives or discuss with them the issues with which they are grappling. Sometimes the students begin to think that, possibly, the church is irrelevant. It does not "speak their language" nor is it on the "cutting edge" of knowledge. Even their Sabbath School lessons don't deal with the issues the students are facing.

When I meet with students who are struggling with these kinds of issues I point out that the church is not the repository of "all knowledge." It is the repository of "essential knowledge." Even the Bible does not contain all knowledge. It does contain essen-

tial knowledge—the knowledge of God's work on behalf of the human family.

Sometimes students think that the public college or university has nothing in common with the church, but this isn't true. Like universities, the church has a deep interest in the transmission of culture; we care about what is promoted in society in terms of culture.<sup>9</sup> We are very interested in knowledge for the purpose of staying on the "cutting edge" and making the gospel relevant to our contemporaries. We are also deeply interested in the training of professors. Our own colleges and universities have many Adventist professors trained in public universities. The church is also certainly interested in scientific discovery and benefits greatly from it as it ministers to the world. The church has used and does use the technology developed in public universities to help it fulfill its mission.

### Don't Walk Away

My appeal to students in public colleges and universities is, "Don't walk away from Jesus or His church. The church does not have all knowledge, so it needs your knowledge to keep it relevant. Walking away will not solve your basic problem of mortality. To walk away from Jesus you have to accept fully your plight as a cosmic orphan, coming face-to-face with the absurdity of life without God." Francis Schaeffer saw the logical result of life without God: "Once God is denied, life becomes worthless."<sup>10</sup> If life has no worth, then human beings must create a meaning for themselves—which amounts to self-delusion. Paul Tillich said, "The threat of non-being is staggering. For though I now know that I exist, that I am alive, I also know that some day I will no longer be—that I will die. This thought is staggering and threatening to think that the person I call

'myself' will cease to exist. To think that my life is just a momentary transition out of oblivion and into oblivion is overwhelming."<sup>11</sup>

Dostoevsky, realizing the incredible implications of God's non-existence said, "If God did not exist we are plunged into moral relativism; without God all things are permitted."<sup>12</sup> Kierkegaard, whose thinking laid the groundwork for much of modern existentialism, understood the implications of God's non-existence and the autonomy this would create for the human race. He contended that the anxieties created by autonomy would be overwhelming; it would be more of a curse than a blessing.

### Take the Next Step

Since the idea of walking away from Jesus is intellectually and emotionally untenable, a person must take the next step and ask, "If following Jesus can add hope and meaning to life, can I do that within the context of the Seventh-day Adventist Church?" I believe this is very possible. I know many students in public colleges and universities who are deeply committed to following Christ, young adults who have razor-sharp intellects and are also active Adventists.

You may be asking, what about the church being current and relevant? This is exactly why the body of Christ, the church, needs you, a young adult who has wrestled with issues, thought through the problems, and is willing to push the church to deal openly and accountably with current knowledge. The church needs you to teach in our own universities and also in public universities, to work in industry and represent Christ and His church. The church needs you to provide vision and leadership in local congregations, in conference, union, and division committees, and in the General Conference. Because walking away from Jesus is

not really a viable option, stay and help keep the church on the cutting edge until it accomplishes its mission.

#### NOTES

1. See Gottfried Oosterwal, "Mission to Technopolis," *Dialogue* 1:1 (1989), pp. 4-7.

2. For more details on this changing worldview, see Gerald Connell, "A New Look at Secular Campus Ministry," *Dialogue* 3:1 (1991), pp. 24-26.

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

4. Anthony Campolo, *A Reasonable Faith: A Christian Response to Secularism* (Waco, Texas: Word Books, 1983); Langdon Gilkey, *Naming the Whirlwind* (Indianapolis, Ind.: Bobbs-Merrill, 1969).

5. Quoted in Francis A. Schaeffer, *He Is There and He Is Not Silent* (Wheaton, Illinois: Tyndale House, 1976), p. 13.

6. Schaeffer, p. 15.

7. Langdon Gilkey, *Society and the Sacred* (New York: Cross Word Books, 1981), p. 80.

8. See Gerald Connell, "A Reason to Believe," *Dialogue*, 2:1 (1990), pp. 15-17, 31.

9. See Martin Marty, quoted in *Invitation to Dialogue: The Theology of College Chaplaincy and Campus Ministry* (New York: National Council of Churches, 1986), p. 13.

10. Schaeffer, p. 15.

11. Quoted by Schaeffer, p. 21.

12. Quoted in Os Guinness, *The Dust of Death* (Downers Grove, Illinois: InterVarsity Press, 1973), p. 29.

Canadian-born Jerry Connell (M.Div., Andrews University) is an Adventist chaplain at the University of Nebraska and pastor for young adults at the College View Church in Lincoln, Nebraska, U.S.A.

## Letters

Continued from page 11

*B. Faith and regeneration: (1) Are causally prior to justification (i.e., that justification is predicated upon a prior response and alteration within persons). (2) Follow after God's work of justification.*

*You are correct in your observation regarding E. J. Waggoner. He comes close to affirming both A-2 and B-2 above. The major problem with B-2 is its determinism. If God saves people without their willingness to be saved, then grace amounts to a doctrine of fate. What becomes of the "whosoever will" (Rev. 22:17)? In the final analysis, Waggoner stops short of this position and adopts an Arminian stance: "Why are not all made righteous by the obedience of One?" The reason is they do not wish to be" (Signs of the Times, March 12, 1896, p. 5). Arminians, as you correctly infer, endorse the first position in both cases, but add to A-1 a powerful doctrine of sanctification.*

*Wallenkampf does not endorse either a Lutheran or an Arminian view; but with its emphasis on human voluntarism, Christian perfection, etc., his study is more Arminian than Lutheran.*

*The stance of the Seventh-day Adventist Church has not been formally defined as Arminian, but almost everything about Adventist doctrine is Arminian: our Christology, our understandings of law and judgment, our emphasis on human responsibility, etc. It would be impossible for a Lutheran to have written Steps to Christ. Note the implication: my steps. Luther would turn in his grave at the thought! For him, salvation is all God's work.*

Russell L. Staples, Andrews University  
Berrien Springs, Michigan, U.S.A.

### Dialogue in German?

I was just recently introduced to *Dialogue* by one of my lecturers and I really enjoyed its stimulating and informative content. I went to our college library for some back issues to read and in one of them I came across an article about ethical decision-making, by James W. Walters ("The Choice Is Yours," Vol. 3, No. 3). I really appreciated this article because in this time of moral confusion we must understand the Christian principles that govern our decisions. Also very useful is the discussion of moral issues from a Christian and Adventist perspective that Dr. Michael Pearson presents in his book *Millennial Dreams and Moral Dilemmas*, which you reviewed (Vol. 2, No. 3). I highly recommend this book (Cambridge University Press, 1990) to all those interested in these issues.

As a German student, I would be interested to see *Dialogue* also published in German.

Gunther Pratz, Newbold College  
Bracknell, Berks., ENGLAND

### The Editors Reply:

Thanks, Gunther, for your compliments! From the start, we decided to publish *Dialogue* in English, French, Portuguese, and Spanish, because these are the languages spoken in two or more of the world divisions of the Seventh-day Adventist Church. This approach ensures a wide readership for the journal.

Several readers have suggested that we start producing a German edition of *Dialogue*. The AMiCUS Committee would be happy to consider a request from German-speaking church leaders to publish the journal in that language and would provide support for its launching. However, questions of production, circulation and funding will need to be addressed realistically before the decision is made. You may be interested to know that the Euro-Africa Division plans to begin publishing a Russian edition of *Dialogue* in the very near future.

### Excited About the Journal

I recently found a copy of *Dialogue* and, after reading it, must tell you that I am excited about this journal. As a Seventh-day Adventist pursuing a post-graduate degree at the Catholic University of America, I found the articles thought provoking and educational. I would like to be placed in your mailing list for the English edition.

LCDR Arthur M. Slagle, CHC, USN  
Vienna, Virginia, U.S.A.

## Letters

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



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## ACTION REPORT

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# Pushing Forward in Kenya

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W. Ray Ricketts

**O**n arriving in the East African Union a little more than two years ago, I discovered that Adventist campus ministry in Kenya is neither embryonic nor fetal, but rather fully mature. Its effects are evident not only in the lives of the Adventist students on the secular campuses, but also in the lives of the thousands of committed alumni who are now sharing their talents and expertise with their country as well as with their church.

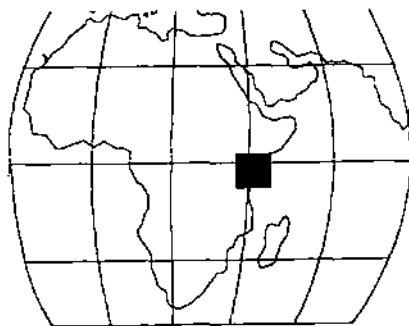
It all began in 1978 when, as a result of a few persistent university students and of action taken by the East African Union Committee, the office of university chaplain was created and the first chaplain in the union was assigned to care for the spiritual well-being of Seventh-day Adventist students attending what was then the only public university in Nairobi. We now have 11 chaplains working on behalf of the students in this area.

The ministry is divided into two programs, the first directed toward Adventist university students, the second toward those enrolled in colleges and secondary schools. Nine chaplains serve thousands of Seventh-day Adventist students on scores of non-Adventist college and secondary school campuses.

The two remaining chaplains primarily minister to university students and also direct the entire campus ministries program within the union territory. There are currently four public universities with a total of 15 campuses and an Adventist student population of between 1,500 and 2,000. With too few church schools to attend, for many students public school education from kindergarten to university is

the only option. There they pursue their dreams of law, medicine, teaching, engineering, business, and other fields.

Ultimately, the strength of the campus ministry program in Kenya lies in the fact that it tries to meet the needs of Adventist students on secular campuses by providing both a strong spiritual as well as social support system. Additionally, chaplains receive the necessary support of the church organization and the constituency. On campus, student leaders are annually appointed by their peers to serve in various capacities. Here they develop leadership skills as they



plan and implement the campus activities.

Campus ministry activities include Sabbath worship, mid-week and Friday evening meetings, seminars, lectureships, rallies, and retreats. Few of these events take place outside the campus because the needs and expectations of the students are often quite different from those of local church mem-

bers. Thus, in a very real sense, each organized campus group becomes the students' church home-away-from-home.

The union leaders dream of someday having one chaplain for each university campus. In the meantime, the lack of personnel is the greatest challenge for the campus ministries program here. Another difficulty facing our chaplains is the lack of personal transportation and the great distances between campuses. Of the nine chaplains working in the fields and conferences only one owns a car.

In spite of these limitations, the campus ministries program in Kenya tries to show young Adventists that the church is concerned about them and their future both here and in eternity. For the church in Kenya, campus ministry is not a matter of choice but is an important responsibility. It is more than just talk; it is a commitment calling for a serious realignment of budget and priorities at every level of the church.

As the Seventh-day Adventist Church attempts to implement a global mission strategy, public campuses, which in many respects are unentered territory that has become the temporary home of thousands of our young people around the world, cannot be avoided or overlooked. With God's help, we are pushing forward in Kenya.

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*W. Ray Ricketts is university chaplain and director of campus ministries in the East African Union. Previously, he pastored in the Southern California and the West Jamaica Conferences. He now resides in Nairobi, Kenya, with his family.*

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# A Letter From Romania

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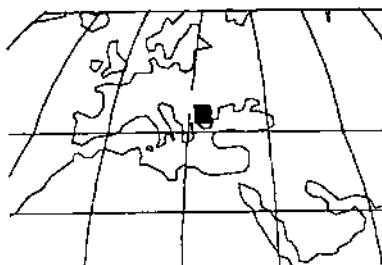
Dr. Ronald Stradowsky, *Dialogue* representative for the Euro-Africa Division, shared with us this letter from one of our new readers.

Constanta, December 15, 1992

Dear Brother Stradowsky:

First of all, let me thank you warmly for your kindness. Approximately three months ago I received six copies of *Dialogue*, but I delayed writing to you (sorry!). I'm really enthusiastic and thrilled with the articles and reports contained in the journal. They deal with topics that are very real for us as university students here.

As I mentioned to you in my first letter, I'm a fourth-year student in the School of Medicine. At first, I was the only Adventist student in that school but now, thank God, we are two. There are approximately 20 Adventist students at our university, among them several young women enrolled in the School of Health. Our plan is to organize in Constanta a local branch of the National Association of Adventist University Students. We have already established contacts with other students in Bucharest, Iasi, Ceuj, and Timizoara. There must be more



than 300 Adventist students in Romania.

We are already drawing plans for 1993 and the International Year of Youth Evangelism. Here in Constanta, where there are two Adventist congregations, we are meeting weekly to plan for Revelation Seminars for our fellow students. May God bless our plans!

We want to thank you in advance for the future issues of *Dialogue* that you have promised to mail to us. We have already shared the issues you sent us with the dean of our School of Medicine, who recently visited our church and expressed his admiration for our principles.

If you could send us Sabbath School quarterlies in English and in French, we would praise God for your generosity. They will help us to improve our ability to read in those languages. (By the way, please excuse my spelling and grammatical mistakes!)

On behalf of the Adventist university students in Constanta, Romania, let me thank you and all others involved for your support. May the Lord grant you good health and a prosperous New Year.

Jarnea Cornell  
Str. Salciilor, Nr. 5  
Fetesti 8575, Ialomita  
ROMANIA

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## Guidelines for Contributors

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*College and University Dialogue*, published three times a year in four language editions, is addressed to Seventh-day Adventists involved in postsecondary education either as students or teachers, and also to Adventist professionals and campus chaplains around the world.

The editors are interested in well-written articles, interviews, and reports consistent with its objectives: (1) To nurture an intelligent, living faith; (2) to deepen commitment to Christ, the Bible, and Adventist mission; (3) to articulate a biblical approach to contemporary issues; and (4) to offer ideas and models of Christian service and outreach.

*Dialogue* usually assigns articles, interviews, and reports for publication. Prospective authors are urged (a) to examine previous issues of our journal, (b) to carefully consider these guidelines, and (c) to submit an abstract and personal background before developing the proposed article.

\* **Essays:** Well-researched and stimulating feature articles that focus, from a biblical perspective, on a contemporary issue in the arts, the humanities, religion, or the sciences.

\* **Profiles:** Biographical sketches of Adventist men and women who are outstanding in their careers or professions, and who are also active Christians. Recommendations are welcome.

\* **Logos:** A fresh look at a Bible passage or theme that offers insights and encouragement for the life of faith in today's world.

\* **Campus Life:** Practical ideas for the college or university student, chaplain or teacher who seeks to integrate faith, education, social life, and outreach in an academic setting.

\* **Action Reports:** News of activities by Adventist students and teachers, on a regional basis.

\* **Books:** Reviews of significant books by or about Seventh-day Adventists, published in either English, French, Portuguese, or Spanish. Recommendations are welcome.

\* **For Your Information:** Reports on trends, programs and activities relevant to Adventist students and professionals.

\* **First Person:** Individual stories of experiences by Adventist students or professionals that will be of interest and encouragement to their peers.

Address your correspondence to: *Dialogue*  
Editors, 12501 Old Columbia Pike, Silver Spring,  
MD 20904-6600; U.S.A. Telephone: (301) 680-  
5060. Fax: (301) 680-6090.

# 1993: Youth Evangelism Year

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Richard E. Barron

In August of 1992, approximately 600 Seventh-day Adventist leaders and youth representatives from around the world met in Prague, Czechoslovakia, to prepare a global program of evangelism for 1993. During one week they prayed together, studied and asked for the guidance of the Holy Spirit as they made preparations to lead more than 400,000 of their fellow youth to Christ by December 31, 1993.

A key factor in this global strategy is the outreach centered on public colleges and universities. Following the mandate of Jesus, Adventist students, teachers and employees of these centers of learning will see themselves as God's ambassadors to their fellow students and colleagues.

Those present in Prague agreed to promote the organization of fellowships of Adventist students wherever possible, with the support of leaders from the local conference or mission and nearby congregations.

The Committee on Adventist Ministry to College and University Students (AMiCUS) has prepared a useful *Handbook on Adventist Ministry on the Public University Campus*. It contains many ideas on how to organize and carry out a dynamic program in secular colleges and universities; it also provides a bibliography of resources for this ministry. To obtain a copy, contact the AMiCUS representative for your division (listed on page 2 of this issue) or send a check for US\$7.00 to Dialogue - Handbook: 12501 Old Columbia Pike; Silver Spring, MD 20904; U.S.A.

Once these fellowships are organized, their members will study the social and spiritual needs of those around them, and will design a program to meet those needs. If you are interested in participating in this type of ministry, think of both the students living in residences and off-campus and seek the involvement of Adventist teachers and professionals in your area.

Listed below are some activities and projects that have been used successfully by Adventist student associations in the past. They are provided here as suggestions to stimulate the creativity of each student fellowship as they plan their strategy.

**Service programs** offered to alleviate specific physical needs in and around the campus:

- Smoking cessation seminars
- Weight reduction seminars
- Stress clinics
- Nutrition classes
- Physical fitness and healthful living seminars
- Sex in an AIDS-riddled society
- Living the drug-free life

**Bible study classes** designed to involve other Christians and people who are just curious about the Bible.

- Daniel and Revelation seminars
- Encounter lessons
- Discussions centered on a book

or theme in the Bible

- Films, videos or slide programs on biblical subjects, followed by discussion

**Public meetings** conducted to provide a service and establish friendships:

- Speakers brought on campus to speak on topics that coincide with the evangelism theme or emphasis; for example, "The Historicity of Jesus," "The Creation Story," etc.
- Musical concerts by Christian artists or student groups
- Christian film/video series, followed by discussion

**Publications**, tracts, booklets, magazines or books can be used to inform, educate, and awaken interest in spiritual topics:

- Person-to-person handouts
- Tract racks in the student center, cafeteria, residence halls, and other public places allowed on campus
- Sale of Adventist magazines or books, with the support of the local publishing director

It would be advantageous, as the student fellowship is organized, to invite the youth, health, and publishing directors of the conference or mission to meet with the group and provide guidance and materials for outreach.

May God grant each student association or fellowship the vision, courage, and dedication to give a strong witness for Christ on the campus.

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*Richard E. Barron is young adult specialist in the General Conference Church Ministries Department and a member of the AMiCUS Committee.*

# Secular Campus Ministries Endorsed

**W**orld delegates attending the 1992 Annual Council of the General Conference of Seventh-day Adventists took an important action in support of Secular Campus Ministries. It reads as follows:

**Whereas**, there are approximately 60,000 Seventh-day Adventist young people enrolled as students in non-Seventh-day Adventist institutions of higher learning,

**Whereas**, there are many Seventh-day Adventist educators who are in the employ of some non-Seventh-day Adventist institutions of higher learning,

**Whereas**, the non-Seventh-day Adventist college or university is a promising mission field,

**Whereas**, the General Conference is providing interdepartmental coordination and support for this ministry through the committee on Adventist Ministry to College and University Students (AMiCUS), it was

**VOTED**, to implement the Campus Ministries program so that the following may be achieved:

1. Each non-Seventh-day Adventist college or university campus be seen as a mission field.
2. Qualified persons or committees be appointed at the division, union, and conference/mission levels to direct the Campus Ministries program.
3. A registry of all Seventh-day Adventists on non-Seventh-day Adventist college or university campuses

be compiled and a ministry be established to encourage and nurture them in the faith and in the development of a Christian lifestyle.

4. Seventh-day Adventist students and educators be equipped for on-campus evangelism.

5. Where there is a Seventh-day Adventist presence on a non-Seventh-day Adventist campus, an Adventist Christian Fellowship be organized.

6. A chaplain be appointed to assist the Seventh-day Adventists on campus.

7. The local Seventh-day Adventist church in the college or university city organize a Campus Ministries program committee to:

- a. Minister to Seventh-day Adventist students in attendance.
- b. Encourage them to organize as a club.
- c. Provide the local church as the center for their Campus Ministries program activities.

8. The division, union, and conference/mission provide funds so that each Seventh-day Adventist student on a non-Seventh-day Adventist campus receive regularly a copy of *Dialogue* (published in English, French, Portuguese, and Spanish).

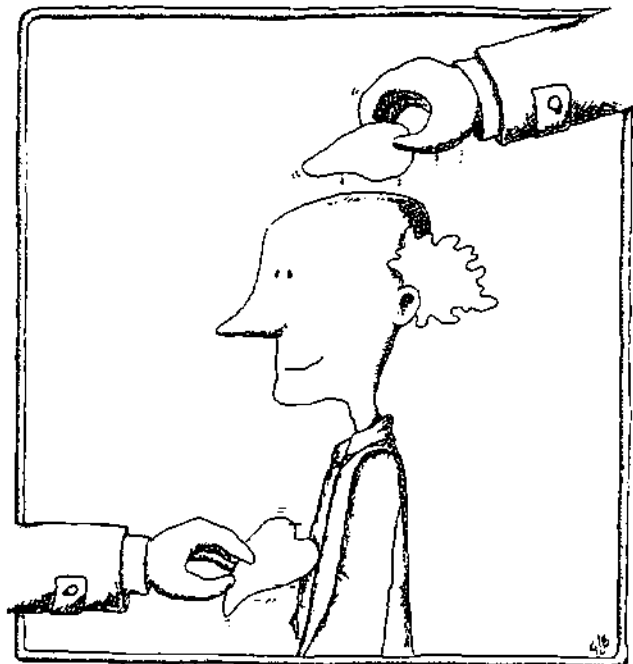
9. Local conferences are to provide facilities for the Seventh-day Adventist Campus Ministries program as close to the campuses as possible for outreach and nurture.

## Spend a year in China, Russia, or Turkey teaching a modern language

Opportunities are now open for qualified Adventist teachers to teach foreign languages to university students or professionals in China, Russia, or Turkey. If you are a native speaker of English, French, German, Japanese, or Spanish and have completed a college degree, you may be eligible for a one year assignment. You will be expected to cover the cost of your roundtrip transportation.

If you are qualified and are interested contact:

Dr. M. T. Bascom or Treva Burgess  
International Teacher Service  
12501 Old Columbia Pike  
Silver Spring, MD 20904  
U.S.A.  
Phone: (301) 680-6028  
Fax: (301) 680-6031



"Create in me a clean heart, O God, and put a new and right spirit within me."

David (Psalm 51:10 RSV)

### Talkative Women, Silent Men?

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Speaking of communication, what about the widely held notion that "women talk too much"? Interestingly, at meetings, in mixed-group discussions, and classrooms, research has shown that men talk more than women! The basic differences lie in the topic of the conversation and its location. For women, talk is used to establish and negotiate relationships; thus, women tend to talk more in private situations, often recounting events in detail to establish connection with their "significant others." Gossip also falls into the category of topic differences. Women tend to exchange information about people. Men may also be said to gossip, although the topics of their talk are often politics, policies, power in institutions, and sports.

In public, men often offer opinions and "hard facts," thus establishing their status. For many men, talk is mostly a way to exchange information. When they relax in private situations, many men feel comfortable talking much less just when women want them to talk more.

An illustration of male-female attitudes toward private conversation often occurs when parents call their adolescent or adult children who are away at school. Mom may want all the details, while Dad often limits himself to a few well-chosen comments and questions about finances, exams, and grades.

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### Trouble In Paradise

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In a chapter of her book *Gender and Grace*,<sup>6</sup> psychologist Mary Stewart Van Leeuwen explores an interesting possibility about the origin of these seemingly global gender differences. Although an

admitted amateur in theological matters, Van Leeuwen sets an intriguing biblical scenario.

Act 1: *Created in God's Image*. Van Leeuwen focuses on two aspects of what it means for humans to be created in God's image: sociability (a concern for relationships and community) and accountable dominion, or responsible rule over all creation.

Act 2: *Trouble in Paradise*. It was here, in the pristine Garden of Eden, Van Leeuwen suggests, that our gender differences began. Although commanded not to abuse of their dominion by "deciding the nature of good and evil," nor to abuse of their sociability as husband and wife by persuading the other to violate God's commands, Adam and Eve did exactly that. According to Van Leeuwen,

the effects of Genesis 3:16 reflect the peculiar way in which each party sinned in the Garden. The man and the woman were equally created for sociability and dominion. But in reaching out to take the fruit, the woman overstepped the bounds of accountable dominion. As a consequence, her sociability was mixed with the problem of social enmeshment, which continues to hamper the proper exercise of her dominion in the world at large. By contrast, the man, in accepting the fruit from his wife, overstepped the bounds of human social unity. As a consequence, his legitimate, accountable dominion became laced with the problem of domination, which has been interfering with his relationships—to God, to the creation and to other people, including women—ever since.<sup>7</sup>

Speaking from her perspective as an experienced psychologist, Van Leeuwen asserts that this account provides a reasonable explanation for the as-yet clinically unaccounted-for tendency of women "to

avoid developing self-sufficiency for the sake of preserving even pathological relationships with the opposite sex" as well as for the tendency of men to exercise domination rather than dominion.

Although the author does not provide a clear explanation of why the abused attribute in Adam (men) and Eve (women) was not the one that was affected (e.g., Adam abused his sociability but was affected in his dominion), her explanation nevertheless provides a view compatible with the findings of sociolinguists and other gender researchers who describe women as "intimacy-attuned" and men as "hierarchy-attuned," while adding a spiritual and biblical dimension to the discussion.

Van Leeuwen does not conclude her model with the disruption caused by the Fall. Acts Three to Five: *Redemption and Renewal*, speak of Jesus' work to reverse the effects of Adam and Eve's tragic mistake by attempting to raise the status of women (for example, in Matthew 28:1-11 we see that they are the first witnesses to His resurrection) and on other occasions by rebuking socially enmeshed behavior (for example, in Luke 10:38-42 Jesus chides Martha for tending to the kitchen rather than listening to precious truths).

Van Leeuwen concludes that although we still suffer from sin's consequences, we have been liberated through Christ's death and in time all things, including the damaged communication between men and women, will be restored to their original perfection.

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### What Can We Do About It?

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Women and men *do* communicate differently. Unfortunately, there seems to be no quick fix for improving gender miscommunication. To achieve optimal communication, we need flexibility and

openness to listen, talk, and understand in a way that may seem a bit different from our usual style. Understanding the causes of miscommunication allows us to deal with situations that perplex us, make us feel uncomfortable, offended, or hurt because we may erroneously assume that the other person intended this to occur.

In learning to see things from a different perspective and tuning in to the possible reasons behind our misunderstandings, we take an important step in promoting good communication. And in the spirit of Romans 12:10, Christ-like considerateness in our daily dealings is not far behind.

#### NOTES

1. I have chosen to use the terms *sex* and *gender* interchangeably, although these are often differentiated (*sex* being a biological attribute and *gender* being a characteristic which is learned through the process of socialization).

2. Robin Lakoff, *Language and Woman's Place* (New York: Harper and Row, 1975).

3. Deborah Tannen, *That's Not What I Meant!* (New York: Ballantine Books, 1986); *You Just Don't Understand: Women and Men in Conversation* (New York: William Morrow and Co., 1990).

4. Tannen, *You Just Don't Understand*, p. 85.

5. Gregory Bateson, *Steps to an Ecology of Mind* (New Haven, Connecticut: Yale University Press, 1972).

6. Mary Stewart Van Leeuwen, *Gender and Grace* (Downers Grove, Illinois: InterVarsity Press, 1990).

7. Stewart Van Leeuwen, *op. cit.*, p. 47.

*Sylvia B. Rasi is a Ph.D. candidate in Linguistics at Georgetown University, in Washington, D.C. She also works as a test development specialist at the Center for Applied Linguistics.*

## Directory of Adventist Student Centers

*Active associations or centers of Seventh-day Adventist college and university students are listed here to facilitate exchanges and networking around the world.*

- **Advent House:** A center for Adventist students attending the University of Tennessee at Knoxville, U.S.A.; Ron Pickell, chaplain; correspondence in English or Spanish. *Address:* Advent House, 1918 Terrace Ave.; Knoxville, TN 37916; U.S.A. Telephone: (615) 522-3193.
- **Adventist Students Association of Nakawa (ASANA):** 42 members, from the National College of Business Studies, Nakawa, Uganda; Moses R. Maka, chairman; correspondence in English. *Address:* Adventist Students Association of Nakawa; P.O. Box 1337; Kampala; Uganda.
- **Campus Ministries:** For Adventist students attending Oregon State University and Linn-Benton Community College, U.S.A.; Mrs. Deborah Dunham, sponsor; correspondence in English. *Address:* Corvallis SDA Church; 3160 S.W. Western; Corvallis, OR 97330; U.S.A.
- **Campus Ministries:** For Adventist students attending the University of Nebraska, U.S.A.; Jerry Connell, chaplain; correspondence in English. *Address:* College View SDA Church; 4015 South 49th Street; Lincoln, NE 68506, U.S.A. Telephone: (402) 486-2883. Fax: (402) 486-2886.
- **Fellowship of Adventist Students (FAS):** 26 members, from the University of Benin, Nigeria; Philip O. Odiase, president; Pius Aramude, chaplain; correspondence in English. *Address:* Fellowship of Adventist Students; c/o Philip O. Odiase; Faculty of Law; University of Benin; Benin City; Nigeria.
- **Movement of Adventist Students (MAS):** 70 members, from Mindanao State University - Tambler Campus, Philippines; Reu L. Gasendo, vice president; Jerson Alfafara, Pat Beniga, and Letty Cortes, sponsors; correspondence in English. *Address:* Movement of Adventist Students; c/o Mrs. Letty Cortes; Library - Mindanao State University, Tambler Campus; General Santos City; 9500 Philippines.

If you belong to an organized group of Seventh-day Adventist college and university students and wish to have your group listed in this international directory, send us (1) the name of your association, center or fellowship, (2) the number of members in the group, (3) the name of the college or university with which the group is associated, (4) the president, (5) the sponsor, advisor or chaplain, (6) the language(s) in which you would like to correspond; (7) the mailing address, valid for at least three years, telephone and fax numbers. Address your letter to: *Dialogue - Student Associations*; 12501 Old Columbia Pike; Silver Spring, MD 20904-6600; U.S.A. Please write clearly and send us corrections as changes occur. Naturally, the journal cannot assume responsibility over the accuracy of the information submitted nor over the content of the correspondence that ensues.

## BOOKS

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



**Reason and the Contours of Faith**, by Richard Rice (Riverside, Calif.: La Sierra University Press, 1991; 310 pp., paperback).

**Reviewed by Fernando L. Canale.**

Since its inception, Adventist theology has developed mostly in isolation from the analysis and discussion of philosophical issues. Richard Rice, professor of philosophy of religion at La Sierra University, enters this forgotten field by exploring the role that reason plays in the realm of faith, understood both as Christian theology (Part II), and as Christian experience (Part III). The necessary working definitions for reason and faith are provided in Part I. Throughout the book Rice develops the basic conviction that theology needs to use philosophy (p. ix).

Rice's approach grows out of a rational apologetical concern, so much so that reason itself is described basically in terms of public evidence or arguments for or against religious beliefs (Chapter 2). Within this general context, Rice explains his understanding of systematic theology (Chapter 3) and philosophy of religion (Chapters 4 and 5) as the two theological disciplines that examine religious beliefs. The classical proofs in favor of the existence of God are surveyed in Chapter 5. In Chapter 6 Rice explains his view on the role of reason (philosophy of religion) in the theological task. The role of rational evidence in the religious experience of the Christian is recognized and analyzed in the last two chapters (7 and 8).

As the author surveys the complex range of issues involved in the reason-faith relationship, he ventures into two mayor areas of theological reflection, namely, the rational defense of Christian beliefs (apologetics), and the interpretation of theology as a science (fundamental theology). It is in the field of rational apologetics that the Adventist reader will receive the greatest help from Rice's summaries and evaluation of the relevant historical opinions. In this area the author correctly emphasizes the limited usefulness of rational apologetics.

Rice's conception of the theological task (fundamental theology), however, seems to depart from the *sola scriptura* principle (p. 93) and the belief that Scripture is its own interpreter. According to the author, *sola scriptura* should be understood as *prima scriptura*, that is, as "the superiority of the Bible to other authorities" (p. 93), among them, tradition (p. 91) and experience

(pp. 90, 97). Yet, Rice places the authority of the Bible in its conceptual rather than metaphorical content (p. 82). In Scripture, however, direct conceptual contents are only occasionally given (p. 270). Usually, the conceptual contents of Scripture lie hidden behind its metaphorical language. At this point it is clear that according to Rice, Scripture cannot interpret itself. It needs outside help in order to identify its own intellectual contents. That help is supplied, first, by the historical critical method of biblical interpretation, which helps theology to distinguish between the essential and non-essential contents of the biblical message (p. 84). Second, reason, understood not as argument nor as cognitive activity but rather as philosophy, is said to provide the necessary framework for the understanding and interpretation of the contents of faith (pp. 197-206, 286). Reason, however, should be distinguished from rather than identified with philosophy.

In summary, Rice's conception of the task of theology seems to express a neo-classical theological position. His evaluation of reason's role in both rational apologetics and Christian experience are enlightening; however, the way he views the nature of the theological task is less than adequate.

Students and pastors interested in rational apologetics may want to consider *Reason and the Contours of Faith* as a viable introduction to the current discussion on that field. However, those interested in a biblically conceived theology will find Rice's proposal unacceptable since it clearly departs from the authority of the Bible as both source of doctrines and criterion for their theological interpretation.

*Fernando L. Canale (Ph.D., Andrews University), born in Argentina, teaches theology and philosophy at the Seventh-day Adventist Theological Seminary, in Berrien Springs, Michigan, U.S.A. He has published a study on the function of reason in Christian theology entitled Toward a Criticism of Theological Reason (Andrews University Press, 1987).*



**The Shaping of Adventism: The Case of W. W. Prescott**, by Gilbert M. Valentine (Berrien Springs, Michigan: Andrews University Press, 1992; 307 pp., hardbound).

**Reviewed by Joan Francis.**

Gilbert M. Valentine has explored the valuable contribution that the controversial W. W. Prescott made in shaping Seventh-day

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## FIRST PERSON

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# A Friendly Virus

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Raiffeisen T. Regalado

I'm sure that computer users will question the title of this article, wondering whether there is such a thing as a "friendly" computer virus. Having studied the negative effects of such a plague in entire computer systems and having struggled with them in the company in which I work part-time, I also wondered about this myself.

As an Adventist student in the computer engineering program at the Pontifical Catholic University in Santiago, Dominican Republic, I wanted to share the good news of Christ's salvation and second coming with my fellow students, but I didn't know how to start.

After praying for guidance, I decided to invite some of my friends to study the Bible with me on the campus. However, only two or three came, and they didn't show much interest in discussing spiritual things.

I continued asking God to help me be a good ambassador for Him and to show me how to do it. Suddenly I thought about the computer virus we had been discussing in my courses and lab sessions. As you know, a virus is a program that lives in the memory of the computer. Following a particular command or at a predetermined time, the virus program begins to act. These programs are hidden in the system and can't be found in the program directory. They are called viruses because they are transferred by contagion to the diskettes when they are used in the machines that have been affected by the virus. Thus they pass from one system to

another. They are also called viruses because they are frequently planted with the purpose of damaging or destroying files or systems.

At the time, I was working as an assistant in the university computer lab and had been reading about pranks that anonymous computer buffs had played in other parts of the world. I decided to plant a "friendly virus" in the system that was used for lab practice. It consisted of a brief message that would pop up unexpectedly on the screen of the word processors and remain there for only 10 seconds. It said "Jesus loves you" and invited those who wanted to study the Bible and know more about Him to call a particular telephone number. My plan was to leave the "virus" in for a few weeks and then eliminate it from the lab system.

People were intrigued and several called in. Soon a group of 15 to 20 students began to meet and study together the Word of God. We were members of different denominations and some did not belong to any church. Our premise

was simple: "Religion can't save anyone; but 'this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.'"

It was thrilling to study, pray, and sing together; but more important was that we pledged to each other, as Christians, to apply what we were learning to our lives on campus. After a while we organized smaller units that continued to meet in student residences and homes. As a result, seven students decided to surrender their lives to God and joined the church through baptism.

These young members are active in various congregations. Together we attend the yearly retreats for Adventist university students that are sponsored by the North Dominican Conference. In addition, they are sharing their newfound religious convictions with other students in their campuses, thus strengthening their own Christian faith.

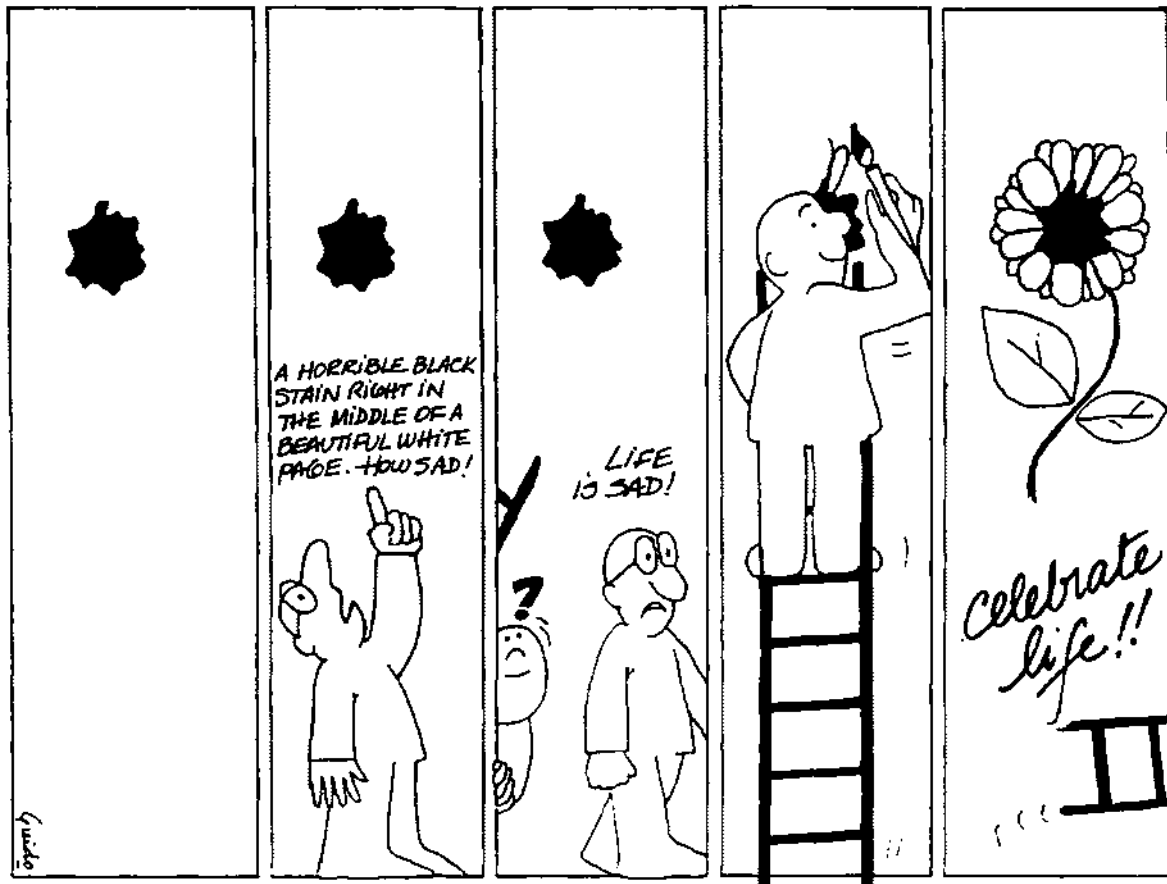
May the Lord bless each one of my fellow Adventist students, as we develop our talents, and as we seek to live and share our faith in hundreds of college and university campuses around the world. Maranatha!

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The author and fellow Adventist students in Santiago, Dominican Republic.





God turned into good what you meant for evil.

Genesis 50:20, *The Living Bible*

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