

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

# DIALOGUE

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**Self-talk: How to make it work for you**

**Ecology, biodiversity, and creation**

**The 15th century Reformation in Russia**

**Health hazards of the environment**

**Pilgrimage from rock**



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Number

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## College and University

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**Dialogue has received correspondence from readers in 110 countries around the world.**

## Never forget who you are

Last summer, my wife and I drove our daughter to the Reagan National Airport in Washington D.C. to send her off to study at River Plate Adventist University in Argentina. Traffic was heavy, and when we arrived at the check-in counter, it was already closed. We rushed to the boarding gate with the hope that the clerks there might help us out in our predicament. After hearing our story, and that being the last plane to make the needed connection in New York, the clerk agreed to help, on the condition that my daughter would carry her luggage herself from the arrival terminal in New York to the departure terminal.

My wife could not catch up with us to the gate. In any case, she had given our daughter some words of counsel and wisdom in the car. But I did not have my chance. As she was running to the plane, I wanted to say so many things, but there was no time for lectures. I could only shout one sentence: "Girl, never forget who you are!"

Paul made a similar plea to the Christians at Philippi, and I believe it applies to us today. "Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you stand firm in one spirit, with one mind striving side by side for the faith of the gospel" (Philippians 1:27, RSV).

What was Paul saying? First, a Christian's conduct must be as clear, as compelling, and as powerful as the gospel of Christ. The gospel is not a pie-in-the-sky mythology. It is the power of God unto salvation. It changes lives. It makes people new. A Christian's behavior must reflect the principles of the kingdom of God—whether at study or play, worship or work.

Second, Paul is arguing that seen or unseen, within the faith community or outside of it, a Christian must stand fast for the principles of the gospel. At times we are tempted to think that Christianity is a cloak that we can put on and off, as necessity demands. But we do not have one mode of living while on our knees, another at business; one at the pew, another at school. Christianity does not permit any such dichotomy of living. What we are must not contradict what the gospel is.

Third, Paul wants us to be witnesses for the faith of the gospel. Not just ordinary witnesses, but witnesses with one mind and one spirit. There is no room for vacillation when it comes to Christian commitment and witness. With undivided mind, with uncompromising focus, the apostle wants us to be faithful to our primary identity—as citizens of the kingdom, as proclaimers of the gospel.

To Adventist young people on campuses around the world, my plea is: "Never forget who you are." Many of you may have left home for the first time, no longer under the watchful eyes of your parents. Hopefully, you will meet new friends and possibly other Adventist young people. You may also be the only Adventist in the place where you study. But remember "who you are."

The Bible nowhere intimates that a Christian life will be easy. Joseph had to live in Egypt. Daniel could not escape Babylon. Esther witnessed for her convictions in Susa. And Paul had his Roman jail. It does not matter where you are, but it does matter *whose* you are. By drawing on heavenly power, your life will be complete, your witness will be forceful, and your study will reach its grand finale. Maranatha!



Matthew Bediako, *Secretary*  
General Conference of Seventh-day Adventists

### Going beyond the Law?

As the author of the book *Más allá de la Ley* (Beyond the Law), I appreciate the generally positive review published in *Dialogue* 12:2 (pp. 22, 23). However, I wish to clarify two important points raised by the reviewer:

1. The contrast between the letter and the spirit of the law does not imply for me exclusion of one or the other, not even separation, but only the difference between *written precepts* and *living principles*. I believe that this difference, far from going "beyond biblical evidence," is repeatedly stated in the Bible. In the Sermon on the Mount, Jesus refers to several commandments (including some from the Decalogue) in order to show the need of going beyond the letter of the law to the eternal principles that undergird it. Jesus does not hesitate to reformulate some commandments: "You have heard that it was said..., but I tell you." (See Matthew 5:21-48, NIV.) Paul warns his readers about the risk of not being sensitive to this difference: "[T]he letter kills, but the Spirit gives life" (2 Corinthians 3:6).

2. The invitation to go "beyond the law" does not come from me, but from the Lord Himself. When Jesus met the rich young man, He invited him to not content himself with just keeping the commandments, but to surrender everything and follow Jesus (Matthew 19:16-21). For me, "going beyond the law" means that authentic discipleship involves more than satisfying ourselves with a legal relationship with the divine law. It demands total surrender to and a personal relationship with the divine Lawgiver, who is also our Savior, Master, and Lord. This is the theme of my book.

Readers interested in a brief outline of the theological position I hold regarding the Law may consult my article, "In the name of the law!," published in *Dialogue* 11:1 (1999), pp. 17-19, 28.

**Roberto Badenas**

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# Letters

## Ammunition for the confrontation

I wish to congratulate *Dialogue's* editorial team for publishing a journal that is both attractive and relevant. Each issue provides the critical filter and the intellectual ammunition that Adventist university students and young professionals need in order to confront the secular humanistic ideas that are so prevalent in the educated circles of society. Well done!

**Jorge Ble Castillo**

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## Improve the distribution

I am studying statistics at Universidad Pedro Ruiz Gallo, and recently an Adventist pastor introduced me to *Dialogue*. Now, after reading a particular issue, I give it to my friends at the university. Even the non-Adventist students like the content! I am also a youth leader in my church and find the articles stimulating. Could you send me the list of articles published in earlier issues? The problem is that the distribution of *Dialogue* is limited and irregular, at least in our area. Another challenge we face as Adventist students is the temptation to attend classes or take examinations on Sabbath, because we fear falling behind in our studies or even failing in our courses. Pray for us that we will remain

faithful to our convictions and also succeed in our careers.

**Jenny Espinoza**

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*The editors respond:*

*By airmail you will receive the index to the first 10 years of Dialogue (1989-1998). If you discover that a particular article could be useful for a youth meeting, let us know, and we will send it to you. In order to keep the cost of the journal low, we mail packets of Dialogue to the director of the education or youth ministries department in each Adventist union, on the basis of their orders. They, in turn, organize the distribution of the journal within the union territory. Contact one of them and request that your group of university students be listed among those who receive Dialogue free. We pray that God will give you and your friends the courage to honor the Sabbath. Remember: God honors those who honor Him.*

## Inspired to paint

Although copies of *Dialogue* arrive in my country with considerable delay, I wish to thank you for publishing an interview with Adventist artist Nathan Greene (6:2). As a young artist myself, struggling with limited resources and little public understanding of the role of art in life, I wish to convey to Mr. Greene my admiration for his talent and accomplishments. The quality of his work and the statements he made during the interview have inspired me to

continue to paint the singular beauty of Africa.

**Linus Boniphace Kagali**

Iringa, TANZANIA

## Deeply moved

I was deeply moved by Edmond Cao's personal testimony (*Dialogue* 11:1). His journey from atheism to faith, inspired and guided by his friendship with two Adventist language teachers in China, is truly remarkable. Cao's story also encourages me to make Jesus the focal point of my life and to communicate His love with my non-Adventist friends. I've been always proud to share *Dialogue*. Please continue to publish in the journal stories that will strengthen our faith and challenge us to draw closer to God.

**Richmond Lwanga**

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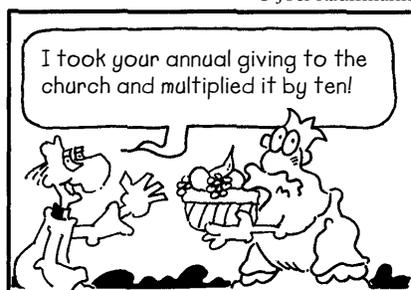
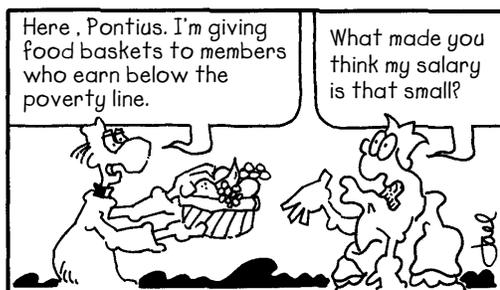
## Worldwide communication

As a business student at the University of Papua New Guinea, I want you to know that I am a great fan of *Dialogue*. Every issue that falls in my hands is a God-send. In addition to the articles and interviews, "Interchange" provides me with the only means of communication with Adventist young people who choose to attend public colleges and universities worldwide. Praise God!

**Wake Mangu**

PAPUA NEW GUINEA  
bigime@upng.ac.pg

## Ponius Puddle



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## Write to us!

We welcome your comments, reactions and questions, but limit your letters to 200 words. Write to *Dialogue Letters*: 12501 Old Columbia Pike; Silver Spring, MD 20904; U.S.A. You can also use fax: (301) 622-9627, or E-mail: 74617.464@compuserve.com Letters selected for publication may be edited for clarity or space.

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# Self-talk: How to make it work for you

by Nancy J. Carbonell

*A five-step process that can change your attitude in life.*

As kids we used to make fun of those we saw talking to themselves. We would laugh and say that they were going mad! But psychologists tell us we all do it, and we do it every day! We self-talk non-stop, and what we say to ourselves will affect our thoughts, interpretations, and behavior all through life. We guide ourselves, belittle ourselves, support ourselves, criticize ourselves, motivate ourselves, and doubt ourselves with this internal dialogue. And what we say to ourselves can lead us to stress out, freak out, calm down, or overcome our fears.

Suppose you are looking for a job and come across an ad that appeals to you. Will you go for the interview? Much will depend on what you are telling yourself. If you think, "Man, I'll never get that job. There's no chance in the world they'd pick me," then most likely you won't even try! However, if you tell yourself, "Mmmm, this will be a challenge, but I think I have a chance. I'll give it my best shot." This positive way of looking at the same situation will encourage you to set up an interview! Amazing as it seems, self-talk is much like a self-fulfilling prophecy—something you think will happen for so long that you actually make it come true!

## **Self-talk and how we interpret events**

Another interesting fact about self-talk is that it affects how we interpret events in our lives. Many believe that events in our lives cause us to feel angry, hurt, stupid, or anxious. Thanks to the work of Albert Ellis, Aaron

Beck, and Daniel Meichenbaum, to name a few, we now know that it is actually our belief about what happened to us that makes us respond the way we do to any situation. For instance, a young man brings his girlfriend a dozen red roses. She sees him coming and says to herself, smiling, "He truly loves me. He remembered my birthday, and I'm special to him." What do you think her reaction will be? Whatever she does, we know it will be positive, right? But, on the other hand, let's say she thinks to herself, "That rat! He knows I found out that he's also been dating Patty, and now he's bringing me flowers to appease me!? We're finished!" How will the girlfriend respond to him now? Roses or no roses, most likely not positive at all! And, even if he says to her, "But I truly love only you!" if the girlfriend continues to believe and think he's a rat, nothing will change her mind. Nor will her reaction.

Now whether she will fall into depression or not depends on her self-talk. Let's say she tells herself, "I'm no good. I'm undesirable...that's why he's going out with another," then most likely this will reaffirm her feelings of low self-esteem and possibly lead her into a depression. If, however, she tells herself, "I'm glad I found out now what he's like. I deserve better. I'm willing to wait for someone who loves me like I want to be loved," then she will be able to get over the event quicker. You see, it is not really the event that affects our feelings, but rather what we're believing and telling ourselves about what happened

that makes us feel the way we do.

### Negative self-talk

One of my favorite Bible stories that illustrates how powerful self-talk can be is found in 1 Kings 18 and 19. Here God asks Elijah to go up and confront King Ahab, Queen Jezebel, and her 450 prophets of Baal, in order to see who was more powerful, Baal or the God of Israel. After a long, grueling day of watching the prophets of Baal shout and plead to their god unsuccessfully, Elijah steps up, prays a simple prayer to God and, zap! The sacrifice, which had been drenched in water, is suddenly consumed by a bolt of fire from heaven. And as a bonus, no sooner had Elijah requested God that the three-year drought end, the skies “grew black with clouds, the wind rose, [and] a heavy rain came on” (1 Kings 18:45).<sup>\*</sup> What a victorious day for Elijah and all of God’s followers! God’s power was manifested for all to see! Yet isn’t it odd that soon after this great triumph, Elijah was so frightened of Jezebel that he not only fled to the desert to hide from her, but was expressing his own death wish: “I have had enough, Lord’. . . ‘Take my life’” (1 Kings 19:4). This does not make sense to any of us looking on! How can Elijah, one minute, have experienced God’s great power and omnipotence, and the next, run scared? What’s going on?

This is a good example of irrational self-talk. Most likely Elijah’s inner talk

went something like this: “I better get out of here. Jezebel is going to kill me. What if God can’t help me? I’m doomed!” Even though Elijah was standing in the “rains” of God’s almighty power, his negative talk overtook him.

### Fleeing the negative

Thankfully, we can break away from the negative self-talk that plagues us and get our thoughts to work for us, not against us. How? Try these five steps:

*First, listen in on your inner talk,* and train yourself to hear the exact thoughts that cause the emotions you feel. Because our attitudes and beliefs develop throughout our lives, and often result from the feedback we receive from loved ones, teachers, friends, etc., they tend to occur at a low level of awareness. By tuning into these feelings, identifying them, and evaluating them, we can then decide how we will respond to an event in our life. We can change the thoughts that drive us into failure only if we know what they are first. Repeat them out loud. If you don’t recognize them, they will continue to dominate your mind.

*Second, pick out the messages that are detrimental to your internal dialogue* and not in your best interest. Highlight that which poisons your thoughts and makes you weak. Key words to look for are absolutes like “never,” and “always.” Statements such as “I will never make the team,” or “I’m always a failure” are

not only destructive but also irrational. Suppose you are trying to learn a new skill, such as skiing, and continuously fall and then get extremely frustrated. When you tune into your self-talk, you might find your body telling you that you are physically out of shape and should have prepared better for this task. Is this true? If it is, then do something about it. Stay on the easier slopes, get lessons, start a daily plan to get fit. If, however, when you listen in on your internal talk and hear yourself saying, “I’m dumb and stupid and will never learn how to ski,” this is a sign that what you are saying to yourself needs to be corrected—and corrected immediately. The self-talk is irrational here.

*Third, practice shutting off the negative words* by actually telling yourself to “STOP” the thought. This will actually help you snap out of the negative cycle you probably are already in. The earlier you can jump in and cut off these attitudes, the better.

*Fourth, substitute the negative with more positive self-talk.* Inserting the positive as quickly and as concretely as possible is the key. For example, if you catch yourself saying “I’ll never pass this test,” stop this negative thought immediately, and replace it with a belief that is more rational and accurate, such as, “I can pass if I prepare myself adequately for the test. I’m no dummy. I’ve passed many tests before. I will just start preparing right this minute.” Not only is this thought more truthful, but also it displaces the negative attitude with a more productive, helpful one.

*Fifth, maintain a close relationship with God, allowing Him to dwell within us,* so that His peace and word will “richly... teach [us] all wisdom” (Colossians 3:16). A committed life to God prompts one to say, “Christ lives in me” (Galatians 2:20), and one chooses to be influenced by His Word. Whereas the secular persons’ thoughts originate from their own



Designed by David Carbonell

Continued on page 33.

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# Ecology, biodiversity, and creation: A view from the top

by Henry Zuill

*Ecology points out that life is needed for life, bearing witness to Creation.*

John Ashton believes in God. He believes in the Genesis account of Creation. He is also a research scientist. So he was somewhat taken back when another research scientist challenged this belief at a conference at Macquarie University in Sydney, Australia. The presenter gave evidence in support of the biblical account of Creation, but the research scientist said that he did not believe it possible to find any scientist with a Ph.D. who believes in a literal creation in six days. At that, someone mentioned the names of a couple of scientists who did believe in creation, John Ashton being one of them. When John heard about this exchange (he was not present at the conference) he accepted the challenge, and the result was the marvelous collection of essays, *In Six Days: Why 50 Scientists Choose to Believe in Creation*.<sup>1</sup>

When I received an invitation to contribute an essay, I initially understood that I was to write *specifically* about the six-day creation from a scientific perspective. That was not John's intention, however. I did believe in a six-day creation, but not for scientific reasons. What could one say about this from a scientific perspective? How could I provide scientific evidence that the earth and life were created in six literal days? I knew there were many areas of creationism that could be studied scientifically, but I did not believe the *six-day* creation was one such. That had to be accepted strictly on faith in the Bible.

Then, a connection appeared, like a flash, that was both illuminating and exciting. As an ecologist, I had been looking for evidence for intelligent de-

sign at the ecological level, but suddenly these fragments of evidence came together to support the six-day creation. I committed to writing a chapter for the book.

## **The structural hierarchy and evidence for design**

Early in university studies, students in a general biology class will likely learn about the structural hierarchy of matter (see Figure 1). Sub-atomic particles are assembled into atoms, which in turn make up molecules and macromolecules. These are assembled successively into organelles, cells, tissues, organs, and organ systems. At each living level, from cell to organ system, there are different independent organisms—one-celled organisms, tissue-level organisms, and so on up to organisms with organ systems. Then, different organisms comprise communities which, together with the non-biological environment, make up ecosystems.<sup>2</sup> Ecosystems around the globe make up the biosphere. Below the cell level, there is no entity clearly understood as living. Above the organism level, one is in the ecological area in which different organisms interrelate with one another and with their non-biological environment.

At each of these levels there is evidence for *intelligent design*, if one allows oneself to see it. The structural complexity of each level defies the idea that such complexity could have been the result of chance events. Nevertheless, many do not see things this way; they accept that structural complexity is the result of natural happenings, even when there appears to be no way in which this

could have occurred.

The idea of intelligent design in nature has been accepted for a long time, although for the last 100 to 150 years the idea has been a decidedly minority view among scientists. Certain ancient philosophers saw evidence for design in nature. In the late 1700s, William Paley, an English theologian and philosopher, suggested that no one would think of a watch without a watchmaker. By the same token, he argued that the complexities of nature—the human eye, for example—cannot be accounted for without a Creator.

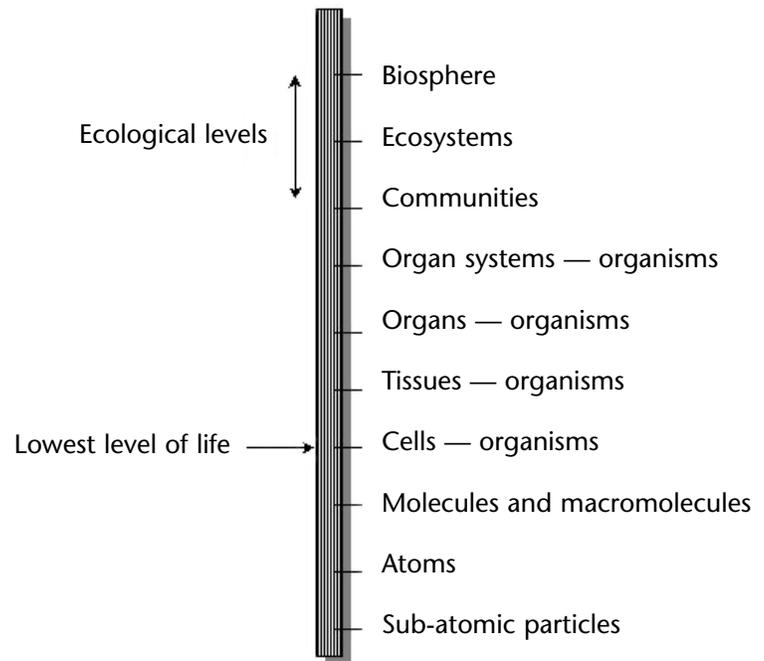
Paley's writings were required reading in universities in Britain. Charles Darwin read his works and was fascinated with Paley's view, but eventually rejected it. Nevertheless, there must have been a remnant of doubt, for Darwin said the eye, with its unbelievable complexity, made him ill. Even today, the influence of Paley's thought lingers: Richard Dawkins titled one of his books, *The Blind Watchmaker*. In this book, Dawkins attempts to show that complexity in nature is the result of blind chance, not intelligent design. Thus, after nearly 200 years, Paley's argument is still being challenged.

### Specific evidence for design

The value given to the specific evidence for intelligent design depends on where the person is looking for it. If the observed evidence is low in the structural hierarchy, the conclusion drawn may be quite different than if the evidence is higher in the scheme. Where one looks for evidence may be determined by one's scientific specialization. The lowest part of the structure of nature is the domain of physics; the next higher domain is the concern of chemistry; and the top domain belongs to biology.

Recent resurgence of interest in intelligent design began with the discovery that a large number of fundamental physical constants in the universe are very finely attuned to the needs of liv-

**Figure 1 — The structural hierarchy**



ing systems. If they were different by even the most minuscule amount, then life would not be possible. This is known as the Anthropic Principle. A number of physicists have found in it reasons to believe in a Creator God. Others, finding this interpretation disagreeable, have hypothesized multiple universes, so that by mere chance, one of the universes—ours, as luck would have it—will possess the right conditions for life. That there is not a shred of evidence in support of multiple universes appears irrelevant to them.

The fundamental physical constants provide for the physical and chemical resources required by living things. In general, they offer evidence for design that is low in the structural hierarchy of nature or outside of it. From this perspective, only the basic physical and chemical conditions needed for life to develop were provided. Consequently, some physicists who are impressed with

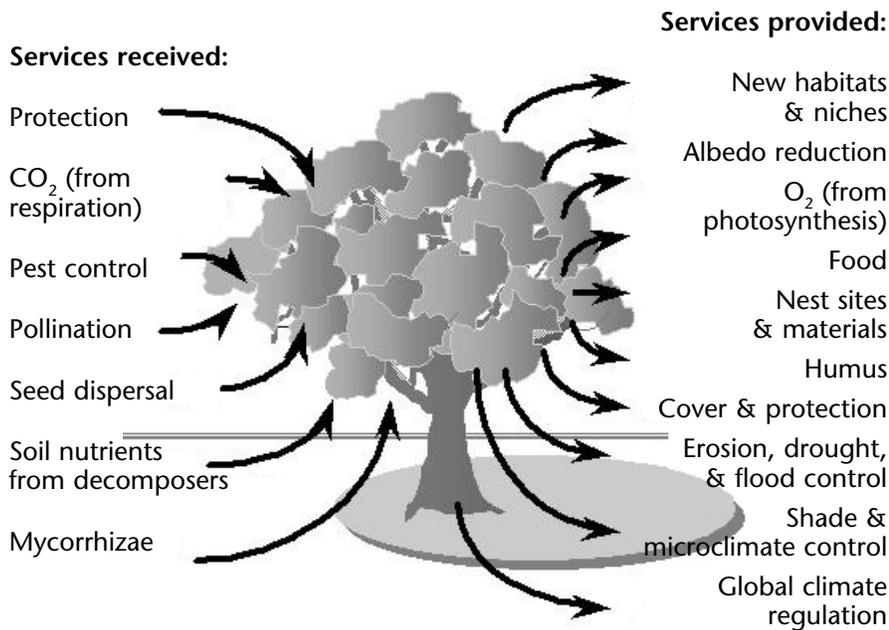
the evidence also accept that God used evolution, in the broadest sense, as the tool of creation. They are theistic evolutionists.

Other scientists find design evidence in biochemistry and biochemical pathways, which they see as irreducibly complex. For them, God was a bit more active. They may hypothesize that He made the first cells, but evolution did the rest. They may also be theistic evolutionists.

If there is evidence for design at the very low level that intrigues some physicists, and if there is also evidence at the biochemical level, would this not suggest the possibility of even more evidence higher in the structural hierarchy? Moreover, the higher the evidence on the structural scale, the fewer the interpretative options.

I began to wonder if there was evidence for design at the very top of the structural hierarchy—the ecological lev-

**Figure 2 — Some service exchanges associated with a tree**



el. This is the level that deals with multiple relationships between organisms, and between them and their abiotic environment. If there was evidence for intelligent design at all levels of the structural hierarchy of nature, and especially at the top, then it would be most difficult to expect blind chance alone to adequately explain the existence and variety of living things. I believe there is such evidence: the view from the top.<sup>3</sup>

**Biodiversity and creation**

The term *biodiversity* has recently come into popular use. It refers to the many different species we find in nature, as well as different populations of those species with their many genetic variations, and with the host of ecological services provided by them. From the first reference to it in 1986 to today, hundreds of papers have been published on the biodiversity theme.

Biodiversity studies have revealed an

intricate web of interdependencies among living things. Ecosystems are now known to be more tightly held together than previously imagined. In fact, Peter Raven of the Missouri Botanical Garden suggests that when a plant is exterminated, 10 to 30 other organisms will follow it into extinction.<sup>4</sup> The relationship is that tight. Fortunately, ecosystems also have back-up systems, so that effects of abuse may not be as far-reaching as would otherwise be expected. This is possible because several species may provide the same or similar ecological services. Those species are said to be redundant. Nevertheless, even redundant systems may not work under any and all circumstances, so that some of them are not now, as formerly, thought to be expendable.

Our understanding of biodiversity has been gathered, in considerable measure, from ecosystem damage and destruction. As species have become rare

or extinct, the wider ecological effect of their loss has become evident. However, experimental research has confirmed some of these more anecdotal findings.

Most of the concern in biodiversity studies has centered on saving endangered species. At first, efforts were focused on simply keeping up population numbers, but it quickly became evident that saving endangered species required the preservation of whole ecosystems. Each species has its ecological support system, and each component of each support system has its own support system, and so on. We can put it this way: Life on earth makes life on earth possible. That is to say that living things were made to support one another. Should that be so surprising? Of course, it was the conservation of species that received the primary focus, but the wider implications of such interdependent systems have now become clear.

Mutually beneficial relationships are common in nature. In fact, it is probable that most natural relationships are of this type. Numerous examples of interdependent relationships could be given, but space does not allow for many such examples. However, Figure 2, using a single tree, illustrates the services it both provides and receives. The reader is urged to recall other kinds of relationships, perhaps soil relationships, that are of a similar mutually benefitting nature.

There are also negative relationships and death in nature now, but these appear to have resulted from species loss, genetic damage, and other negative impacts. Ecosystems, like organisms, are now degenerate. The Christian believer sees these problems as foreseen by the Creator in His address to Adam and Eve after the Fall (see Genesis 3:14-19). While negative relationships may be more dramatic and may more readily capture our perverse attention, it seems most probable that beneficial relation-

*Continued on page 32.*

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# Ahead of their time?

## *The 15th century Reformation in Russia*

by Oleg Zhigankov

*A remarkable story that is not well known, but that challenges contemporary Christians.*

Look in an encyclopedia. Ask a history student. Talk to a pastor. The word *Reformation* will cite the 16th century religious movement that challenged the Roman Catholic Church in Europe. Luther, Calvin, and Zwingli are the names that emerge as its vanguards. But almost a century before, Russia had its own reformation that has seldom received its deserved attention. It too produced stalwarts who stood for biblical truth and burning stakes that attempted to snuff out the beacons of religious renovation. This significant movement had the potential to change not only Russian history but also the religious situation in the West.

### **The beginning**

The Russian Reformation began with the Novgorod-Moscow movement, an intellectual and religious current that flourished in these cities. It is difficult to be precise about its date of origin. Servitsky, a Russian historian, states, "We tried to find...where this heresy came from....Carefully looking over all the sources, we came to the conclusion that in this heresy there is no clear beginning."<sup>1</sup> Referring to these "heretics," another historian—A. I. Klibanov—writes that they "appeared even before the 13th and 14th centuries."<sup>2</sup> Because its theology was rooted in the Bible, the movement was not affected by Byzantine Christianity. Since the adherents of the movement were not too numerous, its activity smoldered throughout the centuries, only to burst out and grow in the 1400s.

The 15th century in Russia was a transition period when a divided coun-

try forged into a centralized absolute monarchy. This process, with the emerging of new social classes and new ways of thinking, became a fruitful soil for a Protestant-like religious movement to evolve. The movement had support from within the royal family, including Dimitry, the first crowned tzar, and involved many members of the nobility, clergy, and thousands of other people. Unlike the Western European Reformation, whose ground was prepared by the secular ideas of the Renaissance, the Russian Reformation was based more on Bible study and reflection. In Russia, the Bible was not kept from the people as it was in the Catholic countries. From the writings of Ivan Cherny (?-1505) and the brothers Ivan (1440s?-1504) and Fe-



Feodor Kurizin (center) introduces Russian diplomats to Emperor Maximilian I.

odor Kurizin (1440?-1504?)—the leading theologians of the Reformation movement—it is clear that the principles of faith, the lifestyle, and the teachings of the Sabbatarians within the Novgorod-Moscow were very much based on the Bible. This interest in the Scriptures flourished because the common people of Russia had easy access to the Bible. As far back as the 11th century, parts of the Bible had been translated into the common language of the people, and by 1581 Russians had a complete printed Bible.<sup>3</sup>

During the years of Metropolitan Filipp of Moscow (c. 1470)—the bishop of the Eastern Orthodox Church in the region—the Sabbatarians already had a systematic set of beliefs and teachings.<sup>4</sup> The center for the development of their theology was Novgorod—the most independent and free city in Russia at that time. Due to its republican form of government, the city had close relations with Western Europe as well as other parts of Russia.<sup>5</sup> It is also possible that the teachings of the Sabbatarians were influenced by an earlier Protestant-like “heresy” in Russia, the *Strigol'niki* that involved lay people promoting church reforms.<sup>6</sup> But the influence of the *Strigol'niki* on the Sabbatarians was limited to the free exchange of ideas and a commitment to Bible study, for the former was involved largely with social reforms while the latter embodied a radical theological reform.<sup>7</sup>

One factor that emboldened the Sabbatarian movement was the external influence on several Russian cities at that time. The second half of the 15th century saw a more centralized Russia looking increasingly outward and becoming involved in international activities. Consequently, Western ideas in architecture, skilled professions, reading, fashion, free thinking, and religion had an impact on Russia. Further, the influence of Hussite and Taborite religious movements in Bohemia had an effect on the Sabbatarian developments. The close



Portrait of Tzar Ivan III.

connections between Bohemia and Poland, as well as the educational and cultural links of Polish students with Czech universities, made it possible for Polish students to bring back to their homeland new religious ideas, which had an impact on Russia as well. Indeed, the Hussite ideas at one time were so strong in Poland that an edict was promulgated in the country, requiring people to stop traveling to Bohemia and cease reading Bohemian literature.<sup>8</sup>

### The popular appeal

By the second half of the 15th century, a large group of Russian Orthodox clergy in Novgorod supported and promoted the Reformation movement. Some prominent ones, like priests Dionisy and Aleksei, became the leading voices of Reformation in Novgorod.<sup>9</sup> About this time, Tzar Ivan III, the first de facto Russian tzar, visited Novgorod and was impressed by the intellectual achievements and the simple life-style of its clergy as opposed to clergy of other places. Indeed, he invited both priests to Moscow and appointed

them as archbishops of the Uspensky and Arhangel'sky cathedrals in the Kremlin, two pivotal posts of religious and political influence in the country.

By this time many of the Moscow clergy were open followers of the Reformation movement. Some commentators even state that the Metropolitan of Moscow himself, Zosima, was practicing some of the Reform beliefs.

Probably the most prominent theologian of the Novgorod-Moscow Movement was Feodor Kurizin (1440?-1504?), a Russian diplomat who traveled extensively through Europe and who lived for three years at the court of the Transylvanian King Matthias I Corvinus (1443-1490). Kurizin held a crucial post in the government of Russia—today's equivalent to the Minister of Foreign Affairs and the place of the First Counselor to the tzar—and did much for the country. He spoke Latin, Italian, Tartar, Lithuanian, and Polish, and played a key role in the 1481 peaceful overthrow of the Tartar-Mongol domination. Because of him, Russia was able to have connections with Western countries. Kurizin's stay at the court of King Matthias occurred just after the Hussite and Taborite activities in Bohemia, when the government and the people together fought against the unchecked power of the church. It is quite possible that Kurizin, who advised the Russian tzar in matters of foreign and internal affairs, also influenced him in religious matters. Such deduction is tenable when we take into account that Tzar Ivan III held some of the Reform beliefs, such as the non-immortality of the soul. Further, some of the tzar's closest family members were Reformers. For example, Helen, the tzar's daughter-in-law (killed in 1505), followed the teachings of the Sabbatarians and taught her son, Dimitry, her beliefs. She was the daughter of the Moldovan Prince Stephan (1435-1504), who received Protestant refugees from Bohemia in the 1480s. Among other leaders and followers of the Re-

formers were Ivan Cherny, Semion Klepov, Ivan Maksimov, Dimitry Pustoselov, and others who were among the most educated in their time in Russia.<sup>10</sup>

The Reform movement found support in both the upper and lower classes. Volozky, the major opponent of the Novgorod-Moscow movement at that time, wrote with bitterness that in every city the people discussed the reformed faith in every possible place.<sup>11</sup> In the city of Pskov, for example, they discussed the dogma and the traditions of the church when they gathered at the *veche*<sup>12</sup> for other secular matters.<sup>13</sup> Genady Gonozov, another prominent opponent of this movement and the founder of the Russian Inquisition, wrote in a letter to Bishop Prohor Sarsky that “temptation, here, spread not only in the cities, but also in the villages.”

It is obvious, then, that the Russian Reform movement was widespread and affected every social class, including commoners, clergy, governmental workers, nobility, and even the household of the czar. But what did the movement teach?

### The teachings

Although differences and deviations among the proponents of the movement may have existed, leading the Russian Orthodox clergy to brand the Reformers as Judaistic, such differences should not be allowed to divert attention from the central teachings of the Reform movement. This central core is readily apparent from the religious literature of the day. A perusal of such literature provides the following summary of the theology and the teachings of the Reform movement:

1. The Holy Scriptures are the highest authority for the believer and they are above the traditions of the church. Sabbath keeping, observing the Lord's Supper, and other similar beliefs are directly deduced from this paramount belief.

2. Monasticism, icons, holy relics, and other traditions not found in the Bible are priestly inventions and should not be followed or venerated.
3. The Bible is both a historical and a prophetic guide that ties together the past, present, and future.
4. The Christian should pray to God without any human mediators such as priests or saints. The Scriptures can be understood and explained without the help of the clergy.
5. Believers should keep all of God's Law, the Decalogue, including the seventh-day Sabbath.
6. Christ's death was an atoning sacrifice for the sins of humankind.
7. Human beings are monistic and not dualistic creatures. There is no such thing as a soul surviving the body; the soul is not immortal.
8. Every person is free to choose and practice what he or she believes. The freedom of conscience is crucial in religious faith and practice.
9. True religion and science are not antagonistic to each other.

While the European Renaissance uplifted humanism and consequently placed human rationalism above everything else, the Novgorod-Moscow believers held to a central principle that made them different in their final quest. Feodor Kurizin once said, “The soul is autocratic. Faith is its protective barrier.” Thus, instead of completely relying on human knowledge, the Russian reformers relied on God and the Scriptures as the final arbiter of their ideas.

### The defeat of the movement

By the end of the 15th century, the religious Reform ideas and practices within the Novgorod-Moscow movement had spread throughout Russia, and were observed in every social class. The fact that even some of the czar's family accepted the new teachings really disturbed the Orthodox clergy. The

official church saw clearly the threat to its power, and the need to act without delay to save itself.

The first approach was intrigue, which gained strength from a coalition of interests of some ambitious personalities within the church and various political circles. The political aspects played out in the royal court itself. After Ivan III lost his wife in 1467, he married Zoe, niece of the last Byzantine emperor, who along with her family had taken refuge in Rome. Zoe had been under the tutorship of Cardinal Bessarion. The cardinal saw in her a potential ally to bring Russia under Catholic influence, and through Russia to liberate his homeland, Greece, from the Ottoman (Turkish) empire. Through a well-placed mutual friend in Russia, Bessarion proposed Zoe's marriage to Ivan III. The czar took interest in her. Soon romance, power, and ecclesiastic ambition combined to turn intrigue into a plot.

By the time Zoe arrived in Russia, Moscow, Novgorod, and other cities were caught up in a religious upheaval and a power struggle at the court of Ivan III. The heir, young Ivan, took ill in 1490, was attended by Zoe's doctors, and died. The event opened the way for persecution. That year the first of the church councils took place that brought accusations against the Reform movement by calling it a “judaizing” heresy and anathemized it. These accusations did not have any effect on the people and the movement continued to grow. Meanwhile, Zoe was scheming to have her son, Vasily (1479-1533), on the throne. To do this she had to eliminate Dimitry, the grandson of Ivan III and the next rightful heir to the throne. Dimitry was supported by the Novgorod-Moscow movement because he was one of them, and thus, Zoe became an enemy and the key player in the struggle against this movement.

In 1497 Vasily, Zoe's son, rebelled against his father in order to assume the throne, but failed. In 1498 Ivan III an-

nounced the succession of his grandson Dimitry to the throne of Russia, and inaugurated him as the tzar. The future of Russia looked safe and promising, with religious freedom and enlightenment. However, the hope was short lived. Through bribes, plots, conspiracy, and slander, Zoe successfully estranged Ivan's heart from Dimitry, and in 1502 Vasily was declared the heir to the throne. Dimitry and his mother, Helen, were thrown in prison and when Ivan III died in 1505, they were executed.

On December 27, 1504, Moscow witnessed the first inquisitional burning stakes in Russia. Ivan Kurizin, Dimitry Konopliov, Ivan Maksimov, and others were burned in wooden cages. Old Ivan III, his son Tzar Vasily, Metropolitan Simon, other bishops, and all the church council had accused them of Judaizing and sentenced them to death. In the same winter, Ivan Rukavov, the Archimandrite of the Yr'evsky monastery, Kassian and his brother Ivan, Gridia Kvashnia, Dimitry Pustoselov, and other less-known "heretics" were burned because of their beliefs. These people were for the inauguration of Dimitry as the rightful tzar and were present at Vasily's trial; but now they were condemned as criminals because of their beliefs. Even though the Novgorod-Moscow movement suffered heavy losses among the upper classes, it remained very popular in the lower classes. By 1511, Tzar Vasily was under pressure to increase the persecution of the "heretics," lest they destroy the Orthodox Church in Russia.

Thus, the Reformers were swept out of the Kremlin. The party of Zoe triumphed. Ivan III lived his last days in disappointment and died in obscurity. Even though the Inquisition in Russia did not reach the same proportions as it did in the Catholic countries, the squares of Russian cities were often lighted up with burning stakes.

Russia's progress toward Protestantism and Enlightenment was thus stopped by political intrigues. The situa-

tion helped establish the emerging absolutism over the social, political, and religious realms of Russian people. The reign of Vasily (1505-1533) was characterized by cruelty and a return to ignorance. His son and successor Ivan IV (1531-1584) turned out to be a bloody ruler who terrorized all Russia, earning from history the infamous title, Ivan the Terrible. Even during his reign, there were people in Russia who were true to the teachings of the Bible, especially the Sabbath. The "One Hundred Head" Church Council, called in 1551 during the reign of Ivan IV, adopted a resolution which until today has not been annulled by the Russian Orthodox Church. This regulation states that the people, besides worshipping on Sunday, could also worship on Saturday in the confines of the Russian Orthodox Church—a statement which was recognized by the church council as authorized by the Apostles Peter and Paul.<sup>14</sup>

The remarkable story of the Reform movement is not well-known in Russia today. Now with the fall of Communism, it is important that people find out the truth that was buried for centuries under the layers of absolutism, religious blindness, and authoritarianism. While there are many missing details in the history of the Russian Reformation, one fact stands out boldly: The Reform movement in Russia in the 15th to 16th centuries was an indigenous movement whose roots reached as deep as the initial Christianization of Russia. A commitment to biblical truth, including the Sabbath, led to the martyrdom of many unsung Russian heroes of faith. Their courageous example still challenges contemporary Christians.

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# Health hazards of the environment

by David Dyjack  
and Angela Bennett Dyjack

*What you can do to protect  
yourself, where you are.*

The earth is in peril. Life is under attack from a new enemy: a polluted environment, created by a systemic failure to practice responsible stewardship of our planet. Industrial greed decimates rain forests. Hazardous wastes pollute our waterways and oceans. Global warming changes weather patterns around the world. Overpopulation places an intolerable burden on the earth's resources.

These and other news relating to our earth's environment are routinely in the media. But are we aware of less-publicized environmental factors that affect our lives in our homes, in our workplace, in our classrooms? Consider the following.

## **Indoor environment**

Most of us spend a lot of time indoors—eating, working, traveling, sleeping, and shopping. But one might ask, how does this relate to environmental health? Already in 1986, a United States Environmental Protection Agency (EPA) report revealed that air pollution levels inside most buildings are generally five times *higher* than in the air outside.<sup>1</sup> The World Health Organization estimates that 30 percent of all new or renovated buildings suffer from “sick building syndrome” (see sidebar, p. 17).

Some may say, “We live in a less-developed country and therefore we don't have to worry about the problems associated with modern building structures.” However, in developing countries, high levels of indoor air pollutants contribute to various acute respiratory infections (ARI) in children and adults, and these infections result in an esti-

mated 4.3 million deaths per year.<sup>2</sup> Among all endemic diseases, including diarrhea, ARI is the most pervasive cause of chronic illness and is responsible for 34 percent of all mortality for children under the age of five in the developing world.<sup>3</sup>

In Latin America, Africa, and Asia, 40 to 60 percent of all fuel used for cooking is biomass in origin (wood, cow dung, and other vegetation). Using biomass fuel in a traditional stove captures only 5 to 15 percent of the energy for cooking the food, while the rest is wasted in the form of unused heat and copious quantities of smoke. Studies have shown that homes that use biomass fuels often exceed by 20-fold air-quality exposure limits recommended by the World Health Organization. In fact, the pollution levels in such homes often exceed the worst air pollution of the world's major metropolitan areas. People primarily impacted by cooking smoke are women and children, who traditionally do more than 90 percent of household chores.

## **Work environment**

According to the World Health Organization, 60 to 70 percent of all adult males and 30 to 60 percent of all adult females are employed outside the home.<sup>4</sup> The workplace, even in relatively modern societies, can be potentially hazardous to human health. More than 100 million work-related cases of illness are reported worldwide each year. A U.S. National Institute for Occupational Safety and Health (NIOSH) funded research project showed that in the United States in 1992, direct and indirect costs of occupational injuries and ill-

nesses totaled \$145 billion and \$26 billion respectively. These costs compare to \$33 billion for HIV/AIDS, \$67.3 billion for Alzheimer's disease, \$164.3 billion for circulatory disease, and \$170.7 billion for cancer.<sup>5</sup>

### **Other illnesses**

Asthma, a condition that affects millions, is a disorder of the airways that lead into the lungs. In an acute asthmatic attack, these airways constrict and consequently obstruct the flow of air. This condition obviously leads to considerable discomfort and occasionally results in death. Although worldwide data is difficult to secure, reports from various health agencies suggest that asthma and its management have developed into a major public health problem in many countries. Data for the United States suggests that asthma prevalence rates among children and youth under the age of 20 doubled between 1982 and 1991 (from 3 to 5 percent), while asthma related mortality rates for persons aged 5 to 34 increased by roughly the same amount.<sup>6</sup>

Although an asthma attack may be precipitated by exercise, stress, change in weather, allergies, and other contributors, a key factor in the development of asthma and subsequent asthmatic episodes is exposure to indoor environmental triggers such as tobacco smoke, cleaning compounds, mites, animal dander, and cockroaches.

Environmental hazards also contribute to the re-emergence of many vector-borne and infectious diseases. Health professionals believed that many of these common diseases would be eradicated by the turn of the century. Unfortunately, they are making a comeback due to drug resistance and environmental factors. A case in point is malaria. Thirty years ago, public health professionals believed that this, a potentially fatal disease, which is transmitted by mosquitoes, would soon be a thing of the past. However, due to environmen-

tal factors and the mosquito's growing tolerance for pesticides and malaria's drug resistance, 55 percent of the world population is now routinely exposed to malaria. This disease kills up to 2 percent of Africa's children each year. Annually, 300 to 500 million new cases are reported worldwide, with an estimated mortality of 1.5 to 3 million people.<sup>7</sup>

Another example of an environmentally related infectious disease that continues to resist control is tuberculosis (TB). TB is caused by a bacteria that is transmitted from person to person through airborne droplets produced by coughing or sneezing. Untreated, tuberculosis can be debilitating and potentially fatal. Approximately one-third of the world's population has TB and about two-thirds of the population in developing countries are carriers of the organism.<sup>8</sup> Tuberculosis infection rates are often highest in environments where people are densely crowded, ventilation is marginal, and sunlight is weak or absent.

Other diseases that arise from poor environmental conditions include hepatitis, cryptosporidiosis, dengue hemorrhagic fever, diarrheal diseases, encephalitis, and numerous other illnesses. Human migration and expanded air travel increase environmental interconnectedness, and in a very short while environmental diseases from one part of the world can impact other faraway places. Distance no longer provides immunity.

Yes, our planet is sick. And environmental hazards can make us fall a prey to one or more of the illnesses caused by a polluted environment. Governments, health organizations, and industries can do a lot. But the question is: What should we as individuals do? Here's a simple list within our reach.

### **What can we do?**

1. *Be a good steward.* That's the first principle of ecology we learn from the Bible. The Genesis record tells us that after God created the earth in all its

beauty and perfection, He gave it to human beings "to dress it and to keep it" (Genesis 2:15, KJV). God gave us the earth for our good and for our enjoyment—for food, for beauty, for work—and we are to care for it as good stewards. Good stewardship means that we do not carelessly exploit the earth's resources and cause environmental imbalances that create hazards to life and health.

2. *Follow sound principles of hygiene.* The Bible provides us good examples of basic sanitary practices. Leviticus (15:2-12) instructs individuals who have come in contact with contagious or contaminating diseases to cleanse themselves before interacting with other people. Deuteronomy 23:14 speaks about personal and environmental cleanliness because the Lord is always with us. Says Ellen White: "Perfect cleanliness, plenty of sunlight, careful attention to sanitation in every detail of the home life, are essential to freedom from disease and to the cheerfulness and vigor of the inmates of the home."<sup>9</sup> Personal hygiene is a Christian duty.

3. *Use simple preventive methods.* The risk associated with most environmental problems can be minimized by some basic prevention. Public health officials advise that routine hand-washing with soap and water will minimize transmission of many communicable diseases. This is particularly important for parents, child-care professionals, medical practitioners, and food handlers.

Keeping the home clean both inside and out can provide a healthful environment. Periodically remove dust from counter-tops, bedposts, and other surfaces by dusting with a damp rag. This will minimize dust and other particles that can exacerbate allergies or initiate an asthma episode.

Wash your bed linen regularly. Infestation by mites, which feed on dead skin, can heighten the risk of developing asthma and allergies. By routinely washing your bed linen and pillow cov-

ers and exposing the mattresses and pillows to the sun, you will minimize this risk.

If you use an indoor vacuum cleaner, or are cleaning or renovating a room, be certain to open the windows and doors. Excess dust or chemicals that can aggravate pre-existing medical conditions can be safely diluted by lots of fresh outdoor air.

Vent wood-burning stoves and fireplaces outside. Gases generated from the combustion of biomass fuel can create both short- and long-term respiratory problems. A reliable chimney will minimize the concentration of smoke.

If your home has a mechanical (forced air) ventilation system, inspect and change the filters on a regular basis. This will prevent potentially pathogenic microbes from establishing themselves in the ventilation system of your home, where they can be easily distributed to every living space.

Screen your windows and doors to minimize entry of disease-carrying insects.

4. *Maintain clean your home surroundings.* Keep your yard free of depressions, debris, and trash that can act as collection points for water. Puddles and rainwater that accumulates in tires, automobile parts, and even un-maintained bird baths can act as breeding grounds for disease-carrying mosquitos and other vectors.

If you possess a garden pond, stock it with mosquito-eating fish to keep nuisance insects under control.

5. *Develop good cooking and eating habits.* Cook food thoroughly, particularly if you eat animal products. Foods contaminated with viruses and bacteria can not be made wholesome simply by heating. Cooked meats should ideally be free of any sign of blood. Maintain appropriate temperatures for cold and frozen foods.

6. *Keep your workplace environmentally*

*safe.* Survey your place of employment to see what occupational hazards that may be present. Educate yourself to recognize potential risk factors and signs of exposure. Many hazardous substances used in manufacturing can be replaced by less-expensive, less-toxic, and equally effective compounds. Both you and your employer will be pleased if you can enhance the safety of the workplace and save money at the same time.

### Educate yourself

In addition to the simple measures listed above, you can promote a cleaner environment by keeping yourself informed. Ecology is an ever-expanding science. Being aware of your immediate surroundings and keeping them healthful is part of good stewardship. But you need to know and do more. Internet Web sites provide current, reliable, and useful information about environmental and occupational health. Look up the following sites:

#### Environmental Health Web Sites:

- [www.epa.gov](http://www.epa.gov) (U.S. Environmental Protection Agency)
- [www.niehs.nih.gov](http://www.niehs.nih.gov) (U.S. National Institute for Environmental Health Sciences)
- [www.who.int](http://www.who.int) (World Health Organization)

#### Workplace Health and Safety Web Sites :

- [www.aiha.org](http://www.aiha.org) (American Industrial Hygiene Association)
- [www.cdc.gov/niosh](http://www.cdc.gov/niosh) (U.S. National Institute for Occupational Safety & Health)

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## The Sick-Building Syndrome

Since the petroleum crisis of the 1970s, architectural design has largely been influenced by the necessity to conserve energy. You can readily identify energy efficient buildings through their design features. Many modern commercial facilities' windows do not open or close because this would allow expensive tempered air to escape. These buildings usually have tinted windows to reduce glare and minimize overheating caused by the sun's rays.

Energy efficient buildings may contribute to sick-building syndrome. The symptoms generally do not fit the pattern of any particular illness and their cause is difficult to trace to specific sources. People who suffer from this malady may complain of one or more of the following symptoms: dry or burning eyes, nose, or throat; sneezing, stuffy or runny nose; fatigue or lethargy, headache, dizziness, nausea, irritability, and forgetfulness. Poor lighting, noise, vibration, thermal discomfort, and psychological stress may cause or contribute to these symptoms.

These health problems do not appear in any particular sequence. In some cases, workers experience problems as they enter their offices and diminish as they leave. In other cases, symptoms do not begin until later in the workday. In still other cases, there is no pattern at all. Sometimes there is an outbreak of illness among many work-

ers in a single building; other times, symptoms show up in only a few individuals.

Scientists suggest three major reasons for "sick" buildings:

1. *The presence of numerous indoor air pollution sources.* Typically, none of these in itself causes building occupants to feel ill. In most cases, several factors accumulate to a point that some individuals will feel sick when spending time in a building. Some of the routine indoor sources include: tobacco smoke; formaldehyde from pressed wood products and upholstery; fumes from paints, adhesives, and copy machines; and mold and bacteria that come from water-damaged carpets, wood, and other building materials.

2. *Poorly designed and maintained ventilation systems.* Perhaps the most important contributor to sick-building syndrome is poor or inadequate ventilation systems. When designed properly, these systems should provide ample quantities of fresh outdoor air to each office.

3. *The use of a building for purposes for which it was not designed.* Building occupancy often changes through time. What was once a classroom is now a wet laboratory, and later may become a suite of individual offices. Each use may be valid, but cumulative effects on the environment must be factored, taking into account occupant density as well as prior and present activities.

## Attention, Adventist Professionals!

If you hold a master's degree or its equivalent in any field, you are invited to join the Adventist Professionals' Network (APN). This global registry assists participating Adventist institutions in locating consultants, short-term volunteers, and candidates for positions, while fostering international networking. There are no charges or dues.

Obtain a registration form by contacting: APN - GC Education Department; 12501 Old Columbia Pike; Silver Spring, MD 20904; U.S.A. You can also request the form by fax (301-622-9627) or e-mail: [105541.3200@compuserve.com](mailto:105541.3200@compuserve.com) Or you may submit directly the information requested via the World Wide Web: <http://apn.adventist.org>



## Marilyn C. Savedra

*Dialogue with an Adventist nurse educator and researcher*

**M**arilyn Savedra is a nurse. Not just a nurse, but one who has turned her helping profession into a ministry that has reached out to serve children and adolescents worldwide. As developer of the Adolescent Pediatric Pain Tool, she along with her team of researchers have done pioneering work on the assessment and management of pain in children. The instrument is currently used throughout the world by hospitals and clinics to locate, measure, and properly respond to pain experienced by children and youth.

Born and raised in the northeastern region of the United States, Marilyn Savedra obtained her baccalaureate degree in health education at Walla Walla College, her master's in pediatric nursing at Loma Linda University, and her doctorate in child nursing at the University of California, San Francisco.

Dr. Savedra has taught in several institutions of higher learning, including the University of California, San Francisco, where she has served as professor and chair of the Department of Family Health Care Nursing.

She has published several articles in research journals and has been honored for her achievements in this field.

Her husband, Albert Savedra, a social worker who served with the Department of Corrections in San Francisco, died prematurely four years ago. Their two children—Andrea and Albert—pursue their own professional careers.

We met with Dr. Marilyn Savedra in her home on the foothills of Berkeley, not far from the bustling central campus of the University of California.

■ *What led you to choose nursing as your profession?*

It was almost accidental. As an academy student, I needed to find summer employment to earn my tuition for the coming school year. I went to the New England Sanitarium and Hospital, an Adventist institution near Boston, and applied to work in the housekeeping department. There were no vacancies, but they needed people to take an intensive nurse's aid course and work during the rest of the summer. I loved it from the start and worked there for the last two summers of my secondary studies.

■ *Were your parents supportive of your choice?*

Yes, very much so, although no one

in my family was involved in the health-care field. My father, who was not initially an Adventist but later joined the Seventh-day Adventist Church, and my mother were supportive of Christian education.

■ *Did you find encouragement and support during your advanced studies?*

I was fortunate in having at each level an incredibly great group of teachers who nurtured my vocation and modeled Christian qualities. They would invite us, students, to their home and share with us their experiences in life. Some of them had served as missionaries and their stories fascinated us. One of my mentors, Maureen Maxwell, persistently encouraged me to complete

my graduate program. Eventually I did!

■ *Did you encounter difficulties due to your Adventist beliefs?*

No, I never did. People knew from the start my religious convictions, because I tactfully told them at the beginning, and they respected my values. Later, as a teacher at the university, there was some subtle pressure because, for many years, graduation ceremonies were held on Saturday morning. Some of the graduating students with whom I had developed a mentoring relationship would have liked me to be present, but I chose to be consistent in my Sabbath observance. On one occasion a faculty member asked me, "Can't you get your minister to allow you to participate in the ceremonies?" I explained that this was my personal decision, not something imposed by someone else. Students understood, however, and respected my beliefs.

■ *Why did you select pediatric nursing as your specialty?*

When I was studying in my basic nursing program, I was assigned to do some of my practice at the Boston Floating Hospital. A forward-looking head nurse in one unit allowed parents to stay with their sick children, caring for them under nurses' supervision. This is considered normal now, but at that time this approach was very innovative. I was challenged by the dynamics and positive results of that interaction. It became my primary field of interest.

■ *What were the issues that attracted you to the specific area of pain management?*

As late as the 1970s, little attention was paid to the management of pain in children. If children do experience pain, is it as severe as the pain experienced by adults? Do children require analgesics? How much? How often? I began observing school-age children taken to the hospital as a result of severe burns. The pain I witnessed was an overwhelming experience for me. Later, working with a team of researchers, we carefully developed the Adolescent Pediatric Pain Tool that helps nurses and physicians to determine the location, quality, intensity, onset, duration, and pattern of a child's pain. This, in turn, helps to fine-tune the clinical response.

■ *How do you relate to frustrations in life?*

Basically, life has been good to me. However, the illness and death of my husband was a painful and sad experience for me. Life with Albert had been incredibly rich and fulfilling. But as a Christian, one learns to accept and move on, trusting in God's wisdom and grace. As I look back on my life, it seems that the Lord has always led. Opportunities just opened up and I moved into an open door.

■ *How do you connect your professional career with your faith?*

I cannot compartmentalize my faith and my work. They are integrated parts of my total life experience. I joined the Adventist Church through baptism when I was 12, and through the years I have continued to grow in my understanding of God's plan for my life.

■ *How do you keep your relationship with God fresh and vibrant?*

I find it important to balance private devotional life with public worship. Prayer, Bible study, and devotion on a personal level enrich my involvement in corporate worship through regular church attendance and participation. One of the most significant moments of the day is the time I spend walking near

the San Francisco Bay along the Berkeley Marina, away from the phone and the pressures, reflecting, praying silently, and connecting with God.

■ *As a Christian professional, what has given you the greatest satisfaction?*

The success of my students. It is very rewarding to see them become passionate about caring for sick children and their families, and then moving on to achieve much beyond what I have myself done. They have become my friends and colleagues—part of my life.

■ *Would you encourage other Adventists to become teachers in public universities?*

I believe God calls His children to serve in different places. So, I don't know if I would necessarily encourage all of them to do so. But if a public college or university is the place where some of them feel called to serve, this is a good place for a committed Christian, particularly if one is ready to serve and work hard without compromising his or her own beliefs and convictions.

■ *Have you thought of a Bible character who could serve as a model for Adventist professionals who work in secular settings?*

Recently, during a Sabbath school lesson, we were talking about Paul. He seems to me a prime example of an educated Christian who was able to relate effectively with all types of people—believers and unbelievers, humble and sophisticated, educated and illiterate—and witness for his faith in all kinds of settings.

■ *How did you become involved with the Berkeley Adventist Student Association?*

I have always been drawn to college and university students and have enjoyed the relationship. So when a few of them, who were also members of the Berkeley Adventist church, began discussing the possibility of establishing a student association that would be formally recognized by the University of

California at Berkeley, I was happy to serve as the faculty sponsor. The members of the student association come to my home on Friday evening for a vespers service and a light supper. During the summer the group usually ranges from eight to 12. During the academic year the group triples in size, and we meet in the church's student lounge for many of our activities.

■ *Do you involve non-Adventist students in the activities of the association?*

Yes, we do. Some times Adventist students bring their roommates to vespers. Often they come to our social activities. Some of these students have become Adventists through the positive Christian influence and witness of the group.

■ *What would be your advice to Adventist students in public universities?*

First, I would encourage them to seek out other Adventist students on campus or in the area. There is real strength when they interact and support each other. At times this can be done best through a student association. Second, if there is an Adventist church in the vicinity, they should connect and become involved in the life of the congregation. Third, I believe students should take time for their personal devotions. Although it is not always easy, they need to find a quiet place to reflect, study the Bible, and pray. This will not only nurture their faith, but also prepare them to be a witness for God on campus and wherever they may go.

## Interview by Humberto M. Rasi

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

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## Yoshinori Namihira

*Dialogue with an Adventist optical fiber  
research engineer in Japan*

**C**an an Adventist engineer survive in the competitive world of modern technology and gain professional recognition? “Yes,” says Dr. Yoshinori Namihira, the senior project manager and research engineer of International Telephone and Telegram Company (Kokusai Denshin Denwa Research and Development Laboratories, or KDD R&D Labs), Tokyo, Japan.

Dr. Namihira is a child of the post-World War II era. Born in Okinawa four years after the war ended, he received his bachelor’s degree in electrical engineering from Ryukyu University, Okinawa, and M. E. and Ph.D. degrees in electrical communication engineering from Tohoku University, Sendai, Japan. In 1979, he joined the KDD R&D Laboratories. Since then, he has been engaged in research on transmission loss characteristics, polarization fluctuation characteristics, polarization mode dispersion (PMD), optical fiber nonlinear measurement coefficient methods in single mode optical fibers, and optical fiber submarine cables.

Professionally, Dr. Namihira’s achievements have been impressive. His work has received both national and international recognition. In 1984, he received the Electronics Letters Premium Award from the Institute of Electrical Engineers in the United Kingdom for research done on the effects of hydrogen on optical fiber loss increase. The following year he was given the Company President’s Prize by KDD R&D Headquarters for research done on hydrogen permeation into optical fibers. In 1990 and 1992, he received the Best Paper Awards at the International Opto-Electronics Conference in Japan for his work on PMD measurements of the optical fibers. In 1994, in Atlanta, Georgia, he was given the Best Paper Award at the 42<sup>nd</sup> International Wire and Cable Symposium (JWCS ’93) for his presentation on PMD reduction of optical fiber cables. Last year, the Optical Fiber Communications Conference, the largest optical fiber conference in the world, elected him as a member of the Technical Program Committee.

Dr. Namihira is currently a member of the Institute of Electronics, Information, and Communication Engineers of Japan as well as the Institute of Electrical and Electronics Engineers in the United States. He has co-authored seven technical books that are widely used by university students, and holds 31 technical patents.

A very busy and hectic work schedule, however, has not kept Dr. Namihira from taking an active role in his local Seventh-day Adventist church. He is one of the elders of the Hachioji church and leader of a team that plans evangelistic outreach programs.

Yoshinori Namihira is married to Michiko. They are the parents of Ai and Koyo, their daughter and son, respectively.

■ Dr. Namihira, can you tell us how you became a Seventh-day Adventist?

Approximately 30 years ago, my younger brother, Yoshinobu Namihira, who now is a doctor and lives in Vicksburg, Mississippi, U.S.A., attended a series of evangelistic meetings in Okinawa, Japan, conducted by Professor Toshio Yamagata, an 89 year-old Adventist scientist. After my brother was baptized, he invited me to attend his church one Sabbath on Visitor’s Day. There I met the late Elder Warren Hilliard, one of the early American missionaries to Japan. I was deeply impressed by the Christian commitment of Elder Hilliard. This led me to know more about the Adventist faith and lifestyle, and I took Bible studies with the late Elder Mitsuhiko Hayashi and Professor Toshio Yamagata in Sendai, Japan. A new world of faith opened before me, and soon I joined the Seventh-day Adventist Sendai Church.

■ You received all of your college and university education in non-Adventist institutions. Did you encounter any problems because of your faith commitment, such as Sabbath-keeping?

When I was working on my Ph.D. degree at Tohoku University, my first technical paper, “Effects of Mechanical Stress on Transmission of Optical Fiber,” was written in Japanese. This paper was to be evaluated by the U.S. Air Force. They wanted the optical fiber for use in their airplanes and requested an English version of my paper. My professor, Dr. Yasuto Mushiake, assistant professor Dr. Masaaki Kudo, and I were working on the translation. However, as it was my

practice, I went to church on Sabbath. Although my professor knew that I attended church on Saturday, he had his secretary call me at the church to tell me that I had to get back to continue working on the translation.

That posed a dilemma. Should I obey my professor and break the Sabbath or run the risk of falling out of favor with him and perhaps jeopardizing my future at the university and eventually my career? My doctoral program was at stake. I chose not to break the Sabbath and stayed in church. After the service, as we got into our car, my wife and I prayed about the matter and left it with the Lord to work out His will in His own way. As we were returning home, my favorite hymn was ringing in my heart: "I'd Rather Have Jesus." I felt at peace. I had placed the burden on Jesus, and I knew He would work it out. My decision to obey His word felt reinforced by the words of that song. I strongly believed that God would provide for my future even if I were to leave the university. I chose to claim at face value the promise of Genesis 22:8: "God will provide." Indeed God did provide in my case. My professor understood my position, and I completed graduate school and earned my Ph.D. degree with distinction.

■ *What kind of problems do you have working in a non-Adventist organization, and how do you handle these problems successfully?*

I can remember one problem that I encountered about 15 years ago. At that time we had a big project planned—to test the laying of the optical submarine cable in the Pacific Ocean. The test was scheduled for a Sabbath afternoon. I was in a quandary. As I pondered over my problem, I recalled the story recorded in Mark 4:39, where Jesus is portrayed as the Lord with command over the seas. After all, He is the Creator of the earth and the sea. I turned to Him for help, and prayed earnestly for the Lord to send the wind to stir up the water. The

weatherman had predicted calm seas—a perfect condition for the test. But around midnight, a strong wind whipped up the waves, and soon there was a storm. The weather was not safe enough for our experiment, and the test was postponed to another day. My Sabbath problem was solved, and I found myself in the church, thanking my God for the wonders He performs to enable us to keep our faith. I shared my experience that day with my fellow church members. God never asks us to do something for which He does not provide the way and the power.

■ *You have worked in a secular environment most of your life. What kind of opportunities do you have for witnessing to your colleagues regarding your faith?*

There are approximately 150 staff members working at KDD R&D Laboratories. I happen to hold the largest number of awards. My colleagues are impressed and often ask me the secrets of my success. My response is "I got all the ideas and inspiration by attending a Christian church every Saturday." Also, I eat very healthful food: Whenever I attend a company function, I am able to witness to my colleagues by refraining from taking alcoholic beverages. Instead, I drink herb tea or fruit juice. My choices in such simple things lead to inquiries from my colleagues, and we get to talk about my faith. To my surprise, some of my colleagues have adopted the Adventist lifestyle.

I can think of another instance. In 1982 we had first discovered that the problem with the increase in optical fiber loss was due to hydrogen. To confirm my theory, I measured the data every day except Sabbath. In spite of the fact that I missed the data for one day, my paper received the best paper award from the Institute of Electrical Engineers in the United Kingdom.

■ *In your workplace, how do you make up for Sabbath absence?*

The work schedule at the KDD R&D Laboratories is a six-day week. But I do not work on Saturday. However, I keep busy and work very hard Monday through Friday and my colleagues appreciate my position and contributions. I am a conscientious worker, and the company values my work.

■ *What kind of counsel can you give to Adventist students studying in non-Adventist institutions or for Adventists working in non-Adventist organizations?*

My advice is simple. Always do your best. Let your life and work bear witness to your faith. Ellen White's counsel in *Steps to Christ* is still valid: "The apostle says, 'Let every man, wherein he is called, therein abide with God.' 1 Corinthians 7:24. The businessman may conduct his business in a way that will glorify his Master because of his fidelity. If he is a true follower of Christ he will carry his religion into everything that is done and reveal to men the spirit of Christ. The mechanic may be a diligent and faithful representative of Him who toiled in the lowly walks of life among the hills of Galilee. Everyone who names the name of Christ should so work that others, by seeing his good works, may be led to glorify their creator and Redeemer" (p. 82).

God will reward faithful Christian students and employees no matter where they may study or work. I know He has fulfilled His promises in my own life.

## Interview by Mary Wong.

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# The voice of conscience

by G. Edward Reid

*A look at some who were willing to die*

The word *conscience* does not appear in the Old Testament (KJV), but the concept of conscience is evident throughout. When Adam and Eve sinned, they hid themselves from “the presence of the Lord God” (Genesis 3:8, KJV). Their conscience was at work. When David took a census of Israel against the counsel of God, his “heart smote him” (2 Samuel 24:10). His conscience was at work. The New Testament (KJV) uses *conscience* some 31 times. Paul stressed the need to keep one’s conscience clear before God, and personally strived “to have a conscience without offense toward God and men” (Acts 24:16, NKJV).

Ellen White defined conscience as “the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved!”<sup>1</sup> She counsels: “The Lord requires us to obey the voice of duty, when there are other voices all around us urging us to pursue an opposite course. It requires earnest attention from us to distinguish the voice which speaks from God. We must resist and conquer inclination, and obey the voice of conscience without parleying or compromise, lest its promptings cease.”<sup>2</sup>

## Examples of conscience at work

The Bible and history are abundant with instances of men and women who obeyed or defied their conscience. “How can I do this great wickedness and sin against God,” said Joseph as he fled the enticing temptations of Potiphar’s wife (Genesis 39:9). All the bounties of the king’s table could not induce Daniel to go against his spiritual resolve. On the

other hand, a betrayed conscience, dulled again and again by compromise and moral ineptitude, drove Herod to a position where “his moral perceptions had become more and more degraded by his licentious life.”<sup>3</sup>

John Hus was willing to die rather than violate his conscience. “‘What errors,’ said Huss, ‘shall I renounce? I know myself guilty of none. I call God to witness that all that I have written and preached has been with the view of rescuing souls from sin and perdition; and, therefore, most joyfully will I confirm with my blood that truth which I have written and preached.’”<sup>4</sup>

Martin Luther illustrated the power of conscience at the Diet of Worms. The power and pomp of the authorities put one simple question to Luther: “‘Will you, or will you not, retract?’” The Reformer’s answer was an appeal to the Word and to his conscience: “‘My conscience [is] bound by the word of God, I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience. Here I stand, I can do no other; may God help me. Amen.’”<sup>5</sup>

The whole assembly were for a time speechless with amazement. They could not believe that a person would be willing to risk his life to stand up to the powerful leaders of the church and state. Later many leaders came to see Luther in his room. They “made no attempt to conceal their sympathy with Luther. He was visited by princes, counts, barons, and other persons of distinction, both lay and ecclesiastical.... Even those who had no faith in his doctrines could not but admire that

lofty integrity which led him to brave death rather than violate his conscience.”<sup>6</sup>

The Pilgrim Fathers didn’t come to the shores of America seeking wealth or fame. “It was the desire for liberty of conscience that inspired the Pilgrims to brave the perils of the long journey across the sea, to endure the hardships and dangers of the wilderness, and with God’s blessing to lay, on the shores of America, the foundation of a mighty nation.”<sup>7</sup>

More recently, Martin Luther King, Jr. became the keeper of the conscience of our times—in upholding the biblical principle of human dignity and achieving the dream enshrined in the U.S. constitution that all persons are created equal. For what will Martin Luther King remembered the most? For the marches he led to ensure civil rights for the oppressed? For the language of non-violence he chose to speak to those who violated his people’s civil rights? For his famous march on Washington and the historic speech, “I have a dream”? For the Nobel Prize he won? All these are remarkable events, but in my opinion Martin Luther King was a great man because his conscience was awakened and tempered by his commitment to the Scriptures. The day before he was cut down by an assassin’s bullet, he spoke in Memphis, Tennessee:

“Well, I don’t know what will happen now. We’ve got some difficult days ahead. But it doesn’t matter with me now. Because I’ve been to the mountain top. And I don’t mind. Like anybody, I would like to live a long life. Longevity

has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over, and I've seen the promised land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the promised land. And I'm happy tonight. I'm not worried about anything; I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord."<sup>8</sup>

With that glory still beaming on his face, he died the next day. He was true to His conscience.

### The greatest want

"The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall."<sup>9</sup>

When we are brought to the point where we must choose between duty and inclination it is easy to rationalize and attempt to minimize the dangers of violating our conscience. Let me be plain. Do any of these thought processes sound familiar?

"I know I shouldn't be watching this, but..." (I am adult and it won't hurt me. I can handle a little cursing and nudity and violence. I am in the privacy of my home, etc.)

"I know I should be tithing, but..." (I can't afford to. I am in debt. The church misuses the money. The church has apostatized. I am supporting what I believe is best, etc.)

"I know I shouldn't be eating or drinking this, but..." (A little bit won't hurt me. God knows my heart is right. It's hard to eat/drink right when you are traveling, etc.)

If I engage in this rationalization I am really trying to quiet my conscience. I am arguing with the Holy Spirit.

### Postponing to a convenient day

I've heard some Adventists say: "It's premature to get excited about the second coming of Christ now. We are a long way from that event. When we see the Sunday Law come we will believe that we are really at the end. Then we will get more involved and get right with God." But will they? History clearly indicates that it just won't happen that way. Think of Noah's generation. "The period of their probation was about to expire. Noah had faithfully followed the instructions which he had received from God. The ark was finished in every part as the Lord had directed, and was stored with food for man and beast. And now the servant of God made his last solemn appeal to the people. With an agony of desire that words cannot express, he entreated them to seek a refuge while it might be found. Again they rejected his words, and raised their voices in jest and scoffing. Suddenly a silence fell upon the mocking throng. Beasts of every description, the fiercest as well as the most gentle, were seen coming from mountain and forest and quietly making their way toward the ark. A noise as of a rushing wind was heard, and lo, birds were flocking from all directions, their numbers darkening the heavens, and in perfect order they passed to the ark. Animals obeyed the command of God, while men were disobedient....But men had become so hardened by their persistent rejection of light that even this scene produced but a momentary impression."<sup>10</sup>

In spite of this amazing miracle of the animals entering the ark, not a single person changed their mind and accepted Noah's invitation. Persistent rejection of the call of God's Spirit had rendered them helpless to change.

We face a similar danger. The time to stand for right is now! The voice of God speaking to our conscience must not be silenced, but obeyed.

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## Dialogue for you, free!

If you are a Seventh-day Adventist student attending a non-Adventist college or university, the Church has a plan that will allow you to receive *Dialogue* free while you remain a student. (Those who are no longer students can subscribe to *Dialogue*, using the coupon on page 16.) Contact the director of the Education Department or the Youth Department in your Union and request that you be placed in their distribution network for the journal. Include your full name, address, college or university you are attending, the degree you are pursuing, and the name of the local church of which you are a member. You may also write to our regional representatives at the address provided on page 2, with a copy of your letter sent to the Union directors listed above. In North America, you can phone us toll free at 1-800-226-5478, fax us at 301-622-9627, or send an E-mail message: 104472.1154@com-puserve.com If these contacts fail to produce results, write to us at our editorial address.

# Action Report

## Adventists at Peru's oldest university

Founded in 1551, the National University of San Marcos in Lima, Peru, is one of the most renowned institutions of higher learning in the Americas. Many of the intellectuals and leaders of the country received their education in its classrooms.

Through the years, a considerable number of Adventists have studied at and received degrees from the university. In 1984, a group of them established the Center of Adventist Students at San Marcos with the purpose of providing mutual support and presenting the truth of the Bible to the university community in an attractive manner.



Some of the students remained after one of the seminars to speak with the lecturers (the two pictured on back row, center).

During 1999 the Center organized two seminar series presented by Adventist scholars. The first dealt with Biblical History and Archaeology; the second addressed the topic of Creation and

Evolution in the Context of Contemporary Science. Attendance to these events averaged 250 persons.

This year we have also organized meetings designed to highlight the Bible as a reliable historical document and the God of the Bible as the best solution to human problems. The first dealt with the New World Order and the second with the Flood.

We will be pleased to exchange ideas and experiences with other Adventist student associations. Contact us by mail: Av. Alejandro Bertello 1015, Urb. La Luz; Lima 1; Peru. E-mail: huaco@adra.org.per

—Marco Antonio Huaco Palomino  
President  
Center of Adventist  
Students at San Marcos University

## Praise and worship at Howard University

Established more than 15 years ago, the Howard University Adventist Students Association (HUASA) in Washington, D.C., is committed to keeping the light of the gospel shining bright on the campus and the surrounding community. Its members want the dramatic reality of last-day events leading to Christ's soon return, as foretold in the Bible, to shake the apathy of many of our contemporaries.

Every Friday evening, Adventist students gather to pray, sing, testify, and study. Topics such as the love of God, the Adventist health message, tests of a true prophet, the importance of fasting and prayer are discussed with the assistance of guest speakers and area pastors.

For the past four years, HUASA leaders have organized a special weekend on campus. In April 2000, the theme for

the event was "The Time Is Now." We are convinced that Satan is in constant battle with our Saviour and His followers. Our task is to remain close to our heavenly Leader and claim the victory that He has already won. Indeed, the time is now because tomorrow may never come.

More than 400 students and their friends were present for the weekend program that met at the Andrew Ranking Memorial Chapel and included fasting and prayer. The presence of the Holy Spirit was evident as hearts were touched and participants rededicated their lives to God.

HUASA welcomes all students and visitors to our programs and activities. For more information, contact us through our e-mail address: [howard\\_adventist@excite.com](mailto:howard_adventist@excite.com)

—Raven White, HUASA Public Relations



Leaders of the Howard University Adventist Students Association, in Washington, D.C.

## Dance in the Bible

**A**dventists and other conservative Christians have generally opposed social dancing, so popular today. However, the Psalmist twice invites the faithful to praise God “with dancing” (Psalm 149:3; 150:4). Does this mean that dancing is appropriate for Christians inside the church but inappropriate outside?

Many see these references in Psalms as supportive of religious dancing in the church and social dancing outside. They reason that if dancing in the Bible is a component of worship, then it must be a legitimate form of social entertainment. This assumption is based on a superficial reading of the two texts and on a misunderstanding of the nature of social dancing in the Bible.

Scholars dispute the translation of the Hebrew term *machowl* as “dancing” in Psalm 149:3 and as “dance” in Psalm 150:4. *Machowl* is derived from *chuwl*, which means “to make an opening,”<sup>1</sup> a possible allusion to a “pipe” instrument. In fact KJV renders this as the marginal reading.

The KJV marginal reading is supported by the context of both passages, where *machowl* occurs in the context of a list of instruments to be used for praising the Lord. Since the Psalmist is listing all the possible instruments to be used in praise, it is reasonable to assume that *machowl* also is a musical instrument. The parallelism of expression, so typical of Hebrew poetry, also supports this conclusion.

Further, the figurative language of these two psalms hardly allows for a literal interpretation of dancing. Psalm 149 encourages people to praise the

Lord on the “couches” and with “a twoedged sword in their hand”—obviously figurative descriptions. The same is true of Psalm 150. The purpose of these passages is not to specify the location and the instruments to be used to praise the Lord during the divine service. Nor is it intended to give a license to dance for the Lord in church. Rather, the purpose is an invitation to praise.

David founded the music ministry at the Temple. He instituted not only the times, place, and words for the performance of the Levitical choir, but he also “made” the musical instruments to be used for their ministry (1 Chronicles 23:5; 2 Chronicles 7:6).

The two instruments that accompanied the Levitical choirs were the lyre and the harp, which were called “instruments of music” (2 Chronicles 5:13, KJV) or “instruments for the songs of God” (1 Chronicles 16:42, NASB). Their function was to accompany the songs of praise and thanksgiving to the Lord (1 Chronicles 23:5; 2 Chronicles 5:13).

Garen Wolf says: “String instruments were used extensively to accompany singing since they would not cover up the voice or the ‘Word of Jehovah’ which was being sung.”<sup>2</sup>

The Bible speaks of dance 28 times. Each reference is to a social celebration of special events, such as a military victory, a religious festival, or a family reunion. The dances were either processional, encircling, or ecstatic. They were done mostly by women and children, who performed separately.

The Scriptures do not indicate that men and women danced together romantically as couples do today. As H.

M. Wolf observes, “While the mode of dancing is not known in detail, it is clear that men and women did not generally dance together, and there is no real evidence that they ever did.”<sup>3</sup>

Those who appeal to the biblical references to dance to justify modern romantic dancing inside or outside the church ignore the vast difference between the two. To apply the biblical notion of dance to modern dance is misleading, to say the least.

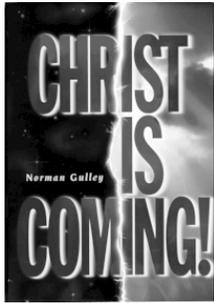
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*Samuele Bacchiocchi (Ph.D., Pontifical University, The Vatican), the author of many books, taught theology and church history at Andrews University. This response is based on chapter 7 of his book The Christian and Rock Music (Berrien Springs, Mich.: Biblical Perspectives, 2000). Address: 4990 Appian Way; Berrien Springs, Michigan 49104; U.S.A. E-mail: sbacchiocchi@qtm.net Web site: <http://www.biblicalperspectives.com>*

### Notes and references

1. See, for example, Adam Clarke, *Clarke's Commentary* (Nashville, Tenn.: Abingdon, n. d.) 3: 688.
2. Garen L. Wolf, *Music of the Bible in Christian Perspective* (Salem, Ohio: Schmul Publ. Co., 1996), p. 287.
3. H. M. Wolf, “Dancing,” *The Zondervan Pictorial Encyclopedia of the Bible*, Merrill C. Tenney, ed. (Grand Rapids, Mich.: Zondervan, 1976), 2:12.

# Books



## **Christ Is Coming**

by Norman Gulley (Hagerstown, Maryland: Review and Herald Publ. Assn., 1998; 575 pp.; hardcover).

Reviewed by Aecio Cairus.

Norman Gulley's study of last-day events is not just a re-hash of the usual, addressed to the rank-and-file church members. The work is a massive one, bringing together philosophical, theological, historical, and biblical arguments that undergird the Advent hope. In short, Gulley shows that the hope of the second coming of Jesus is rooted firmly within the unshakable foundation of God's revelation.

The author weaves a unique theological fabric, blending the doctrine of the Second Coming with other doctrines, such as the Sabbath, the state of the dead, and Ellen White's concept of end-time events. In the process, Gulley takes into account contemporary issues (such as the denial of God's foreknowledge, concepts of origins, justification by faith, post-modernism) and shows how biblical eschatology confronts these trends in religious thought.

Gulley's comprehensiveness, of course, has its drawbacks. His style is readable, lucid, and explicit, but quite frequently becomes homiletical and evangelistic. Perhaps it is not a drawback, after all, for it provides an ease of reading in an otherwise highly scholarly work.

The book's wide range of topics contributes to an uneven level of elaboration. For instance, Gulley's answer to post-modernism addresses an oversimplified version of this trend. Those who choose to ascribe meaning and truth value only to logical and empirical statements derived from sense data do not thereby have to renounce to art (p. 33), since art does not deal primarily with true or false statements, but with beauty, which is certainly perceived through the senses. A "reading community" does not necessarily imply a chaos of individual interpretations. Even if a given community understood a red traffic light (p. 33) not as "stop" but as "caution," and a yellow light as meaning "hurry up," traffic lights could still perform a useful function in that community.

Gulley oversimplifies the history of science as well. Einstein's contribution to astrophysics is manifold and of prime importance, but does not include "challeng[ing] the heliocentric theory" with the concept that "all parts of the universe, including the earth and its sun" are "in motion together" (p. 180). The solar system's motion within the local galaxy, as well as the notion of galaxies, was well understood long be-

fore Einstein. Another example: Quoting Dawkins (p. 392) as saying that God "is invaluable as a prick of conscience and a comfort to the bereaved, but as an explanation of organized

*Continued on page 32.*



## **Juventud enamorada**

by Alfonso Valenzuela (Berrien Springs, Michigan: Promise Productions, 1998; 111 pp.; paperback).

Reviewed by Ada Garcia.

How does a Christian view courtship? What constitutes true love? What factors are involved in mate selection? Can you predict happiness in a marriage? Why do marriages fail, and what contributes to their success? What is the role of sexuality during courtship and in marriage?

*Juventud enamorada* provides some helpful answers. Readable, lively, and experience-oriented, the book offers much needed guidance regarding "happiness, romanticism, intimacy, understanding, comradeship, illusions and many other beautiful things" involved in a subject often misunderstood. The author, an associate professor of pastoral counseling and family studies at the Seventh-day Adventist Theological Seminary at Andrews University, approaches the subject from a Christian perspective of building the foundations for a great marriage.

Young people will find chapter five the best in the book; it explores the difference between love and infatuation, something the turbulence of youth does not take time to analyze. By the time you read through this chapter and ponder over the questions the author raises, you should have a better concept as to what constitutes true love—at least in its Christian dimension.

The author also explores the principles that Christians should consider regarding sexuality. He outlines the steps toward sexual fulfillment in marriage, which at once leads him to talk about limits of physical intimacy in courtship. He stresses that both males and females are responsible for setting and honoring limits and gives reasons why waiting until marriage for the full expression of sexuality is best.

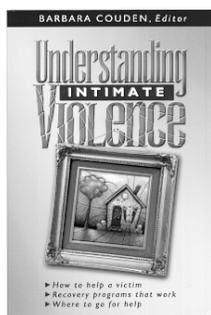
One weakness of the book is that it does not delve deeply into the varied aspects of love. The author addresses only the *agape* part of love. I agree that this should be the basis for married love. However, marriage also requires other components of love, like intimacy, romance, friendship and companionship, which Valenzuela leaves unexplored. Neverthe-

less, his approach offers a valuable description of the unselfish love that should permeate intimate relationships.

Overall, the book is a basic review of themes that young people in love should think, talk and investigate about.

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*Ada Garcia is a specialist in family-life education, a counselor, and mediator in private practice in Berrien Springs, Michigan.*



### **Understanding Intimate Violence**

edited by Barbara Couden (Hagerstown, Maryland: Review and Herald Publ. Assn., 1999; 160 pp.; paperback).

Reviewed by Selma A. Chaij Mastrapa.

It took courage for the Seventh-day Adventist Church to print this book. By acknowledging that domestic violence is a serious problem among church members, we have taken a major step toward understanding and preventing abusive relationships, and helping the healing process of persons affected by such relationships. Domestic violence includes more than physical attacks. “There are no visible scars or bruises from emotional or verbal abuse. But as water dripping on a stone can eventually break it, so a continual barrage of hostile verbiage can break the strongest spirit” (p. 29). The book defines, describes, and delineates the cycle of abuse.

One of the many strengths of the book is that it is a compilation. It brings together professionals with varied backgrounds and expertise, and each in his or her own excellent style focuses on specific areas such as the dynamics of the abuser, the effect on children, the paradox of religion and violence, and resources available to individuals and families.

This is not a book of theories or platitudes. It is written by persons who show breadth of experience. No soothing or false reassurances here. Instead, one finds a wake-up call to church members, pastors, teachers, and health-care workers, with specific and practical recommendations. For example, since women are the most common victims of intimate violence, some churches place resource telephone numbers in the women’s restrooms where they will feel safe to discreetly use them. The men’s restrooms may include a laminated list of abusive traits on the wall.

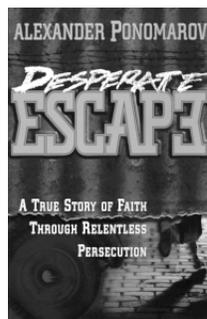
The role of the pastor is pivotal in dealing with abuse. Possibly a third of abuse victims will talk first to a pastor. It is often shameful and frightening for victims to break the wall of silence. However, many pastors fail to provide the means to stop the cycle of violence or the safety needed by the families.

The book includes several chapters that specifically address the intervention of pastors. Church officers can help for better or for worse—they can become enablers of abuse or agents of healing and redemption.

*Understanding Intimate Violence* is an excellent resource book written for Adventists, by Adventists, and about Adventists. It is highly recommended for all pastors, teachers and health-care professionals. It is also a book for all caring adults. The abuse victims themselves will benefit by the information provided by the authors. This book is bound to improve awareness and give us the courage to confront an ugly problem without fear. “For God has not given us a spirit of fear, but of power and of love, and of a sound mind” (2 Timothy 1:7, NKJV).

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### **Desperate Escape**

by Alexander Ponomarov (Hagerstown, Maryland: Review and Herald Publ. Assn., 1999; 223 pp.; paperback).

Reviewed by Oleg A. Zhigankov.

Sasha was not a pickpocket. He did not wield a knife at anyone. He did not hold up a bank. He was not even a petty thief. But as a teenager, jail was his home—for no reason, except that he confessed Jesus as his personal Saviour. Faith carries its price, its risk. But for Sasha, the price was too large and the risk came too early. His lot was brutal punishment in a so-called juvenile prison in the former U.S.S.R.

When Sasha publicly affirmed his desire to follow Jesus, he was only 12. He knew that what he had done was unacceptable to a religionless government. The giant and invisible eyes of the KGB were everywhere, watching any such defiance of the official atheistic policy of the Soviet government and the Communist party. Sasha knew the Christian underground; he was aware of where to go, how to pray, and with whom to fellowship—but the KGB was just one step ahead of him. One day, the KGB caught up with Sasha, pulled him out of his home, and made him a ward of the all-powerful state. The juvenile prison was not exactly a child-care center; there he was

*Continued on page 31*

## Pilgrimage from rock

by Brian Neumann

**M**y spiritual pilgrimage from rock music to the Rock of Ages is a painful story of addiction, self-destruction, and final redemption.

My parents were Seventh-day Adventist missionaries. Therefore it would seem almost absurd that their youngest son, brought up in the heart of Africa, would turn up in the world of rock. Yet, it did happen.

Not suddenly, but gradually. It all began with just joining friends and listening to some music. One song led to another,

and eventually my natural talents for music and art were channeled into the swirling, psychedelic “pipedream” of rock. I got hooked. The power, the clothes, the fame, and the sheer global presence of the rock revolution captivated me. Soon I found myself being severed from the world and religious faith of my parents. A new era, a new culture, had taken center stage in my life—as it had done in the lives of so many others.

I soon found myself in a state of rebellion. In the words of rock star David Crosby, “I figured the only thing to do was to swipe their kids...By saying this I’m not talking about kidnapping, I’m just talking about changing the value system, which removes them from their parents’ world very effectively.”<sup>1</sup>

Rock music did remove me effectively from my parents’ world. While still a teenager, I ran away from boarding school and from home; I was arrested for drugs and stealing; and I fought, sometimes physically, with fellow students and teachers.

My dream was to learn to play the guitar, which I was doing with haste, so that I could work my way into the glamorous world of “sex, drugs, fashion, and rock ‘n’ roll.” Of course, I knew that this was what “rock” was all about. Even the manager of the Rolling Stones had stated unequivocally: “Rock is sex. You have to hit teenagers in the face with it!”<sup>2</sup>

Rock music and popular culture preached to my subconscious that there was nothing wrong with premarital sex. The result became evident in 1980, one year after finishing high school, when I became a father of a baby girl.

### Establishing on the music scene

I established myself on the local music scene in South Africa. The band I was with, “Front Page,” appeared on television, and our music was played on some popular music radio stations. My connection with a producer soon added new moves in my career. I became a good friend of Manlio Celloti, of HI-Z Studios. Soon he formed a new three-member group. After recording for a year in the studio, we were ready to leave for overseas.

Within three months of landing in Germany, our pop rock band, “The Respect,” signed a contract with Polydor Records in Hamburg. Polydor released our record, “She’s So Mystical” in September 1986. This release opened new doors of opportunity. Our band was invited to appear on a German compilation LP with such artists as Janet Jackson and Elton John.

Life became a constant mirage of performances, studio sessions, interviews, women, drugs, and still more drugs. By this time, my moral state had deteriorated to such a point that no type of vice was beyond me. Meanwhile, the success of our recording caused dissensions among our band members and eventually we broke up.

One day after a marathon studio session and a huge drug binge, I found myself face down on a cold bathroom floor, in the home of a female vocalist in Hamburg. I was drowning in my own vomit, fighting for my life. However, I was conscious enough to call out to the God of my youth, whom I had forgotten long ago.

### Making good musical choices: Some questions to ask

1. Does the music really have something worthwhile to say? Is there some real moral substance and depth in the message of the music, both lyrically and instrumentally?

2. What is the intention behind the music? Does the music send out a positive or negative message? When you listen to the music, do you find that it conforms to the criteria that Paul spells out in Philippians 4:8?

3. Is the intention of the music being communicated effectively? If an atmosphere of reverence is being conveyed, then is the musician doing an adequate job?

4. Are you seeking the guidance of the Holy Spirit in your choice of both secular and religious music?

But He had not forgotten me or forsaken me. Something miraculous happened that day. My spiritual journey had taken an important turn, but this was only the beginning of a tortuous trip, during which I would experience many relapses into rock music, before gaining complete freedom from its addiction.

### Return to sanity

I returned to South Africa, determined to break away from my sinful past and forge a new life. I decided to follow the example of Contemporary Christian Musicians by using my musical talent to adopt a modified version of rock music as a witnessing tool.

Soon I realized that there is no significant difference between secular rock music and its "Christian" version, irrespective of its lyrics. Contemporary Christian Music that conforms to rock's essential criteria, in any sense, cannot be legitimately used for church worship. The reason is simple. The impact of rock music is through its music, and not through its lyrics.

This lingering attachment to rock (through its "Christian" cousin), proved to be my downfall. I began compromising on the kind of music that I was performing. The compromise was easy because all I had to do was to change the lyrics. The music style remained the same. I found myself gradually spiraling back into complete darkness. But I quickly re-established my rock career in Cape Town.

At one of my live performances, I met Sue, who was to become a very important part of my life. Sue and I attended the Prophecy Seminars held in our town. As a result, we were baptized into the Adventist Church. The new-found truth satisfied our deepest convictions. Yet, three months later we were out of the church. Rock music was still in my soul. Before I knew it, I was once more slipping into the popular music scene.

At this time I formed my own band called "Project Cain," a fitting name for my spiritual despondency. I was busy recording with the popular keyboard player, "Duncan Mckay" of the famous band "10 CC," when I was called to go to Port Elizabeth, 700 miles north of Cape Town. The contract called for a three-month performance. I was hired as a solo artist performing six nights a week at one of the top night spots in the city.

Port Elizabeth became the final turning point of my spiritual pilgrimage. I rented a cottage in the country, near a beautiful, isolated beach. Since my performances were at night, I had time during the day to wander along the beach and reflect on all that had been going in my life for the past few years. I sensed the Holy Spirit speaking to me as never before. I examined the innermost recesses of my confused mind. At times the hidden truths of my wounded soul were too hard to face. I would break down in shameful anguish and allow the tears of repentance to wash away the stains of my sins. Sometimes I would sense the chiding and consoling of the Spirit, bringing spiritual healing to my life.

The door of God's acceptance seemed wide open. I boldly walked through it, leaving behind my dark past. Upon my return home, in June 1994, Sue and I made the decision that by God's grace there would be no turning back into the world of rock. I cut all my working ties with rock music. Six months later we were married, and since then we have dedicated our lives to a special ministry on behalf of those who seek deliverance from the hypnotic power of rock music.

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*Brian Neumann resides in South Africa. He has conducted seminars on music appreciation in Africa, Europe, and North America. His e-mail: neusue@lando.co.za*

*The full story of Neumann's musical pilgrimage is included in the book The Christian and Rock Music, Samuele Bacchioc-*

*chi, ed. (Berrien Springs, Michigan: Biblical Perspectives, 2000). Address: 4990 Appian Way; Berrien Springs, Michigan 49104; U.S.A. E-mail: sbacchiocchi@qtm.net*

### Notes and references

1. In Peter Herbst, *The Rolling Stone Interviews* (Rolling Stones Press, 1981).
2. See *Time* (April 28, 1967), p. 53.

## How to make radical decisions regarding music

1. Decide on what constitutes good music on the basis of real information, and not of peer pressure. You will not have to sacrifice your personal taste or special preferences. They will simply have to become sanctified and refined.

2. Consider your new musical choices to be an adventure, a process of discovery. Take time to define and refine your taste. You will discover that what you considered the only option in music was only a small fraction of the good music available.

3. Listen carefully to the lyrics to determine whether or not they are biblically sound. Although there is a distinction between the music and lyrics we use for worship and for personal relaxation, the basic concept of choosing that which is pure and ennobling, remains the same (see Philippians 4:8).

The General Conference published in 1972 a document titled *Guidelines Toward a Seventh-day Adventist Philosophy of Music*. To secure a free copy, contact: *Dialogue - Music*; 12501 Old Columbia Pike; Silver Spring, Maryland 20904; U.S.A. Fax: 301-622-9627, E-mail: 105541.3200@compuserve.com

## Religious Liberty World Report 2000

by John Graz

The International Religious Liberty Association (IRLA), a non-governmental agency founded in 1893 by the Seventh-day Adventist Church and registered with the United Nations, recently submitted its report for the year 2000. It notes that not all countries of the United Nations implement the charter of the world body, which guarantees one of the precious freedoms of humanity—the freedom to worship, practice, and share the faith of one's choice. The degrees of violation of freedom of religion vary from country to country, and, at times, within countries. Information for this report has been gathered from diverse sources, including news accounts, reports of religious organizations from various countries, and other national and international sources.

The IRLA report, as summarized here, includes only the highlights. The countries of the world have been placed in one of five categories, from most tolerant to least tolerant, with respect to the religious situation and its effect on Seventh-day Adventist believers as prevalent during 1999.

**Category 1** includes countries whose government and legislation provide religious liberty to all. Currently there are no problems for Seventh-day Adventists to practice their beliefs. These countries are: American Samoa, Australia, Belize, Burundi, Cameroon, Cape Verde, Cook Islands, Costa Rica, Cote d'Ivoire, Czech Republic, Dominican Republic, Equatorial Guinea, Fiji, Gabon, Guatemala, Guinea-Bissau, Guinea, Honduras, Hungary, Iceland, Italy, Kiribati, Liberia, Madagascar, Mali, Mauritius, Netherlands, New Zealand, Papua New Guinea, Pitcairn, Poland, Rwanda, Seychelles, Solomon Islands, St. Eustatius, Switzerland, Tonga, Tuvalu.

**Category 2** includes countries where, in spite of favorable legislation toward religious freedom, Seventh-day Adventists experience some difficulties in public schools and at the workplace: Antigua and Barbuda, Argentina, Aruba, Bahamas, Barbados, Belgium, Benin, Bermuda, Bolivia, Botswana, Brazil, Burkina Faso, Cambodia, Canada, Cayman, Central African Republic, Chad, Chile, Colombia, Congo, Croatia, Democratic Republic of Congo, Denmark, Dominica, Ecuador, El Salvador, Eritrea, Estonia, Ethiopia, Finland, French Guyana, French Polynesia, Gambia, Germany, Great Britain, Grenada, Guadeloupe, Guyana, Haiti, Iraq, Ireland, Jamaica, Japan, Jordan, Kenya, Korea, Latvia, Lithuania, Malawi, Martinique, Montserrat, Mozambique, Netherlands Antilles, New Caledonia, Nicaragua, Niue, Norway, Panama, Paraguay, Peru, Portugal, Puerto Rico, Romania, Senegal, Slovenia, Somalia, Spain, St. Kitts-Nevis, St. Marten, St. Vincent, St. Lucia, Suriname, Sweden, Tanzania, Togo, Trinidad and Tobago, U.S. Virgin Islands, Uganda, Ukraine, United States, Uruguay, Vanuatu, Venezuela, Western Samoa, Zambia, Zimbabwe.

The difference between Category 1 and 2 is subject to interpretations. In most cases, IRLA has accepted the classifications applied by its correspondents. For example, a person living in the United States, Canada, or Brazil is likely to be more critical of the religious-liberty situation in their own country. Even though there is a general pro-religious liberty climate in such countries, restrictions such as school and workplace accommodations for keeping the Sabbath are seen as real problems.

**Category 3** includes countries whose legislation is not against religious free-

dom, but religious extremists, authorities, and/or some of the media create difficulties for Seventh-day Adventists: Albania, Austria, Bosnia and Herzegovina, Bulgaria, China, Comoros, Cyprus, Djibouti, Egypt, France, Greece, India, Israel, Kazakhstan, Kyrgyzstan, Luxembourg, Macedonia, Mexico, Moldova, Mongolia, Niger, Nigeria, Russia, Tajikistan, Sri Lanka, Turkey, Uzbekistan, Yugoslavia.

France for several years has been the European leader against "sects and cults." Although Adventists have not been so labeled, prejudice against minority religions does exist in the country and anti-sects legislation is being processed. Democracies such as France and Austria respect human rights, but are less concerned about the rights of religious minorities.

Religious-liberty problems in some countries have more to do with established churches than with the government. For example, there are strained relations with minority religions in Uzbekistan. The government's Council on Religious Affairs is controlled by adherents of Islam, and their actions show that other religions are not welcome.

China has tightened its governmental control over religion, while Hong Kong enjoys its religious freedom, and Taiwan is open to all religious practices.

India, the largest democracy in the world, has enshrined in its constitution the freedom to profess, practice, and propagate the religion of one's choice without hindrance. But a recent rise in fundamentalism has caused persecutions in some parts of the country, particularly attacks on Christian churches. Houses of worship have been burned, and some clergy have been killed. One Australian missionary and his two boys were burned

to death. Some states have passed laws banning conversions. The Seventh-day Adventist Church has long had good community relations throughout India and except for a few cases carries on its work of witness, healing, and teaching.

Egypt recognizes the Seventh-day Adventist Church, but the church has experienced some difficulties in the area of marriage because of the highly influential Coptic Church.

Israel offers no evangelistic opportunities, and on the West Bank, the Palestine Authority is suspicious of Seventh-day Adventists as Judaic because of the Sabbath observance.

**Category 4** includes countries whose governments have voted legislation restricting public religious practice and propagation: Armenia, Azerbaijan, Bahrain, Belarus, Georgia, Indonesia, Kuwait, Lebanon, Morocco, Nauru, Nepal, Oman, Pakistan, Qatar, Sudan, United Arab Emirates, Vietnam.

Nepal has officially declared itself as a Hindu kingdom, but allows the work of some relief organizations and hospitals operated by Christian churches, including Adventists. However their members must worship in private.

In July 2000, Pakistan declared itself an Islamic state. Christians are restricted in the practice and propagation of their religion. The Seventh-day Adventist Church operates a seminary, a major hospital, and some schools.

Lebanon recognizes the Adventist Church only as a unit under the umbrella of an organization for evangelical churches.

Vietnam has tight control of religion. Many Adventist church buildings have been demolished, although five church buildings and the mission office are under the church operation.

**Category 5** includes countries that do not have religious freedom and have banned the Seventh-day Adventist Church: Afghanistan, Bhutan, Iran, Libya, Maldives, Mauritania, Saudi Arabia, Syria, Tunisia, Turkmenistan, Yemen.

The banning of the Adventist Church in Syria is due to the fact that Adventists have been mistakenly seen by the government as politically pro-Israel and to the stance of traditional churches operating in the country. The Seventh-day Adventist Church, however, is strictly apolitical.

According to religious-liberty activists, Saudi Arabia is the only country in the world that formally prohibits on its territory any public practice of any religion except Islam. In some cases, even private worship by its Christian immigrant workers has been reported as prohibited.

Maldives allows only Islam, but expatriates of other faiths may worship in private.

Turkmenistan has refused to register the Seventh-day Adventist Church. The only Adventist church building in Ashkhabad was demolished in November 1999.

### **Religious liberty: A precious right**

The right to practice, profess, and propagate one's religion is a fundamental and precious human right. Without that right, every other right gets diminished. Religious intolerance is not always an act of the government. Often it is carried out by either organized religions or individual extremists. Whatever, the International Religious Liberty Organization and other such bodies are committed to uphold tolerance and respect for all religions, and the right of an individual to choose or not to choose a particular faith.

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*John Graz (Ph.D., Sorbonne University) is the secretary general of the International Religious Liberty Association (IRLA). Web page: [www.IRLA.org](http://www.IRLA.org) Dr. Graz's address: 12501 Old Columbia Pike, Silver Spring, Maryland 20904; U.S.A. His e-mail address: [74532.240@compuserve.com](mailto:74532.240@compuserve.com) Interested readers may obtain a free copy of Religious Freedom World Report 2000 by contacting Dr. Graz's office.*

## **Desperate Escape**

*Continued from page 27.*

brutally punished for his faith, beaten and tortured, just like many of the adults in his congregation. It was a trying time for his body, mind, and soul. But Sasha, because he relied on the Holy Spirit, was made of sterner stuff. His faith was not for sale; his Christianity was not for compromise.

In his autobiography, Sasha Alexander Ponomorav chronicles his suffering and endurance with great skill and balance. Readers may at times consider the narratives to be a result of fantasy or a dream sequence, but they are wrong. The book is no fiction. Imprisonment, harassment, escape, arrest, torment, escape again, another imprisonment, and finally a miraculous rescue run through this book. You will not want to put it down till you come to the last page.

The book is the story of a single individual who affirms his faith in defiance of a huge, faceless foe that is determined to root out the name Jesus. Put a hundred stories like this, perhaps even more, and construct similar or worse scenarios, and you have a history of the suffering Adventist Church in Russia. But in Sasha and others, there is a central theme that cannot go unnoticed: God is able to keep His own in spite of repression, persecution, jail, and exile. When freedom finally knocked at Sasha's door, he came out under the bright blue skies with faith intact and became a pastor, evangelist, and a church administrator.

If you want to be moved and encouraged, read this fascinating narrative for yourself. It will convince you that the gallery of faith of Hebrews 11 continues to grow.

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## Ecology...

*Continued from page 9.*

ships far outnumber them. Consequently, interdependence found among living things now, negative relationships notwithstanding, suggests that they were made this way. Original ecology would have been somewhat different from today's ecology. However, there can be little doubt that there was an original ecology. The creation account even refers to reproductive and feeding relationships. Ecology appears as necessary for life as eating and breathing. In fact, without ecology, air would not be fit to breathe, and mineral nutrients would be mostly unavailable to plants, our source of food.

### Making the connection

When John Ashton asked me to contribute to *In Six Days*, I already knew about the necessity of ecological relationships, although I had not yet made the connection that ecology contained supporting evidence for a six-day creation. But as I considered the problem, it immediately hit me that I had in my hands the evidence that would support a six-day creation. If ecosystems require whole sets of organisms to function now, would they not have required whole sets of organisms in the beginning, too? That is how the connection was made.

Both the Anthropic Principle and biochemical pathways suggest a designer, but still allowed those impressed by these evidences to believe in theistic evolution. This is little different from outright evolution. In such gradual development of life, ecology would gradually develop, too, starting with limited ecology which then expanded over time as new organisms evolved. However, if ecology developed over time, along with evolving species, ecosystems

would have failed for lack of essential components. Thus, life could not have continued, if indeed it could even have started. On the other hand, if creatures were created over a *short time span*, together with their ecological interdependencies, there would have been complex life-supporting relationships in nature from the start.

The complex and vitally essential ecology and biodiversity we find in nature today, at the top of the structural hierarchy of nature, suggest that many interacting organisms would have been required right from the beginning. Only a short-term creation would provide such ecosystem requirements. Thus, while ecology, as now understood, does not precisely require a creation in *six days*, it does support the possibility of a six-day creation. Moreover, it is definitely contrary to the idea of a gradual evolutionary development of ecology.

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### Notes and references

1. John F. Ashton, ed., *In Six Days: Why 50 Scientists Choose to Believe in Creation* (Sydney, Australia: New Holland Press, 1999).
2. Very large ecosystems are usually designated as biomes.
3. For a more detailed discussion of this subject, see the author's "Evidence for Design at the Ecological Level," *Geoscience Report 29* (Spring 2000), published by the Geoscience Research Institute (Loma Linda, California 92350, U.S.A.) and "Ecology, Biodiversity and Creation," *Creation Ex Nihilo Technical Journal* 14:2 (2000), pp. 82-90. (P.O. Box 6307; Acacia Ridge, D.C.; Qld. 4119, Australia.)
4. P. H. Raven, "Ethics and Attitudes," in Simmons, et al. (eds.), *Conservation of Threatened Plants* (New York: Plenum Publishing, 1976), pp. 155-181. Cited by Y. Baskin, *The Work of Nature: How the Diversity of Life Sustains Us* (Washington, D.C.: Island Press, 1997), pp. 36, 37.

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## Christ is Coming

*Continued from page 26.*

complexity he simply will not do," Guley concludes that Dawkins thereby admits the existence of God. A more careful reading of the statement would see it as merely assessing the value of the idea of God, very much in line with classic skepticism, as an emotional crutch and a societal restraint.

Some shortcomings of the work cannot fairly be blamed on the author. Many readers will be tantalized by his assertion ("I sympathize with the Christian Coalition in their frustration but not in their solution," pp. 492ff.), only to find out that no clear alternative is offered to the Coalition's guideline about just how thick the wall of separation between church and state should be. But this only evinces a lack of sufficient detail in the political thinking of the Adventist movement as a whole.

Notwithstanding a few typos, the book is well edited and provides a comprehensive view of the doctrine of the Second Coming in the context of other key biblical teachings.

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## Self talk...

Continued from page 6.

inner thinking, influenced by themselves and others in their lives, Christians believe they can be influenced by the self-talk that originates from a spiritual realm. In other words, the human mind can find a new resource in God, which can also improve our self-talk. Thoughts such as "I'm no good" can be transformed to "God loves me so much, He died to give me eternal life. I'm valuable" (John 3:16). Or messages of "I'm alone and have no one" can be substituted for words of comfort from Christ who tells us "I will not leave you as orphans; I will come to you" (John 14:18).

Paul's thoughts, when understood in the light of the importance of positive self-talk is, take on a whole new meaning: "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. Whatever you have learned or received or heard from me, or seen in me—put it into practice.... And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus" (Philippians 4:8-9, 7).

By repeating these steps you will be able to get into the habit of thinking positively. Be patient with yourself. It may take weeks or months to refute your repertoire of negative messages. Identifying this kind of "self-indoctrination," challenging it, and replacing it with healthier self-talk will take time—just as it does when you want to break any entrenched habit. It may take a lot of work, but in the end, it is well worth it. You will be amazed at how much more effective you will be each day, leading a healthier, happier, and more productive life.

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\*All Bible passages in this article are quoted from the New International Version.

## Searching for my roots, I found the Messiah

By Alf Nahman

Could you get me an Old Testament, please?"

"I will do my best," the Anglican priest said. "But Old Testaments don't come by themselves. They're bound with the New Testament."

I didn't want to even touch the New Testament. That's the book of the Christians—the tormentors of Jews throughout history. Jews like me!

A few weeks earlier, someone had given me Merlin Neff's *Faith of Our Fathers*. Since I was bored and had little to do, I started reading the book. Soon my curiosity was kindled. For the first time, I found a Christian book that spoke about Jews with respect. In fact, the author said some good things about Jews. No mention of Christ-killers. No curse hanging upon the Jews. The author only pointed out how much Christianity owes to the Jews, to the Old Testament.

Neff's book created in me an intense desire to know my own roots in the Old Testament—to discover for myself what the faith of my ancestors was all about. I eagerly awaited the Anglican priest's fulfillment of his promise.

### A reason to hate

Having born a Jew, I had plenty of reasons to hate Christians. Often I wished I could set fire to a church or two as a payback for all the abominable things Christians had done to the Jews ever since A.D. 70, when the Jerusalem temple was destroyed and the Jews were scattered throughout the Roman Empire. The Jewish group I belong to escaped to the Iberian Peninsula. Things did not go badly for us except when the Christians came to power. With them

came relentless harassment and persecution.

The year 1492 saw a new wave of persecution. The Jews who refused to convert to Christianity were expelled from their homes after they were robbed of their money and property. No "Christian" country would receive them. The only place that welcomed them was the Ottoman Empire. Those who fled to Turkey prospered and grew.

When the 20th century dawned, many Spanish (Sephardic) Jews like our family began to migrate to different parts of the world. Some went to the Americas, while others went to Rhodesia (now Zimbabwe) and the Belgian Congo (now the Democratic Republic of the Congo). My parents moved to the Island of Rhodes, just off the coast of Turkey, which at that time belonged to Italy.

I was born in Rhodes. My formal education began at a Hebrew school. I loved going to the synagogue. Sabbath was the best day of the week for us, and we knew how to celebrate it. Life seemed happy, and we had much to look forward to. But then came the distant thunder, bringing in the worst ever for a Jew. Hitler came to power, and the Holocaust raised its ugly head. Even the ghetto could not keep us away from evil's hands, and our family had to flee Rhodes.

Overnight we became stateless. Where could we go? Who would take us in? Fortunately, we had some relatives in the Belgian Congo. My father left first, bribing his way out. As soon as he established himself, he wanted us to join him. It was no easy task to get trav-

el documents for my mother and five children. With Buchenwald and Bergen-Belsen staring at us, bribery was once again our way out. It's amazing how human greed can open doors as quickly as it can shut them. We left Rhodes to join my father.

Elisabethville (now Lubumbashi) in the Belgian Congo became our home for almost two years. We moved again to Northern Rhodesia (now Zambia). There I learned English.

One year before the war was over, I completed grade nine. For further education, I had to go to a boarding school in South Africa. The limited family finances ruled out this option. So I took up an apprenticeship on the Zambian Copperbelt in another town. I missed my home a lot, and I would hitchhike the 35 miles to home every weekend. On one such joyous trip, I hitchhiked with the Anglican priest.

### Finding my roots

Well, the Anglican priest kept his promise—partially. Since he could not find an Old Testament, he gave me a complete Bible. "Never mind," I said to myself, "I can keep to the Old Testament. I won't even peep into the New. It's full of lies."

There began my journey back to my roots. Genesis was fascinating reading. Although we revered the Torah, we never read it at home. In Zambia, we were no longer observing the Sabbath. Sometimes we went to the synagogue on Friday nights to open the Sabbath, and we observed the High Festivals, but it was not the same as in Rhodes. There we had a close-knit community, and reli-

gion bonded us closely.

Now, alone in my room, away from home, I spent a lot of time with my newfound treasure. The story of Creation, the origin of Sabbath, the meaning of the covenant—all took on a freshness. The patriarchs and the prophets, the psalms and the proverbs, the heroes and the villains of the Old Testament were all leaping before me. One common thread seemed to run through the entire Old Testament: the hope of the Messiah. In that hope I found my roots. My soul's hunger found its nourishment.

Then, one day, an ad in the local paper caught my attention: a free Bible study course from the Voice of Prophecy. I sent in my name. The lessons captivated my interest. The study on the Sabbath found an immediate response in my heart. After all, a Jew should know that Saturday is the Sabbath of the Lord. But I found one point in the lessons difficult to accept: the bold assertion that Jesus was the Messiah. How could that be? Isn't He the one in whose name millions of Jews had been massacred? Wasn't the church in the forefront of persecuting the Jews? What about the Christian clergy who encouraged Jews to be hunted and persecuted like wild animals throughout "Christian" Europe? This Jesus cannot be the Messiah!

The spiritual struggle continued for many months. I carefully studied the prophecies, particularly those of Daniel and Isaiah. Slowly my resistance crumbled, and I accepted Jesus as my Messiah.

### **Living my faith**

I had to break the news to my parents. I wrote them of my conviction that Jesus is Israel's Messiah. I told them that I had become a fulfilled Jew and not a Gentile. I tried to make things as easy as possible.

My dad wasted no time. He showed up at my apartment. He had already arranged with my employers to give me

some leave, telling them that my mother was seriously ill and that she wanted to see me. I was really concerned. As we traveled home, my father hardly spoke to me. When we reached home, I discovered that my mother was at the movies. As soon as she returned, she screamed, yelled, and threatened. She demanded to know how I could be a traitor to my family and people. The tirade went on for a long time. I let her do all the shouting while I held my head in my hands. I was at peace, and her screams—although painful—did not move me.

Gradually she calmed down. First came the promises. I could return home, and my dad would find me employment locally. Then came the threats. If I did not give up my foolish ideas, I would be disinherited. They would conduct a funeral service for me, with a real coffin and regular burial rituals.

It was late when I went to bed that night. The next morning I was required to visit all the prominent Jews in the community in the hope that they would be able to persuade me to change my mind. I was glad when this inquisition was over. Realizing that I would not change my mind, my mother and father made one final attempt. As long as I believed in Jesus as the Messiah, I need not come home again to visit. I would no longer be their son. This hurt me very much, especially as my dad and I were good friends.

I returned to my apartment. I spoke to my employer about my newfound faith. I wanted Sabbaths off. "My dear fellow," he replied, "I am a Christian, and I have to work on Sundays. I am very sorry. I can't let you have Saturdays off."

"In that case, sir," I answered, "I have no choice but to resign."

"Don't be a fool, young man," my manager admonished in genuine concern. "Do you know that you're throwing away a wonderful career? In a few

years you'll be an electrical engineer. You will be a rich man. Don't be so hasty and stupid!"

"Sorry, sir," I replied, "but I must obey my conscience. If I can't do that, then I must resign."

I did resign. Soon I found myself unable to get a job with Sabbaths off. Gradually my savings ran out. I hardly had enough to eat. My landlord threatened to evict me if I didn't come up with the rent. I begged him to let me stay a few days. Just when I was coming to the end of my tether, a registered letter arrived. It contained some money—enough to care for my immediate needs! Someone had felt impressed to come to my rescue.

Soon I joined the literature ministry, even though I was shy and stuttered badly. And the Lord did show me a way—out of the ghettos of Rhodes, from the claws of history's worst tyranny, from the copper belts of Africa, to be a teacher in church schools. From the discovery of my roots to the achievement of joy, my life has been one of finding life's true meaning in God's Word.

What's more, I was not alone in this process. Years after my own discovery, my father moved to Houston, Texas, where in 1998 he met some Hispanic Christians. My dad loved to speak the Spanish he learned in his younger days. His new friends told him about Jesus the Messiah, and before he died at the age of 90, he became a believer.

---

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