

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

English • French • Portuguese • Spanish



**How do you react
when offended?**

**Taking charge
of your health**

**Jesus Christ:
Myth or history?**

Grace at 30,000 feet

God's perfect timing



Volume 16

REGIONAL REPRESENTATIVES

EAST-CENTRAL AFRICA DIVISION

PO Box 14756, Nairobi, Kenya
Hudson E. Kibuuka
100076.3560@compuserve.com

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PO Box 219, 3000 Bern 32, Switzerland
Roberto Badenas
roberto.badenas@euroafrica.org

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107589 Moscow, Russian Federation
Heriberto Muller
hcmuller@esd-rda.ru

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PO Box 140760
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Carlos Archbold
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Bernardo Rodriguez
Bernardo@interamerica.org

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Silver Spring, MD 20904-6600, U.S.A.
Gerald Kovalski
74617.3555@compuserve.com
Richard Stenbakken
74532.1614@compuserve.com

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783 Janghang-Dong, Ilsan-Gu, Koyang City,
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Shin, Dong Hee
nsdyouth@komet.net

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Caixa Postal 02-2600,
70279-970 Brasilia, DF, Brazil
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Violeta@dsa.org.br
Erton Carlos Kohler
erton@dsa.org.br

SOUTH PACIFIC DIVISION

Locked Bag 2014, Wahroonga,
N.S.W. 2076, Australia
Gilbert Cangy
Gilbert_Cangy@SDASPD.adventist.org.au
Barry Hill
bhill@adventist.org.au

SOUTHERN AFRICA-INDIAN OCEAN DIVISION

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Tommy Nkungula
tnkungula@esanet.zw

SOUTHERN ASIA DIVISION

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Gordon Christo
gechristo@eth.net

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Cavite, 4118 Philippines
Gladden Flores
gflores@ssd.org

TRANS-EUROPEAN DIVISION

119 St. Peter's Street, St. Albans,
Herts., AL1 3EY England
Paul Tompkins
74617.1257@compuserve.com
Orville Woolford
71307.1432@compuserve.com

WESTERN AFRICA DIVISION

22 Boite Postale 1764,
Abidjan 22, Cote d'Ivoire
Japheth L. Agboka
japhethlagboka@compuserve.com

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INTERCHANGE

EDITORIAL

Always read the owner's manual

When I get a new gadget, I'm always anxious to use it or put it together as quickly as possible. It would be faster to dispense with reading the owner's manual, but experience has taught me that understanding that manual actually makes the process less time consuming.

Let me give you an example. Some time ago, the clothes dryer at our house stopped blowing hot air. I removed various parts of the dryer to isolate the problem, without success. I determined that the problem had to do with the thermostat or the master control unit. By now I had all the parts of the dryer spread out on the garage floor. Sensing that I would have to purchase a new dryer, I put it all back together again, just to dispose of it.

As I stepped back from the reassembled dryer, three push buttons on the front panel caught my attention. One said, "hot air." The middle one said, "warm air." And the bottom one said, "cold air." And the cold air button was pushed in. Could it be? I plugged in the dryer and pushed the "hot air" button—and wonder of wonders! Hot air began to blow from the dryer. If I had only read the owner's manual!

The busy pace of modern life means that I need an owner's manual to help me through the day. I need someone with clear insight and unquestionable credentials to point me in the right direction and save me the frustration of trying to do things on my own. God is the Master Designer, and He has written the owner's manual. He designed us and understands what is for our best good. Furthermore, He has a customer service hotline through prayer that is available to us, not only to seek advice, but to get personally acquainted with the Designer. Imagine a Master Designer who takes a personal interest in all of His customers.

This Master Designer has given us instructions in the Bible on how to care for our health. He has provided guidance to help us make positive choices regarding what we feed our minds. With so much information bombarding us daily, we need the spiritual filter that God has provided in the Scriptures: "Whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things" (Phillippians 4:8, NKJV).

A student's busy life places heavy demands on his or her time. The Bible is our owner's manual with inspired instructions to ease the frustrations of life. We may feel like it is too time consuming to read the manual, or that we have read it in the past and don't need to look at it again. But experience has taught those who have gone before, that a little time each day with the owner's manual saves time in the long run. David summed up the concept when he declared, "Your word is a lamp to my feet and a light to my path" (Psalm 119:105, NKJV). Rather than our stumbling around in the dark, a light shines on the path so we can face what is ahead with confidence.

Remember to read your owner's manual every day. It will save you time and keep your feet on the path to the kingdom of God.



Gerry Karst
Vice President, General Conference

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Cesar Luis Pagani (Portuguese)

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Editorial Correspondence

Dialogue

12501 Old Columbia Pike
Silver Spring, MD 20904-6600 USA

Telephone 301 680 5060

Fax 301 622 9627

Email 74617.464@compuserve.com
rasij@gc.adventist.org

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LETTERS

Do we need Adventist lawyers?

I wish to thank you for having published the article, "Do we need Adventist lawyers?" by Karnik Doukmetzian (*Dialogue* 11:3). The author approached the subject with sincerity, seriousness, and balance. As an Adventist studying law at a public university, I felt supported and encouraged by his arguments, in view of the misconceptions that many Christians have regarding this career. In addition, you deserve congratulations for publishing a journal of quality that unites all Adventist university students in a broad international fraternity.

Carlos Antonio Di Prato
Río Negro, ARGENTINA
italo_argentino83@yahoo.com.ar

Editors' note:

Readers who are interested in the subject mentioned by Mr. Di Prato, above, and missed the article by Karnik Doukmetzian when it was first published, can still read it at *Dialogue's* website: <http://dialogue.adventist.org>.

Balancing faith and reason

As student at the State University of Paraíba, I want to congratulate the editorial team responsible for publishing *Dialogue*. You select important topics for each issue and present them in an appealing way, balancing faith and reason. I also find inspiration in

the "First Person" stories that you include. Continue your important work, under the blessing of God while we await Christ's return.

Sidney Alves Moreira
Areia, Pernambuco, BRAZIL

Strengthened and encouraged

On behalf of the members of the Adventist students attending the Cebu Institute of Technology, accept our appreciation for publishing *Dialogue*. Each time I read its articles, my spiritual life is strengthened, and my desire to share my faith with my colleagues is encouraged. In 1997 we organized ourselves into an AMiCUS chapter for mutual support and to help others. *Dialogue* readers may wish to visit our homepage to learn more about us: <http://www.geocities.com/amicus-pat/>.

Kevin Ransom
Cebu, PHILIPPINES
amicuspat@yahoo.com

Editors' reply:

Thank you, Kevin, for your message, and congratulations on your attractive webpage. AMiCUS members who wish to inform our readers about their student group's webpage are invited to send us the pertinent information for posting in a future issue of *Dialogue*.

A complete blessing

It is very hard to be an Adventist studying at a school in which atheistic evolution is taught as a fact. For that reason, receiving *Dialogue* has been a complete blessing for me. One of my teachers stated in class that learning about Darwin's theory had opened his eyes. (I thought to myself that it perhaps closed them to reality, but how could I possibly tell him that in public?) I made copies of two articles published in the same issue of *Dialogue*, "Genesis and the geologic column" and "My difficult journey" (15:1), and placed them under the door of the teacher's office with the prayer that the Lord will truly open his eyes. I'm so happy that your journal not

only provides us with clear arguments in support of biblical faith, but also includes materials that we can share with others. Thank you!

Valerie M. Robison
Florida, U.S.A.
starlightblue311@yahoo.com

Steve Wohlberg responds

I wish to make some friendly comments about Nancy Vyhmeister's review of my book, *Truth Left Behind*, published in *Dialogue* 15:3. My statement that Christians need to "overcome where Lucifer failed" (p. 169) was not "a slip of the pen" or "a theological mistake." Its context shows that I was referring to the need to overcome "pride and self," which caused Lucifer's fall. Le Roy Froom's *The Prophetic Faith of Our Fathers* constitutes an excellent resource, but I don't see why not quoting him is worth noting. The comment that my style "seems more appropriate to tabloids than to scholarship" fails to appreciate that my primary audience is not Adventists or scholars. I want to reach common people, while also appealing to readers concerned with facts. I have done my best to accomplish that goal, and the responses to *Truth Left Behind* have been gratifying. Someone once said, "The biggest room in the world is the room for improvement." Certainly this applies to both authors and reviewers.

Steve Wohlberg
www.endtimeinsights.com

Write to us!

We welcome your comments, reactions and questions, but limit your letters to 200 words please. Write to

DIALOGUE Letters
120501 Old Columbia Pike
Silver Spring, MD 20904
USA

FAX 301 622 9627
EMAIL 102555.2215@compuserve.com
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Dialogue's New Look

As you have noticed, the cover and the appearance of the inside pages of this issue shows some design changes. We wanted to begin our 16th year of publication with a refurbished look and a more reader-friendly typeface. Joe La Com, a graphic design senior at Southern Adventist University, and his teacher, Ed Guthero, deserve our thanks for their expertise and creativity.

How do you react when offended?

by Mario Pereyra

Three possible models, but only one can bring about true healing.

“If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over” (Matthew 18:15, NIV).

Angela Brown struggles to get out of bed. Her whole body is sore, and her face is covered with bruises. Last night her husband, Corey, beat her again in a fit of rage. Looking at herself in the mirror, she puts heavy make-up over the bruises and swollen places. She parts her hair to the side to cover a black eye, trying to look presentable at her job.

Joe is furious. Richard, his co-worker, presented a proposal to the directive council of the company where they both work, and received important recognition and a pay raise. Joe is angry because the idea of that proposal originated with him, and he shared it with Richard in the course of a friendly conversation. Joe passes the day planning how he can get revenge on his co-worker to pay him back for his betrayal.

Gladys receives an anonymous phone call. Her husband, Randy, is cheating on her with his secretary. When Randy arrives home from work, she confronts him with his infidelity. It is a traumatic experience for their marriage. After many weeks of therapy, and a lot of talking, they are able to overcome the crisis. Although it was very painful, both admit that the experience helped to strengthen their marriage.

Consider these reactions to situations of offense. Angela submits to violence, covering it up with the cosmetics of silence and concealment, which

feeds and perpetuates the situation. Joe acts aggressively in the face of injury, following the law of “an eye for an eye, a tooth for a tooth.” Gladys courageously confronts her painful crisis in order to save her marriage. These are three typical responses to hurt: the passive attitude, the aggressive reaction, and the pro-social conduct of negotiation and reconciliation.

Since 1992, a group of colleagues at Universidad Adventista del Plata (UAP), Argentina, and I have been investigating how people react when they are offended, the disorders that friction causes, and the ways to overcome disputes (Moreno and Delfino, 1993; Pereyra, 1996; 2003; Moreno and Pereyra, 1999; 2000; 2001). Our investigations have revealed eight characteristic attitudes. Attitudes are distinct forms of behavior that reflect states of emotion, thought, and will. These eight attitudes can be defined as follows:

Eight attitudes

1. *Submission:* Passive acceptance of insult, subordinating oneself to the criticism or reproving attitude of the offender, inventing humbling or self-disqualifying justifications—for example, “I deserve it” or “It’s my fault.”

2. *Denial:* Conscious exclusion from memory of ideas or feelings associated with the wrong suffered; making an effort to “forget the matter.”

3. *Hostile reaction:* Predisposition to react immediately with violence, attacking the aggressor with the same act as the offense; a primary attitude that may not leave resentment with the subject but will probably aggravate the conflict with the person who suffers from the emotional outburst.

4. *Revenge:* “An eye for an eye, a tooth for a tooth.” Intentionally searching and planning for vengeance, trying to deal out to the offender a similar or greater punishment than that suffered. It is also different from

the former attitude in that the reaction is not immediate—much time can pass before retaliation takes place.

5. *Resentment:* Tendency to retain feelings of anger and hate, remembering often the wrong suffered, maintaining behaviors of animosity and rancor toward the guilty party without actually taking direct acts of revenge as in the revenge reaction mentioned above.

6. *Explanation:* Confronting the perpetrator for an explanation, justification, or motive for the action in order to overcome the discord through dialogue; to “clear things up.”

7. *Forgiveness:* This attitude also centers on communication but reaches understanding to clear up the causes of the controversy satisfactorily; the subject closes the doors to hostile actions, vengeance, or rancor.

8. *Reconciliation:* Overcoming discord through dialogue and with a forgiving disposition, just like the two previous attitudes, but with the intention of reviving the bond of affection with the offender, in order to reestablish a good relationship.

When we statistically analyzed hundreds of studies done with a test made to measure these attitudes (The Attitudes in Situations of Offense Questionnaire, the ASOQ [Moreno and Pereyra, 2000]), with people of different ages, sex, marital status, beliefs, and origins, we discovered that these specific forms of reaction corresponded to three basic models.

Three general behavior responses

In other words, when we are victim to an affront, we respond with three general behavior patterns, as happened with Angela, Joe, and Gladys. The first includes attitudes of submission and denial, which can be interpreted as the tendency to internalize hostile impulses, repressing or denying them. It is the case of one who “swallows” or guards his or her emotions, show-

ing on the exterior a calm appearance, “putting on a brave face.”

The second response corresponds to behaviors of hostility, revenge, and resentment. Unlike submissive behaviors, this tendency involves aggression, making sure to hurt those who hurt you. It involves “outbursts” and upsets that feed anger until it can be discharged.

The third form of response channels the emotions through dialogue and negotiation. This covers the last three attitudes—explanation, forgiveness, and reconciliation. It consists of seeking to overcome conflicts, preserving good interpersonal relationships, and managing the problem through communication, as Gladys did.

The findings of the investigation

Multiple scientific investigations report that both the repression or denial of aggression (the first response pattern), and the violent externalization of hostile emotion (the second response pattern), can be associated with grave

physical and mental health disorders. Therefore, it can be inferred that the dialogue behaviors, forgiveness, and reconciliation would be related to good health. In an investigation performed with a sample of normal young adults (n=126), it was found that those who claimed to have more psychosomatic symptoms showed higher scores on the scales of Revenge and Rancor; in contrast, those with responses of Forgiveness or Reconciliation were negatively correlated with “neurotic” symptoms (Pereyra and Kerbs, 1998).

Another investigation by A. Barchi (1999) compared patients who attempted suicide with a control sample. Barchi discovered that the suicidal group scored significantly higher points on the three aggressive scales. The same result was found in a study of patients on dialysis for chronic renal failure (Pereyra, Bernhardt, and Fontana, 1999).

Literature on the issue reveals that those who never express their emotions but bottle them up deep inside are

most susceptible to cancer. Likewise, the release of anger in an explosive way, with violent emotion, can also cause illnesses such as heart attacks or other cardiovascular symptoms.

Literature has defined the “Type A Personality” as individuals who are reactive, emphatic, and erupt easily when provoked. Among these people, heart attacks, cerebral strokes, or other types of cardiac disturbances are frequent. This information does not necessarily predict what will happen to a person; it only shows a correlation between tendencies in dealing with aggressiveness and tendencies toward these illnesses.

Investigating that correlation, we administered the ASOQ to more than 50 patients who suffered from different types of cancer and 50 patients who suffered from diverse cardiovascular illnesses, of both sexes. The results were compatible with what is found in literature; the differences were meaningful in the three factors, especially in the “Passive Responses,” where the submissive attitudes were highly significant in patients with cancer. Also, while the first group was often in denial, the cardiac patients were more hostile and rancorous, on an even higher level in the area of their relationship with God, as if they blamed Him for their suffering and illness (Moreno and Pereyra, 2000).

Lastly, another very interesting study (ibid.) of a sample of 863 people from five countries from the American continents and from different religious orientations found that those who admitted to having active religious beliefs and customs, in contrast with those who did not, showed very different scores in all types of attitudes in the face of offense. The differences were most marked in the aggressive responses. Those who were not religious had higher scores in revenge, rancor, and hostility, while believers showed a higher disposition for submission and denial, as well as those behaviors that tended toward dialogue

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and the search for forgiveness and reconciliation.

The biblical perspective

The Bible always surprises us with its amazing and illuminating concepts. The research findings that we presented thus far support what God's Word says about human relations. In the Sermon on the Mount, Jesus censured severely the exercise of insult and aggression, considering it as an object of judgment and one deserving condemnation. He who offends a "brother" must appear not just before a simple judge but before Someone greater, and the sentence is greater as well: he "will be in danger of the fire of hell" (Matthew 5:22, NIV).

Because aggression consumes its owner, it is imperative to resolve it quickly, proceeding to reconcile oneself with the victim. To emphasize the urgency and obligation to repair a damaged relationship, the Bible declares that one must prioritize that duty over the fulfillment of religious obligations, such as taking an offering to the altar (verses 23, 24). The law suggests that if one does not have success with reconciliation, one must try to achieve an agreement with the adversary, thus preventing the situation from going before a judge (verses 26, 27). This conflict resolution formula is "reconciliation;" or, if a third party intervenes, "mediation."

Despite all these, if the aggressor does not fulfill his or her duty of taking the initiative to resolve the discord or perhaps is not conscious of it, what can be done? That situation is also foreseen in the Word. In Matthew 18, Jesus takes up the subject again, directing the victim: "If your brother sins against you, go and show him his fault" (Matthew 18:15). The responsibility of resolving the dispute now is transferred to the wronged. By reading the texts of Matthew 5 and 18 together, we can interpret that first the aggressor is in charge of resolving the problem; but if after a reasonable

amount of time he or she does not act, then the victim must be the one who must take the initiative to reach an agreement. For that to happen, a series of steps are recommended (verses 16, 17).

Our research shows that those who have a religious conviction tend to resolve personal disputes through private dialogue, just as Christ advised. Nevertheless, a high percentage of people prefer to forget what happened, pushing differences to one side and moving on as if nothing had ever happened, thinking that that is the best solution.

But silence, at times, can deepen hurt and thicken the walls of separation. In contrast, dialogue helps us to calm turbulent emotions, achieve harmony, and save relationships from dissolution. To achieve these objectives, dialogue should take place under appropriate conditions, when anger has abated and reconciliation is able to overcome misunderstanding to save the friendship. Maintaining an open network of friendly, satisfying relationships with one's neighbors promotes good mental health. It helps maintain a sense of well being and preserve the joy of living.

For this reason, it is good to remember Paul's exhortation: "If it is possible, as far as it depends on you, live at peace with everyone" (Romans 12:18, NIV).

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Mario Pereyra (Ph.D, Universidad de Córdoba) chairs the department of clinical psychology at Universidad de Montemorelos, Mexico. He may be reached at www.mariorpereyra.com.

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The letter should be addressed to: *Dialogue* Editor-in-Chief, 12501 Old Columbia Pike; Silver Spring, Maryland 20904; U.S.A.

Taking charge of your health

by Esteban Poni

A healthy lifestyle positively changes both person and society.

Lucy is a good student. She works hard to be somebody in life and help her family. Lately, she has started to skip some meals and lose some sleep. She feels like she's walking on a tight-rope. "Yesterday," she says, "I fell asleep during lecture! Can you imagine that?" Embarrassed, she confesses, "I've got to stop doing this to myself. This is not healthy." Lucy wants to establish some practical health habits in order to actually enjoy college life. However, she doesn't know where to start. "What can I do to be healthy?"

Charles is a well-educated person taking his fellowship in international relations. He is concerned about health issues in the world. He knows that despite a decline of heart disease in some countries, the world still suffers from this illness. By 2020, heart disease will be a leading cause of death, not only in developed but also in developing countries.^{1,2} Scientists expect that developing countries will not be able to afford the same treatments as developed countries. In the United States, only 20 percent of hypertension cases are adequately controlled, and in developing countries this figure falls between 5 percent and 10 percent.³ Furthermore, a lack of efficient health-care systems, a strain on financial resources, and an underestimation of a healthier lifestyle threaten millions. Charles is now reflective. "Who has enough power and influence to change such projections? The government? Are governments alone responsible for keeping people as healthy as possible?"

The experiences of Lucy and Charles are extreme examples. One focuses on personal health, the other on collective health. Lucy, of course, needs to

take some personal action. However, Charles's is a big problem: global health.

Historical perspective

The history of health and medicine in the world is full of trials, errors, and ignorance. Wars, famine, and poor medical knowledge were abundant, thus decreasing life expectancy. Archeological evidences of skeletal remains in the Old World and in Pre-Columbian America as well as historical registers show that people's life expectancy then was barely above 34 years.⁴⁻⁸ A healthy person was defined as someone "without disease" or, one who was born without physical defects and infectious diseases. Many societies needed physically tough people to fight in wars and to work on farms. People considered themselves victims, passive receptors of "external forces" that predetermined not only their health but also heritage conditions and social status.⁶

When, in the 19th century, the first military hospital services and city health departments were established during America's Industrial Revolution, life expectancy was around 40 years, with a mortality rate of more than 20 per 1000.^{7,9,11} By 1900, the mortality rate had declined to 17.2 per 1000, and 75 years later it was less than nine deaths per 1000 people.¹¹ By 1993, 71 percent of the people living in the United States were expected to live to at least 70 years of age. Roughly, 80 percent of this survival surge occurred between the 1890s and 1940s. This was in large part due to (a) radical changes in food availability and better understanding of nutrition, and (b) sophisticated public sanitary conditions, including clean water supply, drains, cleaner streets, urban regulations, ventilated houses, rat proliferation controls, pasteurization of milk, and vaccines for disease prevention. The United States enjoyed

several years of systematic preventive medicine, approached mainly through government leadership and a growing individual/collective consciousness that saw "dirty" habits as "bad." For example, spitting, sneezing, and coughing openly were not just looked down upon, but prohibited.^{6,11,12} Because health concerns became massive, the preventive health enterprise was more socially than personally focused.

During the 1930s and 1940s the discovery of antibiotics such as sulfas, penicillin, and streptomycin opened a new horizon in curative medicine. Governments promoted more spending towards curative medicine, and hence less towards preventive medicine. Medical technology, too, burst into the expansive—and more expensive—age of curative medicine. Hospitals became the visible recipient of curative medicine, and gradually the hospital system gained priority over the preventive health system, and hospitals increased in number and size to satisfy the needs "for better health." When curative medicine became the standard practice for health in the 1950s, life expectancy increased to 65 years in the United States.⁷ People believed that improvements in survival came from "marvelous new technological procedures." The truth, however, was a real stagnation in the survival rate between 1950 and 1970 in the United States (see Figure 1).

The U.S. medical crisis of the early 1990s

Taking action against risky patterns of behavior in other diseases was almost lost because of an exaggerated focus on curative medicine. In the 1980s three vital factors escalated to create a crisis in the early 1990s: An increase of "human-made diseases," health expenses, and complaints from pro-health interest groups.^{6,7,13}

Public health reports show that "human-made diseases" such as heart

attacks, strokes, cancer, automobile accidents, suicide, violence, diabetes, drug abuse, and environmental pollution rose rapidly to the top of the major causes of premature death.⁷ (See Table 1.) It was evident that people acquired these diseases by developing health-threatening habits early in their lives. Such habits include tobacco use, alcohol abuse, fatty diets, stress, hostile behavior, etc. However, investigators also noted that other lifestyles were protective (preventive) against premature death (for example, exercise, a fruit and vegetable diet, and good rest). Since the 1980s the mortality rate has begun to decline slowly but consistently for the first time in 30 years because an increasing number of people engaged in a healthy lifestyle.

Economical reports confirm that preventive medicine achieved much of the improved survival and health status

before the curative medicine revolution, with little increase in costs.

Pro-health groups' complaints have become politically important. People who lead a healthy lifestyle or are interested in a change of lifestyle, consider it their right to live, for example, in unpolluted environments. Also, an increasing number of citizens do not consider it fair that individuals who do not take care of their bodies should consume a large portion of the national health budget.

What we can learn from passive vs. active behavior

Even though the history of health and medicine provides evidence that government initiatives have an impact on society, we cannot ignore the importance of individual attitudes toward health, illness, and death, that affect behavior and eventually society.

Several anthropology and cross-cultural psychiatry reports agree that the preventive and curative health systems are culturally based, that is, are influenced by "the system of shared beliefs, values, customs, behaviors, and artifacts that the members of society use to cope with their world and with one another, transmitted from generation to generation through learning."^{14,15} People who are active participants in their own health examine critically the concept of health and illness, and the underlying causes of how their behavior is culturally determined. For example, an individual who has a healthy lifestyle would not eat the greasy food common in their culture.¹⁶

On the other hand, individuals who perceive themselves as recipients of misfortunes are at higher risk of passive behavioral patterns regarding their health. For example, some patients who risk HIV infection tend to say: "Either way, I'm going to die."¹⁷ What such attitudes reveal is this: To place complete responsibility for health care on the government, the social system, the hospital, or an international agency is to deny our own capacity to help ourselves.

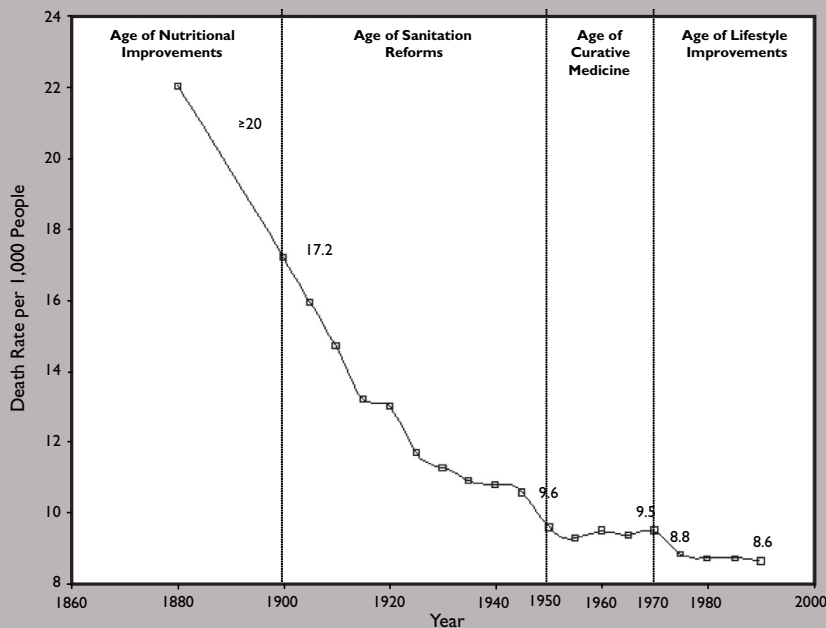
So, what is health?

The "preventive lifestyle culture" places a certain responsibility on the individual for his or her life and health. No longer do we consider health as simply an absence of disease, or living longer. Vitality, optimal health, and wellness have very similar meanings. One of the best-known definitions of health comes from The World Health Organization: "Health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity."¹¹

This definition opens up a multidimensional and multi-interacting range that defines the current profile of a healthy person. Aside from the physical, emotional, and social aspects, health also encompasses interpersonal, intellectual, spiritual, and environmen-

Figure 1.
Approaches to Better Health and Impact on U.S. Mortality Rates

Source: Department of Health and Human Services, National Center for Health Statistics



tal dimensions.

The profile of a healthy person

Physically, a healthy person avoids ingestion of harmful substances (especially tobacco and alcohol); eats well, has regular physical exercise, and tries to keep a normal weight; understands natural body limitations and the aging process, and accepts dying as the end of this process. Despite this reality, the person can maintain optimal health.

Emotionally, socially and interpersonally, a healthy person achieves a balance between self-esteem (the capacity of a person to consider himself or herself as valuable) and hetero-esteem (the capacity of a person to consider other persons valuable); between use and abuse; and among liberty (the capacity to choose or act), security (the feeling of confidence), and risk (awareness of danger). This consciousness is applicable to any aspect of preventive health, but it is especially useful for healthy sexual behaviors.

Intellectually, a healthy person is

an active and responsible seeker of health information. He or she manages risk factors for diseases but looks for professional help if needed; tries to understand the health system and how to use it efficiently; and learns to manage high-risk behaviors in order to minimize their impact.

Spiritually, a healthy person understands spiritual dimensions and uses them actively to maximize serenity, comfort, and hope.

Environmentally, a healthy person has consciousness of potential environmental benefits or risks, and takes appropriate actions to keep healthy surrounding conditions.

Everyone can have better health

Even though poverty and inequality still exist in many countries, preventive health and individual participation are keys to satisfying universal health needs. Developing countries like Costa Rica, Sri Lanka, and the State of Kerala in India have achieved low mortality rates by establishing a strategy of smaller hospitals, public par-

ticipation, dedicated physicians, and health workers who reach the poorest and least educated. Even without access to health services, very poor but educated Nigerian mothers are able to improve the survival of their children. Illiterate mothers can not.¹⁷

Our lifestyle has a major impact on our health despite poverty or wealth. A healthy lifestyle positively changes both person and society. The following is a strongly recommended recipe for personal health improvement:

First, take control of your health. (Identify the problem.)

Second, establish easy goals and plans.

Third, execute your goals and plans.

Fourth, set new goals and make plans to achieve them.

Fifth, avoid people, things, and situations that ruin your plans.

Sixth, call for help, if needed.

Esteban Poni (M.D., University of Venezuela) is an internal medicine specialist involved in health education and research, residing in Loma Linda, California, U.S.A. Email: este3808@hotmail.com.

Table 1.
Leading causes of death
in the years 1900 and 2000 (USA)

Onset of the 20th Century		Onset of the 21st Century	
Year 1900	%	Year 2000	%
Pneumonia/Flu	16.0	Heart diseases	29.6
Tuberculosis	11.0	Cancer	23.0
Gastrointestinal diseases	9.0	Stroke	7.0
Heart diseases	9.0	COPD*	5.1
Infectious and parasite diseases	8.0	Accidents	4.1
Kidney diseases	5.0	Diabetes	2.9
Early infancy diseases	4.0	Pneumonia/Flu	2.7
Stroke	4.0	Alzheimer's disease	2.1
Cancer	4.0	Kidney disease	1.5
Liver disease	1.3	Septicemia	1.3
		Suicide	1.3

*Chronic obstructive pulmonary diseases.

Source: Pan American Health Organization. *Health in the Americas* 2 (1988); National Center for Health Statistics, National Vital Statistics Reports; 52 (9) 2003.

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Jesus Christ: Myth or history?

by Nancy Vyhmeister

The Jesus of faith emerges from the historical Jesus, without whom faith would be little more than wishful thinking.

Is the Jesus of faith the same as the Jesus of history? Or is Jesus only a creation of faith? If so, should we reject the historical Jesus as a myth created by later Christians?

In the first centuries of the Christian era, while the resurrection and lordship of Jesus were questioned, there was little doubt about his historicity. In the early fifth century, Augustine prepared a *Harmony of the Gospels* to protect the Gospel writers from charges of “absolute unveracity,” admitting, at the same time, that the order of events and the discourses could have been reconstructed. Yet the Jesus of faith and history were basically one.¹

The so-called “quest” of the historical Jesus began with Hermann Reimarus (1694-1768), who proposed to find the Jesus who had existed before the church had smothered him in dogma. Reimarus went so far as to accuse the disciples of inventing the miracle stories and fabricating the resurrection tale to avoid returning to their fishing nets.² His work caused consternation among believers and interest among scholars.

In the nineteenth century F. J. Baur (1792-1860), using historical criticism as his method, concluded that “the view we take of the resurrection is of minor importance for history.” What really mattered was that the apostles believed it had taken place.³

Albert Schweitzer’s 1910 work, *The Quest of the Historical Jesus*, critiqued the works of scholars who had turned

Jesus into “a figure designed by rationalism, endowed with life by liberalism, and clothed by modern theology in an historical garb.” At the same time, he concluded that the historical foundation of Christianity no longer existed, but after all, it was “not Jesus as historically known, but Jesus as spiritually arisen within men” who was ultimately decisive.⁴

Twentieth-century Jesus scholarship was dominated by Rudolf Bultmann (1884-1976). Trained in liberalism and skepticism, Bultmann affirmed that “we can know almost nothing concerning the life and personality of Jesus, since the early Christian sources show no interest in either, are more-over fragmentary and often legendary.” Christ’s miracles were “legends”; his sayings, “characteristic,” rather than authentic. The church had attached meaning to his death; Jesus had not.⁵

Following Bultmann’s lead, the “Jesus Seminar,” a group of 74 scholars, mostly from American universities, met in the late 1980s and early 1990s to prepare a Scholars Version of the four canonical Gospels and the apocryphal Gospel of Thomas. They studied 1,500 sayings of Jesus, casting their vote on the perceived authenticity of each. Their verdict was that “eighty-two percent of the words ascribed to Jesus in the Gospels were not actually spoken by him.” On miracles, their position was similar to that of Bultmann: “The Christ of creed and dogma...can no longer command the assent of those who have seen the heavens through Galileo’s telescope.”⁶ Seminar cofounder John Dominic Crossan stated that Jesus “did not and could not cure” diseases and that no one ever brings dead people back to life.⁷ Christ’s own resurrection was said to have involved “trances and visions” rather than reality. Crossan noted that the resurrection story tells more about the origin of Christian authority than the origin of Christian faith.⁸ For Marcus Borg, a member of the seminar, the story of the historical Jesus

ends with his death on a Friday in A.D. 30. However, the Lord appeared to his followers “in a new way beginning on Easter Sunday and from then on they experienced him as a living reality.”⁹

The “Quest for the Historical Jesus” was, to a great extent, based on rationalism, naturalism, and criticism. Its presupposition—that miracles do not happen—led the questers to conclude that much of what the Gospels record is fictitious. Those who believe in the essential accuracy of Scripture cannot accept the results of this kind of scholarship. They also note the many evidences for the historicity of Jesus.

References to Jesus in non-Christian materials

Jewish sources

Josephus, Jewish general and historian (A.D. 37-ca. 100) clearly refers to Jesus in two passages of his *Jewish Antiquities*. The first is tangential to his presentation of the activities of the high priest Ananus, around the year 62: “He [Ananus] assembled the sanhedrin of the judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned.”¹⁰

The non-Christian point of view is suggested by saying that Jesus “was called” Christ. In addition, the Christian way of designating James would have been “brother of the Lord.”

In Book 18 of the same *Antiquities*, Josephus refers to Jesus in a well-known and much debated “Testimonium Flavianum.” (Book 18 is only attested in three Greek manuscripts, the oldest one from the tenth century.) The passage seems unlikely to have been written by a Jew: “Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the

truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again on the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him.”¹¹

In 1971 an Arabic version of the “Testimonium Flavianum” was published in Israel. It differs significantly from the Greek version: “At this time there was a wise man who was called Jesus. His conduct was good and [he] was known to be virtuous. And many people from among the Jews and the other nations became his disciples. Pilate condemned him to be crucified and to die. But those who had become his disciples did not abandon his discipleship. They reported that he had appeared to them three days after his crucifixion and that he was alive; accordingly he was perhaps the Messiah, concerning whom the prophets have recounted wonders.”¹²

The differences between the two statements suggest that the Greek version does include Christian additions. However, there is little doubt that Josephus did mention the crucifixion of Jesus.

The Jewish Talmud, produced in its Babylonian and Palestinian forms during the fifth century A.D., contains vast amounts of oral tradition handed down from rabbi to rabbi. While Jesus is mentioned in several passages in pejorative ways, one statement is of interest: “On the eve of the Passover Yeshu was hanged. For forty days before the execution took place, a herald went forth and cried, ‘He is going forth to be stoned because he has practiced sorcery and enticed Israel to apostasy. Any one who can say anything in his favor, let him come forward and plead on his behalf.’ But since nothing was brought forward in

his favor he was hanged on the eve of Passover.”¹³

While the passage agrees that Jesus was executed on the eve of Passover, the forty day notice is foreign to the Gospel story. Interestingly, Jesus was to be stoned for enticing “Israel to apostasy,” following Jewish custom. Yet he was “hanged,” possibly following Roman orders. In any case, Yeshu was a historical person who marginally impacted Jewish history.

Pagan sources

The earliest mention of Jesus in pagan sources appears in a letter written by Mara bar Sarapion, a Syrian Stoic, from a Roman prison to encourage his son to pursue wisdom. He mentions Socrates, Pythagoras, and the “wise king” killed by the Jews. None of these men was really dead because each had left a legacy of wisdom. The wise king lived on, “because of the new law he has given.”¹⁴ Although the name is not given, there is little doubt that Mara was referring to Jesus.

When Pliny became governor of Bithynia and Pontus in the early second century, he wrote Rome asking for guidance. One of the issues was how to deal with Christians. His letter mentions *Christus* twice. He allowed that anyone accused of being a Christian could refute the charges by offering incense to the gods and the emperor, and blaspheming *Christus*. He also described Christian worship as taking place before daylight and including the recitation “by turns [of] a form of words to Christus as a god.” While this letter, written c. A.D. 112, adds little to our knowledge of Christian beliefs and practices, it does corroborate the existence of Christians whose faith was in Christ.

Roman historian Tacitus (ca. A.D. 55-ca. 117) wrote thirty books on events between A.D. 14 and 96. Unfortunately, those covering the period from A.D. 29 to 32 are among those missing. Yet the account of the great fire in Rome (A.D. 64), for

which Nero blamed the Christians, contains reference to Christians and Christ: “Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus.”¹⁵

Tacitus goes on to call Christianity a “mischievous superstition,” which had broken out in Judaea and then in Rome. His tone precludes the possibility of a Christian interpolation. Tacitus took Jesus as a historical figure.

Lucian of Samosata, a second-century satirist, derides Christians and their founder: “The Christians, you know, worship a man to this day—the distinguished personage who introduced their novel rites and was crucified on that account.” Furthermore, they “worship the crucified sage and live after his laws.”¹⁶

This brief survey shows that non-Christian authors of the early centuries, Jewish and pagan, make Jesus a historical figure. They did not believe in him, but they accepted that he had lived and begun a religious movement.

The reliability of biblical sources

While admitting my stance as a believer, I find reasons to consider the biblical sources as reliable witnesses of the historicity of Jesus.

Proximity of the New Testament to the events recorded

There is little disagreement that the whole New Testament was written by the end of the first century. Earliest tradition vouches for Matthew, Mark, Luke, and John as authors of the Gospels. Matthew and John were disciples of Jesus. Mark and Luke were one step removed. Papias of Hierapolis (early second century) penned that Mark was “Peter’s interpreter,” who

wrote down Peter's story of Jesus, not necessarily in the order events happened, but with the greatest accuracy possible.¹⁷ About A.D. 185 Irenaeus wrote that Luke, Paul's fellow apostle, had authored a Gospel which provided details of the story of Jesus not given in the other three Gospels.¹⁸ Furthermore, the epistles take the life, death, and resurrection of Jesus for granted. Paul even points to witnesses to the Jesus events (1 Corinthians 15:5-8).

The references to dates and rulers in Luke's Gospel, though not free from difficulties of interpretation, provide evidences of the author's proximity to the events. Luke's use in 3:1-3 of a Greco-Roman style clearly shows his intent to show the historicity of his Gospel.

Christian authors wrote about Jesus soon after the events. By way of contrast, Plutarch's biography of Alexander the Great, considered trustworthy by historians, was written more than four centuries after his death.

Manuscript evidence

The John Rylands papyrus (P⁵²), found in Egypt, contains a fragment of John 18. It dates from the early second century, thus confirming the composition of the Gospel by the end of the first century. The Bodmer II papyrus (P⁶⁶), dating from the second century, preserves large portions of the Gospel of John in book form. Other papyri from the late second or early third century add to the evidence for the existence of the Gospels, as we know them today, from an early date.¹⁹

Following the discovery of the Chester Beatty papyri, in 1930 Sir Frederic Kenyon could write: "The net result of this discovery... is, in fact to reduce the gap between the earlier manuscripts and the traditional dates of the New Testament books so far that it becomes negligible in any discussion of their authenticity. No other ancient book has anything like such early and plentiful testimony to its

text, and no unbiased scholar would deny that the text that has come down to us is substantially sound."²⁰

No other ancient writing has manuscripts so close to the date of writing. For example, the oldest and only extant manuscript of the first six books of the *Annals* of Tacitus, written in the early second century, dates from about A.D. 1100. The oldest manuscript of Homer's *Iliad* comes from some 400 years after the epic was written. The earliest existing manuscript of the *Gallic Wars* of Julius Caesar was copied about A.D. 900, some thousand years after it was written.

Archaeology

While archaeological discoveries, with the possible exception of the James ossuary, publicized in late 2002,²¹ do not specifically refer to Jesus, they corroborate the stories of the Gospels. Constructions, such as the synagogue in Capernaum²² and the Pool of Bethesda in Jerusalem,²³ have been excavated and identified. Coins mentioned in the Gospels have been found and studied. The bones of Yehohanan, found in a Jerusalem ossuary, show the effects of crucifixion; a seven-inch spike still pierces his ankle bones.²⁴ Archaeology has shown Pontius Pilate as Roman procurator in Jerusalem at the time of Christ. Further, coins dated between A.D. 29 and 31 show his name, together with Roman religious symbols, corroborating his ill will towards the Jews.²⁵

Effects of the gospel story

The date of Christ's birth is uncertain, yet it has divided history: B.C. and A.D. Were there no historical basis for the life of Jesus, this would hardly have happened.

The followers of Jesus were changed: Peter, a cowardly traitor, became a fervent apostle; John the beloved wrote with certainty: "The man who saw it has given testimony, and his testimony is true" (John 19:35). Over the centuries, martyrs have allowed themselves

to be killed for their conviction.

The church, in spite of its faults, has based its proclamation and service on the historical reality of Jesus. The Jesus of faith emerges from the historical Jesus, without whom faith would

Nancy Vyhmeister (Ed.D., Andrews University) is a retired professor of missions from the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan, and the author of many scholarly articles. An earlier version of this essay was published in *The Essential Jesus*, edited by Bryan Ball and William Johnsson (Pacific Press, 2002).

be little more than wishful thinking.

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PROFILES



Born in Ploiesti, Romania, Steliana Sandu graduated with a B.A. from the Bucharest Academy of Economic Studies in 1968 and earned a Ph.D. degree in economics in 1986. Since then, she has been working in the Institute for Economic Research affiliated with the Romanian Academy of Sciences.

She has taught economics, statistics and history of economics in different Romanian universities. After 1990, she specialized in the economics of scientific research, technology transfer, and innovation and has become a recognized authority in this field both in her native land and abroad.

During 1993-1994, she was local coordinator of a World Bank project on higher education and scientific research reform in Romania. In 1994, she participated in the international seminar on "Science and Technology Policy" organized by the British Council. Between 1995-1996 she received a research grant to work in the University of Amsterdam on technology transfer and innovation with the collaboration of the Research and Technology Ministry in the area of politics of science. Dr. Sandu attended many scientific international conferences, was local coordinator for important international scientific proj-

Steliana Sandu

Dialogue with an Adventist researcher in Romania

ects, authored and co-authored many papers and books edited by prestigious Romanian and international publishing houses. She also teaches courses at the Adventist College near Bucharest.

Steliana, who joined the Seventh-day Adventist Church nine years ago, is enthusiastic about the church's principles and eager to share them with her friends. Her involvement in scientific research does not prevent her from sharing her faith with colleagues and friends. She delights in being approachable, helpful to those who need advice and encouragement, or just being a friend to someone. Young people often find in her a sympathetic "mother," and she finds her greatest joy to see them excel.

■ *Dr. Sandu, did you grow up in a family with much educational opportunities?*

No, I grew up in an extremely poor family. We had only skimpy clothes, little food, no toys, and not even beds. The four of us slept together in one bed. My mother was illiterate; she underwent compulsory alphabetization under communism. She had, however, an indomitable will.

■ *How did you come to choose a career as a researcher?*

When I finished high school, I wanted to work, but my mother implored me, literally on her knees, to go to college. After graduation, we had to choose our workplace from governmental distribution lists. I remember running down the list with my finger, pausing in surprise when I read "The Romanian Academy of Sciences." The representative from the academy had

other ideas: "We don't accept women!" That was enough to make me determined to work there.

■ *How did communism impact your study and work?*

Well, in 1968, when I graduated, communism seemed to be a very convenient state of affairs; goods could be easily purchased, anyone could find employment. The devastation of the country's economy had not yet begun. We only saw the bright side of things. Later, however, the contrast between the actual situation and the communist propaganda was so stark that it was difficult for me to continue teaching my university students lies contradicted by reality.

As I look back, however, on the work done during those years at the institute, I am not ashamed. I specialized in comparative economics, and so was able to say many things indirectly, just by describing the situation in our country against that in others.

The situation became more difficult when our institute came under direct control of the Communist Party's Supreme Council of Social Economic Development. We would begin our reports by stating Comrade Nicolae Ceausescu's position on the subject matter, but then the remainder of the class would have shocked the Comrade, had he listened to them.

■ *Your mother, though a deeply religious person, was not an Adventist. How did you come to join the church?*

Both my parents were devoutly religious—in fact, they met in the missionary activities of the evangelical wing of the Romanian Orthodox

Church (though later my father became a Communist activist and an atheist). My mother remained very religious, and as a child I recall her prayers and faith bringing me back to health when doctors had given up on my case.

In my youth, I found the world so attractive that I left God behind. But at that time in my life when I was most successful professionally and financially, when it seemed the world had more to offer than ever before, and God nothing, my health failed. I was sure I was going to die, and the thought came to me: You will meet God. What have you done with your life? For the first time, I realized there was sin in my life. I asked to be forgiven.

First, God sent me the health message, which I direly needed; then I met a group of Adventist house painters who had the courage to invite me to visit their church. The first time I went, it was out of curiosity to see the tent-church they had told me about. [Adventist members in one Bucharest church met for 10 years in a large tent, until it was destroyed by the authorities in 1987.]

■ *What was your colleagues' reaction when you became an Adventist?*

They were shocked. They were sure it was going to be a short-term excitement. But when they realized I was serious, they began to avoid me—they seemed scared. In my immature zeal, I had condemned everything they did as sin. After some time, I stopped playing the holy one and started visiting them, caring for them.

■ *How do you share your faith with others?*

I simply tell stories of God's work in my life. I don't give advice anymore. And my witness is strengthened by the fact that in these past nine years I have progressed in my career more than ever before, that I can handle an incredible amount of work.

■ *How do you balance your research activities with your devotional life?*

They enhance each other. I find many links between them—in fact, Nobel-prize economist Paul Samuelson names the Bible as one of the main sources of economic theory. The principles revealed in the Bible stand as true today as when God first proclaimed them.

Having joined the church late in life, I am very hungry to read as much as I possibly can of the excellent religious literature available. Sometimes I almost wish to run away from my job so I can devote all my time to study, but I know that is not God's plan.

■ *How do you assess the status of the Adventist Church in Romania now?*

The Adventist Church in Romania is one of the largest in Europe, and I am very happy to see its initiatives as it boldly affirms its role in society. I am astonished at the way God has been able to enhance and bless the talents of those who have used them for His glory. I am especially pleased over the church's presence on one of the best TV stations across the country. Four nights a week, many of the nation's best-known public figures are the guests of a program called In the Center of Attention. I have been one of them, and it was a good opportunity to invite my colleagues to watch this broadcast. They asked me where the program's host received his excellent education, and when I told them he is a minister, a graduate of our Adventist college, I saw their ideas about the quality of Adventist education change.

■ *Given your busy schedule, how have you been able to be involved in the church's institutions?*

I now teach several classes in the Social Work program offered by the Adventist college near Bucharest—economics for first-year students and demographics for second-year. I am able to pray with students, discuss

important issues with them, and encourage them to be more involved in the church's mission.

■ *You have also been a professor in a public institution. How were you able to share your faith with the students?*

Once I told my students the story of the prodigal son. It's a story they can relate to. They have the same desire for "the distant land." When I told them how the father received his runaway son, many of them were crying. They crave for the love of their parents, but most of them only receive money and more money. I represented to them the love of Jesus. They throng to my house, seeking help and advice.

■ *If an Adventist young person were to feel attracted to a research career such as yours, do you think his or her religion would hinder progress in any way?*

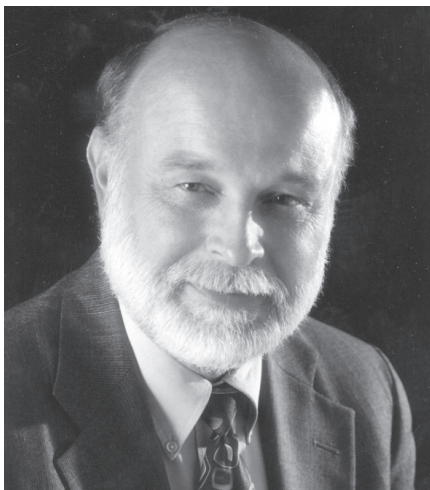
In fact, it would be easier to accomplish such things if you are in the church and not in the world. I squandered in parties and dances the time a consecrated young person would devote to study. I would encourage young people to choose a career in research. It offers stability, involvement in many interesting projects, and many travel opportunities. It also requires long-term dedication. It takes 20 years' hard work to become a specialized researcher!

Interview by

Sara Bocaneanu

Sara Bocaneanu studies education and management in Bucharest and also works in the Youth Department of the Romanian Union. Her mailing address: Str. Erou Iancu Nicolae 38, O.P. 30, Bucharest 077190, Romania. Email address: sarabocaneanu@adventist.ro.

PROFILES



Richard Hart

Dialogue with an Adventist health-care administrator focused on international service

Waking up at 5:00 a.m., Richard Hart goes straight to work. Farming has always been part of his life. Taking care of his llamas, fruit trees, and Christmas trees, and being out in the mountain air on his seven-acre farm are all activities he looks forward to each day.

At 7:00 a.m., Dr. Hart heads to his real job as chancellor and chief executive officer of Loma Linda University (LLU). He has been part of the Loma Linda family since 1972, serving in various capacities, including positions as chair of the department of health sciences; director of the Center for Health Promotion; chair of the School of Medicine department of preventive medicine; and dean of the School of Public Health.

Born in Loma Linda, he received his early education in Washington, then attended Walla Walla College. While there, he became the first student missionary (SM) from the Seventh-day Adventist Church to serve outside of North America. In 1966, prior to his first year in medical school, he married Judy Osborne. The Harts now have three adult daughters: Chandra, Briana, and Kari.

In 1970, he earned two LLU degrees—an M.D. from the School of Medicine and an M.P.H. from the School of Public Health.

From 1972 to 1976, Dr. Hart served in Tanzania. As a population intern from Johns Hopkins School of Hygiene and Public Health, he developed the department of community health in Moshi. During this time, he co-authored *Child Health*, a book for mid-level health professionals in Africa. In 1974, a USAID contract with Loma Linda University took him to Dar-es-Salaam, where he helped develop a maternal and child health program for the Ministry of Health in Tanzania.

In 1977, Dr. Hart received his doctor of public health degree from Johns Hopkins University and became board certified in preventive medicine.

Clearly, Dr. Hart's vision extends to the farthest reaches of the globe. His early involvement in student missionary work was key in the development of the student missions program at Loma Linda University and the Social Action Community Health System—a local low-cost health-care system for the medically underserved in San Bernardino County. He is also president of Adventist Health International (AHI), a new organization created to help manage health services in developing countries.

■ *Dr. Hart, how did you become interested in medicine and, in particular, public health?*

Growing up, I had no understanding at all of public health. My father was a country physician, however, so I was familiar with medicine. When I heard about public health in the context of international issues, it made sense to me. The whole concept of prevention coupled with global health

just hit me and roused my interest. My introduction to international health came during my sophomore year in college when I was a student missionary.

■ *Was your initial interest in international work brought on by your student missionary work?*

I'm sure it was. I spent the summer in Peru and worked on the medical launches in the headwaters of the Amazon. I was intrigued by the cross-cultural issues and the health challenges, and from that point on, I certainly solidified my interest in working in developing countries. I loved being at that level of society and helping people improve their health.

■ *Would you recommend student missionary work to Adventist students?*

Yes! Cross-cultural exposure at the college level provides individuals with what I call "teachable moments." Students are trying to discover who they are and whether they enjoy working in those kinds of environments. Often student missionary experience will either clarify in a person's mind that that isn't the setting for them or convince them forever that this is what they want to do.

■ *Do you think student missions really impact Adventist international mission work?*

One of the challenges I think we face as Adventists is the drift into what I refer to as "tourist Christianity." This is the tendency to think that short-term trips can make a significant difference in other cultures.

There's no question that short-term trips can be helpful, but I would argue that the main impact of those trips are on the individuals who go, not on the populations they seek to serve. There's no substitute for a long-term involvement with people in those countries. I've talked to a lot of recipients of short-term mission trips, and they appreciate what visitors have done for them; but it doesn't have much impact in terms of the long-term development of that society.

■ *What makes Loma Linda University special?*

We are the only remaining health-sciences university that is specifically Christian in its focus and mission. A sense of service and working in underserved areas is integral into what this university is and has been. Where I think Loma Linda University is uniquely positioned is its proactive, open endorsement of Christian service as a theme.

■ *Does Loma Linda University have an innovative approach to health care?*

Certainly. We stress whole-person care and integrated care. "To Make Man Whole" is the university's motto. I like to struggle with the argument that good health care is enhanced by understanding spiritual values. And I would argue that the reverse is also true. Having spiritual values is enhanced by having good health. All these tie together as a balanced whole. I hope that is something that this university will continue to capture and convey to our students.

High-tech is important, modern medicine and modern techniques are all valuable, but coupled with that is this other caring, integrated, balanced care that fully recognizes spiritual values as an integral part of it. That makes Loma Linda University programs unique.

■ *In view of the rapid globalization, what role do you see LLU playing?*

The Seventh-day Adventist Church now operates 175 hospitals around the world. Traditionally, we have sent out alumni to work in developing countries, but in the past decade we have increasingly recognized that just sending alumni is not enough.

We have two new programs that are closely connecting us to the rest of the world. One is our link with our mission hospitals through Adventist Health International that provides professional and technical assistance to select Adventist health-care institutions that are facing difficult challenges.

On the education side, we are developing collaborative educational programs with the hundred-plus colleges and universities that the church sponsors in many countries. Loma Linda University is in a unique position because we have achieved, through the work of all those that have gone before, publicly recognized credibility in health education and care. It is important that we use that credibility to help the church's work as it develops other institutions.

■ *How is Loma Linda University seeking to strengthen the quality of service of Adventist clinics and hospitals in developing countries?*

That's probably best manifested in Adventist Health International (AHI), which now is working in 10 countries managing 26 hospitals and about 50 clinics and gradually expanding. The challenge faced by these institutions is not so much decaying buildings or broken equipment, but good governance and management. AHI seeks to partner with these institutions, strengthen management, and get the institutions stable so that they can begin developing and growing again.

■ *What projects are you personally most passionate about?*

That's a difficult question. I feel very passionate about giving every student that comes to us exposure to cross-cultural settings. I am also very commit-

ted to stabilizing the mission hospitals of the world, because I believe that they are a key part of our church's outreach and mission. I feel equally passionate about offering quality academic programs in partnership with other institutions around the world.

■ *How do you manage to balance in your life the demands of your profession, your desire to serve human needs, and your own spiritual life as a Christian?*

...and my family life, and manage a farm, and a few other things. I run a pretty tight schedule, but the satisfaction that I get from doing what I do more than makes up for whatever vacation time or other time I may have lost. I wake up every morning being delighted that I have a job that provides so much satisfaction. I have never carried the burden too heavily of what I do because it literally feels so good to be doing this. I can tell you that if balance means being satisfied, then I am. I don't go to work as a job, it's just who I am.

Interview by Dustin R. Jones

Dustin Jones is a special projects editor in the office of university relations, Loma Linda University. He can be reached at djones@univ.llu.edu. Dr. Hart may be contacted at the Office of the Chancellor; Loma Linda University, Loma Linda, California 92350; U.S.A. Institutional website: <http://www.llu.edu>

VIEWPOINT

Integrating faith and science

A graduate student perspective

by Rahel Davidson Schafer

Isn't it better to doubt the interpretations of a naturalistic worldview than to doubt God's Word?

I absolutely love theology. I have just finished a Master's degree in religion with an emphasis in Old Testament, and have fallen in love with Hebrew and am digging deeply into biblical truth. I have especially found myself bowing ever more humbly before the God who speaks to us so richly, beautifully, and truthfully through His precious book.

I absolutely love science. My undergraduate degree was in biology, and I am now working on a Master's degree in biology. I have fallen in love with learning more about nature and all of the intricately beautiful details and broad systems of which it consists. Through studying science, I have also fallen more and more on my face before the great Creator God, who can only be seen dimly now through this sinful world, but who is still revealed over and over again.

In the current debate between theology and science, many of the issues seem insoluble and irreconcilable. The conflict has indeed been great at times in my own mind and experience as a student. I would like to share my perspective and journey as a student in both areas.

Growth in classwork

The classes I took in science and theology helped form my beliefs and opinions. One of the most important skills that I have cultivated is how to read scientific papers critically. So

often, we accept what science says as fact, and don't take time to sift between data and interpretation. I spent many hours reading papers from a variety of scientific journals and culling out actual data. In papers dealing with origins, there was sometimes not much data at all, and the interpretations from a naturalistic viewpoint were presented as fact.

This skill of differentiating between data and interpretation has proved crucial in my questions of science and faith. I have come to realize that it is unfair when people use what they call "overwhelming scientific proof" that the biblical account of Creation is false. I realized that some of them know little about science, or have completely missed the importance of distinguishing between data and interpretation. I have learned how important it is that those who have not studied in a certain field be tentative, rather than dogmatic, in their statements.

Science does aim to find the truth about the natural world, but it is not meant to provide incontrovertible evidence that something is true. Scientific knowledge will always be incomplete, and there is always more evidence to come in—and often other ways of interpreting data than are usually thought of or shared. We will always be gaining better tools and better techniques, but there is a limit to our understanding.

I think this especially holds true when science attempts to speak to what happened at the beginning of the universe, the Earth, and life on this Earth. We have many records of what has happened on this Earth, and we have many observations of the natural

world made over hundreds and even thousands of years. But no human was able to observe and take detailed notes as life began. We can speculate all we want, using much data from the geologic column, the many dating methods now available, fossil patterns, etc. But it will always remain speculation unless someone can go back there in time, or unless God chooses to reveal all the specifics to us.

In scientific language, reading the Genesis creation story as literal and historical would probably be called just another interpretation of the biblical data. But if I call myself a Christian, this data is unlike scientific data. The biblical data is incontrovertible, pointing towards a literal and historical interpretation of Genesis, not a multitude of possible interpretations. If I was not an Adventist Christian, I could call the biblical accounts anything I wanted, I suppose.

However, I was interested to read the major critical commentaries on Genesis for the exegesis paper I wrote on Genesis 1:1-3. They all find that Genesis 1-11 is clearly meant to be taken as historical and literal, and anyone who reads it otherwise (such as mythical or theological) is not really understanding the Hebrew.

In my hermeneutics classes, I learned the difference between simply reading and translating Hebrew, and actually interpreting it and comparing Scripture with Scripture. I have dug in depth into Hebrew grammar and syntax, wrestling with tough issues in the text, and understanding them from principles within the Bible itself, not anything I placed on the Bible from the outside. I learned about the structures of chapters, books, and even

whole sections of the Bible, how they are interrelated, and form a beautiful and perfect whole. I read about the central orientation point of the Bible, and how it was crafted by God to reflect this in perfect symmetry.

But most important of all, I studied what the Bible has to say about itself. If I am to call myself a Christian, who takes the Bible as my rule of faith, I must do just that. And the Bible tells me how I must take the totality of the Scriptures as truth, as revealed by God. I must also take the stories of the Old Testament as literal and historical, unless the author's intention and the style of the Hebrew text are obviously different, such as in the apocalyptic genre. These principles were not just thought up by my teachers or by some church committee. They come straight from the Word of God.

Many have tried to undermine the Bible, when it talks of Creation, the Flood, and even the historicity of the patriarchs and the prophets. But if I believe that Jesus is my Savior, and that He has been resurrected and will come again, how can I disbelieve the Creation story, since the New Testament is based so fully on the Old Testament? Isn't doing so faulty theology, and even going against God and His Word? Unless one takes the Bible's own statements about itself seriously, one leaves in doubt all biblical accounts, whether they be theological or historical. If I don't believe in the whole Bible as truth, what point is there in my being an Adventist Christian?

So I began to see even more clearly through my classwork that for me it is all or nothing. I either believe the Bible, or I don't. There is no reconcilable halfway ground. Jesus has called me to a radical belief in Him and in His creation of the world as recorded in Genesis. Yes, there is some evidence, enough to believe, but not enough to prove that it is true. Just as when I consider evidence for Jesus' resurrection, proof must give way to

radical faith.

An adequate perspective

So, how then do I as a graduate student deal with the big unanswered questions in the apparent conflict between science and Genesis, such as the order of the fossil record, biogeography, the mammalian evolutionary sequence, the time assignments to the various layers, etc.? Honestly, I don't pretend to have all the answers. I often reside in uncertainty and mystery as I study and research these issues. By studying both science and theology, I hope to find answers, and yet sometimes I come up with only further questions. However, in my studies, I have become convicted that there is much more harmony than is often admitted, either by scientists or theologians. I find that attempts have been made to look at the data and show alternative interpretations. If these are few and far between, it is not because there is a lack of data that can support either view. It is simply that there are not many who are actually searching for harmony, and few scientists that believe in God's Word (compared to the number of secular ones) are working to understand such conundrums.

So, I have decided to spend my life, as God leads it, in finding new and creative ways to be true to Scripture and yet to practice good science. I have a shelf in my mind upon which I place my questions. Sometimes, I find that just a little while later, I run across another scientific interpretation that conflicts with the one that brought up questions, and it ends up confirming my faith. In most cases, however, I still have no answers to my questions. But this does not make me believe God's Word less. We have come so far in science, but there are still myriads of mysteries that have not yet been solved, or even begun to be understood. And there is always more data to come in on issues that we now think we understand so well. I plan to keep practicing my critical thinking

skills in determining actual data, and then try to consider other alternatives to the interpretation given, rather than just accepting it as fact.

Admittedly, this method is hard to follow. Sometimes I think about how easy it would be to give up trying to solve these issues altogether. But I have resolved by God's grace to never give up my absolute faith in His Word, or my joy in exploring His creation. I don't know how He will continue to lead, or if He will ever answer all my questions here in this world. But that is OK. Because I am human, and a sinful one at that. He is God! There are things that I will probably need eternity to understand, but my lack of understanding mustn't lead to a lack of faith.

The Scriptural framework

God delights in those who "tremble at [His] word," and this has become my undergirding principle (Isaiah 66:2, NIV). If I begin to doubt any part of Scripture, I am placing myself above the Bible, putting my reason first. And if I truly believe that the Bible is God's Word, I am doing what Lucifer tried to do, placing myself above God. As Jesus has said, What does it matter if I gain the whole world, but lose my own soul? I am not saying that if I believe in a literal, historical Creation that I will be saved and otherwise lost. But I have come to realize how essential it is that I hold on to God's Word as most important. If I don't believe in Genesis 1-11 as literal and historical, why should I then believe in any of the rest of the Bible?

In summary, I have chosen to make the Bible my rule and standard of life, and that includes taking Genesis 1-11 as literal and historical. Studying the Bible and theology is the joy of my life. And as an eager young scientist, I have the privilege and duty of considering new and exciting interpretations of the same data that those under a

Continued on page 25.

ACTION REPORT

Adventist youth evangelize in Romania

by Claudiu Popescu

Iasi! The name sounds romantic, but it was not romance that invaded that city from April 11 to 22, 2003, but love. God's love! And love of 36 Adventist youth from nine countries (Austria, Germany, Switzerland, Spain, Latvia, U.S.A., Romania, Ethiopia, and Italy) to tell the good news of Jesus to this ancient city in northeastern Romania. They were joined by 70 others from the local Adventist youth organization.

The visiting youth came at their own expense, from distant places. Some were still in high school; some were German language students; some were students from Bogenhofen Seminary in Austria. One common factor united them all: youth reaching out to other youth in Iasi, the city with the second-largest university in Romania, with some 30,000 students.

The theme of the week-long evangelistic campaign was "Dreams." The youth were determined, with the power of the Holy Spirit, to dream big and share their dream of God's kingdom with a city, steeped in culture and tradition, but which still needed to hear what God has in store for its future.



The evangelism project went beyond the traditional. It embraced such ministries as helping the needy, cheering the lonely in nursing homes, visiting with families, bringing hope to orphans, and conveying through acts of kindness Christian friendship, warmth, and closeness and spiritual values to the ones who needed them most.

The days spent in Iasi brought new meaning and purpose to all, not the least to the youth evangelists themselves.

Looking back

What have we accomplished in Iasi? Rather, what did God accomplish? Only time can tell, but the youth returned to their homes and campuses with joy and fulfillment that the Holy Spirit gives to those who share their faith and life with others.

A typical day in Iasi began with people-oriented ministry. Visitation to homes, orphanages, nursing homes, and children's ward in a hospital were more than routine events. Families rejoiced that strangers cared for them as they received emotional, spiritual, and material support. Children were enthused over toys and stuffed animals

we gave out. It was so moving to see some very sick or poor children laugh, perhaps for the first time. These children still have the ability to delight in little things.

We spent time on the streets of Iasi. Some youth sang in the center of town, drawing crowds to receive the solace that comes from the sound of joyful Christian songs. Others talked with passers-by, inviting them to our evangelistic meetings. Wearing red vests with the logo AMiCUS, several youth evangelists took to city corners, and with the help of panels and flipcharts, told the young and the old of the city that God has a plan, a dream, for them, and will fulfill it for them.

The truth and the call

The most exciting part of the day was the evening evangelistic meeting held in Teatrul Luceafarul, a large



downtown theater. Each night 300 to 400 were present, with more than half of them being visitors. What a joy it was for the young people in our team to meet again those they had invited on the street that day! Many personal contacts and friendships formed. A lively song service and items of special music framed the evening meetings. Four students from Bogenhofen Seminary took turns to preach. Claudiu Popescu, the coordinator of this project, translated the sermons into the local language.

After the program there was opportunity for visiting with our new friends in the foyer. Many of our guests stayed back with questions on the topic just preached. Answering those questions from the Scriptures brought these young people night after night.

Each evening our theme—“Dreams”—was woven into the sermons, talking about desires, hopes, ideals, and goals young Romanians have. Starting at these dreams, we reminded the youth of their true dream which only God can fulfill. It is the dream of appreciation and acceptance, of meaning and a goal in life, of forgiveness and new life.

The last night of the campaign ended with an appeal to start this new life with Jesus, to get to know the Bible better, or to renew the decision to live a life with God. A total of 112 young people expressed a desire to take Bible studies. Forty of them wanted to follow Jesus! The follow-up work has already started. We request Adventist youth around the world to pray for these young truth seekers in Iasi that they may soon become part of God’s family.

Claudiu Popescu, a student at Bogenhoffen Seminary in Austria, coordinated the evangelistic campaign in Iasi. He and his colleagues are planning another youth evangelism project. His email address: claudiu470@yahoo.com

University students attend symposium in Brazil

by Fabiana Amaral

More than 700 students attended a symposium hosted by the Adventist University of Sao Paulo at its Engenheiro Coelho Campus in September 2003. Some of the participants were students on campus, while others came from public universities in the region and from church leadership. The objective of the meeting was to foster fellowship among the participants and to address issues relating to their academic, social, and spiritual life.

Coordinated by Marly Timm, director of the university’s counseling center, this was the third in a series of annual symposiums. The series has focused on the life of the Christian student: *The Christian University Student Faces Contemporary Culture* (2001); *The Relationships of the Christian University Student* (2002); *The Christian University Student Can Make a Difference* (2003).

The 2003 symposium maintained the same high academic level as the previous ones, and its main purpose was to strengthen the spiritual, ethical, and behavioral values of the students. “We wanted to nourish the Adventist identity of the new generation,” affirmed Dr. Timm.

The program consisted of plenary sessions and elective seminars presented by psychologists, theologians, and church leaders, including Erton Kohler, South American Division youth director, and Humberto M. Rasi, representing the General Conference AMiCUS Committee.

Each student filled out an anonymous questionnaire that assessed their attitudes toward various relevant issues such as movies, jewelry, premarital sex, drugs, and partying. The results were tabulated and shared during the final session—an open forum where students and lecturers participated in a lively discussion of these issues from the perspective of biblical principles. “Beyond the rightness or wrongness of their answers, the discussions lead students to reflect and take a position,” according to Prof. Valdecir Lima, one of the lecturers. “It helped them to focus on those things that we can know with certainty.”

Fabiana Amaral is an assistant at the Ellen G. White Research Center in Brazil. E-mail: fabiana_amaral2002@hotmail.com.



LOGOS

Grace at 30,000 feet

by Kent Hansen

After experiencing grace, I am more sure of God than ever, and less sure of everything else.

I am a lawyer. Lawyers like questions. In fact, in the law school we learn that questions are more important than answers.

Jesus asked the best question I know. One day in the last week before His crucifixion, He was interrogated by the chief priests, scribes, Pharisees, and Sadducees who were seeking to trip Him, and destroy His authority.

Tired of the game, Jesus asked the Pharisees a question: “What do you think about the Christ? Whose son is he?” No one could say a word in reply, and from that day on no one dared to ask him any more questions” (Matthew 22:41, 46, NIV).

“What do you think about Jesus Christ?” is the ultimate question. Pat answers won’t suffice. What our parents, grandparents, spouse, or friends think won’t cut it. No one can stand in for you or me in answering the ultimate question, because either Jesus Christ is our personal Savior and Lord, or He is nothing to us.

Jesus said that doing good deeds—even as excellent as preaching the gospel, prophesying, and exorcising demons—won’t save us. The answer to the ultimate question and the key to the kingdom of God is found, He said, in personal relationship with Him (Matthew 7:21-23; John 17:3). I know this to be true.

I grew up in a Christian home, went to Christian schools, married a Christian. My efforts were rewarded

with scholarships, awards, and a good job. In 1989, I was a busy young attorney on the rise—managing partner of my law firm, civic leader, father of a precocious 2-year-old son, and restoring an old home with my spouse. This is the stuff of the American dream.

But there was a sinkhole underneath. For one thing, I was totally consumed with work, oblivious to everything else. For another, I was spiritually bankrupt. I represented a Christian denomination and its flagship university, my alma mater. But the institution was in a civil war over its future, and as its legal counsel, I was right in the middle. Religion was a business to me, and it was bad business.

There were warning signs of problems. Flare-ups of anger. Tears of unnamed sadness while driving from appointment to appointment.

Dealing with the inner world

I needed to travel to the church’s headquarters for a meeting. On my way out of the house, I picked up a book to read on the plane. My first choice was a novel. Something in me said No. The next book in the pile was one my brother had told me about—*Ordering Your Private World* by Gordon MacDonald (Oliver-Nelson, 1985). Thinking it was a time-management book, I’d ordered it through a bookstore in town. To my surprise, it was a Christian book.

MacDonald’s premise is that each of us has an inner world of the heart and soul where our self-esteem is formed and basic decisions about motives, values, and commitments are made. This is the interior space where we commune with God. It has five sectors—motivation, time, intellectual growth,

spirit, and Sabbath peace. If these interior sectors are properly centered in Christ and exercised by spiritual and intellectual disciplines, our outer world of relationships will also be healthy. If this inner world is not ordered we can disintegrate in stress and dysfunction.

MacDonald contrasts the drivenness of King Saul with the calling of John the Baptist. Drivenness can trap us in a high-maintenance golden cage of success, leaving us spiritually drained, leading to a disastrous spiritual and moral collapse. It wasn’t many pages before I thought, He’s talking about me. I read on with a mixture of curiosity and dread.

When I reached the hotel in Maryland, I watched the end of the baseball playoffs on the West Coast, then read some more. Continuing my reading the next morning, I thought, I should pray. But there was a problem. Lifelong professed Christian that I was, graduate of Christian schools, son of praying Christian parents—I couldn’t pray. I mean, what do you say to God when you aren’t trying to pass a test, win a case, or make a deal? I paced the room in growing frustration. I couldn’t pray. Finally I blurted out something incoherent to this effect: “God, I’d like to talk to You, but I don’t know how.”

The day was filled with business, but not resolution to the institutional conflict. The next morning went the same way with my reading and struggle to pray. My flight home included a change of planes in Chicago. At 1:00 p.m., just after take-off from O’Hare International Airport, I read this prayer that MacDonald quoted from an old Salvation Army evangelist, Samuel Logan Brengle:

“Keep me, O Lord, from wax-

ing mentally and spiritually dull and stupid. Help me to keep the physical, mental, and spiritual fibre of the athlete, of the man who denies himself daily and takes up his cross and follows Thee. Give me good success in my work, but hide pride from me. Save me from the self-complacency that so frequently accompanies success and prosperity. Save me from the spirit of sloth, of self-indulgence, as physical infirmities and decay creep upon me” (p. 151).

I was in the window seat. The plane was still on its ascent. As I read this prayer I heard a distinct audible voice, and God said to me: “You are convicted of sin. Your pride and busyness have choked Me out of your life and are killing your relationship with your family. Don’t you think I can take care of the university and everything else you’re concerned about? Trust Me.”

That was it. It affected me physically. I squirmed in my seat, heart racing. For months afterward, I felt tender and raw, like I had been burned out inside. Setting the book aside, I stared out the window, stunned. This was real and overpowering. All I could do was yield to the presence of a God who had just run me over with the big Mack truck of grace.

When we landed in Ontario, California, I knew I had to tell my wife, Patricia, what had happened. When I pulled into the driveway, she came out to meet me. “We need to go pick up Andrew at the baby-sitter,” she said.

“OK. But first I have to tell you something.”

“Is everything OK?” she asked.

“Well, yes and no.”

We sat down in the living room. I told her what had happened. Then I said, “Every bit of talent that God has given me for leadership and organization I have squandered. I do all these things and then, as if that weren’t enough, I start new organizations. I don’t ask God if I should do any of these things.

“I come home late and eat supper and play with Andrew awhile. Then I go upstairs and shut the door and work past midnight, night after night. No one else in the firm does that. I do it just to show I can do all this stuff and more. I come in after you are asleep, and I’m up and out before you’re awake.

“You’re ill and are fighting the loss of your eyesight. When you’re angry and upset about it, I just dismiss you by saying, ‘Don’t dump this on me.’”

I looked at her and said, “I have been so selfish, and I am sorry, so sorry that I am sick in my bones. Things are going to have to be different. It would help if you were in this with me.”

Patricia looked at me awhile, then said, “Things have been out of control for a long time. We have gone from a great marriage to an ordinary marriage. I want this, too.”

We bowed our heads and prayed together. Then we went and picked up our son.

The differences were immediate and lasting. I developed an enormous appetite for God’s Word. God left nothing in our lives unturned. From three active believers in my office at the time, 15 people since then have accepted Christ or renewed a relationship with Him. It all happened quietly without proselytizing. Prayer, encouragement, and the witness of a changed life have power. I quit eight board and committee memberships in a day. My life became centered in Christ and the quiet time I spend in study and prayer with Him every morning.

God didn’t change my life in a pew or a classroom. He changed it in the real world where I love my wife, play with my son, make deals, argue cases, and write contracts. I will tell you now after the devastation of grace that I am more sure of God than ever, and less sure of everything else. At every turn in the road God has become much greater and more encompassing than I thought before. Everything else

continues to fade. I begged Him for a while to leave some things alone, but He is relentless in His changing grace. I could never go back.

You may be longing to take the same path but struggling to know how to proceed. Why not try telling God what I told Him in that hotel room: “God, I want to talk to You, but I

Kent Hansen is an attorney practicing business law in Southern California. He also serves as general counsel for Loma Linda University and Medical Center. This article was excerpted from his book, *Grace at 30,000 Feet, and Other Unexpected Places* (Hagerstown, Maryland: Review and Herald Publ. Assn., 2002). His address: Loma Linda University, Loma Linda, California, 92354; U.S.A.

Attention, Adventist Professionals

If you hold a degree in any field, we encourage you to join the Adventist Professionals’ Network (APN). Sponsored by the Adventist Church, this global electronic registry assists participant institutions and agencies in locating consultants with expertise, volunteers for mission assignments, and candidates for positions in teaching, administration, or research. Enter your professional information directly in the APN website:

<http://apn.adventist.org>

Encourage other Adventist professionals to register!

CAMPUS LIFE

Dealing with Sabbath difficulties

by Humberto M. Rasi

Sooner or later, most Adventists studying in public colleges and universities face difficulties in keeping the Seventh-day Sabbath as a day of worship, rest, fellowship, and service. Some of these issues are easier to address, because they involve invitations to participate in cultural, entertainment, or sport activities. Your friends will usually understand if you explain that the Sabbath is a special day in which you honor God as the Creator, following His commandment. However, it is often more difficult to deal with official academic activities involving classes, laboratories, or examinations scheduled on the Sabbath.

Constitutional provisions on religious freedom and laws protecting individual rights on university campuses vary from country to country. Nonetheless, Adventist students who want to remain faithful to their Christian convictions may consider the following suggestions, which are based on the experience of many others.

1. Make a firm commitment to serve as God's ambassador on campus. You have been given the opportunity of obtaining a university degree and the honor of representing God's principles in a public arena. Have a clear understanding of the reasons why you keep the Sabbath. Like young Daniel in the royal court of Babylon, resolve to be faithful in your witness (see Daniel 1).

2. Decide to be a good and responsible student. Your credibility with your teachers will be established naturally when you are punctual and prepare well for each class. If you have the opportunity, let them know

privately that you are a Seventh-day Adventist and that the Sabbath is your special day of worship, in which you refrain from academic activities.

3. Agree with other Adventist students to remain faithful to your convictions. Locate other Adventist students on campus and, if there are several of them, establish a fellowship to support each other, study the Bible, and pray together. There may also be Adventist faculty or staff at the university that can offer valuable counsel and support.

4. Act promptly when you learn of a required academic activity scheduled during the Sabbath hours. This may require that you contact the teacher involved and tactfully suggest reasonable alternatives, such as taking the exam or completing lab work at a different time. Be ready to explain your rationale for Sabbath observance (see 1 Peter 3:15, 16).

5. Pray earnestly for God's guidance and intervention on your behalf. When you pray, you establish a personal connection with the ultimate source of wisdom and power in the entire universe. Share with God your dreams, plans, and concerns. He is always available and interested in the lives of His followers.

6. Seek support and ideas from fellow students and other believers. Your church pastor, an experienced Adventist professional, or the director of the Religious Liberty Department in your area can suggest ways to approach this challenge. They may accompany you as you present your request.

Students outside the Adventist circle may also have good ideas on ways of solving the difficulty.

7. Contact academic administrators if your initial request is not granted. Make an appointment with the chair of the department involved, the academic dean, or the rector. Bring with you a letter carefully outlining your request and leave it with them.

8. Organize a signature petition drive and submit it to the university authorities. Weigh the pros and cons carefully before following this course of action. In some countries such student petitions are accepted, when based on legal precedents. At times it is better to suffer quietly for your convictions, as other believers have done.

9. Be courageous and perseverant, but not unreasonable or insolent. If your request is granted, rejoice and praise God. But in spite of doing everything right, your petition may be denied. This could delay the completion of your studies. Don't be discouraged.

10. Reflect on your experience and, above all, remain faithful. Remember that "in all things God works for the good of those who love him" (Romans 8:28, NIV). Continue to pray for wisdom and never give up. Later in life, looking back on this incident, you will see evidences of His guiding hand.

Humberto M. Rasi (Ph.D., Stanford University) is editor-in-chief of *Dialogue*.

A welcoming church?

His name is Bill. He has wild red hair and wears a T-shirt, jeans, and sandals. This has been his basic wardrobe for his entire four years of college.

Bill is thoughtful, sensitive, and very bright. Recently, during his senior year in school, he became a Christian through reading the Gospels by himself and through the friendship of a Christian student group.

A few blocks from the campus there is a conservative Christian church. The pastor and the members want to develop a ministry to the students, but are not sure how to go about it.

One day, Bill decides to visit this church and worship with the members. He walks in wearing his usual attire. As a gesture of respect, he has combed his wild hair and put on his best jeans. The service has already begun, so Bill starts walking down the central aisle looking for a seat.

But the church is packed and there seem to be no empty seats. By now, the well-dressed church members who are watching the newcomer are beginning to feel a bit uneasy.

Bill gets closer and closer to the pulpit, and when he realizes that there are no vacant seats, he just squats down on the carpet at the front. (Although this is acceptable behavior at a college fellowship, it has never happened in this church before.)

By now, the members are really nervous. The tension can be felt in the air. About this time, the minister notices that from way at the back of the church, one of the deacons, Brother Smith, is slowly making his way toward Bill.

In his late seventies, the deacon has silver-gray hair and wears a three-piece suit. A godly man, he carries himself with elegant dignity and has a deter-

mined look. He walks with a cane and, as he starts moving down the center aisle toward the young man, everyone is thinking that no one can blame him for what he's going to do. How can you expect a man of his age and background to understand a college kid sitting on the floor during church service?

It takes a while for Brother Smith to reach the young man. The church is silent, except for the clicking of his cane. All eyes are focused on him. The minister can't even go on with his sermon until Mr. Smith does what he has to do.

Suddenly, the members see this elderly gentleman drop his cane on the floor. Then, with great difficulty, Brother Smith sits down next to Bill, and worships with him through the rest of the service so that the newcomer won't feel so alone in church.

Everyone is choked up with emotion. When the minister regains control of his feelings, he says, "What I'm about to preach, you may forget. What you have just seen, you will never forget. Be careful how you live, because you may be the only Bible some people will ever read."

"I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents"—Jesus (Luke 15:10, NIV).

Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst. But for that very reason I was shown mercy—Paul (1 Timothy 1:15, 16, NIV).

Author Unknown

Integrating...

Continued from page 19.

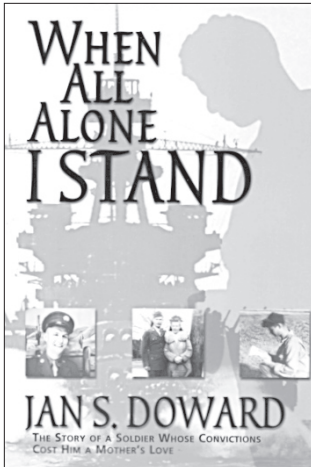
naturalistic frame of reference can see only in one way.

The questions that science raises for the biblical account are very important to consider and can lead to a closer and deeper exegesis than might otherwise be done, but the Bible alone must be the final word when there is conflict between good exegesis and apparently good science. Some things will probably always be mysteries here on Earth, but I am called to continue to study and search. I must keep on going back to the Bible to get a clearer picture of the truth, and then going ever broader in scientific research to find the best and true interpretation of the data, not just the one that first fits my worldview. I must do the best science that I can in a sinful world and with a limited mind, knowing that, when rightly understood, God's second book of nature only reinforces what His primary revelation tells me. I must also remain open to new, deeper understanding of God's Word, under the guidance of the Holy Spirit.

Isn't it better to doubt the interpretations of a naturalistic worldview than to doubt God's Word? Obviously, we should not ignore the problems that science seems to throw upon the Bible, but find new and creative ways to uphold Scripture as literal and historical, and let good science flow from within this framework. I believe that this is a necessity if we are to call ourselves Seventh-day Adventist Christians.

Rahel Davidson Schafer is a graduate student at Andrews University in Berrien Springs, Michigan. Her email: raheldavidson@hotmail.com.

BOOKS



When All Alone I Stand: The Story of a Soldier Whose Convictions Cost Him a Mother's Love

by Jan S. Doward
(Hagerstown, Md.: Review and Herald Publ. Assn., 2002; 256 pp.; paperback).

Reviewed by
Mary H. T. Wong

Can people be persecuted for their religious faith in America, land of the free? What did Jesus mean when He said in Luke 12:51-53 that division will occur in the family because of Him? The answers to these and other questions are carefully dealt with in the book, *When All Alone I Stand* by Jan S. Doward, former assistant youth director of the General Conference of Seventh-day Adventists. In the book, the author shares his experiences and conversion during World War II. His is a gripping story of a young man whose life was dramatically altered by being drafted into the U.S. Army at age 18 and being subjected to the grueling discipline and harsh conditions of army life. His wartime experiences were made more difficult by his entering the army as a conscientious objector and the consequent confrontations with his superiors, who could not understand his convictions. His vivid disclosures of the intense homesickness he felt as a result of being thrown suddenly into army camp and the trauma of adjusting to the food, accommodations, and discipline of the camp are tempered with humor and ironical situations encountered in such settings.

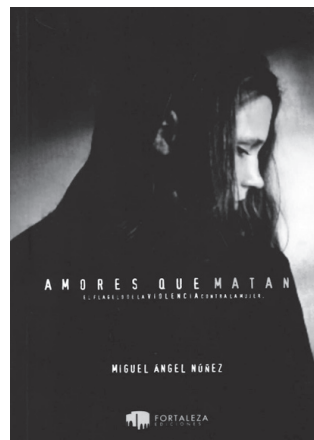
The moving story of the author's conversion through the active witnessing of a fellow soldier as his division was shipped to Okinawa is heightened by the heartrending accounts of his alienation from his family and friends as a result of his conversion. The intense hostility generated in his mother by his conversion is summed up in a terse statement in her letter to him: "I'd rather have you a thief than a Seventh-day Adventist!"

In the book, the author effectively uses juxtaposition to feature his experiences. His painful rejection by his biological family is juxtaposed against the love and warmth he received from his church family. The negative picture of church leadership is juxtaposed against the heart-warming picture of the laymen on fire for the Lord and the witness-

ing they did. The depressing picture of the persecutions he suffered is juxtaposed against the encouraging picture of his commitment to his faith. The ironical twist of the story is that the author had a part in leading the one who brought him to Adventism back to Adventist faith 10 years after the war.

Standing firm in the faith can never be taken for granted. Whether one stands alone or with other like-minded persons or with those with opposite views, one needs the constant care of God to stand and be counted on His side. The book well illustrates the point, and is worth reading by the young as well as the young at heart, by members as well as pastors.

Mary H. T. Wong (Ph.D., Michigan State University), former director of children's, family, and women's ministries of the Northern Asia-Pacific Division, currently teaches at San Jose State University, California.



Amores que matan: El flagelo de la violencia contra la mujer

by Miguel Ángel Núñez
(Quito: Fortaleza Ediciones, 2003; 214 pp., paperback).

Reviewed by Fernando
Aranda Fraga

To Hispanic readers, the book's title may offer familiarity with a punch. But in English, the closest translation produces an oxymoron: "The Love That Kills." Love may die, but can it kill? The subtitle sheds some needed light: On the increasing epidemic of violence against women. The author is well qualified to write on the subject. He holds degrees in theology, philosophy, and education, has had pastoral experience, and is currently teaching theology at River Plate Adventist University in Argentina.

The book answers a long-felt need among churches and communities, including the Seventh-day Adventist Church. For too long, spousal abuse has hurt marital relations and has brought disrepute on the very concept of love as defined in the Bible. Can one be in love and yet abuse one's partner? To express it with a touch of the author's burden, Can true love kill?

Right at the outset, Núñez states that his book emerges out of a helpless cry from victims and sometimes abusers as

well: What shall we do? Many are almost sick—in that they are prone to psychological and physical violence against women: be it church members, spouses, girlfriends, daughters, sisters, or other women. Some of these abusers hold leadership positions in churches and in community. The problem, to put it simply, is endemic.

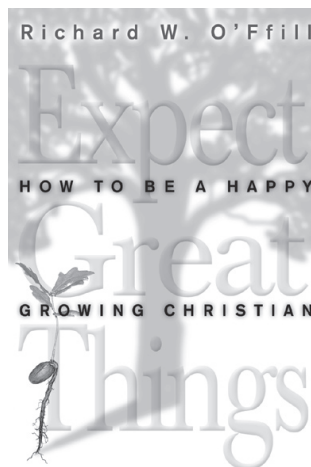
The book is organized into 17 chapters and includes an extensive and current bibliography. Although every chapter is useful for its content and helpful suggestions, the real gold mine is in chapters 6, 7, 9, 14, and 15. Chapter 6 deals with how violence affects the self-esteem of women, it is followed by a chapter that answers the all-too-familiar question, “What to do when facing aggression?” The ninth chapter is a must-read for women during courtship; here the author provides hidden hints to discovering the potential for possible violence in men which are courting. The author devotes chapters 14 and 15 to issues related to the role of women, their self-esteem, and their relationship to men as depicted in the Bible.

The author is not only an analytical scholar, but also a pastoral reconciler. He points out not just the problem, but also possible solutions. His handling of the complex question of forgiving abusive partners is based on the biblical principle of reconciliation. The author does not equate forgiving with “overlooking” or “just putting up with it.” He believes in the power of Christian love and in the reconciling result of letting God take control of lives. Is there anything impossible for God, when a sinful heart turns to Him for power to live a rightful life?

The book has lots of illustrations from the author’s vast experience as pastor, chaplain, and teacher. He uses his experience and faith to help us deal with a complex social behavior. He addresses the issue from different perspectives: What should the church do? What should the abuser do? What should the victim do? and above all, How should all of them work within the Christian perspective to turn an abusive relationship into an embracing one, to turn a “love that kills” into a love that is ready to die for the other.

Núñez has made an outstanding contribution to a timely subject in Christian living. Although the book could have used some good editing and some efficient spell checking, its content and approach more than make up for any deficiency. I strongly recommend this work to professionals who deal with abuse and violence against women. The perpetrators and the victims of violence will also benefit by the insights the author has provided and will be motivated to seek help to free themselves from the clutches of a problem that has no place within the confines of Christian love.

Fernando Aranda Fraga (Ph.D., Catholic University, Santa Fe, Argentina) teaches at River Plate Adventist University, Argentina.



**Expect Great Things:
How to Be a Happy
Growing Christian,**

by Richard W. O'Ffill
(Hagerstown, Md.: Review
and Herald Publ. Assn., 2001;
134 pp.; paperback).

Reviewed by Hector
Hammerly

How does one lead a fulfilling Christian life? How can one be like Jesus?

Richard O'Ffill, a successful author and a veteran pastor, describes in this book a simple template that he found helpful in his life and ministry. For a starter, he says, begin at the cross. There we must crucify ourselves, repent of our sins, and accept the new life Jesus offers. Lying won't do. It keeps us from repenting, as can pride and selfishness. When we refuse to see ourselves for what we are, conscience is neither God's voice nor His law but “simply judges our actions and thoughts in the light of the highest standard we happen to understand at the time” (p. 42). Conscience can be dulled or made inoperable, leaving a person without a compass. There is nothing wrong in feeling guilty, as godly guilt is a prerequisite to repentance. Worldly guilt, however, is harmful.

O'Ffill's handling of overcoming temptation is very valuable. We are to expect suffering, and grow from it, realizing that Jesus is there, strengthening us. Self-control—a fruit of the Spirit—will help us with lifestyle issues. But fanaticism must be avoided: “if you happen to eat an egg sandwich sometime, you won't have to be rebaptized” (p. 88). “The first thing we need before we even have a class in nutrition is a new heart.”

O'Ffill discusses our special weekly appointment with God, the Sabbath. Some Adventists find themselves bored or impatient on the Sabbath because they haven't planned interesting activities ahead of time. Sabbath is all about our relationship with God.

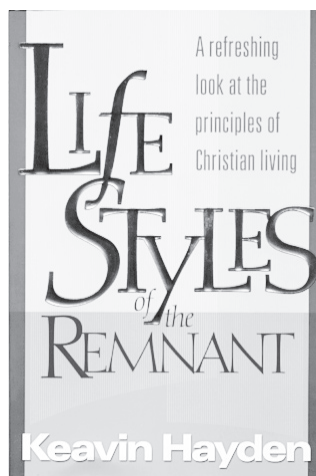
As Christians we can expect to be different—and enjoy these differences. While there are many cultures, as children of God we are part of the culture of God. Prayer is not powerful. God is. However, one can pray with the wrong attitude. Self-esteem and positive self-talk is how sin started in Lucifer's heart. In the Bible, “perfect” does not mean “sinless” but having a perfectly committed heart. Noah,

Job, David and Asa, called “perfect” in the Bible, were hardly sinless.

The last chapter deals with the Second Coming. An attitude questionnaire administered in several countries shows that while all Adventists want Jesus to return, many want Him to wait until they can carry out their plans for this life. And most “hoped” to be ready but weren’t sure they were.

All in all, this is an excellent book with many useful suggestions for anyone who wants to be a successful Christian.

Hector Hammerly (Ph.D., Ohio State University) is a retired professor of applied linguistics and lives in British Columbia, Canada.



Lifestyles of the Remnant: A Refreshing Look at the Principles of Christian Living
by Keavin Hayden
(Hagerstown, Md.: Review and Herald Publ. Assn., 2001; 128 pp.; paperback).

Reviewed by
Nancy Vyhmeister

The author of this book, Keavin Hayden, is currently a district pastor in the state of New York. He has written five other books.

In *Lifestyles of the Remnant*, Hayden begins from the premise that standards are not “to restrict our joy or freedom,” but to protect us from the destruction of Satan. While the ideal is to be perfectly like Jesus, the reality is that we fall far short. For this reason, the Christian must be clothed in the robe of Christ’s righteousness.

The solution to the standards problem is to be found in the “clear presentation of truth,” by which “all can be brought into love and harmony.” When we fall in love with Jesus, we will live by the Golden Rule. Then we will have high standards for ourselves and great tolerance for the conduct of others.

Hayden points to the biblical principles that undergird rules and reflect God’s unchanging character. These must be applied in different ways, following common sense, under different circumstances. In applying these “safety principles for God’s workers,” extremes must be avoided. Hayden deals with five areas of Adventist lifestyle.

These include principles of dress, health, modesty, and morality. Love for God and His children will order our lives and will lead us to dress in a way that represents Christ appropriately.

An edited version of the chapter on jewelry is on the worldwide web at <http://www.adventistreview.org/2001-1538/story2-1.html>. Concludes Hayden: “The heart of the issue is really an issue of the heart!” The principles involved are simplicity, humility, and love for those who may have different views.

For discerning an acceptable standard of music, Hayden suggests the principle of association—any music suggestive of impurity or impropriety should be discarded. Decisions regarding church music should take the congregation into account.

Introducing his comments on health principles, Hayden points out that the greater issue is “individual liberty of conscience” (p. 89). He refers to Ellen White’s counsel, noting that it “is impossible to make an unvarying rule by which to regulate everyone’s dietetic habits” (p. 90). A further quotation from Ellen White summarizes Hayden’s approach: “But we do try to educate the intellect, and to arouse the moral sensibility to take hold of health reform in an intelligent manner.” The believer’s food choices must take into consideration the sensibilities of others (pp. 95-99) and also Ellen White’s eight components of health—nutrition, exercise, water, sunshine, temperance, fresh air, rest, and trust in God (pp. 100-104).

In order to witness for Jesus, Christians must mingle with society, associate with people. Effective witness depends on having first a close relationship with Christ, then high standards for oneself, and, finally, great love and acceptance of those around us.

Hayden’s style is lucid, easy to read, full of personal anecdotes. Hayden uses abundant quotations from the writings of Ellen White. He addresses an Adventist audience willing to apply thoughtfully biblical principles to their everyday life, people who do not want to let others think for them. This requires doing away with labels, and reexamining traditions. It also calls for thorough Bible study and knowledge of individual circumstances. And it requires a great dose of love.

Not everyone will agree with Hayden’s conclusions (see <http://www.greatcontroversy.org/reportandreview/pau-trailing.html>.) Yet, he will be applauded by thinking young Adventists, who are serious about their relationship with the Lord. The willingness to look at an issue that faces the church worldwide is admirable. The book would make an excellent basis for group discussion and study.

Nancy Vyhmeister (Ed.D., Andrews University) is a former professor of missions at the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan, U.S.A.

OPEN FORUM

Should women remain silent in church?

by Angel Rodríguez

In our local church, we have been discussing about the meaning of the passages where Paul counsels that a “woman... must be silent” in church (1 Timothy 2:12, NIV). How should we understand and apply this instruction today?

A study of how Paul used the Greek word for “to be silent” in this and other passages will help us better understand what Paul meant. The verb form *hesuchazo*, “to be silent, be calm,” is used five times; the noun form *hesuchia*, “silence, rest,” is used four times; and the adjective *hesuchios*, “quiet, tranquil,” two times.

The verb is used to express three main ideas. *First*, keeping silence in order to avoid an open confrontation (Luke 14:4). *Second*, being silent in order to bring a discussion or confrontation to an end or under control (Acts 11:18; 21:14). *Third*, in the sense of being inactive, to rest. This is illustrated in Luke 23:56, where the women “rested [were silent] on the Sabbath in obedience to the commandment” (NIV). To Paul, the word conveys an ethical content, a Christian virtue; something to which all believers should aspire (1 Thessalonians 4:11). Christian life should be a silent/quiet one—free from senseless controversies or offenses to God.

From studying the different usages of the verb we can draw the following conclusions: The verb is used most of the time in contexts in which there are tensions and/or controversies. In a few others it implies that through silence an offensive behavior is avoided. The verb designates a way of speaking that disrupts social interaction; in

other words, a specific type of silence and not necessarily the absence of all speech.

The church in Jerusalem listened to Peter, and as a result they kept quiet (stopped arguing with him) “and praised God” (Acts 11:18, NIV). Since the verb does not necessarily mean the absence of words but rather the absence of controversial speech, the verb can be used to express the ideas of calmness and tranquillity, thus making real communication possible.

The noun is used basically in the same way. *First*, it refers to the silence that brings to an end controversial language (Acts 22:2). *Second*, it avoids controversial and disruptive speech (1 Timothy 2:11, 12). *Finally*, it designates the quietness of the Christian life that avoids disrupting the community of believers.

It is this last usage that we find in the case of the adjective, “tranquil, quiet.” According to Peter, women are to adorn themselves with a “gentle and quiet spirit” (1 Peter 3:4). But according to 1 Timothy 2:2 this type of quietness should be a characteristic of all believers. They are all to live “quiet lives in all godliness.”

Having examined the New Testament evidence, we can now take a closer look at 1 Timothy 2:11, 12. There is no doubt that Paul is concerned about controversies in the church. In verse 8, he exhorts men to pray “without anger or disputing.” In the case of the women, the apostle is also concerned about behavior and attitudes that could be disruptive.

In order to avoid problems, he exhorts them to “learn in quietness

and full submission” (verse 11), something expected of a first-century disciple (male or female). The implication is that women are described here as students, disciples, and they are being reminded of their duties as such. Paul is forbidding the speech of a student that disrupts the learning process, thus protecting the rights of others to hear and learn. The phrase “she must be silent” (verse 12) does not mean that she must remain *speechless*, but that controversial speeches are unacceptable, because they create unrest. This agrees perfectly with the use of the noun and the verb in the rest of the New Testament.

Why did Paul single out women? Possibly because some of them had become the target of false teachers and their instructions (2 Timothy 3:6). As a result, they were bringing controversies into the church. Paul forbids this type of controversial and divisive speech when he says that “a woman... must be silent.”

Angel Manuel Rodríguez (Th.D., Andrews University) is the director of the Biblical Research Institute. Website: <http://biblicalresearch.gc.adventist.org>.

Dialogue on-line

Now you can read online some of the best articles and interviews that you may have missed in earlier issues of *Dialogue*.

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FOR YOUR INFORMATION

The Geoscience Research Institute

An organization dedicated
to seeking harmony between Scripture and science

by L. James Gibson

Roger was a Seventh-day Adventist attending a public university. In his classes, he was confronted with claims that life arose from a prebiotic chemical soup and developed through trial and error over hundreds of millions of years. This was the first time Roger had been forced to deal with these issues, and he was not sure how to respond or who he could ask about them. Through a friend, he learned that his church provides a resource where such questions are studied by trained scientists. That resource is the Geoscience Research Institute (GRI), located in Loma Linda, California. The web address is <http://www.grisda.org>.

GRI was established in 1958 for the purpose of investigating new developments in science that raise questions about the reliability of the biblical record of Creation and the Flood. First located at Andrews University, the institute moved to Loma Linda in 1980.

At present, the Institute has five

scientists, an assistant editor, a secretary, and a part-time librarian in Loma Linda. Two more scientists are located in branch offices in France and Argentina, respectively. Several fields of expertise are represented—geology, paleontology, physics, molecular biology, biometrics, and biogeography.

The work of GRI includes both research and education. Current research projects in geology and paleontology include a study of geochemical trends in the granitic rocks of Southern California, factors in the preservation of fossil whales in a deposit in Peru, deposition of dinosaur eggshells in Argentina, and identification of fossil ostracodes in Europe. Biological research includes studies of DNA differences between species of roundworms, comparison of human handprints in caves, and investigating large-scale biogeographic patterns. Other projects have included a study of the fossil forests of Yellowstone National Park, and depositional processes in certain sediments in the Grand Canyon.

Several of these projects have involved collaboration with scientists from other institutions and universities.

In addition, the Institute sponsors some research by other Adventist scientists. Current projects include a study of global

patterns of paleocurrent directionality, study of fossil preservation in Wyoming, and fossilization potential of volcanic ash in Argentina.

The other major area of activity for GRI is in education. The Institute publishes a scholarly journal, *Origins*, which carries semi-technical articles, usually once or twice per year. Three less technical journals are published two or three times per year. *Geoscience Reports* is published in English; *Ciencia de los Orígenes* is in Spanish; and *Science et Origines* is in French.

As noted above, GRI operates a web site, <http://www.grisda.org>. The web site has copies of all the articles from *Origins* and some from the other publications. It also has reviews of various creation videos, an annotated reading list, responses to frequently asked questions, and links to many other web sites representing a broad spectrum of views on creation and evolution. Material of potential interest to teachers is added periodically.

Members of the Institute travel widely to present seminars and lectures on science and faith. The Institute has participated in numerous creation seminars at Adventist universities in North America, South America, Australia, Africa, Europe, and Asia. In addition, GRI has been represented at most of the Faith and Learning Seminars sponsored by the Department of Education of the General Conference of Seventh-day Adventists. Occasionally, staff members teach courses in Issues in Origins.

Field conferences, which combine



lectures and field observation, represent one of the major educational activities of the Geoscience Research Institute. Most field conferences are conducted in North America, due to the accessibility of geological features, ease of transportation, and availability of lodging. Field Conferences have also been held in Europe and in Australia-New Zealand. Field conferences are scheduled at the request of various Church entities.

Geoscience Research Institute is serving the world church, both in discovery and in education, attempting to model an appropriate balance between faith and reason. There are many questions yet to be answered, and many challenges to be addressed. As Roger discovered, no one has answers for every question, but the Institute staff can assist you in understanding the nature of the evidence and its significance. For further information, contact us at info@grisd.org.

L. James Gibson (Ph.D in biology, Loma Linda University) is director of the Geoscience Research Institute, Loma Linda, California, U.S.A.



A geoscience field conference for Korean educators.

The mission of the Geoscience Research Institute is to assist the Seventh-day Adventist Church by studying the world of nature with the purpose of discovering the underlying harmony between science and Scripture.

Jesus Christ...

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FIRST PERSON

God's perfect timing

In the midst of war's uncertainties, God chose to speak to me

by Jan S. Doward

It was the latter part of World War II. The Admiral W. L. Capps was ploughing the impatient waves of the Pacific Ocean, heading toward Japan. Although I was only one of the five thousand soldiers aboard, I was easily identified by a recently acquired Mohawk haircut. I seemed to be the very epitome of someone looking for a fight. I talked tough and walked tough and did not in the least project an image of a conscientious objector.

On board one evening, I was accosted on the starboard side of the ship by a very aggressive religious soldier in our outfit. Gingrich was a short little fellow who certainly possessed a big determination. He was what the men labeled a "Holy Joe." His abrasive high-pitched voice made me recoil, especially when he asked, "Are you saved?" I was so revolted I wanted to leave his presence as soon as possible. When orders came over the loud speaker for all troops to head for their quarters, I was exceedingly glad. I could not accept Gingrich's false theology of "once saved-always saved," but I suddenly felt a profound need of the Saviour. Just being church-oriented was not enough. So right then and there I knelt on that steel deck and gave my life to Jesus. It was as though an electric shock passed clear through my body, and when I arose, I was a new man. From that moment on the whole direction of my life was marvelously altered.

Conversion to Christ obviously is only the start. Growth continues throughout life, but the Lord certainly sent me down the Christian pathway in a fast forward mode. Without even consciously thinking about it, my whole demeanor suddenly changed.

The most noticeable transformation was my language. The Holy Spirit had remarkably taken charge of that former tough-talking tongue of mine!

And what about that Mohawk haircut? The first sergeant had previously ordered me to cut it off, but belligerently I stated that it was neat and clean, and no article of war said I had to comply. He turned around in disgust and walked away. I crowed to the men of how I had stood my ground. Then one night not long after my conversion experience, I joined a little prayer band on deck. While my head was bowed, my right hand inadvertently reached up, and I felt those Mohawk bristles. Flashing through my mind was the thought, "That must look awfully stupid from above!" The next thing on my agenda was a shave! What could not be accomplished by orders was easily taken care of by conviction.

One of the main attractions for me now was to join the little singing band that met by a stack of life rafts every evening about sundown. Without any hymnals or songbooks, these soldiers would lustily sing from the depths of their hearts.

Before my conversion experience, I was too embarrassed to join the singing band, but now I was eager to participate. One evening someone suggested we sing, "Revive Us Again." I had never heard the song before, but it didn't take me long to pick up the chorus:

"Hallelujah, Thine the glory,
Hallelujah, Amen!
Hallelujah, Thine the glory,
Hallelujah, Amen!"

Just as we started to sing the chorus for the last time, another voice, stron-

ger than any of the others, joined in with booming enthusiasm. I turned toward the strong voice to see a tall, raw-boned soldier with a blond, half-grown-out crew cut, holding a Bible in his hand, smiling as he sang.

That evening, after most of the men had dispersed to their quarters, a few remained to discuss the Bible. Someone brought out a G.I. blanket to sit on, but I leaned against the life rafts eager to listen. Although I had been reared in a Sunday School environment, I was never exposed to much of the Bible. Except for a few stories like baby Moses in the bulrushes, and the annual Christmas and Easter stories, I knew very little of God's Word.

What started out as a discussion soon developed into a full-fledged debate with Gingrich right in the midst. While tapping the pages of his Bible with his index finger, he grew increasingly more agitated and his voice more penetrating. Obviously he was on the attack against the big blond fellow who never once responded in kind but kept smiling.

At first I didn't have a clue what the argument was all about, but it soon became apparent that Gingrich believed in an ever-burning hell and the big blond fellow did not. As I listened intently, I soon learned that the tall soldier's first name was Floyd. His stature made Gingrich look even smaller than usual, but as the exchange went on Gingrich's angry reaction and twisted biblical concepts seemed to match his diminutive size.

Without responding in kind, Floyd calmly boxed Gingrich in with scriptural proof that the unrepentant wicked will ultimately be destroyed. This immediately activated a fierce response

from Gingrich, who assumed a half-crouched position and began bouncing up and down while pounding his knees. By the time Floyd finished his brief exegesis, Gingrich was screaming, “SDA! SDA! You believe in doctrines of devils!” Picking up his Bible that he had dropped on the blanket, he stomped off while still screaming, “SDA! SDA!”

Although I had no idea what “SDA” meant, I did know I wanted to talk with Floyd. His cheerful demeanor under pressure and obvious Bible-based theology drew me like a magnet. After I introduced myself, his giant hand reached out and engulfed mine. He grinned as he squeezed my hand and told me his full name was Floyd Cromwell.

I was eager to know more about the Bible and asked if he would be willing to study with me. We met the next day on the mess deck and stood under one of the big fans. Except for the cooks, the place was empty, which made it far better than the crowded upper deck. Before our study began, Floyd laid his large Bible open on one of the chest-high tables and prayed.

Before we began studying, I reminded Floyd that I preferred the New Testament. This was based on the fact that my mother had given me a pocket-size New Testament before leaving Seattle, and also I had repeatedly heard that the church to which I belonged was a “New Testament Church.”

“OK, Jan, what do you have in mind?”

Since I had always been taught that Revelation was a “closed book” and could not be understood, this seemed like a good place to start. As Floyd began turning the pages of his Bible, he reminded me that it seemed strange to have Revelation not be understood when the very name means to reveal.

It was there on that mess deck, under the big fan, that the truths of God’s Word were opened to my understanding. That first day passed all too quickly for me. I was so eager

to learn more and was so filled with questions, I could hardly wait for the next study. Ultimately, Floyd was able to show me how the Old and New Testaments harmonize, especially the interlocking books of Daniel and Revelation. Day after day, hour after hour, we studied together as the troop ship zigzagged across the Pacific.

By the time we landed on Okinawa during the very last part of the battle for that island, I was determined to be baptized and join God’s remnant church. It took a little while to make arrangements for baptism, but on July 15, 1945, I was baptized at Ishikawa Beach by a Baptist chaplain. He had refused to baptize me unless I signed a statement that I was transferring my membership from his denomination to the Seventh-day Adventist Church. It was the shortest membership they ever had!

It had been my fond hope that my friends and relatives back in the United States would be delighted to hear the truths that had stirred me. Consistently I wrote about what I was learning, hoping for happy replies. I was wrong! Prior to my baptism, the most caustic and shocking words came from my mother: “I’d rather have you a thief than a Seventh-day Adventist!” But in spite of the negative homeland reaction and penetrating pain of rejection, I was buoyed by the Holy Spirit’s guidance to remain faithful to God’s calling.

During the stay on Okinawa, the Adventist military personnel met for worship each Sabbath and Floyd usually preached. In spite of the oppressive heat, I sat spellbound. Never in my 19 years had I ever heard such powerful sermons. But it was not to last.

Shortly after the war, I was sent to Japan as part of the Army of Occupation while Floyd later shipped out to Korea. In Japan I met my first civilian Seventh-day Adventists, and their solid faithfulness, in spite of enduring a time of trouble in their own

homeland, greatly encouraged me.

In retrospect, it was all part of a pattern. God’s perfect timing had placed me on board the right ship at the right time. Here I met my Saviour and later a 23-year-old ex-prize fighter who was willing to share with me the grand truths of God’s Word. Although Floyd Cromwell had only a high school education, he most certainly was a Bible student.

Although money and women caused Floyd to leave the church, he came back to the Lord before his early death from cancer. As I stood by his bedside, he said to me, “I loved you like a brother.” And I replied, “I’ll see you in the morning, buddy!” My debt to

Jan S. Doward, now retired, has been a teacher, youth director, pastor, documentary film producer, freelance writer, and photographer. This article was adapted from his book, *When All Alone I Stand*. His address is: 714 Poole Road; Ferndale, CA 95536; U.S.A.

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Address your correspondence to

DIALOGUE Editors
12501 Old Columbia Pike
Silver Spring, MD 20904; U.S.A.
Telephone 301 680 5060
Fax 301 622 9627
Email 74617.464@compuserve.com
104472.1154@compuserve.com

Taking charge...

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Pontius' Puddle





T H E B I R D C A G E

That morning the minister walked slowly toward the pulpit of the church. Before delivering his sermon, he placed on a table an old and empty birdcage for everyone to see. The members of the congregation looked at it with puzzlement and started asking questions to each other. When the murmuring stopped, the minister began to speak.

"A few days ago I crossed paths with a boy that was carrying a birdcage, swinging it carelessly. As he came near, I noticed that inside the cage there were three frightened birds, trembling in the cold. I asked him what he was going to do with the birds.

"Someone gave them to me and I'm going to have fun,' the boy told me with a mischievous smile. 'I will have them fight with each other and then pull their feathers.'

"And when you get tired of that?"

"I'll throw them to my cats!"

"Will you sell the birds to me?" I asked him.

"What do you want them for? They are just three ugly birds that don't even sing!"

"How much do you want for the cage and the birds?" "Ten dollars!"

"As soon as he got the bill, the boy took off shaking his head, puzzled. I brought the cage home, I gave the birds water, and then placed some seeds in the cage. That afternoon I walked with the cage to a nearby park full of trees. I set it on a bench, opened the cage door, tapped softly on the side, and one by one the birds flew away free.

"That's why I brought the empty cage today."

After a long pause, the minister continued.

"One day Satan crossed paths with Jesus and began talking with Him. The Devil had just come from the Garden of Eden and looked very pleased with himself. "Ha!,' he gloated. I set a trap for your creatures and they fell into it!"

Now I own the world and all the people living in it. They are mine!"

"What will you do with them?" Jesus asked.

"I'm going to have fun! I'll teach them to fight among themselves, to abuse their bodies, to break up their families, and to curse you. I'll even show them how to invent weapons and kill each other in wars."

"And then?"

"When I get tired, I'll kill all of them!"

"I'll buy them from you,' said Jesus. 'How much do you want?'"

"Why would anyone want those miserable people? Besides, if you try to help them, they will reject you, spit on your face, and curse your name. They will even kill you! They are worthless."

"How much do you want for them?" Jesus insisted.

"Your tears, your blood, and your very life!" Satan screamed.

"Done!" said Jesus.

"And some time later he came, paid the price, and set us free."

The minister moved toward the cage, opened its door, and silently walked away.