

COLLEGE ♦ AND ♦ UNIVERSITY

# DIALOGUE

.....  
**Adventist  
Global Strategy**

.....  
**The Book of Esther  
as Literature?**

.....  
**A Christian View  
of Human Personality**

.....  
**The Chamberlain Story**



Vol. 1 - No. 2

# DIALOGUE

COLLEGE AND UNIVERSITY DIALOGUE is published three times a year in four parallel editions (English, French, Portuguese and Spanish) under the sponsorship of the Committee on Ministry to College and University Students (MiCUS) of the General Conference of Seventh-day Adventists: 12501 Old Columbia Pike, Silver Spring, MD 20904, U.S.A. Vol. 1, No. 2.

Application to mail at second-class postage rates is pending at Silver Spring, Maryland.

Copyright © by the MiCUS Committee. All rights reserved. No part of this publication may be reproduced

without the prior permission of the MiCUS Committee.

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

Editorial Correspondence should be addressed to Humberto M. Rasi: 12501 Old Columbia Pike, Silver Spring, MD 20904, U.S.A.

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

## MICUS COMMITTEE

Calvin B. Rock, Chairman  
George H. Akers, George Knowles, Vice-chairmen  
Israel Leito (activities) and Humberto M. Rasi (publications), Secretaries

Members: Graham Bingham, Clarence E. Bracebridge, Lorenzo Grant, Gordon Madgwick, Esther Rambarack-singh, Ted Wick

## REGIONAL REPRESENTATIVES

**AFRICA-INDIAN OCEAN DIVISION:** Phineas Bahimba. Address: Cidex 03 C 84, Riviera 1, Abidjan, Cote d'Ivoire, West Africa

**EAST AFRICA DIVISION:** Tommy H. Nkungula. Address: P.O. Box 14756, Nairobi, Kenya, East Africa

**EURO-AFRICA DIVISION:** Pietro Copiz. Address: P.O. Box 219, 3000 Berne 32, Switzerland

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

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

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

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

**SOUTH AFRICAN UNION:** P. W. Coetser and B. E. Sterley. Address: P.O. Box 468, Bloemfontein 9300, Orange Free State, South Africa

**SOUTH AMERICAN DIVISION:** Nevil Gorski and Jorge de Sousa Mafas. Address: Caixa Postal 12-2600, 70279 Brasilia, DF, Brazil

**SOUTH PACIFIC DIVISION:** Gerald Clifford and Barry Gane. Address: 148 Fox Valley Road, Wahroonga, N.S.W. 2076, Australia

**SOUTHERN ASIA DIVISION:** Lowell C. Cooper and John M. Fowler. Address: Post Box 15, Poona 411001, India

**SOUTHERN UNION:** F. N. Chase and G. B. Yaze. Address: P.O. Box 46061, Orange Grove 2119, Transvaal, South Africa

**TRANS-EUROPEAN DIVISION:** James M. Huzzey and Orville Woolford. Address: 191 St. Peter's Street, St. Albans, Herts., AL1 3EY, England

## LOCAL REPRESENTATIVES

**ARGENTINA:** Juan Carlos Piora (Colegio Adventista del Plata). **BRAZIL:** Clayton Rossi (Centro Estudos Universitarios de Brasilia). **CHILE:** Ricardo Abós-Padilla (Universidad de Chile). **ENGLAND:** Michael Pearson (Newbold College). **ITALY:** Raúl Posse (Istituto Adventista Villa Aurora). **POLAND:** Zachariah Lyko (Christian Theological Academy). **PUERTO RICO:** María Matilde Simón (Univ. de Puerto Rico-Mayagüez). **SPAIN:** José López (Colegio Adventista de Sagunto). **U.S.A.:** David Claridge (Texas A & M Univ.), Jerry Connell (Michigan State Univ.),

Randy Fishell (Seattle), Ramona Pérez Greek (Univ. of Alabama), Lourdes Morales Gudmundsson (Univ. of Connecticut-Stamford), Joe Jeris (Univ. of California-Irvine), Sharon Johnson (Carnegie-Mellon Univ.), George Kerr (Univ. of Nebraska-Lincoln), Al Mazat (Duke Univ.), Bernie Molnar (Texas), Lois Moore (Boise State Univ.), Ron Pickell (Univ. of Tennessee-Knoxville), Clinton Schultz (Univ. of Idaho), Esther Spielman and Werner Staubenhagen (Cornell Univ.), Tim Truby (Chico State Univ.)

---

## Contents

---

<b>Editorial</b> .....	3	<b>Rut Alonso Cardona, A. Tejel</b> .....	18
<b>Letters</b> .....	4	<b>Samson Kisekka, D. W. Baker</b> .....	20
<b>Features</b>		<b>Logos</b>	
<b>Adventist Global Strategy,</b>		<b>The God of Excellence, J. Tonge</b> .....	22
<b>H. M. Rasi and C. R. Taylor</b> .....	5	<b>And Compassion Became Flesh, L. F. Acosta</b> ..	23
<b>The Book of Esther as Literature?</b>		<b>Campus Life</b>	
<b>W. McClarty</b> .....	9	<b>Developing an Effective Campus Ministry,</b>	
<b>A Christian View of Human Personality,</b>		<b>B. Molnar</b> .....	25
<b>O. L. Hughes</b> .....	12	<b>Action Reports</b> .....	28
<b>The Chamberlain Story,</b>		<b>Professional Associations</b> .....	30
<b>G. Krause, R. Utt, E. Giddings, W. Johnsson</b> ..	15	<b>First Person</b>	
<b>Profiles</b>		<b>Learning to Trust in God, M. Neira R.</b> .....	33

---

## Editorial

---

**T**he first issue of DIALOGUE is now in the hands of thousands of Seventh-day Adventist university students and professionals in scores of countries. You have read it in either English (18,500 copies), Spanish (8,500), Portuguese (4,000) or French (2,500). Your comments, critiques, and reactions continue to arrive to our offices. They confirm the need for a publication that provides useful information, Bible-based intellectual challenge, suggestions for Christian campus ministry, and an opportunity to network with Adventist colleagues around the world.

We have listened to your suggestions and have implemented several of them in this issue. You will find a new "Letters" section, which includes a few of the hundreds that have reached us. There is also a "First Person" department, which is open for you to share your story or your convictions. Since several of you indicated that our feature articles had stimulated lively discussions in your student circles, we have added a few questions of our own at the end of the main articles. More innovations will follow in future issues, as funds become available.

Some of you wanted to know if we were interested in receiving submissions for articles. We are! But before you mail to us your finished piece, send us an abstract of the article you would like to submit so that we may advise you on our general editorial plans. (See our name and address on page 2.)

We received several encouraging letters from Adventist teachers and staff members in non-Adventist colleges and universities. We know that you can exert a powerful Christian influence in your campus and can also serve as valuable mentors for our own students in those institutions. We have begun listing your names

as "local representatives" in our masthead (see page 2). If you wish to serve as a local representative for the MiCUS Committee and DIALOGUE, read more on page 27.

Until our journal becomes a regular publication, with subscription lists and a formal distribution process, it will be essential that you keep your address current so that you may receive future issues. Be sure to write to the regional representative for your area (listed on page 2), who is responsible for the circulation in the territory where you live. Send him also the names and addresses of other Adventist students and teachers in non-Adventist colleges and universities who you believe would enjoy receiving DIALOGUE.

This second issue is sponsored by the Institute for Christian Teaching (ICT), which was established to assist Adventist college and university teachers and students in integrating their faith with their academic or professional disciplines. Two of the feature articles are based on essays written during one of the ICT seminars. (Read more on page 35.) These authors represent scores of readers of DIALOGUE in our own Adventist institutions of higher learning. We thank the institute and the donors that have allowed us to make this issue available without charge to our readers.

We have been moved by the stories of struggles and achievements you have shared with us. You have also encouraged and amused us with your many witty observations and comments. Now, enjoy your reading. And let's continue our DIALOGUE!

The Editors



# LETTERS

## Faith and Science

As a university student in the field of Psychology and a new member of the church, I welcome DIALOGUE. I hope to receive it regularly, because we need material to help us integrate our Christian faith with the scientific subjects we study.

Leticia Mabel Alvarez A. Pontificia Univ. Javeriana  
Cali, COLOMBIA

## With Open Arms

As an Adventist teacher at a non-Adventist institution I welcome this new journal with wide open arms! I know that, if encouraged and supported, our students in public colleges and universities can be very effective witnesses for Christ in their circle of influence.

Lionel Alexander  
Weagamon, Ontario, CANADA

## Forgotten and Forgetting

Thanks for DIALOGUE! There is so little published for us! We are being forgotten and, in turn, we are forgetting the church. In future issues please include articles written by students on how to get involved in the life of the church, how to bring Christ to your college, and how to keep Christ first in our lives when tempted by other life-styles.

Neidi Axford, Clark Community College,  
Vancouver, Washington, U.S.A.

## Christians in a Materialistic World

I liked the openness of the discussion in DIALOGUE, your daring to address issues that are not black-and-white, without feeling the need to make them so. Most of your articles offered a rational approach to the subjects. This is important for university students, but also pay attention to experience, relationships, and life-style. Discuss, in a practical manner, how to live a Christ-like life in a materialistic world.

Monte Butler, University of Utah,  
Salt Lake City, Utah, U.S.A.

## Lonely Sometimes

DIALOGUE is a great idea. It fills a gap in Seventh-day Adventist ministry. I received my Ph.D. in Biochemistry from Emory University in 1987. I could have used the magazine then, and still can now. Those of us in secular universities get lonely sometimes. DIALOGUE can help to "reach out and touch someone."

Penny Duerksen-Hughes,  
Atlanta, Georgia, U.S.A.

## A Question of Design

DIALOGUE comes across to me as a very progressive and positive magazine. The cover has an up-to-date look, and the articles address important topics. One note on graphics. Your excellent logo has an interesting problem. In the word DIALOGUE the yellow accented cross marks for the A and the G are vertically out of line. Can you solve this small irritation?

David L. Ellis, Reed College,  
Portland, Oregon, U.S.A.

### The designer of the cover responds:

The question you raise, David, involves a gray area in design, where aesthetics, logic, and personal preference come together. I try to see that each letter stand on its own, while being a part of a larger unit. We obviously can't raise the bar of the A in the logo. If we lower the bar of the G—to satisfy your eye for symmetry—, then you have two problems: either the gap becomes uncomfortably large or the G appears to be tipping over to the right. I wouldn't oppose the change you suggest, but I prefer to keep the logo as is. Thanks for your interest, and best wishes for your studies!

Jeff Dever, Dever Design,  
Laurel, Maryland, U.S.A.

## Not Specific Enough

After reading Mr. Provonsha's article on "Christian Bioethics," I felt I had come away empty-handed. His key point was: "A rational Christian bioethic, then, will stress the restoration and fulfillment of the Creator's original intention to the extent that these may be ascertained from the inspired sources" (p. 10). To me that meant, "Base your bioethical decisions on what you can find in the Bible and in the writings of Ellen White."

That's fine on the general theological level, but it doesn't address specifics. How should we—Christian physicians, nurses, scientists, concerned lay people—make practical, life-and-death decisions on gene splicing, cloning, surrogate parenting, test-tube babies, sex selection, abortion, and so on? As an interested reader, I wanted direct, practical answers but I didn't find any. Perhaps I didn't read carefully enough.

Curt Dewes, Takoma Park, Maryland, U.S.A.

### Dr. Provonsha responds:

The article didn't intend to cover each specific question. Obviously I couldn't even attempt to do it in three pages. But it did offer an overall approach to problem-solving in bioethical issues from a Seventh-day Adventist perspective. I argued that the Bible provides the principles, and that we need to apply them. This will largely be done in the community of thinking Christian people—professional or otherwise. That's the ongoing business of the church as we face ethical problems and decisions. That's the way God intends it to be done.

Mr. Dewes may be interested to know that I'm currently writing a comprehensive textbook that will address those issues. It's working title is "Christian Ethics in a Situation of Change," and some day soon he will be able to know my thinking on the specific questions he raises.

Jack Provonsha, Nordland, Washington, U.S.A.

## Not Less Valuable

I especially appreciated the attitude conveyed by DIALOGUE that those who choose to not work or study within the denominational structure are not less valuable to the church, but are perhaps more so because they may carry out an important mission in their social context. It is reassuring to find a church publication that is not reaching inward but outward. I would definitely like to see more of this magazine!

Annemarie Hamlin, Claremont Colleges  
Claremont, California, U.S.A.

## A Needed Endeavor

I read with much interest the premiere issue of DIALOGUE. You are starting a very needed and helpful endeavor. We will do our best to promote this ministry in our country.

Karel Nowak, Editor, Znameni Dobi  
Prague, CZECHOSLOVAKIA

## Something Tangible

On this campus we have about 50 Seventh-day Adventist students and faculty members. Dialogue represents something tangible that the leadership of my church has done for us, who work and study on secular campuses. Thank you, and praise the Lord!

D. D. Nsereko, Univ. of Botswana  
REPUBLIC OF BOTSWANA

## More Confident to Witness

Adventist university students needed a journal like DIALOGUE. As you continue publishing articles with this level of quality, you will see us grow intellectually and become more confident in our witness on campus.

Andrés Rodríguez, Univ. Central del Este,  
San Cristóbal, DOMINICAN REPUBLIC

Please turn to page 31

---

# ADVENTIST GLOBAL STRATEGY

An Ambitious Outreach Project Is Taking Shape.  
What Role Can University Students and Professionals Play?

---

Humberto M. Rasi and Charles R. Taylor

**T**he figures are stark and the trends unrelenting: at the beginning of 1989, world population stood at 5,200,000,000, while Seventh-day Adventist world membership was 5,700,000; world population increasing by 238,000 per day, Adventist membership growing by about 1,200 per day.

Observers of the religious scene have documented the remarkable growth achieved by our church in its short history. They have been impressed by the leap from our modest regional beginnings in the 1840s to our broad international presence. In several countries we constitute one of the largest and most dynamic religious communities. Our teaching, healing, preaching, publishing, broadcasting, welfare and relief ministries are known and appreciated. In proportion to our size, we maintain one of the strongest overseas mission programs. And yet, it's clear that we are quite far from the goal of communicating "the eternal gospel . . . to every nation, tribe, language and people," as envisioned by John (Revelation 14:6).<sup>1</sup>

In October of 1986 Elder Neal C. Wilson, president of the Seventh-day Adventist Church, presented to the denominational leaders assembled in Rio de Janeiro, Brazil, the challenge of developing a global strategy to fulfill the assignment Christ had

given to his followers almost 2000 years ago: "Go and make disciples of all nations, baptizing them . . . and teaching them to obey everything I have commanded you" (Matthew 28:19-20). Wilson vividly depicted the vast areas of the world without an Adventist presence and the many millions who have never heard the gospel story.

What has happened since that bold dream was sketched in Rio? What are the main features of the Adventist Global Strategy that is currently taking shape? What role can we play in it, as we rapidly move toward the 21st century?

## The Dimensions of Our Task

For more than 120 years Seventh-day Adventists have been actively obeying Christ's command to communicate the good news of his first and second coming to the people of the world. We have taken seriously his prophetic words, "This gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (Matthew 24:14). We have invested major human and material resources toward this objective. While the results have been encouraging, we are becoming more aware of the huge

dimensions of the task still ahead of us, as Adventists, along with other Christians. (Figure 1, "Status of Christian Global Mission - 1989.") Consider the following facts:

**1. Sobering demographics.** Although we are baptizing approximately 1,300 new Seventh-day Adventists each day, the world population is increasing by almost 200 times that number. Even when we include the broad evangelistic work carried out by all Christian churches and agencies, one-fourth of the world's population—1,300,000,000 million persons—is still unevangelized.

**2. Uneven membership growth.** While on average there is one Adventist for every 905 people in the world, in many countries the ratio falls considerably below that mark. In addition, we have yet to establish a Seventh-day Adventist presence in several nations, such as Afghanistan, Albania, Kampuchea, Libya, Somalia, Syria, Tunisia, and Yemen. A quick look at a denominational world map shows that our membership strength resides in the Americas, in Africa, and in the Australia/South Pacific area. (See Figure 2, "World Population and Adventist Presence.")

**3. Five Major Challenges.** An analysis of the current global scene reveals that five large population blocs deserve our special attention:

Figure 1

## Status of Christian Global Mission, 1989<sup>2</sup>

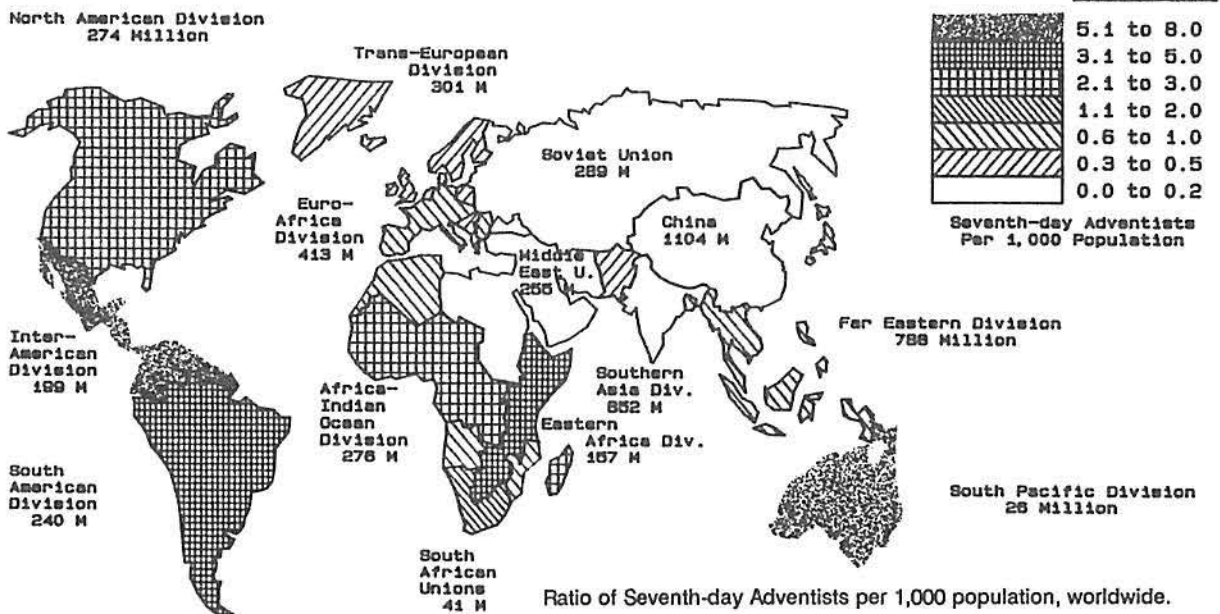
YEAR	1900	1970	1980	1989	2000
<b>WORLD POPULATION</b> Total	1,619,886,800	3,610,034,400	4,373,917,500	5,200,782,100	6,259,642,000
<b>CITIES</b>					
Metropolises (over 100,000 pop)	400	2,400	2,700	3,370	4,200
Megacities (over 1 million pop)	20	161	227	317	433
<b>RELIGION</b>					
Christians (all kinds)	558,056,300	1,216,579,400	1,432,686,500	1,721,655,700	2,130,000,000
Muslims	200,102,200	550,919,000	722,956,500	908,261,000	1,200,653,000
Nonreligious	2,923,000	543,065,300	715,901,400	850,881,600	1,021,888,400
Hindus	203,033,300	465,784,800	582,749,900	689,655,200	859,252,300
Buddhists	127,159,000	231,672,200	273,715,600	319,775,200	359,092,100
Atheists	225,600	165,288,500	195,119,400	230,163,600	262,447,600
Tribal religionists	106,339,600	88,077,400	89,963,500	99,312,700	100,535,900
Jews	12,269,800	15,185,900	16,938,200	18,574,400	20,173,600
Sikhs	2,960,600	10,612,200	14,244,400	17,584,800	23,831,700
<b>GLOBAL CHRISTIANITY</b>					
Total Christians as % of World	34	34	33	33	34
Affiliated church members	521,563,200	1,131,809,600	1,323,389,700	1,589,516,300	1,967,000,000
Practicing Christians	469,259,800	884,021,800	1,018,355,300	1,193,073,400	1,377,000,000
Average Christian Martyrs per year	35,600	230,000	270,000	325,800	500,000
<b>MEMBERSHIP BY ECCLESIASTICAL BLOC</b>					
Anglicans	30,573,700	47,557,000	49,804,000	53,098,500	61,037,200
Orthodox	115,897,700	143,402,500	160,737,900	177,466,900	199,819,000
Protestants	103,056,700	233,424,200	262,157,600	318,064,100	386,000,000
Roman Catholics	266,419,400	672,319,100	802,680,000	944,495,800	1,144,000,000
<b>MEMBERSHIP BY AREAS</b>					
Africa	8,756,400	115,924,200	164,571,000	221,767,300	323,914,900
East Asia	1,763,000	10,050,200	16,149,600	80,101,500	128,000,000
Europe	273,788,400	397,108,700	403,177,600	408,087,100	411,448,700
Latin America	60,025,100	262,027,800	340,978,600	427,902,300	555,486,600
Northern America	59,569,700	169,246,900	178,892,500	188,280,000	201,265,200
Oceania	4,311,400	14,669,400	16,160,600	17,666,600	21,361,500
South Asia	16,347,200	76,770,200	106,733,200	138,945,900	185,476,700
USSR	97,002,000	86,012,300	96,726,500	106,566,200	118,101,000
<b>WORLD EVANGELIZATION</b>					
Unevangelized Populations	788,159,000	1,391,956,000	1,380,576,000	1,273,930,000	1,038,819,000
Unevangelized as % of world	49	39	32	25	17

Figure 2

## WORLD POPULATION AND ADVENTIST PRESENCE

By Divisions and GenConf-Attached Areas, in Millions, 1989

Density 1989



\* China, with 1,100 million people and perhaps 60,000 Seventh-day Adventists—about one for every 20,000.

\* The Moslem world, with 900 million, a militant religion, and a small number of Adventists scattered in many countries.

\* India, with more than 800 million, most of whom are either Hindus, Buddhists, Moslems, or Sikhs.

\* The Soviet orbit, with more than 450 million and a socio-political system that opposes or, at best, barely tolerates Christianity.

\* The secularized, post-Christian world, represented by millions who live mostly in the affluent nations of the West and in the major urban centers.

In addition, we still need to establish a broad presence in megacities such as Tokyo, Calcutta, Bombay, Moscow, London, Cairo, Manila, Jakarta, Tehran, Delhi, Shanghai, Kinshasa, Lagos, Beijing, Istanbul, and Bangkok.

**4. Our limited resources.** On a per capita basis, Seventh-day Adventists rank among the most generous church supporters from all religious groups. Our tithes and offerings provide the means necessary to maintain our growing nurture and outreach ministries. However, since most of our membership gains take place in the developing nations and among the less affluent sectors of society, our resources are being stretched as we attempt to provide chapels and pastors, schools and teachers, clinics and medical personnel, and other basic services for the new members and for Christian outreach. However, our mission offerings do not seem to keep pace with our expanding needs. Where will we find the additional funds required to establish an Adventist presence in the unentered areas of the world? Should we reallocate

some of our resources to fulfill Christ's commission?

**5. Areas closed to missionaries.** Political and religious barriers prevent full-time Christian missionaries from entering broad areas of the world. In some countries the gospel can not be shared in public, under penalty of the law. We must acknowledge that in some cases the inconsistency of so-called Christians has contributed to the imposition of these restrictions. As a result we have been prompted to utilize alternative methods to share the good news with the people that live behind those walls. For the time being, radio and television broadcasts, Bible correspondence schools, inexpensive publications, and foreign Christians who live temporarily in those areas seem the best approaches for mission in those closed countries.

### **Favorable Trends**

We know that the final triumph of good over evil in this planet is in the hands of a powerful, wise, and loving God. Working through free human agents, he creates favorable opportunities to advance his plan of salvation. Here are some of these positive developments:

**1. Wider access to the Bible.** The pace of translation, publication, and distribution of the Scriptures has been accelerating in the past 25 years. The valuable service of the United Bible Societies has been supplemented by the Wycliffe Bible Translators and other agencies. The Word of God is now accessible to billions of readers in all the major and in most of the minor languages of the world. Even the Roman Catholic Church, in a remarkable turnabout, has been promoting the study of the Scriptures among its faithful. Last year alone 50 million

Bibles and 73 million New Testaments were distributed in the countries of the world.

**2. Closed areas are opening up.** Forced by social and economic factors, some governments ideologically opposed to Christianity are now allowing believers to openly practice their faith and even to share it with others. Their leaders have realized that most Christians are also upright citizens, reliable workers, and contributors to the general welfare of society. Countries that until recently prevented the circulation of the Bible, such as China and the Soviet Union, are cooperating in its publication for national distribution. In spite of the high number of Christians who still face persecution and martyrdom, new opportunities for service and witness appear in unexpected places.

**3. Our shrinking world.** Easier travel facilities allow the movement of large numbers of people among the nations of the world as tourists, foreign workers, or migrants, creating opportunities for witness. By 1990 between 400 and 600 million tourists will be crisscrossing the globe annually, compared with 25.3 million in 1950. Large numbers of students from non-Christian countries are attending foreign universities in the West and becoming generally acquainted with Christian culture. Modern radio and television stations are utilizing new techniques to broadcast Christian programs to the farthest corners of the earth. Our world is rapidly becoming a global village.

**4. Emerging spirituality.** God has implanted in all human beings an irrepressible sensitivity to spiritual matters. And in spite of the powerful secularizing trend sweeping Western culture, men and women continue to search for

a transcendent meaning in life. As a result of growing disenchantment with purely human solutions to our predicament, new forms of spirituality are emerging. Biblical Christianity still offers the most satisfactory world view of our origin, purpose, and destiny. While the world population grows at the rate of 1.7 percent per year, our church continues to attract new believers, enlarging its membership by 6.3 percent per year worldwide.

**5. Adventist visibility.** Seventh-day Adventists, individually and collectively, are attracting the attention of researchers and journalists in many countries. As a result, a fascinating mosaic of human-interest stories is emerging. Some focus on our healthful habits and longer life, on the pioneering medical activities of our specialists, and on the positive impact of our educational programs. Others chronicle the relief and development achievements of ADRA, our increasing presence in national governments, and the uplifting influence of thousands of our professionals, businessmen, and volunteers. This growing visibility allows us a unique opportunity to share with others our Christian faith.

### **Developing A Strategy**

The Global Strategy Committee (GSC), made up of representatives from the world divisions of the General Conference, has been appointed to rationally mobilize all the resources of our church in order to accomplish the worldwide mission Christ entrusted to us, his followers. Here are the main features of the plan that is now emerging from the study:

\* **Segmentation.** In order to proceed systematically, the GSC has divided the world into popula-

tion segments of approximately one million persons each, grouped ethno-linguistically. An analysis of the resulting 5,200 segments reveals that there is an Adventist presence in approximately 3,200 of them. This leaves roughly 2,000 population segments of one million each where currently there is no Seventh-day Adventist.

\* **Objective.** The Global Strategy Committee has proposed that, through a systematic approach, we seek to establish by the year 2000 an Adventist presence in each one of the remaining 2,000 population segments of one million where presently there is none. To achieve this objective, the GSC will outline a plan, set time frames, allocate resources, design monitoring systems, and implement evaluation procedures.

\* **Targets.** Of the 2,000 population segments without an Adventist presence, about 500 are located in the territory of existing division organizations of the world church, and their leaders will be responsible for developing plans to reach them. The remaining 1,500 segments fall in areas where there is no division organization. Most of these are in Asia and North Africa, in "closed" countries where religious or political barriers prevent the entrance of regular Christian missionaries. The General Conference will take the initiative in designing and implementing a penetration plan for each of them. It will also cooperate with the world divisions to enlarge the Seventh-day Adventist presence in their internal population groups of 20 million or more, where the ratio of Adventists is less than one in a thousand. Three-quarters of a million dollars have already been set aside to begin this program, and additional appropriations are anticipated.

\* **Research.** It has been proposed that groups of specialists be appointed to focus their attention on the four major religious and ideological challenges we face as Christians—Islam, Buddhism, Hinduism, and secularism. We expect that they will recommend methods and develop materials to successfully approach these vast non-Christian sectors of the world.

\* **Facilitator.** The GSC has recommended the establishment of a not-for-profit corporation to operate a Center for International Relations designed to encourage contacts and exchanges between Seventh-day Adventists members and institutions, on the one hand, and non-Adventist populations and institutions in the approximately 1,500 segments targeted for direct action.

We hope that, once established, the center will facilitate service by Adventist students and professionals in the target areas, encourage professional and student exchanges, and foster the provision of Adventist business and technical services abroad.

### **Prospects**

When Jesus Christ established his church almost 2,000 years ago, his order to communicate the gospel to every person on earth meant approximately 170 million. Paul, Peter, and many of the early Christians shared the message of Christ, risking their lives and achieving remarkable success. Since then the task has grown tremendously. Now for Adventists it represents at least 2 billion persons in unentered sectors of the world, in addition to millions in other areas! And yet, God's Holy Spirit remains as available and as powerful as when our spiritual an-

Please turn to page 24



---

# THE BOOK OF ESTHER AS LITERATURE?

---

## A New Approach To An Old Story

---

Wilma McClarty

**E**ver wonder why the book of Esther is in the Bible? Others have. Martin Luther wished it didn't exist because of what he considered pagan indiscretions. Ancient Jewish teachers questioned whether the reading of it would defile the hands. No allusions to Esther exist in the New Testament. Nor is the book represented in the Dead Sea scrolls. Today's women fault the story because of its chauvinistic attitudes.

And even if all of these objections could be answered, other puzzling ones persist: Why is there no mention of God in it? Of prayer? Why did Esther keep her Jewishness hidden? Daniel surely didn't. Why such a revengeful spirit against Haman's sons? Why did a follower of the true God marry a pagan king in the first place? And most bothersome of all, how about the beauty pageant motif of the queen selection process?

What would you tell a teenager who used Esther as a model for Christian courtship behavior to justify secular relationships, a pagan life-style, or premarital sex?

Wouldn't it be helpful to ask the author of the Esther story the above questions? But since the writer is both dead and unknown, we can't get even secondary hints by comparing other works by the same narrator. Too bad.

However, we may find answers to many of the troublesome questions asked by critical readers of

the Esther saga—those whose interests are deeper than just plot—by treating the Esther story as the masterful piece of literature that it is.

---

### A Literary Approach

---

With its fascinating *plot*, its psychologically interesting *characters*, its historically based *setting*, its omniscient third-person *point of view*, its craft-conscious *style*, and its provocative *themes* (plus what it does not say)—all have combined to make Esther a recognized short-story masterpiece, the literary analysis of which can clarify the author's purposes. To illustrate, one theme in particular becomes even more evident with a literary analysis: the theme of God's providence and human free choice.

Plot analysis, a logical first step, involves determining structure and development. Tellers of tales—even true ones—must all make choices, even when writing of history. The Esther story with its exposition, followed by inciting force, building action, and then turning point reflects a craft-conscious author. The story begins with all in prosperity, then descends into possible tragic events, and then quickly ascends to a happy finale. Tension is increased and then released. The plot develops in three stages of prelude, struggle, and aftermath, with the ascending action of the story describing how various

hurdles to the deliverance of Esther's people are overcome.

Similarly, as a whole the Bible starts with a God-perfect earth, descends into generations of human-misery, and ends with a brand-new world of complete joy and victory over sin.<sup>1</sup> Hence, even the structure of a well-crafted plot can be thematically significant, symbolizing the ultimate victorious outcome of God's people.

Plot analysis involves determining how the author used such development devices as conflict, dramatic irony, dialogue, and foreshadowing to support the story's theme. The most significant thematic conflict is the one between Haman and Mordecai, which is symbolically more than just personal. It is a feud between a son of Kish and a son of Agag (2:5; 3:1), which is a specific instance of the long rivalry between God's people and the Amalekites (see Exodus 17:16).

Dramatic irony, another plot development device, is used numerous times throughout the story. After Esther reveals her Jewishness and saves her race, she "presents some of the most effective dramatic irony in the Bible."<sup>2</sup> Haman's hanging on his own gallows is most ironic of all.

The author combines the plot development devices of dialogue and foreshadowing when Haman's wife and wise men prophetically warn him: "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt

not prevail against him, but shalt surely fall before him" (6:13, KJV). This quote makes a thematically significant statement—anyone who contends with a Jew (symbolically, any of God's people) will come to ill.

Characters in stories are labeled as being either flat or round, the round or complex ones being seen as capable of change. In the story Esther herself is the most complex of all. As the narrative unfolds, Esther progresses from Mordecai's manipulated, helpless niece to becoming his mentor. She overshadows both her uncle and Haman in cleverness of plan and execution. From Chapter 4 on, Esther, not the men, is in control, having changed from sex object to gifted sage, an observation that might help answer the question on sexual behavior raised previously.<sup>3</sup> In addition, all the characters make real choices that propel the plot along and ultimately determine their individual destiny.

A third narrative element is setting, the time and place of a story. Whoever the author was, scholars agree that person certainly was well acquainted with Persian court life, artifacts, and customs. The specific details of the story lend credibility to the author's claim for historicity. Consequently, these details of time and place also give support for the story's themes.

Point of view, the fourth narrative element, refers to the way a story is told, Esther's being related through the third-person rather than through the first person. A writer using third-person point of view can reveal each character's intimate thoughts, as when Mordecai said to Esther, "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place" (4:14, KJV). Again, the author

ably uses yet another narrative element to enhance the theme of the ultimate victorious ending for God's people.

A fifth narrative element is style, the language a writer uses. One aspect of style Esther's author used frequently was the employment of symbols, a person or thing standing for something other than itself. In Esther the characters themselves are some of the strongest symbols of all, with Esther representing the troubled people of God then—and now—who while making momentous decisions, fit into God's providential plan of deliverance.

To heap up "superfluous synonyms" is yet another literary device the narrator used: "The Jews are to be destroyed, slain and annihilated. . . all of them, including young and old, women and children" (3:13). Further on, Esther used "the same three verbs of destruction when she tells the king what Haman has ordered (7:4). They are all used a third time when the edict is reversed (8:11; 9:12)."<sup>4</sup> Again, the ultimate victory of God's people is stylistically emphasized.

The final narrative element—to which all the others should lead in a well-crafted story—is theme. Plot is simply what happens; theme is what it means. The *Seventh-day-Adventist Bible Commentary* summarizes the religious and moral teachings of the Esther story into four themes: God's providence; the origin of the feast of Purim; the fleeting nature of human power, with God humbling the proud and exalting people who trust him; and the union of heavenly power and human effort.

Other scholars discuss additional themes they feel are developed in the Esther story, such as the diaspora theme. But the most troublesome thematic issues concern the absence of obvious religious elements, with no

references being made to God or religious practices such as praying. However, all the examples in this literary analysis illustrated ways the craft-conscious author used the six basic narrative elements to emphasize a very religious theme—the ultimate victorious end of God's people in the context of free human choices.

Do other scholars underline the same theme? In doing my research for a detailed literary analysis of the Esther story, I came across at least half a dozen scholars who emphasized the providence theme too.<sup>5</sup> One quote was particularly striking since it mentioned the literary skill of the author:

Esther is unique among the Old Testament Scriptures in the way in which it deals with religious and moral issues. The writer certainly seems to have stressed the value of political intrigue and human intellectual acumen, and to underplay, if not actually to disregard, the possibility of divine intervention. At the same time the literary skill of the author leaves the reader in little doubt that he is observing the operation of divine providence as the narrative proceeds, and that the indestructible nature of the Covenant People will ultimately be made evident.<sup>6</sup>

Although the story of Esther is an entity in itself, nevertheless its theme of divine providence puts it into the mainstream theme of the Bible in general—the ultimate victory of God's people, then and in the future. Ellen G. White, who deals briefly with Esther, alludes to the symbolic nature of her experience.<sup>7</sup> Again, even the shape of the story reflects the shape of the entire biblical narrative, all 66 books: the Garden of Eden, the Fall, and Eden restored.

## The Bible as Literature

The dominant genre of the Old Testament is the narrative, although about one-third of the Old Testament is poetry. Other genres represented in the Bible include the parable, the letter, the chronicle, the sermon—all genres with their own set of literary characteristics.

Thus to approach all the Bible—not just the book of Esther—in the same way or in a non-literary way is to miss not only the wonder that comes with awareness of any author's craft but more importantly, the wonder of increased comprehension of content.

*The more I analyze the literature of the Bible, the more I realize that a literary approach is more than just recommended. It is imperative.* An awareness of the ways structure can support theme and techniques can emphasize main points—the artistic symbiotic relationship of "sound and sense"—and this awareness enriches the reader in a way no other approach can.

To view the sacred canon as literature may be a difficult concept for some. And yet it is a fact that the Bible contains some of the earliest and most memorable short stories and poems known to us. So what would be more natural, really, than that the grandest themes conceivable would have been penned by talented writers, capable with their God-given talents to record God-inspired messages, giving purposeful form to their writings.

The telling [of Bible writers] has a shapeliness whose subtleties we are only beginning to understand, and it was undertaken by writers with the most brilliant gifts for intimating character, defining scenes, fashioning dialogue, elaborating motifs,

balancing near and distant episodes, just as the God-intoxicated poems of the psalmists and prophets evince a dazzling virtuosity in their arabesques of soundplay and syntax, wordplay and image.<sup>8</sup>

Although there are other themes beside God's providence in the Esther story, nevertheless a literary analysis can certainly support that theme as being a main one. And just as important, this same literary analysis process can help us understand that some of the questionable incidents in the narrative—such as Esther's marrying a pagan king or her hiding her Jewishness—are not related to the author's themes nor are they presented as models of conduct. The incidents were facts of the plot, of history. God did the best he could with the people he had—as with Moses, David, and Peter—while allowing them to exercise their free will.

No author can be held accountable for doing more than was set out to do—and not one scholar of dozens I researched even mentioned, let alone developed, a theme in any way related to Christian dating behaviors and marriage practices.

A literary analysis helps see not only what is thematically germane but what is not. And almost all of the questions raised at the beginning could be partially or completely explained with similar analysis geared to each issue.

In another article I have suggested a dozen reasons for approaching the Bible as it is—great literature.<sup>9</sup> The following quote summarizes those reasons:

The Bible demands a literary approach because its writing is literary in nature. The Bible is an experiential book that conveys the concrete reality of human life. It is filled with evidences of

literary artistry and beauty, much of it in the form of literary genres. It also makes continuous use of resources of language that we can regard as literary. A literary approach pays close attention to all of these elements of literary form, because it is through them that the Bible communicates its message.<sup>10</sup>

Thank God for words and for writers who use them well—meaningfully, articulately, memorably. And nowhere did they write better than in the Bible. But a good piece of writing demands a good reader. So take to your next reading of a Bible passage your awe, your humility, your worshipful attitude, your willingness to listen and to learn—all of these. But take also your literary knowledge. It will enrich and deepen your understanding of God's Word.

## NOTES

1. Leland Ryken, *The Literature of the Bible* (Grand Rapids, MI: Zondervan Publishing House, 1985), pp. 75, 83.

2. Leonard L. Thompson, *Introducing Biblical Literature: A More Fantastic Country* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1978), pp. 127-128.

3. Bruce Jones, "Two Misconceptions about the Book of Esther," *Catholic Biblical Quarterly*, 39 (1977), 172-173, 176.

4. *Ibid.*, p. 178.

5. Wilma McClarty, "An Analysis of the Book of Esther as Literature" (Prepared for the Institute for Christian Teaching Seminar held at Union College, Lincoln, Nebraska, in June 1988).

6. R. H. Harrison, *Introduction to the Old Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Association, 1969), pp. 1098-1099.

Please turn to page 29

---

# A CHRISTIAN VIEW OF HUMAN PERSONALITY

---

## What Does It Mean to Have Been Created "In the Image of God"?

---

Owen L. Hughes

**W**hen I tell my wife that I love her, what do I really mean? Am I revealing simply that my blood chemistry has changed, or — as some have proposed — that somewhere deep within my psyche there is a desire to commit my genes into safe keeping by adding to the next generation? Or am I expressing a dimension of human personality that reflects an essential element of the image of God—the capacity to relate to another?

When I choose to remain in the library rather than head for the sport field, are my actions determined entirely by environmental pressures or may it be that, on some occasions at least, my decision is based on a genuine capacity to choose? But if I accept that I have freedom to choose, I must also believe that at least some aspects of human behavior do not follow the natural law of cause and effect. My choice then was not inevitable—it was taken without or in spite of external or internal pressures. By recognizing a measure of responsibility for my actions, therefore, I place some aspects of my conduct outside of the parameters acceptable to most current students of human behavior.

As thinking Christians, then, it is important that we have as clear a picture as possible of the way in which our faith impacts upon our understanding of human personality. In discussing what it means to be human, most Chris-

tian thinkers build upon the biblical assertion that both man and woman were created "in the image of God" (Genesis 1:26).

The model I will propose in this article draws heavily on a broad range of Christian scholarship and attempts to synthesize the common elements into a framework that serves as a bridge to academic psychology. This model does not attempt to address those areas of difference between persons, but looks rather at elements of personality that are shared by all of us.

Let us proceed to explore some of the areas of contact between human personality and the Christian understanding of the image of God.

---

### A Variety of Views

---

From the time of the early church fathers, scholars have wrestled with the meaning of the biblical expression "the image of God." There has been some agreement, but also a considerable amount of disagreement. For example, some scholars suggest that the image of God is defined by certain spiritual qualities such as self-consciousness, self-determination or the capacity for rational thought. Others identify the image of God with the responsibility to exercise dominion over the earth. Several propose that the essence of the concept is to be found in the human capacity to relate to the Creator and to fellow humans. Some have even identified the

supposed similarity between the human physical form and that of God as the essence of the image.<sup>1</sup>

With such a spectrum of opinion, how is one to understand the concept of the image of God in human beings? While scholarly opinion may differ as to the precise meaning of the term, Christianity commonly applies it to various aspects of human personality. The views presented in this article are within that context.

By drawing together the common elements of a number of views, a broader picture of human personality begins to emerge. And as we integrate the various views, we can design a model consisting of eight categories or levels, in an ascending order of complexity. We propose that some aspects of the image of God are reflected at each of the levels, but that the total concept is more fully described by all taken as a whole. (See Figure 1.)

---

### Toward a Model

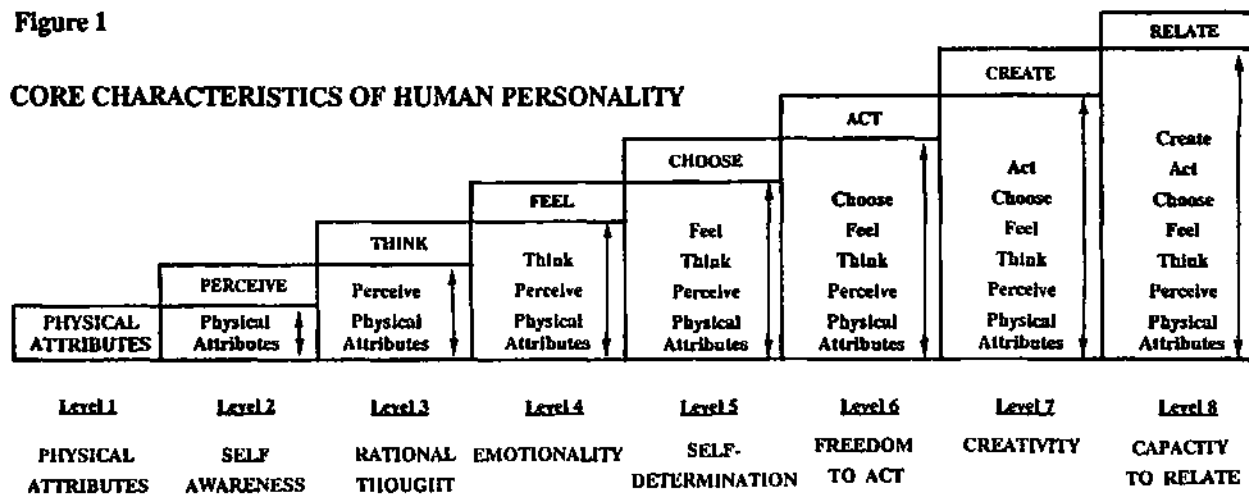
---

Two related concepts are embodied at **Level One**—firstly that of the upright human form that distinguishes human from beast and secondly that of a corporal body. Human personality is a psychosomatic unity through which all of the psychological dimensions of human existence are expressed. This biblical concept contrasts with the common view, which portrays humans as possessing a body and a soul.



Figure 1

CORE CHARACTERISTICS OF HUMAN PERSONALITY



This cumulative, hierarchical model integrates Christian views derived from the biblical assertion that humans were created "in the image of God."

Level Two refers to the human capacity to perceive the richness of color, sound, smell, taste, and touch. This implies self-awareness to experience not only the perceptual richness of the world but also a sense of the self that is a part of and at the same time distinct from that which is perceived. In academic psychology, this dimension of human personality involves the study of consciousness, sensation and perception—how it is that the world of matter and energy is translated into the entirely new dimension of conscious experience.

Level Three highlights the human capacity to manipulate the data of consciousness in a variety of ways. This area of human personality represents those abilities concerned with learning, memory, logical thought and its application to problem solving—our capacity to think.

An initial survey of the literature does not reveal any sources that directly include emotionality in relation to the image of God. However, the inclusion of emotionally loaded terms such as "love," "relationship," and "sexuality" in a later category would suggest the emotional component of personality to be a valid inclusion. Emotion is generated as

individuals perceive the elements of a situation, and reflect upon it. As such, emotion is qualitatively different from perceiving and thinking, and represents a new dimension of personality. Level Four refers, then, to the human capacity to experience emotion.

In the study of perception, intelligence, and emotion, Christian scholars find several commonalities between the currently held understanding of human personality and the biblical view. However, the situation changes dramatically with Level Five. A naturalistic world view that excludes the supernatural and affirms that "the cosmos exists as a uniformity of cause and effect in a closed system"<sup>2</sup> comes into direct conflict with the biblical view of human nature, which affirms that humans have the capacity to choose and to determine the direction of their lives. If we are nothing more than complicated machines or smart animals, then it is reasonable to assume that human behavior is determined entirely by biological influences and social reinforcements.

A Christian view of human personality, however, accepts that Godlike characteristic that allows us, at least under some cir-

cumstances, to break free from external and internal influences and to make a choice that is not entirely determined by either. The capacity to express love at the level of principle and the capacity to be responsible for our actions are dependent on the capacity to choose. While our perceptions of a situation, our rational thought about the situation, and our emotional response to those thoughts may influence a choice, it is possible to use the freedom of self-determining will to make a choice that is independent of any or all of those factors. Level Five refers then to the human capacity to choose.

Some scholars suggest that the primary meaning of the image of God is to be found in our responsibility to exercise dominion over the creation, and in so doing, to act as God's representatives on earth. Level Six of the model relates to this view. The human capacity to act responsibly involves the interaction of the perceiving, thinking, feeling, and choosing that preceded it.

Level Seven refers to the dimension of personality that reflects both the capacity for and appreciation of creative expression. The modalities of creative expression include, but are not

limited to, language, music, and the visual arts. We propose that human creativity is qualitatively different from each of the dimensions of personality discussed so far. Its expression, however, depends on the active involvement of each of these dimensions—perception, thought, emotion, choice, and action.

Level Eight is concerned with relationships between fellow humans and with the Creator. It is expressed in the image-of-God literature as the dualism of male and female, in sociability, sexuality, and gregariousness. It is also expressed in our relationship with our Maker through an understanding of the eternal, true, and good relationship between humanity and God, and freedom to love and obey God.

It is clear that behavior at this level is qualitatively different from each of the elements described in Levels Two to Seven. It is clear also on reflection that each of the characteristics described in those levels, separately or in combination, are intimately related to the capacity to relate to fellow humans or to our Creator. Relating to others may involve the full richness of language in all of its creative forms including everyday communication, humor, poetry, and literature. It includes also the special relationships of family and friends, and the intimate relationships of the marriage union. Relationship to God includes coming into fellowship with him through his created works, the development of a growing communion in a life of faith as well as the experience of private and public worship.

### Implications

The Christian student or scholar who approaches the study of psychology as an academic discipline is soon struck by the broad

spectrum of personality theories that derive from various psychological traditions. Salvatore R. Maddi has developed a useful framework that integrates these diverse theories into a single model.<sup>3</sup> Mary Stewart Van Leeuwen in turn has used Maddi's structure to provide a bridge between Christian and secular views of human personality.<sup>4</sup>

In Figure 1 we have schematically represented the core characteristics of human personality as derived from the previous discussion. They appear in an ascending order of complexity, each as a function of the whole person. Just as succeeding layers of an onion encapsulate all smaller layers within it, we suggest that each new dimension of personality embodies all of those characteristics that precede it.

Each of the less complex core characteristics affect the more complex ones. For example, changes to perceptions or emotions can affect actions or relationships. The converse is also true. For example, changes to actions or relationships can also affect perceptions or emotions. These reciprocal relationships are represented in the chart by two-way arrows.

Taken as a whole, these characteristics of human personality help us to better understand what the Bible means when it states in its first pages that we have been created in God's image. However, this profound concept finds its fullest expression in our capacity to relate to our fellow humans and to the Creator.

It is not likely that there will be complete agreement among personality theorists for some time to come. Del Ratzsch observes that "one's expectations, mind-set, conceptual framework and in some cases, specific beliefs, have some effect on one's perception" and that "perception is an active

process, and not . . . the passive process of having things outside of ourselves imprint objective information on our minds through the neutral medium of our senses."<sup>5</sup> Thus any conclusions reached on the nature of human personality inevitably will be tainted by previously held beliefs. For this reason, it is most unlikely that personality theorists would ever arrive at an adequate view of human personality without the aid of divine revelation.

### Significance for Christians

What does it mean then to be created in the image of God? It means for me that I can stand tall as I realize that the attributes that define human personality emanate from the Creator. I can take a high view of human nature and confidently assert that rational thought is rational because the Creator has made it so; that I do indeed have the capacity to choose and that not all of my actions are determined by forces outside of my control—that I can bear a measure of responsibility for my actions; that when I tell my wife that I love her, she can have confidence that I care for her rather than merely for myself.

It also means that I have a responsibility to grow. Humans were created perfect in every respect, but through the Fall, the image of God has been defaced. The human capacities to perceive, to think, to experience emotion, to choose, to act, to create and to relate have been weakened and distorted. The challenge facing all Christians is the restoration of the image of their Maker within their own personalities. This involves not just the restoration of a right relationship with God, but touches on all of those areas by which the image is defined—human relationships, sexuality, conscience,

Please turn to page 29

# THE CHAMBERLAIN STORY

## The Tragedy and Vindication of an Adventist Family

For almost a decade Seventh-day Adventists in Australia and in other parts of the world have been following, with conflicting emotions, the alternatives of Michael and Lindy Chamberlain's ordeal. Their family tragedy has split Australian public opinion, antagonized the experts, rocked the judiciary, fascinated the media, and brought our church under the international spotlight. While new books and articles on the Chamberlains continue to be published, a full-length motion picture based on their story is being shown in movie theaters around the world. *Dialogue* has asked four seasoned observers to outline the facts, review the books, comment on the film, and draw the lessons from this extraordinary case. Here are their reports.

### The Facts of the Case

On August 17, 1980, Azaria, the 10-week-old baby of Adventist Pastor Michael Chamberlain and his wife, Lindy, disappeared from their tent at Ayers Rock, in Australia's Northern Territory, where they had been camping.

For the past nine years Lindy has consistently maintained that a dingo (an Australian wild dog) took their daughter. However, since the tragedy first came to public notice, many have doubted her story.

Early in 1981, the coroner at an inquest into Azaria's disappearance exonerated the Chamberlains, agreeing that a dingo had taken her.

However, the Northern Territory Government soon reopened the case, ordering a second inquest. Evidence given at this inquest related mainly to what was alleged to be fetal blood in the Chamberlains' car.

Lindy was charged with murdering Azaria, and Michael was charged with being an accessory after the crime. During the subsequent trial, scientists disagreed vigorously over the forensic evidence. On October 29, 1982,

the jury convicted Lindy of the murder of Azaria. The next morning Michael was given a suspended sentence for being an accessory after the crime.

Lindy was immediately imprisoned in Berrimah Jail, Darwin. Three weeks later she gave birth to another daughter, Kablia. After one hour the baby was taken from her.

An appeal to the Federal Court of Australia in 1983 failed, as did a further appeal to the High Court of Australia a year later.

Chamberlain support groups throughout the country lobbied for a judicial inquiry into the case. A submission in the middle of 1985 outlined new forensic evidence and new eyewitness evidence. However, the Northern Territory Government refused to act.

It was a frustrating time—all legal avenues were now closed to the Chamberlains. However, on February 2, 1986, police, searching for a lost climber, found a small matinee jacket partially buried about half a mile from where Azaria Chamberlain had disappeared five and a half years earlier.

The find was significant because Lindy had consistently maintained that Azaria was wearing such a jacket when she disappeared. She positively identified the jacket as Azaria's.

In response, the Northern Territory Government immediately freed Lindy and established a Royal Commission of Inquiry into the Chamberlain convictions, under Justice Trevor Morling. But Lindy remained a convicted murderer—her name was still not legally cleared.

On June 2, 1987, after an 11-month inquiry, Justice Morling handed down his findings. His 300-page report was comprehensive. There was no question that he had gone as far as he could within his powers and terms of reference to support the Chamberlains' innocence. He said that if the evidence he had examined had been presented at the trial, the judge would have been obliged to direct the jury to acquit the Chamberlains.

The Northern Territory Government pardoned Lindy and Michael—but did not quash the original convictions. The Chamberlains and their supporters im-

mediately set about to clear their names completely.

Finally, on September 15, 1988, a three-judge panel in the Northern Territory Court of Criminal Appeal unanimously overturned the six-year-old convictions. The

hearing, which officially ended the most sensational criminal case in Australian history, took two minutes.

The acquitted Chamberlains are currently seeking compensation

from the Northern Territory Government.

*Gary Krause is an editor at Signs Publishing Company, Warburton, Victoria, Australia.*

## A Flood of Publications

**A** growing volume of books and articles have focused on the ordeal of the Chamberlain family. Here is a summary review of the most notable ones.

\* Richard Shears, *Azaria* (Melbourne: Thomas Nelson, 1982), 252 pp.; and James Simmonds, *Azaria: Wednesday's Child* (West Melbourne: TPNL Books, 1982), 216 pp. These two volumes are similar in size, content, and style. Written by journalists, both books were rushed into print within weeks of Lindy Chamberlain's guilty verdict in Darwin. Both authors have reported on the events with reasonable objectivity. Simmonds reports that he—in common with most others involved in the trial—considered the case against Lindy very weak. "Before the jury returned, verdicts of guilty had seemed the slimmest of possibilities."

\* Guy Boyd, *Justice in Jeopardy* (published by the author, distributed by Kingfisher Books, 1984), 207 pp., illus. with black and white photos. The late Australian sculptor Guy Boyd, with his wife Phyllis, were two of the strongest supporters of the Chamberlains in their ordeal. They organized Save Lindy Chamberlain campaigns in many cities and secured 131,000 signatures for their memorial "A Plea for Justice," which they presented to the Governor General in Canberra. This book is a compilation of materials relating to the trial. Of great interest is a statement of Dr. Frederick H. Smith, a psychologist with the Northern Territory's Department of Health, in which he reports, "Mrs. Chamberlain is innocent of the charges for which she has been imprisoned. Her guilt as has been portrayed in her

conviction is, in my firm opinion, so unlikely as to constitute a virtual psychological impossibility. I would stake my professional working life on that judgment."

Phil Ward, *Azaria: What the Jury Were Not Told* (Sydney, published by the author, 1984), 192 pp. After Lindy's imprisonment, Adventist Phil Ward spent months as a self-appointed detective trying to piece together the facts related to Azaria's disappearance. He names policemen and rangers whom he accuses of criminal conspiracy. The story makes exciting reading, but Ward has been unable to prove his charges and has been successfully sued for libel by those whom he exposes.

\* John Bryson, *Evil Angels* (New York: Simon and Schuster, 1987), 536 pp. Bryson, a lawyer and skillful writer, first explains who Seventh-day Adventists are, starting with William Miller. Then he sketches the tragic events at Ayers Rock in 1980 and gives an insider's look at what went on before and during the inquests and trial as seen by lawyers and media people. This book was the basis for the motion picture "A Cry in the Dark." When actress Meryl Streep read Bryson's book, she enthusiastically accepted the challenge of playing the role of Lindy in the movie.

\* Ken Crispin, *The Crown vs. Chamberlain: 1980-1987* (Albatross Books, Australia, 1987), 384 pp.; (U.S. edition, *Lindy Chamberlain: The Full Story*,

Southeastern California Conference Photo



Michael and Lindy Chamberlain, with their two younger children, Reagan and Kahlia, answer questions during a recent public appearance in California.



Boise, Idaho: Pacific Press). The first half of this book retells the story of Azaria's disappearance and the aftermath. The second part deals with the long struggle to clear the Chamberlains' records of alleged criminal activity. Crispin, a lawyer, appeared for the Chamberlains at the Morling Commission that established their innocence. Some readers will find the latter part less exciting reading, but it continues the narrative almost to the present day, giving information unavailable in the earlier books.

\* Chamberlain Innocence Committee, *New Forensic Evidence* (1985), 40 pp. This small paperback presents magnified color photographs of crucial items in the trial—canine teeth, spray paint patter on the Chamberlains' car, cuts and tears in clothing—giving the reader a close look at forensic evidence used and misused by an array of "experts."

\* Periodical articles include "The Dingo Defence" by Stuart Tipple in *J. D. Magazine*, 1985; and "Who Killed Azaria?" by Lowell Tarling in *Spectrum*,

August and October 1985, and "Michael, Lindy and Adventists" in *Spectrum*, February 1989. *The Azaria Newsletter*, edited at Cooranbong by Nonie Hodgson, has provided information, commentary, and even interesting trivia related to the case.

*Richard H. Utt served for several years as chief book editor at Pacific Press Publishing Association. He resides in Southern California, where he continues to write and publish.*

## Approaching the Movie

**M**agic words taught and entertained us for thousands of years. Narrators and poets kept our heritage vivid and our faith alive. Travelers sang of distant lands and heroic deeds in a changing world. The medium was the *word*. Reality lay in the mind of the listener, shaped and limited by his experience and imagination.

Film, the 20th century technological version of the ancient storytellers' art, *can* be a great gift, if we approach it prepared. And our approach to film evaluation requires asking two important questions, that are still answered with words: (1) What changes occur in the thinking and lives of the characters, and why? (2) What changes occur in me as I watch, and why?

Let the answer to Question 1 show that the changes were honestly and reasonably motivated—or perhaps that they were contrived and manipulated to make the story more sensational or pleasing. And let the answer to Question 2 be determined by how I feel as I leave the film: renewed, cleansed, enlightened, grateful, angry, or aghast. Or perhaps cheated, cheapened, emotionally

used by shock tactics or maudlin sentimentalism.

This two-question analysis might be briefly applied to the film "A Cry in the Dark." The changes are these: Lindy Chamberlain and her husband, Michael, a Seventh-day Adventist pastor, are at a crowded Australian camping spot on an August night in 1980. A dingo is seen leaving their unattended tent. Their sleeping baby, Azaria, has disappeared and is never seen again. Two years later, Lindy is sentenced to life imprisonment at hard labor for the murder of the baby. Her husband is given a suspended sentence, to care for the two boys and the new baby girl born in prison.

Scene after scene can offer only partial answers to the question, Why—for there is no body, no weapon, and no motive. Local authorities and aborigines apparently accept the dingo-did-it-story. Lindy is outwardly cold, detached, and even defiant at questioning. Michael agreeably takes photos for the press and refers calmly to "God's will." Newspapers headline rumors. "Experts" are interviewed concerning dingoes, blood stains, and religious cults. Australians freely

offer their verdicts around their TV sets and in public T-shirts proclaim "The Dingo Is Innocent." The Chamberlain house is searched by police. The children are hounded by the press and tourists. Michael's professional future is destroyed while he tries to cope with the two boys and the prison-born baby.

Changes continue. After three and one-half years, Azaria's torn jacket is discovered, corroborating Lindy's story of the dingo. She is released, and the Chamberlains try to put their lives back together.

There is no satisfactory answer to the *why* of this witch trial and miscarriage of justice. In fact, the story is too bizarre to be believable, had not the principal film makers been so committed to reality. English producer Verity Lambert, Australian director Fred Schepisi, and American actress Meryl Streep put forth incredible efforts to maintain truthfulness, from the important to the trivial.

The *why* of Question 1 may include certain personality characteristics of the Chamberlains, sensation-seeking media, religious bigotry, prejudice, government

Please turn to page 32

---

## PROFILE

---

# RUT ALONSO CARDONA

### Dialogue With an Adventist District Judge in Spain

---



**B**orn only 26 years ago, Rut Alonso Cardona is a judge in the town of Basauri, in the Basque region of Northern Spain. She is also an attractive young woman—articulate, gracious, self-assured—and an active Seventh-day Adventist.

**P**lease tell us about your background.

I was born in a devoted Adventist home. In fact, on my father's side I'm a fourth-generation Seventh-day Adventist. Two of my uncles are ordained ministers; one of them is also a lawyer, a professor of constitutional law and the legal advisor to our Spanish Union.

I still remember the day of my baptism—March 8, 1975, when I was thirteen years old. Since then I've had several responsibilities in my home church in Bilbao and have remained involved in its activities. Right now we are in the midst of an evangelistic campaign, and I rarely miss a meeting.

At home our faith has always been a top priority. For years my mother has been organist and choir director in our church, while

Miss Alonso's family roots run deep in the city of Bilbao, where she was born in 1962, during the dictatorship of General Francisco Franco. She attended law school at the prestigious University of Deusto, Spain, and received her degree in 1985. She went on to take two years of post graduate courses in preparation for the government contest in which a limited number of candidates are chosen to be trained for the judiciary. After emerging among the few selected, she completed her training at the Superior Institute of Judicial Studies in Madrid.

October 17, 1988, was a historic date for Seventh-day Adventists in Spain. On that day Rut Alonso Cardona, along with her colleagues, was inducted in the judicial corps during a formal ceremony presided by Spain's attorney general. Present for the event, in addition to government per-

my grandfather and later my father served as elders. The kitchen and dining room of my grandparents' home were the first Seventh-day Adventist "temple" in Bilbao, precisely when our church was experiencing the most severe repression in our country.

In my childhood there was no religious freedom in Spain. A Seventh-day Adventist was considered an odd person, even a socially despised individual. When I was attending elementary school, the parents of some of my school mates had forbidden them to speak to me fearing that I might "contaminate" them with my strange beliefs.

In spite of these experiences, I'm happy and proud to be a Seventh-day Adventist. My Christian faith and our denominational heritage constitute an invaluable

sonalities, were several Adventist ministers. They did not want to miss the ceremony in which a fellow Seventh-day Adventist—a member of a Christian community that for years had experienced intolerance and injustice in their own homeland—was to be charged with the solemn duty of dispensing justice for all. Silent tears glistened on the faces of the veteran pastors who were witnessing something unthinkable a few years ago.

Miss Cardona was sworn in as judge in Bilbao and in November of 1988 assumed her responsibilities as district judge.

We have come to the town of Basauri to interview her. She receives us graciously in her courtroom, flanked by the colorful flags of Spain and the Basque Provinces.

treasure for me. As I observe my contemporaries I know that we have beliefs and principles that can be of great value to them.

**Why did you want to become a judge?**

I felt that I could be more valuable to my church and to my country as a judge than as a lawyer. This position gives you a good deal of visibility and I wanted people to know that it is possible to be a good judge and also a Seventh-day Adventist. All those who work with me in the court—prosecutor, lawyers, clerk, assistants—know and respect my religious convictions.

In addition, I believe that our solid Christian principles help us to remain incorruptible and beyond reproach. God, the Supreme Judge who leads my life, can assist me through the Holy



# SCHOOL OF PUBLIC HEALTH

Loma Linda University

A Look  
Inside the  
School of  
Public Health

NEW  
OPTIONS

## "IMAGINE THAT"

Do you see yourself helping to prevent illness? Helping to improve life?

The Loma Linda University School of Public Health offers master's and doctoral degrees in some of the most crucial areas facing mankind today. *Time*, *U.S. News and World Report*, *National Geographic*, and other publications point to the desperate need for certified health professionals capable of responding to the critical condition of large segments of this earth's population. Are you ready to respond? You can do it, and we can help.

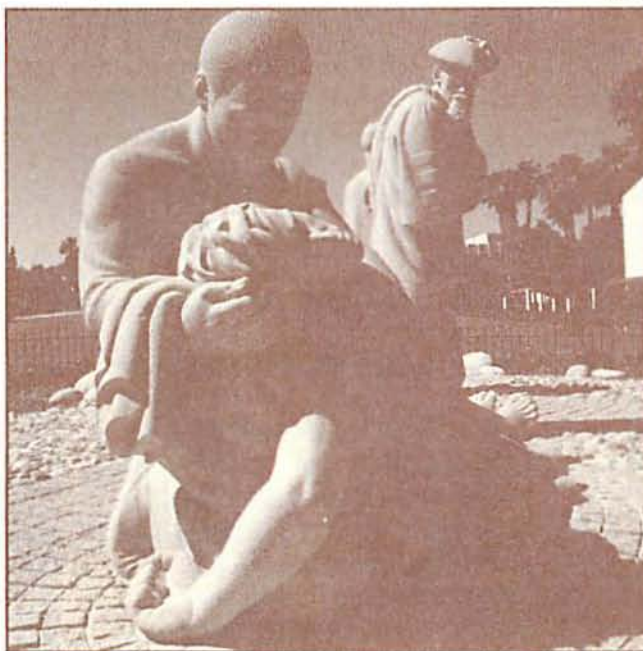
Professional excellence and a strong sense of mission—serving God "to make and keep man whole"—permeate each specialty offered by the School of Public Health.

Whether you are a recent college graduate, a seasoned professional ready for a mid-career change, or a person wanting to grow in your present career, consider the opportunities of a career in public health: professional advancement, a competitive salary, job satisfaction, and a career rich in meaning.

Whether you approach public health through research, institutional

service, or private practice, Loma Linda will provide you with the quality education you need to succeed.

For a world in need, you are the hope of tomorrow. To sharpen your skills, we're here today.



### Good Samaritan Sculpture

*A sculpture of the Good Samaritan stands in the center of the Loma Linda campus of Loma Linda University. The sculpture brings into focus the University motto "To Make Man Whole."*

## Fully Accredited AND God-CENTERED

The Loma Linda University School of Public Health is one of 24 fully accredited schools of public health in the United States but is the only one with a distinctly Christian emphasis. Here students are preparing themselves, through a variety of graduate programs, to serve others.

The School was accredited by the American Public Health Association in 1967 and has maintained continuous accreditation since then.

Loma Linda offers four master's degrees: *Master of Public Health (MPH)*, *Master of Science in Public Health (MSPH)*, *Master of Science (MS)*, and *Master of Health Administration (MHA)*, and two doctoral degrees: *Doctor of Health Science (DHSc)*, and *Doctor of Public Health (DrPH)*.

**To be eligible for admission to a master's degree program, applicants must have at least**

**a baccalaureate degree from an accredited institution, with a GPA of 3.0 or above.** Content and program length vary according to each applicant's background. What remains constant is the School's commitment to equip graduates to play their key role in keeping man whole.



## SEVEN AREAS of CAREER SPECIALIZATION

While there are dozens of specializations in public health, most career opportunities are found in the following seven fields:

### BIostatISTICS

Career opportunities in this area involve the application of statistical techniques and methodology to the investigation of health problems.

### ENVIRONMENTAL HEALTH

Specialists employed in this field have such diverse backgrounds as chemistry, biology, toxicology and engineering. They are concerned with the identification and control of factors in natural and man-made environments (air, water, land) which affect health.

### EPIDEMIOLOGY

Due to a nationwide shortage, opportunities abound for specialists trained in a systematic study of how diseases are distributed in human populations.

### HEALTH ADMINISTRATION

Persons seeking careers in administration or management of health service delivery can develop

skills in planning, organizing, controlling, and evaluating. Subspecialties include finance, human resources, information systems, and environmental management.

### HEALTH PROMOTION AND EDUCATION

These professionals use special methods, skills and strategies to help people adopt healthier lifestyles, to make more efficient use of health services, to adopt self-care practices, and to participate actively in the design and implementation of programs that affect health.

### INTERNATIONAL HEALTH

For persons seeking international careers, this field encompasses virtually all the specialties of public health and emphasizes improving health standards in developing countries through organized community development.

### NUTRITION

In short supply in the public and private sectors, these specialists are concerned with the study of nutrients and the interaction between nutrition and human health.

## Job Market Trends FOR GRADUATES With A DEGREE in Public Health

Manpower shortages exist in most specialties of public health. Shortages are expected to continue well into the next century. Consider these facts published by the U.S. Department of Health and Human Services:

- On any given day in the U.S., there are between 2,500 and 5,000 vacant public health positions.
- There is currently a shortage of 1,800 public health nutritionists.
- The need for medical epidemiologists is expected to increase from the current 4,600 to 11,600 by the year 2000.
- Concern over toxic wastes is growing. State and local governments report environmental health as one of their highest priorities.
- An aging population demands professionals better trained in management, finance, and health service delivery.

*(Continued on next page.)*

## TWO DOCTORAL PROGRAMS

**The DOCTOR OF PUBLIC HEALTH (DrPH)** program is for health professionals who want to develop their research and leadership capabilities in public health. DrPH students may emphasize epidemiology, health education, or nutrition, depending upon their interest.

Emphasis is given to health problems affecting the community, with special attention to the essential link of lifestyle to disease risk. Students are required to design and pursue an independent research problem relevant to their field of study.

**The DOCTOR OF HEALTH SCIENCE (DHSc)** graduate is a specialist in wellness and lifestyle intervention. The graduate has knowledge, interpersonal skills, and administrative abilities relating to a broad spectrum of health issues, including exercise physiology and testing, nutrition assessment and counseling, stress management, smoking cessation, substance abuse counseling, screening for disease risk, and chronic disease prevention. The graduate is capable of setting up programs in communities, workplaces, schools, hospitals, and fitness centers.





## EARN YOUR MASTER OF PUBLIC HEALTH DEGREE Without Leaving Your Job

- New infectious diseases (AIDS, Legionnaires, and Toxic Shock Syndrome) will require new public health technologies.
- Teen pregnancy, injuries, and substance abuse continue to be serious societal problems requiring specialized expertise.

### How soon is it possible to find employment after graduation?

In its most recent survey, the Association of Schools of Public Health found:

- On the average, graduates not previously employed found jobs within two months.
- Most graduates had 2-3 interviews and received one-to-two job offers.
- Of U.S. graduates, 95% of those seeking employment gained employment.
- Of the graduates surveyed, 47% worked for agencies owned or sponsored by various levels of government, 30% worked for non-profit agencies, and 19% were employed by for-profit firms.

The School of Public Health offers a unique and practical way for mid-career health professionals to obtain a Master of Public Health (MPH) degree with an emphasis in Health Promotion and Education or Health Administration. The format includes a combination of independent study and student-instructor contact. *The student is not required to spend time on campus, rather the instructor comes to the students.* Courses are offered at a number of sites strategically located throughout the United States. The MPH degree may be completed in four years (48 units) taking one course (3 units) per quarter. It can be completed in less time if a student is able to travel to other sites and take more than four courses per year.

### Class Format

Class time for each course consists of approximately three or four days of intensive lectures (30 contact hours). Six weeks before the class students begin pre-course study. After the three-day session, six weeks are scheduled for post-course

assignments. Students visit the sites only four times a year during the three-or four-day class sessions.

### Admissions Information

Criteria for acceptance: hold a bachelor's degree from an accredited college or university with a cumulative GPA of 3.0.

### Sites

Anchorage, Alaska  
Tsaile, Arizona  
Concord, California  
Loma Linda, California  
Orlando, Florida  
Hinsdale, Illinois  
Brunswick, Maine  
Portland, Oregon  
Collegedale, Tennessee  
Washington, D.C.

Inquiries should be directed to:  
**Office of Extended Programs  
School of Public Health  
Loma Linda University  
Loma Linda, CA 92350  
1-800-854-5661 or  
714-824-4595**

Please send me more specific information about the program(s) I have checked below.

#### Biostatistics

- Master of Public Health  
 Master of Science in Public Health

#### Environmental Health

- Master of Public Health  
 Master of Science in Public Health

#### Epidemiology

- Master of Public Health

#### Health Administration

- Master of Public Health  
 Master of Health Administration

#### Health Promotion & Education

- Master of Public Health

#### International Health

- Master of Public Health  
 Master of Science in Public Health

#### Nutrition

- Master of Public Health  
 Master of Science  
 Nutrition/Health Promotion and Education  
 Nutrition/Epidemiology

#### Doctor of Health Science

#### Doctor of Public Health

- Epidemiology  
 Health Education  
 Nutrition

#### Off-campus Extended Program

- Health Administration  
 Health Promotion and Education  
 International Health

Also, please send the following:

- Application  
 Bulletin  
 Financial aid information  
 Viewbook  
 Other \_\_\_\_\_

Date \_\_\_\_\_

Earned Degree(s) \_\_\_\_\_

Name \_\_\_\_\_

PLEASE PRINT

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_ Phone (\_\_\_\_) \_\_\_\_\_



## Opportunities for Research

Research at Loma Linda focuses on promoting and preserving human health through development of mental, physical, and spiritual resources. Major research topics include studying factors related to aging, the role of lifestyle on health, developing strategies for lifestyle change, and determining underlying causes of cardiovascular disease, cancer, and other chronic illnesses.

Faculty members in biostatistics, epidemiology, health promotion, and nutrition are intimately involved in these research endeavors.

One of the oldest and best known research projects is the Determinants of Aging Study, an outgrowth of the Adventist Mortality Study. It has followed over 27,000 Seventh-day Adventists in California for more than 20 years. The research concentrates on how nutrition and other lifestyle habits relate to longevity and quality of life. Adventists are a desirable study population since their avoidance of tobacco and alcohol removes those factors from the research equation and permits study of other issues. More than 100 publications on

Adventist research have been reported in the scientific literature.

As they develop research proposals, faculty members endeavor to involve students to the mutual benefit of the student and the research process. Students often participate in smaller scale research projects focused on specific nutritional and physical fitness hypotheses.



For information call

**1-800-422-4558**

**Admissions Counselors  
Loma Linda, CA 92350**

## FINANCING YOUR EDUCATION

Each student is expected to arrange for financial support to cover all expenses before the beginning of the school year. If financial aid is needed, a student must apply soon after acceptance. A variety of financial aid sources are available:

- Perkins Loans
- Work-Study Programs
- California State Graduate Fellowships
- Stafford Student Loans
- Supplemental Loans for Students
- Traineeships
- Dean's Fellowships
- School of Public Health Loan Funds
- General Conference Aid for Black or Latin students
- Teaching and Research Assistantships

For more information, please write or call the School of Public Health's Finance office. A list of financial aid options will be sent to you.



NO POSTAGE  
NECESSARY  
IF MAILED  
IN THE  
UNITED STATES

### BUSINESS REPLY MAIL

FIRST CLASS MAIL PERMIT NO. 46 LOMA LINDA, CA

POSTAGE WILL BE PAID BY ADDRESSEE

Admissions Counselors  
School of Public Health  
Loma Linda University  
Loma Linda, CA 92350

Spirit in dispensing better justice. I know from the Bible that in the early history of Israel there were judges, even lady judges! And as the Lord uses ministers and literature evangelists to advance his kingdom, I'm convinced he can use me to impart justice to those who seek it.

**To what extent your religious convictions influence your decisions as a judge?**

I make a conscious effort to apply the Golden Rule, which I learned in my childhood, to all the activities connected with my office. I try to place myself in the situation of the person that is brought before me. I also conduct careful research on the background and the circumstances surrounding each case.

In arriving at a decision, I seek a balance between individual rights and the basic principles of justice. At times the simple application of the law seems the easier approach, but the best verdict may be found beyond the cold letter of the law. The teachings of the gospel lead me to see those who are accused of breaking the law as Jesus saw us—as fallen men and women in need of understanding, forgiveness, and restoration.

**Is it an advantage or a disadvantage to be a young woman in your assignment as a judge?**

In the Basque region of Spain the vast majority of judges are women. During the last three years, one half of those completing the training for the judiciary in Spain are also women. In my case I find that people treat me with respect and don't seem to mind the fact that a lady judge will rule in their cases. It is said in popular circles—although I'm not qualified to settle the matter—that women possess a sixth sense that allows them to see under the

surface and to decide with a more subtle feel for justice.

On the matter of age, it is still too early in my career to give you a definite answer! I acknowledge that a mature judge has the advantage of experience; but a young judge has also the advantage of openness to new views and approaches.

**Do you think that your work in the judiciary may have an effect on your faith? How?**

It has already affected me, positively, in leading me to longer sessions of prayer seeking supernatural wisdom when I'm about to deliver a sentence. A sensitive judge can't avoid feeling the weight of responsibility when he or she is about to deprive someone—a father, for example—of his liberty. I feel keenly the presence of God in my study and in the courtroom, encouraging me, guiding my thoughts.

**You live in an area of the world where violent terrorism is not uncommon. How would you deal with a terrorist accused of an assassination?**

I don't believe that political motives can justify violent crimes. Therefore I would treat him as a common criminal. There is no justification for taking somebody else's life. As a judge I would avoid by all possible means sentencing someone to death, because even in the best researched cases we base our decisions on partial information. There is only one Judge in the universe who can render such a verdict.

**And what would be your counsel to Seventh-day Adventists who are considering coming to court in search of justice?**

We live in an increasingly litigious age. But for Christians it is better to follow the advice of the Bible and seek an amicable agreement if at all possible. This ap-

proach is usually quicker, less costly, and avoids bitter confrontation and revenge. As we say in Spain, "Better a bad accord than a good lawsuit." Our legal team makes an intense effort to seek conciliation among the parties involved in a lawsuit before formally bringing the matter to court.

I would be much more emphatic if an Adventist plans to bring a case against a fellow member. This approach brings disrepute to the church we love. As believers we have a broader understanding of justice and a deeper concept of forgiveness than the rest of society. True Christians can find ways to achieve an equitable conciliation, and recently the church has established guidelines to help in this process. In addition, during each communion service Christ encourages us to take part only after settling all disputes among ourselves and arriving at a state of true unity in the Spirit.

**Finally, how would you define the duty of a judge and relate it to your concept of divine justice?**

I like Socrates' definition of our task: "To listen courteously, to answer wisely, to ponder prudently, and to decide impartially." The difference between human and divine justice is immense! We are fallen creatures who judge imperfectly, based on limited information and a stunted sense of justice. God knows everything, even the most secret motives of our actions, and therefore his decisions are perfectly just and beyond appeal. The most we can do is to be willing to learn from him day by day, acknowledging him as our wise Creator and our merciful Judge.

**Andrés Tejel**

---

*Andrés Tejel is chief editor and general manager of Safeliz, the Seventh-day Adventist publishing house in Madrid, Spain.*

---

## PROFILE

---

# SAMSON KISEKKA

---

### Dialogue With the Prime Minister of Uganda

---



**D**r. Samson Kisekka has led a remarkable life. And in spite of trials and triumphs, he has remained

true to God, his church, and the citizens of his homeland, Uganda. Besides having the distinction of being "the first Seventh-day Adventist prime minister since Daniel the prophet," this 76-year-old Christian physician-statesman is also an agriculturalist, a businessman, and a writer.

How has Dr. Kisekka been able to do so much and help so many? He points to personal determination and commitment to education as the basis for his accomplishments. In his view success or failure depend on how an individual reacts to life's challenges.

Dr. Kisekka is a Christian statesman who takes his religion seriously. If you want to find him on Sabbath

morning, visit the Kampala Seventh-day Adventist church, and you will see him teaching the Sabbath school lesson, counseling members, or listening intently.

Some Christians are so heavenly minded they are no earthly good. Dr. Kisekka, however, has taken as a personal challenge the task of blending freedom and human rights with the pragmatic responsibilities of leading a developing nation towards its full potential. He credits his success to being able to weave the principles of the Word of God into the difficult issues that confront his country.

Here are the highlights of our interview with the Honorable Samson Kisekka, prime minister of Uganda.

**H**ow did you feel when you were asked to be prime minister?

I was overwhelmed with the weight of the responsibility. I couldn't be sad, because it was a chance to help my people. Yet I couldn't be glad, because I didn't know what to expect in the future. But I thought that God could use me since I knew my people's problems, their fears, and their potential. For me this is an opportunity to help them rebuild the country through national restructuring, and also to help them rebuild their own lives through spiritual reformation. I believe Uganda can get better!

**How does one lead a country?**

Like anything worthwhile, it takes thought, wisdom, and hard work. But I strongly believe that part of the master strategy for governing any nation includes effective communication: (1) To give clear

directions about our programs; (2) to encourage people and unite them on a common agenda; (3) to be specific in what we want people to do to achieve success; (4) to support positive action in needed areas; and (5) to develop self-reliance and regularly check progress. Government service is not easy, but when we see even a little progress it is very rewarding.

**What was it like to live in Uganda under two consecutive dictatorships?**

It was dark and terrible. The prospects appeared glum. Liberties were curtailed, people were being killed. We prayed a lot during those years and waited for God to show us what to do. I and millions of other Ugandans felt powerless. If you spoke up or sought to bring about lawful change, you endangered your life and the lives of your family. We

did what we could to help and then just trusted God.

**It was during that period of persecution that you had to go into exile. What was it like?**

It was one of the most disturbing periods of my life. On Christmas 1981 we had to leave behind all our possessions—farms, hospital, belongings, everything! I didn't believe God caused those terrible things to happen, yet allowed them to take place. This was hard for all Christians in Uganda. But I'm thankful God carried us through.

**You often refer to your childhood in your speeches and writings. What lessons did you learn then?**

My father was a chief in Uganda, and he taught us the value of service to others. From him and from my mother we learned lessons of discipline, industry, cheerful contentment, and determina-



tion. Without their example and a Christian upbringing, I would have been nothing.

**Who are some of the people who have been positive models for you life?**

There have been many. I consider George Washington Carver worthy of commendation for his ingeniousness; Booker T. Washington, for his reliance on self-help; Mahatma Gandhi, for his humane civil persistence; Florence Nightingale, for her self-sacrificing service; Martin Luther King, Jr., for standing up for the oppressed and mistreated; William DuBois, for his concepts on freedom and independence. I also think highly of Kenneth Kaunda for his courageous outspokenness; of Julius Nyerere, for his openness in leadership; and of Sandro Pertini, for his magnanimous support of Africa. I have been also inspired by Bible characters such as Joseph, Daniel, Esther, and most notably, by Jesus Christ, who is the supreme example of a true mature Christian leader.

**What motivated you to be a medical doctor?**

I saw the health needs of my people and felt I could be of best

service in this area. I also knew that my father had unnecessarily died of an illness because a colonial doctor chose to go on a safari rather than to give him the medical treatment he needed. That hurt me very badly. I determined that as Ugandans we had to do something to help ourselves. As a professional, I have always tried to give anyone the medical attention he needed when he needed it.

**What made you decide to become a Seventh-day Adventist?**

In 1954 I attended some public meetings that the Seventh-day Adventists held in Kampala, and I became convinced that they were teaching Bible truth. I must confess that I was very surprised when I discovered that according to the Scriptures the true Sabbath was on Saturday, but when my wife and I saw it we accepted it. We were also attracted by the kindness of Seventh-day Adventists, and immediately knew that their Christian teachings were just what the people of Africa needed. I was also greatly influenced by Dr. E. E. Cleveland, a black Seventh-day Adventist evangelist who conducted meetings in Kampala in 1955.

**Dr. Kisekka, we know that through the Seventh-day Adventist Welfare Association (SEDEWA) you played a leading role in preserving the church during the period of persecution in Uganda. What are some of the needs of your church today?**

Several important areas deserve attention. Provide more comprehensive education and training for church leaders. Ensure that new believers thoroughly understand the teachings of the Bible. Involve laypersons in the operation of church organizations. Remind leaders, both young and old, that they must look, talk, and act like leaders if they want to deserve the respect of the members. In education stress the value not only of book knowledge, but also of the practical skills in agriculture and in the technical fields. By meeting these needs the church will be better prepared to face the future.

**What are some of your general concerns now?**

I am getting older and I don't know how much longer I will be in office. My strongest desire is to have good, wise, strong, honest leaders ready to assume the responsibility of leading this nation and my church. I believe that Jesus is coming back to this earth, as he promised, and that when he does he will do away with all the problems we are now facing. But in the meantime, by God's grace, I plan to be faithful as a Christian and as a leader until my last day.

**Delbert W. Baker**

---

*Delbert W. Baker, editor of Message magazine, has traveled extensively in Africa. He has recently published a biography of Dr. Kisekka entitled From Exile to Prime Minister (Hagerstown, MD: Review and Herald, 1988).*

---

## DOSSIER

**Birth.** Born June 23, 1912, in Mengo, Kampala, Uganda.

**Education.** Graduated from Makerere Medical School. Received numerous awards for scholastic, medical, and leadership excellence.

**Family.** Married Mary Nanfuka in 1940. They had 15 children—seven boys and eight girls.

**Professional.** Worked as a physician and as a businessman; has been also involved in politics. Founded several organizations and institutions, including the Kisekka Hospital in 1978.

**Religious.** Raised as a Christian, was baptized in the Seventh-day Adventist Church in 1954. Through SEDEWA, a lay organization he established, the Seventh-day Adventist ministry was preserved during the period of persecution in Uganda.

**Exile.** In Nairobi and London, 1981-1986.

**Prime Minister.** Since January 30, 1986.

**Address.** Kisekka Foundation Hospital; P.O. Box 8727; Kampala, Uganda, Africa.

THE GOD OF EXCELLENCE

Joan Tonge

One of the most important things a Christian can do is to ask questions. Some people think that is very dangerous, but it's actually vital. I would like to ask what I consider to be the most significant question facing Seventh-day Adventists today.

Do we know where our church is going? Most of us are familiar with our roots. We know where we've come from—but do we know where we're going as a Christian movement? Do we know where we're going in our own division? Do we know where we're going around the world?

One thing is certain: our church is changing and moving! We are experiencing phenomenal growth in Africa and Latin America. Should North America, Europe and other parts of the world be experiencing the same thing? Our understanding of Bible prophecy says an emphatic, Yes!

Some people tell us that education and affluence have turned our sophisticated contemporaries off to our religious beliefs. They have no need for God, and they certainly don't want to be bothered with our church's high standards.

I say, Nonsense!

I'm acquainted with many of these people, and I know that they're concerned. They see a society morally headed down hill. They see their children heavily involved in alcohol, drugs, and free sex. They worry about their health just like you and I do. They're interested in quality education too. Educated and affluent men and women are searching for meaning in life as much as any of us.

And the Seventh-day Adventist Church has something very important to offer them. There's a buzz word in the business world today that our society fawns over and almost reveres: *Excellence*. Today's sophisticated, educated men and women demand excellence.

*I am convinced that many of our contemporaries would respond to the Adventist message if they really understood it, because in it they would find the excellence they seek.*

All efforts to develop true excellence are consistent with our understanding of God. After he created the world he "looked over all that he had made, and it was excellent in every way."<sup>1</sup>

In the Psalms we read: "O Lord, our Lord, how excellent is your name in all the earth!" "You are . . . glorious and excellent."<sup>2</sup>

God constantly invites us to aim for excellence: I will show you "a more excellent way."<sup>3</sup> "Higher than the highest human thought can reach is God's ideal for His children."<sup>4</sup> "All the varied capabilities that men possess—of mind and soul and body—are given them by God, to be so employed as to reach the highest possible degree of excellence."<sup>5</sup>

Review with me some of the high points of the excellence of Adventism.

**Teaching.** The Adventist understanding of the Great Controversy offers an explanation of this world's troubles that is very satisfying to people who are hurting. Our teaching on righteousness by faith and sanctified living through Jesus Christ is far in advance of

that understood by most Christians.

**Health.** For more than 100 years we have taught what science is just now discovering: that cigarette smoking and a meat-rich diet destroy the life forces, whereas temperance and a simple diet prolong life.

**Sabbath.** The Sabbath provides a weekly rest in an age of unending stress.

**Lifestyle.** Our simple way of life sets us free from the world's obsession with fashion.

**Sacrifice.** Our system of tithes and offerings, and our emphasis on service for Christ's sake deliver us from the world's madness over materialism.

The list could go on. Unfortunately, we have often kept our teachings and our lifestyle hidden. I don't mean that others can't see them. But they aren't attractive because we've wrapped them in *religion*, and the world sees religion as an effort to manipulate people and control them.

Have you ever wished you could control people who didn't eat or dress or keep the Sabbath quite like you do? You thought the church would be more pure that way.

*That's what I mean by wrapping our beautiful teachings and lifestyle in religion.*

Excellence starts with personal revival and reformation. It begins with a commitment to faithfully represent Christ, to make God's glory the first object of our lives. God wants his name to be honored all over the world. This excellent God has all power and

all knowledge. He loves perfectly, and he wants to show the world his excellence through you and me, if we are willing!

God's promises to the Jewish nation are ours: "I will walk among you and be your God, and you shall be my people;" "The Lord will make you the head not the tail;" "He will prosper you and multiply you."<sup>6</sup>

"Be strong and of good courage," God said to Joshua. "Do not be afraid nor be dismayed, for the Lord your God is with you wherever you go."<sup>7</sup> God will be with us in our pursuit of excellence!

If we believe God, we can be different and achieve more than others—or we ourselves—ever thought possible. We can look at every possibility with God's vision, because we know that his help is available to reach every noble goal.

Moses sent twelve men to spy out the promised land. Only two of them saw the land through God's eyes. Only two believed that God would fulfill his promise through his people.

Three thousand were converted the day Peter preached at Pentecost—after he had received the gift of the Holy Spirit. Under the power of the same Holy Spirit we see thousands more added to our church each month in other parts of the world. We can shake our heads and wish things were different where we live, or we can allow the Holy Spirit to show us the changes in our own lives and in our methods that will make it possible for us to reach the millions of people on our own continent.

Excellence demands that we be committed to God at all times. He is anxiously waiting for us to be "agents who will represent to the  
Please turn to page 34

---

## AND COMPASSION BECAME FLESH

---

**C**ompassion is real only if it moves us to alleviate the suffering of real people—to take risks; perhaps to die. In Jesus Christ, the theory of heavenly compassion became an earthly fact.

God could have chosen to come to this world as a dazzling Light, but we would have been blinded by its splendor. Had he come as a powerful Sound, we would have gone deaf and missed his message.

**The Word became flesh and lived for a while among us.**

God could have chosen to become the King of Beasts. But we would have trembled at the fierceness of a mighty lion and his roar would have been unintelligible to us.

**It was through him that all things were made.**

The Creator who is so big that the entire universe cannot embrace him became a cuddly creature. The one who in an instant spoke the galaxies into existence, came to this world as a babbling baby.

**Though he was God, he did not demand and cling to his rights as God.**

The Source of Life became an embryo, a fetus, a tiny, fragile, crying newborn. He exchanged the scepter of an all-powerful monarch for a baby's rattle and a carpenter's hammer.

He became a human being so that we could hear his winsome voice, see his harried brow, feel his strong but sensitive hands.

The Shepherd chose to be the Lamb. The Baker turned into the Bread of Life. The Worker accepted the wages of sin.

**He humbled himself and became obedient to death—even a criminal's death on the cross!**

The Way walked up to Calvary. The Truth was called a liar. The Life died for us.

The divine General of Heaven became an earthly foot soldier that gave up his life in the greatest battle of timeless infinity.

The God Immortal who robed himself in unapproachable light, hung naked and dead on an indifferent cross.

But the broken Man shattered death, broke the tomb, and demolished Satan's kingdom.

**At the name of Jesus every knee shall bow in heaven and on earth, and every tongue shall confess that Jesus Christ is Lord.**

Can God be compassionate? Can he really understand us and help us? The cross of Calvary and the empty tomb yell at the top of their lungs . . . Yes!

**Let this mind be also in you and me.**

**Luis F. Acosta**

*Luis F. Acosta, born in Puerto Rico, is a senior theology major at Columbia Union College in Takoma Park, Maryland, U.S.A.*

## Global Strategy

Continued from page 8

cestors shook the Roman Empire with their witness.

How can we, as Adventist university students or professionals, cooperate with this ambitious project? Here are some possibilities:

\* **Become familiar with the challenge of global evangelization.** Read as much as you can about the unentered areas and the unreached peoples of the world. "Adopt" one of those areas or peoples for an in-depth study. Perhaps begin to learn the language of one of the target populations.

\* **Pray regularly for the area or people you have "adopted."** Submit your talents to God, asking him to use you for the advancement of Christ's kingdom on earth. Nurture your spiritual life and fortify your mind by regularly studying the Bible. Remain alert to the guidance of the Holy Spirit and be ready to obey. Remember that full-time Adventist missionaries may not be allowed to serve in most of the 1,500 unentered population segments of the world. This means that we will have to use alternative modes of mission service.

\* **Develop personal ways of sharing your faith with at least one of your fellow students or your professional colleagues.** If you can locate someone from one of the unentered areas of the world, so much the better. Organize a small evangelistic cell group to begin exerting an active Christian influence in the area where you study or work. (See "On New Wine and Wineskins," and article published in *DIALOGUE*, 1-1989.) As the saying goes, "Think globally, act locally."

\* **Contact the Global Strategy Committee** representatives from your world division/attached union (their addresses are listed on page 2 of this journal) or the secretary of the General Conference GSC (Dr. Charles Taylor, 12501 Old Columbia Pike, Silver Spring, MD 20904, U.S.A.). Share with them your ideas on ways in which world evangelization can be accelerated at home and abroad. They will be taken into consideration as the church's global strategy takes shape. Volunteer to study one of the 2,000 unentered population segments, preparing a brief outline of its characteristics, and listing the factors that will have to be taken into account when a penetration approach is selected.

In the last book of the Bible John the Revelator recorded a moving vision of the final triumph of Christ and his followers at the end of time. "Before me," he wrote, "was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb" (Revelation 7:9). This prophetic vision assures us that God's global strategy will be successfully accomplished and that countless millions, representing all peoples of the world, will be saved for eternity. In the meantime—as we pray, plan, and work—he has promised that

through the Holy Spirit he will be with us "always, to the very end of the age" (Matthew 28:20).

## NOTES

1. All Bible texts in this article are taken from the New International Version.

2. From David B. Barrett, "Annual Statistical Table on Global Mission: 1989," *International Bulletin of Missionary Research* (January, 1989), p. 21.

*Humberto M. Rasi (Ph.D., Stanford University) is Associate Director in the General Conference Education Department. Charles R. Taylor (Ph.D., University of Maryland) serves as secretary of the General Conference Global Strategy Committee.*

## DISCUSSION

### Global Strategy

1. What was your personal reaction to the information provided in this article? To what extent do you agree or disagree with the main points presented? Why? Were there important omissions?
2. What do these trends and statistics mean for the country in which you live? What new approaches should, in your opinion, be implemented to expand the Seventh-day Adventist proclamation and presence in your own country? What alternative forms of mission service would you recommend?
3. Is it proper for our church to target for penetration the unentered and more difficult areas of the world? Or should we leave that task to other Christians while we concentrate our efforts in areas where the people are currently more responsive to the gospel? What percentages of our resources should be devoted, on the one hand, to enter new territories and, on the other, to sustain current activities? Why?

---

## CAMPUS LIFE

---

# DEVELOPING AN EFFECTIVE CAMPUS MINISTRY

---

Bernie Molnar

In many countries around the world, Seventh-day Adventists are becoming aware that thousands of our members attend public colleges and universities in pursuit of advanced training and specialized degrees. We are also realizing that non-Adventist students and teachers on those campuses represent an important social group that remains virtually untouched by our message.

What kind of ministry should we develop, as Adventists, for this unique setting? What practical steps can we take to make Christ's presence felt on the secular campus? Are there activities that will enhance our program of Christian nurture and outreach?

The following remarks are based on my own experience as a student who became a Seventh-day Adventist at a large public university, and on my years as director of Adventist campus ministries. I know that many of these approaches will also prove effective, perhaps with some adjustments, in the social context where God has placed you as a student, teacher, or concerned church leader.

### **Should We Get Involved?**

Any effective ministry in a public college or university needs to reach out evangelistically to the non-Adventist community on campus, and to minister and train for witness the Seventh-day Adventists attending the institution. These two objectives must be pur-

sued together. It is not really possible to approach effectively one and disregard the other.

Campuses are fertile mission fields. Our friends in other Christian denominations recognized this reality long ago. Students come to these educational centers from all over the nation and frequently from countries abroad. They are usually more open and tolerant of new viewpoints than the general public. Many of them are earnestly seeking direction and purpose in their lives, and are spiritually responsive to an honest presentation of God's message. The best time to reach these future leaders of society is today, while they are still at the formative stage in their life experience.

We encourage all our Adventist young adults to attend one of our colleges or universities and enjoy the benefits of a total Christian program. However, a large number of them are on public campuses for a variety of reasons. Some are pursuing undergraduate and graduate degrees not offered in our schools. Others believe they cannot afford the cost of a private education. Still others prefer to remain at home rather than live in a dormitory away from home. A few have purposely chosen to stay away from the Adventism in which they grew up. In addition, there are those who have a family of their own and are working full-time, while advancing slowly in their studies. All of them need to know that their fellow Adventists

are interested in their academic success and in their eternal salvation. If we encourage them to commit themselves fully to Jesus during their college years, they will often become the leaders in their home churches after they graduate. Many, in fact, can be effective leaders in the local congregation while attending the university, if we give them the opportunity.

---

### **Starting a Campus Ministry**

---

The first step in beginning a public campus ministry, naturally, is to locate the Adventist students attending the college or university. Some names will be easily obtained through referral from other students, parents, and church members. Some universities ask the students to state their religious preference on the registration form for each academic term. This information is usually made available to a properly recognized representative of the church.

Additional students who are Adventists or who are interested in the Seventh-day Adventist Church can be found by advertising on the campus the location of the local congregation and the times of its weekly meetings. For lack of this information, it is not unusual for an out-of-town student to be on campus for several months before he or she knows there is an Adventist church nearby!



The importance of also publicizing on campus key activities sponsored by the church—whether they are carried out on the campus or not—cannot be overemphasized. I, myself, became a Seventh-day Adventist as a result of an evangelistic series I attended while pursuing graduate studies in engineering at the University of Florida. I learned about this series, which was held several miles away from the campus at a social club, only because someone had posted a handbill advertising it on the bulletin board outside the university student center. I later discovered that the person that had posted the announcement was a university student attending the Gainesville Adventist Church who was not yet a member himself!

Once the Adventist students on campus are located, they should be brought together and encouraged to organize themselves as an official Adventist student association. Membership should be open to any Adventist faculty or staff member, and also to students who are not presently Adventists but who have an interest in Adventism. Having an organization will tie this ministry closer with the university community. It will also grant the group several privileges such as the use of meeting facilities on campus at little or no cost, free use of university audio-visual equipment, the right to post advertisements on campus and to set up a literature or information table.

Colleges and universities have various procedures for recognizing a student organization on campus. They usually involve an official name, a written constitution, conditions for membership, a faculty or staff sponsor, and a list of the officers. (We will share some of our sample constitutions

if you write to us at the address listed below.) In Texas we are using one of three names: Adventist Christian Fellowship (ACF), Adventist Bible Christian Fellowship (ABCF), and Adventist Fellowship International (AFI).

Forming an official organization and beginning some activities is one of the best ways to develop a spirit of unity and purpose among the Adventist students attending the university, and to establish an Adventist presence on the campus. Usually only members of the university community can be official members of the student association. However, other interested members of the church can attend and participate in the activities sponsored by the organization, and should be encouraged to do so.

Even if the number of Adventist students is too small to organize a formal association—perhaps there are none—it is still possible to begin a ministry on campus. Through proper advertising methods (to be discussed later in this article), students can be invited to attend meetings and participate in activities sponsored by the local church. It may be also possible to hold some meetings on the campus. As a result of an intelligent and sustained evangelistic outreach to the campus community, under the blessing of God, a nucleus of Adventist students can eventually develop into an official association.

### Activities

A vital campus ministry will have very close ties with the local church. The members of the student organization will also be active members of the local congregation. Non-Adventists who are reached evangelistically on the campus will be invited to attend

Sabbath school and worship services, as well as other activities, and will become members of the local church when they are baptized. Ministers and other church leaders can make an important difference in this area.

As part of the campus ministry, a collegiate Sabbath school class for students and other young adults may be organized to meet each Sabbath at the church. Some congregations designate "Campus Ministry Sabbaths" with an appropriate program and a special meal planned after the worship service, to which all students and others involved in this ministry are invited. For students who are away from home, a warm attitude of the local church toward them says more than many sermons.

In addition to a program of spiritual nurture and fellowship centered at the local church, other activities can be sponsored by the student organization on campus and in the student residences. Here is a list of several that have proved successful:

- \* Special speakers, sponsored by the Adventist student organization, on topics such as biblical archaeology, creation/evolution, ethics, stress and time management, personal relationships, preparation for marriage, etc.
- \* Bible studies, both one-to-one and in small groups.
- \* Prayer groups.
- \* Revelation and Daniel seminars.
- \* Christian films and videos, followed by a discussion.
- \* Vegetarian cooking classes.
- \* Stop-smoking programs.
- \* Christian musical concerts.
- \* Literature racks and manned literature tables at strategic locations.
- \* Free cassette tapes on Bible topics.

\* Religious interest surveys conducted personally among the students.

\* Social programs such as picnics, sport activities, excursions to places of interest, sailing, special meals followed by Christian games, etc.

When scheduling these events, special attention should be given to avoid dates that fall on days too close to examinations and other conflicting programs on campus.

The success of any of these activities involves the formation of friendships. As you make yourself available to God, he will lead you to students who are seeking spiritual truth and with whom you can establish friendships. Then, as you study the Bible with them, they will share its powerful message with their own friends.

Clifford Goldstein, who now edits an Adventist journal especially directed to Jewish readers, became a Seventh-day Adventist in 1980 as a result of studying the Bible with me and several other students in our campus ministry at the University of Florida. Cliff was particularly interested in Bible prophecy. One day he became so excited as the message of the Scriptures became alive for him, that he went to the campus grounds and began sharing publicly from the Bible. This occurred before he had become a member of the church. Many students circled around him to hear what he had to say, because they remembered how Cliff used to heckle preachers before his conversion. Today Cliff reaches thousands through the journal *Shabbat Shalom* and his speaking ministry.

### **Advertising**

At a practical level, an essential ingredient in the success of a campus ministry is to find the best way

of advertising its activities and services. These methods vary from school to school. One can learn much by observing the means other student organizations use to promote their activities.

It is also important to find out and follow the university policies for posting announcements on campus. Often such announcements need to be cleared by the university before they can be posted. If there is an officially recognized Adventist student association, approval is easy to obtain.

A personal invitation to friends and acquaintances on campus is the surest approach. But in addition, the following methods should be considered:

- \* Handbills distributed personally.
- \* Posters and announcements displayed on bulletin boards.
- \* Display and classified ads in the campus newspaper.
- \* Direct mail to students (some universities make available for

purchase at a reasonable cost peel-and-stick mailing labels with the names and address of students enrolled).

\* Spot radio announcements through the campus station.

A successful Adventist ministry in a public college or university requires planning, dedication, teamwork, and sensitivity to God's guidance. The Holy Spirit wants to reach out in Christian love through us—students, ministers, lay leaders, chaplains—toward those who seek purpose, reconciliation and hope on the campus. Anyone who decides to begin such a nurture and outreach program is entering into one of the most exciting and challenging pioneering ministries of the Seventh-day Adventist Church today.

---

*Bernie Molnar is Director of the Campus Ministries Program of the Texas Conference of Seventh-day Adventists. He can be reached at P. O. Box 65, Keene, TX 76059, U.S.A.*

## **NEEDED: Local Representatives**

**Are you**

- \* An Adventist teacher or staff member at a non-Adventist college or university?
- \* An Adventist pastor or a campus chaplain at a university center?
- \* A mature Adventist student interested in providing spiritual support to other students on secular campuses?

The General Conference Committee on Ministry to College and University Students (MICUS) is looking for individuals who are committed to the Seventh-day Adventist message and mission, and who are willing to serve as local campus representatives.

You will be expected (1) to be a counselor and spiritual mentor to Adventist students attending the local college or university, (2) to recommend ways in which the church's ministry to these students can be enhanced, and (3) to provide a constructive critique of each issue of *DIALOGUE*.

In turn, you will (1) be kept informed on activities sponsored by the MICUS Committee in your world division, (2) be involved in developing nurture and outreach plans for the future, and (3) receive a free subscription to *DIALOGUE*.

If you are willing to serve as the campus representative for MICUS, send your name, address, current position, local church membership, and a brief curriculum vitae to the regional representative listed on page 2. Thank you!

---

# ACTION REPORTS

---

## Trans-European Division

University students throughout the countries of our division play an important role in the life of the Seventh-day Adventist Church and help us to keep in touch with the thinking of the future leaders of society. Reports show that there are approximately 2,000 students involved in advanced education, attending 120 universities and countless technical and professional colleges. They are spread so widely that unless they are studying at one of our colleges, they will probably be the only Adventist student at their place of learning. In some of the larger cities, however, there may be concentrations of up to 50 students who usually organize themselves together for mutual encouragement and to support the church they love.

It is among larger groups such as these that we find innovative approaches to witness to the Adventist faith. Several years ago, in Denmark, a group of them felt that our message should be represented at the national youth music festival at Roskilde. The Adventist booth, where young people share essential aspects of the Christian life-style, has become a regular feature and has made many positive contacts over the years.

Students at Gothenburg, Sweden's second city, decided to use sport as an outreach activity. The weekly volleyball game and Bible study in a city sports hall evolved into an annual weekend event, where 40 teams from five or more countries enjoy their recreation combined with faith sharing and prayer. Many non Adventist young people have been attracted

by the warm fellowship of the weekend, and several have made decisions for Christ.

In the Netherlands, university students are prominent in "Vonk," a youth movement encouraged by the church and committed to outreach. Their activities vary from summer beach evangelism to drama and mime, which communicate the Adventist message in a powerful nonreligious context.

Students in Poland with their love of music, were behind the formation of "Advent Sound," a choir that has sung in Catholic cathedrals, churches of all denominations, and in city halls. The Polish annual Festival of Music attracts hundreds of young people and choirs from cities throughout the country, and offers an opportunity to share the message of Jesus Christ.

At a recent division-wide seminar, youth directors and a lay youth worker intensely studied ways of providing a more supportive ministry for our university students. The fact that the 26 participants came from 10 countries shows the high priority the church leaders place in granting our students a larger role in church life and in responding more effectively to their needs.

Ole Kendel, representing the West Nordic Union, reported that they have provided a budget and are currently searching for a full-time chaplain for more than 200 college and university students in Denmark and Norway.

In Finland there are approximately 200 students in eight institutions of higher learning, with a concentration of 40 in the capital city of Helsinki, where Kimo Iloa serves as their sponsor. For 20 years Prof. Hirvonen, an

Adventist university lecturer, has organized a successful student camp whose program includes the discussion of issues such as Christian ethics, creation/evolution, and the Adventist approach to health.

Terje Jacobsen, of the Swedish Union, indicates that there are up to 100 university students in Stockholm, Uppsala, and other centers. Twice a year the Adventist youth and young adults of Sweden spend time together to study relevant issues. The union committee recently voted to include in all new church buildings accommodations for students attending colleges and universities away from their homes.

According to youth director Hans Ponte, approximately 100 Adventist youth attend institutions of higher learning in the Netherlands. He plans to work closely with them and with their pastors in developing a national program of nurture and outreach.

The socialist countries of Poland, Hungary, and Yugoslavia have at least 400 university students who play a prominent role in church life and worship. Although they face serious challenges to their beliefs, many have been able to bring to their fellow students an understanding of the Christian faith and of the Adventist life-style.

Britain has at least 400 students in approximately 50 colleges and universities. The Adventist Students Association, run totally by students with the support of the church, recently celebrated its 21st anniversary. Its main activity has been to organize fellowship weekends for students in various locations throughout the country. Currently they are seeking to help students locate universities with a

good Adventist presence and to find suitable accommodations.

We are aware that much still needs to be done in providing adequate support for our students as they leave their home and church to attend a secular college or university. But leaders at the division and in each of the unions are committed to finding better ways of ministering to their special needs and to involve them in reaching out to the millions who, in our countries, are looking for a message of hope and reconciliation.

Jim Huzzey

### Esther as Literature

Continued from page 11

7. Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press Publishing Association, 1948), vol. 5, p. 450.

8. Robert Alter, "Introduction to the Old Testament," *The Literary Guide to the Bible*, eds. Robert Alter and Frank Kermode (Cambridge, MA: Harvard University Press, 1987), p. 15.

9. Wilma McClarty, "Why Teach the Bible as Literature?" *The Journal of Adventist Education*, 51:4 (April-May 1989), p. 23.

10. Leland Ryken, *How to Read the Bible as Literature* (Grand Rapids, MI: Zondervan Publishing House, 1985), p. 30.

---

*Wilma McClarty (Ed.D., University of Montana) teaches literature, composition, and speech at the Southern College of Seventh-day Adventists in Collegedale, Tennessee, U.S.A. This article is a summary of a larger essay on this topic prepared by the author during a seminar sponsored by the Institute for Christian Teaching. (See p. 35 of this issue.)*

### DISCUSSION Esther as Literature

1. Are you satisfied with the argument advanced by the author? Is there a risk of losing the spiritual message of the Word of God by approaching it as literature? Why?
2. In what sense can a literary approach enrich and deepen your understanding of the Bible? Can you give some examples from other books or passages of Scripture?
3. How would you describe psychologically the characters in the book of Esther? Do they seem real to you? Can they serve as models of Christian behavior? To what degree does their conduct reflect their cultural context? Do we now have a better understanding of God's ideal of human behavior than in Esther's time? Why?

### Human Personality

Continued from page 14

creativity, and the various core characteristics upon which they are built. My personal testimony is that a clearer understanding of the image of God has brought to me a new sense of the value, dignity, and purpose of life. What more could I ask!

#### NOTES

1. D. J. A. Clines, "The Image of God in Man," *Tyndale Bulletin* 19. (London: Tyndale Press, 1968).

2. James W. Sire, *The Universe Next Door* (Downers Grove, IL: InterVarsity Press, 1976), p. 62.

3. See his book, *Personality Theories: A Comparative Analysis*. (Homewood: Dorsey Press, 1972).

4. See her book, *The Person in Psychology* (Leicester: InterVarsity Press, 1985).

5. Del Ratzsch, *Philosophy of Science* (Downers Grove, IL: InterVarsity Press, 1986).

---

*Owen L. Hughes (Ph.D., University of Newcastle) is the head of the School of Teacher Education at Avondale College, Australia, where he lectures in Psychology. This is a summary of a larger essay on this topic prepared by the author during a seminar sponsored by the Institute for Christian Teaching. (See p. 35 of this issue.)*

#### DISCUSSION Human Personality

1. What does it mean, for you, to have been created "in the image of God"? Since the Bible is not explicit on the meaning of this expression, should we speculate about it? Which are the strong and the weak points in the model proposed by the author? Would you add anything to it?

2. Are human beings truly free to make moral choices? What arguments would you use to support your view? What role do home, church, school, and society at large play in conveying values and in influencing our choices? Can we do anything about those influences? Does the Bible shed any light on this topic? If we are not really free, what are the implications for our self-understanding, our concept of God, and our view of human destiny?

3. The author states that "human personality is a psychosomatic unity through which all of the psychological dimensions of human existence are expressed." Do you agree? Why? Do the Scriptures support this view? In what way has Ellen White enriched our understanding of the mutual influence between mind and body?

# PROFESSIONAL ASSOCIATIONS

Thousands of Seventh-day Adventists are successfully pursuing professional careers. Many of them have organized associations in their chosen fields, seeking fellowship and the application of Christian principles to their professions. DIALOGUE provides this directory as a way of enhancing their growth, service, and outreach.

We encourage Adventist students pursuing studies in any of these areas, or Adventist professionals engaged in their careers, to contact the president of the respective association for additional information on their activities and plans.

Officers of Adventist professional associations not listed in this issue are invited to provide pertinent information to one of the secretaries of the MiCUS Committee (see page 2) for future inclusion in this directory.

## Professional Agricultural Management Assn.

### Presidents

Eastern USA: David Nelson  
Andrews University  
Berrien Sprgs, MI 49104 U.S.A.  
(616) 471-3223  
Western USA: Fred L. Webb  
Loma Linda University  
4601 Pierce Street  
Riverside, CA 92505, U.S.A.  
(714) 785-2205

## Seventh-day Adventist Business Education Association

### President

Bernelda Cash  
Union College  
3800 South 48th St.  
Lincoln, NE 68506, U.S.A.  
(402) 488-2331/X2304

## Seventh-day Adventist Chaplains

Adventist Chaplaincy Ministries (ACM) of the General Conference maintains a directory of chaplains serving in the United States Armed Forces, in health-care institutions, prisons, business/industry, and university campuses.

Adventist chaplains and those contemplating a career in chap-

laincy are invited to contact the director of ACM:

Clarence E. Bracebridge  
12501 Old Columbia Pike  
Silver Spring, MD 20904, U.S.A.

## Adventist Counselors and Psychologists

### Coordinator

Selma A. Chajj  
Andrews University  
Berrien Sprgs, MI 49104 U.S.A.  
(616) 471-3113

## National Association of Seventh-day Adventist Dentists

### President

Robert Deery, D.D.S.  
139 S.W. Port St. Lucie Blvd.  
St. Lucie, FL 34984, U.S.A.  
(305) 878-5000

## Seventh-day Adventist Dietetic Association

### President

Ed Noseworthy  
Box 75  
Loma Linda, CA 92354, U.S.A.  
(305) 897-1793

## International Assn. of Seventh-day Adventist Editors

### President

J. David Newman  
12501 Old Columbia Pike  
Silver Spring, MD 20904, U.S.A.

## Association of Seventh-day Adventist Educators

### President

A. C. Segovia  
12501 Old Columbia Pike  
Silver Spring, MD 20904, U.S.A.

## Association of Seventh-day Adventist Engineers and Architects

### Executive Secretary-Treasurer

Fred R. Bennett  
36 Tremont Drive  
College Pl, WA 99324, U.S.A.  
(509) 527-2080

## Adventist English Association

### President

Delmer Davis  
Andrews University  
Berrien Sprgs, MI 49104, U.S.A.  
(616) 471-3444

## Health, Physical Education and Recreation Assn.

### President

Stacy Nelson  
Atlantic Union College



S. Lancaster, MA 01561, U.S.A.

(508) 368-2141

**Executive Director**

Walt Hamerslough

Loma Linda University

Riverside, CA 92515 U.S.A.

(714) 785-2085

---

**Association of  
Seventh-day Adventist  
Historians**

---

**President**

Richard Osborn

5427 Twin Knolls Rd.

Columbia, MD 21045, U.S.A.

(301) 596-0800

---

**Home Economics  
Association of  
Seventh-day Adventists**

---

**President**

F. Colleen Steck

Andrews University

Berrien Sprgs, MI 49104, U.S.A.

(616) 471-3386

---

**Adventist Language  
Teachers Association**

---

**President**

Margaret Hilts

Dept. of Modern Languages

Loma Linda University

Riverside, CA 92515, U.S.A.

---

**Seventh-day Adventist  
Lawyers**

---

The Office of General Counsel of the General Conference maintains a directory of Seventh-day Adventist lawyers and publishes *JD*, a yearly publication in English on topics of interest to Adventist law professionals. Adventist law students and practicing lawyers may submit their names and request a copy of *JD* by contacting:

12501 Old Columbia Pike

Silver Spring, MD 20904, U.S.A.

---

**Association of  
Seventh-day Adventist  
Librarians**

---

**President**

Keith Clouten

Canadian Union College

Box 468, College Heights

Alberta, Canada T0C 0Z0

**ASDAL Address**

Library

Union College

3800 South 48th Street

Lincoln, NE 68506, U.S.A.

---

**Adventist International  
Medical Society**

---

**President**

William Wagner

11530 Richardson Street

Loma Linda, CA 92354, U.S.A.

(714) 796-7075

---

**Seventh-day Adventist  
Ministerial Association**

---

**International Secretary**

Floyd Bresee

12501 Old Columbia Pike

Silver Spring, MD 20904, U.S.A.

---

**International Adventist  
Musicians Association**

---

**President**

Dan M. Schultz

P.O. Box 476

College Pl, WA 99324, U.S.A.

(509) 527-2562

---

**Association of  
Seventh-day Adventist  
Nurses, Inc.**

---

**President**

Anna May Vaughan

12501 Old Columbia Pike,

Silver Spring, MD 20904, U.S.A.

---

**Assoc. of Seventh-day  
Adventist Optometrists**

---

**President**

James Tillman, O.D.

P.O. Box 927

Americus, GA 31709, U.S.A.

**Consultant for Vision Affairs**

Clarence D. Omans, O.D.

14 Highlander Lane

Hendersville, NC 28739, U.S.A.

---

**Association of Adventist  
Physicists**

---

**President**

Terry L. Anderson

Walla Walla College

College Pl, WA 99324, U.S.A.

(509) 527-2273

---

**Adventist Services and  
Industries**

---

**Executive Secretary**

W. C. Arnold

12501 Old Columbia Pike,

Silver Spring, MD 20904, U.S.A.

---

**Letters**

Continued from page 4

**More International Outlook**

DIALOGUE is a perfectly timed initiative. I was surprised by the number of Adventist professional associations listed in your first issue. In the future include more articles and reports of Adventist students and professionals *outside* North America.

Yvana Rosnel, Univ. of Paris XII /

Univ. of Toronto,

Toronto, Ontario, CANADA

**Exchange of Correspondence**

In almost every state-run university in this country, there are Adventist Students' Associations. They are coordinated by the Papua New Guinea Tertiary Students' Association (PNGATSA), that publishes a Newsletter of which I'm the editor. We wish to exchange correspondence with Adventist university students in other parts of the world. Our address: Pen Friend Club, Adventist Students' Association, P.O. Box 18, Taraka, Morobe Province, Papua New Guinea.

Paul Siwi, Univ. of Technology,

Taraka, PAPUA NEW GUINEA

## Chamberlain Story

Continued from page 17

bungling, the fallibility of experts, and avid public acceptance of media reports.

Question 2 of the analysis—the changes occurring in me, the viewer—were on two levels: One was astonishment and dismay at the speed with which we (the public) jump to conclusions, when published stories fit our prejudices. The other was anger at the appalling injustice visited on

completely innocent people, and a deepened distrust of legal systems and their impartiality.

The *why* certainly includes my own guilt at the memory of former snap judgments of public figures. It is also related to sympathy for fellow Seventh-day Adventists misjudged because of "peculiarities." And my anger may well be related to fear. It could happen to me, to any of us.

Putting questions and answers into words has forced a focus on change and meaning for the

viewer. "The Word" may have meaning far beyond Scripture in giving us a perspective on technological marvels of entertainment. This can be gain indeed, for these marvels shape our culture, our experience, and our competence as 20th century Christians.

---

*Elaine Giddings taught communication, English and linguistics in Africa and in the United States, where she chaired the Communication Department at Andrews University.*

## What Can We Learn?

**T**he story of Lindy and Michael Chamberlain, a tragedy of biblical proportions, has lessons for each of us:

**The impact of the media.** The Chamberlains were tried in the press before their case ever reached court. The mystique of Ayer's Rock, a little-known religion, controversy over the dingo—the story contained sensational elements, and the press had a field day.

A populace fed on TV felt itself competent to decide guilt or innocence on the basis of bite-size segments. The Chamberlains didn't react as they "should"—they didn't collapse in grief in front of the camera. And Lindy had a "killer's eyes"—she obviously was guilty!

The potential of the media to skew the course of justice should horrify us all. It also should make Adventists more ready to come to the defense of members of other minority groups who are bound to suffer at the hands of the media.

**The impact of the secular society.** James M. Wall, editor of *The Christian Century*, recommends "A Cry in the Dark" as one of the 10 best movies of 1988 because it is "the portrait of religious

bigotry in a secular society that can't understand how Seventh-day Adventist parents can accept their personal horror as God's will" (January 18, 1989).

More and more, we live in a post-Christian age. Adventists, like others who hold to biblical faith, increasingly will face misunderstanding and impugning of motives from secular men and women.

Not even North America is exempt. Although religion here appears to play a greater role than in any other Western countries, society is ready to react viciously against anyone who does not behave according to its expectations.

**In a religious vacuum, people believe the worst.** Adventists offering human sacrifices—whoever would believe such nonsense?

Thousands of Australians, that's who. Adventists have been in the land 105 years; we own and run hospitals and the huge food chain, Sanitarium Health Foods; yet thousands of Australians believed the worst about us.

We have done a superb job of hiding our light under a bushel. People have heard the name Seventh-day Adventist, but know almost nothing about us.

We need an aggressive plan to present the facts about Seventh-day Adventists. Many of us need to cultivate more non-Adventist friends.

**Don't attribute everything that happens to "God's will".** Many of us have fallen prey to a comfortable theology: If you love God, the good times will roll. God will protect you, keep you healthy, make you rich. He'll even help your football team win!

But a symphony of suffering runs through the Scriptures. Until Jesus comes, justice and injustice, love and force, truth and the lie, crisscross. At times God and his people seem helpless in the face of evil.

After all, we are followers of Jesus of Nazareth—who was denied justice and executed on a Roman cross. "For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him" (Phil. 1:29, NIV)

---

*William G. Johnson, born and raised in Australia, is the editor of the Adventist Review, in Washington, D.C., U.S.A.*

Please go to page 33

---

## FIRST PERSON

---

# LEARNING TO TRUST IN GOD

---

María Neira Rodríguez

The first time I attended a retreat for Seventh-day Adventist university students in Colombia, several years ago, I had just started my studies towards a degree in civil engineering. The meetings were stimulating and I very much enjoyed the friendly atmosphere. During the retreat I was impressed with the experiences told by some of the students and, although I had not yet joined the Adventist Church, I decided to obey God in everything and not take any more classes or exams on the Sabbath.

When I returned home and started the second semester, I had to drop a course that met on Saturdays. I had fulfilled my promise to keep the Sabbath holy, but began to fear that I might not be able to complete the program and receive my degree. Since I was working during the day and

attending classes in the evenings, I knew that several of the key courses were offered only on Saturdays. I had not yet learned to trust completely in God!

I finished the third semester of studies and enrolled in the fourth. But the course I had dropped during the second semester still haunted me. I had to take it in order to proceed with my coursework. I prayed earnestly asking for God's help in solving this problem. After speaking repeatedly with the teacher, I was able to make special arrangements for that course and passed the exam.

Eventually I completed the two semesters of my third year of studies while keeping up with my job. Several times I had to receive permission both from the academic dean and from my boss to take some courses on weekday mornings instead of on the Sabbath. My

situation became more difficult when I enrolled in the fourth year, because from then on all courses were taught in the evenings or on Saturdays.

The basic course on Roads and Highways was always offered on Saturdays. What was I to do? I decided to take the other fourth-year courses, hoping that in time the schedule would change. However, my hopes did not materialize.

A colleague who knew my predicament suggested that I make a formal request to the dean of students. But fearing that it might be turned down and I would be asked to drop out from school, I chose not to do it and instead to go on as far as I could with my coursework. Now I acknowledge my lack of faith and my naivete. At that time, however, I thought that if I continued taking as many courses as I could, at least by the time I was let go by the university I would have learned many things that I could put to good use. (It didn't occur to me that technical knowledge without a recognized degree has little value in civil engineering!)

Somehow I was able to proceed with my studies and complete the 11th semester. But when I was registering for the only two courses I could take in the 12th—the last one in the program—I was found out! The registrar told me I was in violation of the policies and therefore could not go on with my coursework. I was sent to the academic dean who, in turn, presented the matter to the academic council, which decided that it was too complicated for

---

### Chamberlain Story

Continued from page 32

#### DISCUSSION

1. As a Bible-believing Christian, how do you understand and relate to the suffering of innocent people? What role does "the will of God" play in human suffering? Can you explain your views to others? How would you have reacted if the Chamberlains' tragedy would have been your own? What would you have done, as a fellow Seventh-day Adventist, to support them in their ordeal?
2. What is the public image of Seventh-day Adventists in your country? Why? Should we be concerned about how our church is perceived by the

media and by the public at large? What can we/you do to make our Christian message and mission better known and appreciated?

3. What personal criteria have you developed, as an Adventist, for the selection of the TV programs and the movies you watch? Is the place where a film is shown an important factor in your decision to watch it or not? Why? In addition to the approach recommended in the article, what other questions would a Christian ask in evaluating a movie? (For example, What view of life comes through? Are the decisions of the characters morally right? How does the basic message of the movie relate to the teachings of the Bible?)



them to unravel and they referred my case to the superior council of the university.

I submitted a letter outlining my reasons for not taking classes on Saturdays. I also explained why I had nearly finished my program without taking a few courses along the way. I expressed my determination to remain true to my religious convictions as well as my desire to become a competent civil engineer. While I awaited the answer, I prayed fervently. One member of my church encouraged me with these words, "Don't worry, sister. I believe that angels protect any document that contains eternal truths." I thanked him and continued to pray.

In March of that year I received word of the decision of the superior council. They had reviewed my academic record and decided to treat me as a "special case." They allowed me to continue with my studies and even assigned me a special teacher to help me clear the course on roads and highways I still "owed" from the fourth semester. However, the council also ordered that, because of recent changes in the curriculum, I had to take three additional years of coursework before obtaining my degree!

While I was delighted to learn that I could continue my studies, I felt sad about the additional courses that I was required to take. Had I faced the issue during the fourth semester, trusting in God's providence, I might have avoided months of anguish and years of delay. After all, Christ had said that "all things are possible with God" (Mark 10:27, RSV).

I proceeded steadily with the additional requirements until I encountered another obstacle. One of the last courses I had to take was taught on Thursday and Friday evenings, with the practicum on Saturday mornings. The

academic dean had helped me to solve the problem of classes on the Sabbath, but now I had to tell him that from God's point of view Friday evening was also "Saturday"! After struggling with myself, I gathered courage and decided to tell him the truth. To my surprise, the dean told me that he already knew that the Bible marks the days from sunset to sunset. Again I was assigned a teacher to clear that course. I was so thankful to God and to that kind teacher!

The three years of additional coursework were finally over and at the December 28, 1988, commencement exercises, the dean handed me the diploma and said with a broad smile, "You've made it! Congratulations!" The following day my husband and I visited him in his office to thank him for his kindness. We presented him a plaque inscribed with these words: "From the Seventh-day Adventist Church and its members to Dr. John Elkin G. Castrillón and the University of Gran Colombia, with warm appreciation for contributing to the professional training of our youth while respecting their religious convictions." We also gave him several denominational books that I knew he and his family would enjoy.

As I was about to begin my professional career, after those long years, I had learned to believe in David's promise, "Commit your way to the Lord; trust in him, and he will act" (Psalm 37:5, RSV).

---

*María Catalina Neira Rodríguez (Civil Engineer, University of Gran Colombia) is currently practicing her profession in Bogotá, Colombia. She told this story during the 1989 retreat for Seventh-day Adventist university students in her homeland.*

---

## God of Excellence

Continued from page 23

world his spirit and character. There is nothing the world needs so much as the manifestation through humanity of the Saviour's love."<sup>8</sup>

I believe that God has a dream. Above all else, he wants us to so excel through him that our lives will reveal his glory to those all around us—the glory of the God of excellence. *That is the direction Seventh-day Adventists should be going!*

### NOTES

1. Genesis 1:31, The Living Bible.
2. Psalm 8:1; 76:4, NKJV.
3. 1 Corinthians 12:31, NKJV.
4. Ellen G. White, *Education*, p. 18
5. White, *Patriarchs and Prophets*, p. 595.
6. Leviticus 26:12; Deuteronomy 28:13; 30:5, NKJV.
7. Joshua 1:9, NKJV.
8. White, *Christ's Object Lessons*, p. 418.

---

*Joan Tonge is a nurse and a member of the board of the Archie Tonge Educational Fund, in Modesto, California, U.S.A. This an edited version of a devotional she presented during a recent Annual Council of the Seventh-day Adventist Church.*

---

### Did You Miss Our First Issue?

It featured four thought-provoking articles and a variety of shorter pieces.

To obtain your copy, contact our regional representative for the area where you live. See page 2. There may still be some copies left!

---

### Are You Moving?

Send your new address right away to our regional representative. Otherwise our next issue will miss you!



# Institute for Christian Teaching

## Helping Teachers and Students to Think Christianly

Established in 1987, the Institute for Christian Teaching (ICT) offers seminars and develops resources especially designed for college and university teachers. The specific objectives of ICT are: (1) To promote excellence in Adventist college and university teaching; (2) To foster the integration of faith and learning throughout the curriculum; (3) To focus on the uniqueness and implications of Seventh-day Adventist educational philosophy; and (4) To stimulate research and publication in the area of Christ-centered, Bible-based, and service-oriented education.

The Institute is sponsored by the Department of Education of Seventh-day Adventists and is guided in its activities by an advisory board. ICT offers seminars at Union College—where a Faith & Learning Resource and Research Center has been established—and in other parts of the world.

Participants in these seminars develop essays showing how their Christian faith has a bearing on their respective academic or professional fields.

### Essays Available

88-01 Niels-Erik Andreassen, "General Education Religion Courses in the Undergraduate Curriculum"

88-02 Michael D. Buck, "Has the Financial Accounting Standards Board Believed a Lie?"

88-03 Wil Clarke, "The Finite, the Infinite, and God"

88-04 Laurice Durrant, "Teaching a Research Course from a Christian Perspective"

88-05 Robert Egbert, "Another View of Religious Education"

88-06 Ralph Escandón, "Santa Teresa de Jesús: An Adventist Perspective"

88-07 Minon A. Hamm, "What is Truth? Composition Assignments for Growth in Values"

88-08 Victor S. Griffiths, "The Adventist College and University Professor: Some Ethical and Professional Issues"

88-09 Leon L. Higgs, "The Teaching of Business Ethics and Social Values in the Seventh-day Adventist College Business Curriculum"

88-10 Edwin A. Karlow, "Parables—A Synthesis of Thought: Some Implications for Teaching Science"

88-11 Irving Logan, "Ministering to the Secular Student in a Christian College"

88-12 Wilma McClarty, "An Analysis of the Book of Esther as Literature"

88-13 Michael Pearson, "The Point of Pain: Cognitive Dissonance in the Integration of Faith and Learning"

88-14 Hope Ravelo, "Erickson's Stages of Personality Development: An Analysis from an Adventist Perspective"

88-15 Albert E. Smith, "Secular Understanding in a Christian World View—A Scientific Perspective"

88-16 Morris L. Taylor, "Suggested Criteria for Selecting Music Examples for Courses in a Christian College"

88-17 Juliette van Putten, "Beyond Safer Sex Practices: Christian Perspective on AIDS Education for Public Health Professionals"

88-18 Dick Winn, "Non-Biblical Factors in the Shaping of Adventist Doctrine"

88-19 Vernon Andrews, "Considerations for the Evaluation of Church Music: A Biblical Approach"

88-20 Phenias Bahimba, "Kohlberg's Theory of Moral Development: A Seventh-day Adventist Insight"

88-21 Gerald Clifford, "The Priorities of Faith: Pervading the Secular Curriculum With the Christian Ethic"

88-22 John M. Fowler, "Building a Christian World View: An Adventist Approach to the Study of Philosophy"

88-23 Owen L. Hughes, "Created in the Image of God: A Christian View of Human Personality"

88-24 Neville Inngs, "Developing Christian Values in the Adventist College Experience: An Example In the Teaching of History"

88-25 Jonathan Kuntaraf, "Teaching History from an Adventist Perspective: Some Philosophical and Methodological Concepts"

88-26 Adelito Libato, "An Approach Toward In-Servicing Christian Teachers on the Integration of Faith and Learning"

88-27 Julián Melgosa, "Teaching the Culture of Spain With A Christian Mind"

88-28 Valdir Negreli & José Irán Miguel, "Verbal and Non-Verbal Teacher Communication in Seventh-day Adventist Education"

88-29 Tommy H. Nkungula, "Towards An Understanding of Brain Hemisphericity and Holistic Learning: Implications for Adventist Education"

88-30 Agripino Segovia, "Christian Leadership Initiative: A Crucial Factor In School Administration"

88-31 Víctor Soto, "Biblical Eschatology and the Idea of Progress: Implications for the Teaching of History and Religion"

88-32 John Wesley Taylor, "God, Nature, and Learning: An Integrational Approach"

88-33 Saúl Torres, "Redemptive Teaching: A Framework for the Beginning Educator and Teacher Renewal"

88-34 Orville Woolford, "Christianity and Science: An Approach for Physics Teachers"

To obtain a copy of any of these 20-page essays, mail your request to Dr. John Wagner, 3800 South 48th Street, Lincoln, Nebraska 68506, U.S.A. Identify by number, author and title the essays requested, provide the address to which they should be mailed, and enclose a payment of US\$ 3.00 per essay. For more information about ICT, write to Dr. Humberto M. Rasi, 12501 Old Columbia Pike, Silver Spring, MD 20904, U.S.A.

# Every minute of every day...

⌚ 18 children under the age of five die of hunger. Four million children died from diarrhea last year. Three million died from measles, tetanus, and whooping cough. These deaths could have been prevented.

⌚ The Adventist Development and Relief Agency (ADRA) has made a commitment to children. Two thirds of our efforts are on behalf of mothers and children.

⌚ ADRA operates Child Survival programs in Haiti, Indonesia, Malawi, Nigeria, Pakistan, Rwanda, and Sudan. These programs stress immunization & growth monitoring, and train mothers in breast feeding, child spacing, oral rehydration therapy, and nutrition.

⌚ Child Survival techniques are simple, but they save lives. And saving a child's life is what our work is all about. ⌚

## ADRA International

*Changing  
the  
world,  
One life  
at a  
time.*