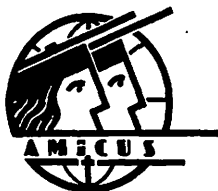


Adventist Ministry on the Public University Campus

A Handbook

Compiled by

Humberto M. Rasi



Adventist Ministry to College and University Students

**General Conference of Seventh-day Adventists
12501 Old Columbus Pike, Silver Spring, Maryland, 20904, USA**

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FOREWORD

A growing number of Seventh-day Adventist young men and women are pursuing advanced studies, thus developing their God-given talents. Whenever they can, they attend one of our 103 colleges, seminaries and universities. However, for a variety of reasons, approximately 200,000 of these students are enrolled in non-Adventist institutions of higher learning worldwide.

In several countries, they have felt the need to organize student associations or fellowships for mutual encouragement, service, and outreach, and have done so. In other countries, Adventist leaders have recognized the special needs of these students and have taken steps to fulfill them by appointing chaplains, providing scholarships, supporting the establishment of student associations, organizing seminars, and seeking their involvement in church life.

Three General Conference departments—Adventist Chaplaincy Ministries, Education, and Youth—joined forces in 1987 to provide continuing support to those seeking to minister to the spiritual, intellectual, and social needs of these Adventist college and university students. Working through the Committee on Adventist Ministry to College and University Students (AMiCUS) and in cooperation with the world divisions of the church, they are implementing initiatives designed to:

- Foster the organization of student associations in university centers, train students for outreach, hold student retreats, and develop necessary materials.
- Publish *Dialogue*, a network journal produced three times a year in English, French, Portuguese, and Spanish editions, and distribute copies free among full-time students.
- Provide training for campus chaplains and pastors in university centers and develop materials to support their ministry.

This handbook, *Adventist Ministry on the Public University Campus*, has been prepared with the purpose of providing resources, ideas, and plans to further strengthen the Church's involvement in/with this important sector of our membership. In this new edition, the content has been updated and organized in six sections: "Basic Concepts and Documents," "The Adventist Campus Chaplain," "Facing the Challenges of Campus Life," "Useful Resources and Publications," "Ideas for Action," and "Personal Testimonies and Experiences." We thank those who have contributed articles and suggestions for this new edition.

It is our fervent desire that the materials assembled here will be useful to students, chaplains, sponsors, and leaders in this important ministry, thus helping the Church to achieve its mission and preparing a people for the return of our Saviour Jesus Christ.

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MINISTERING TO SEVENTH-DAY ADVENTIST COLLEGE AND UNIVERSITY STUDENTS IN SECULAR CAMPUSES

A Rationale

The Seventh-day Adventist ethos prompts many young men and women to pursue advanced academic degrees. A recent survey indicates that approximately 250,000 Adventist young adults are studying in colleges, seminaries, and universities around the world. About 70,000 of them attend our own schools, while the others pursue their degrees in non-Adventist institutions.

In view of this reality, the General Conference appointed a committee to provide an Adventist Ministry to College and University Students attending non-Adventist institutions of higher learning (AMiCUS, for short). Three departments have joined forces to provide coordination, and support, through the world divisions, in this endeavor—Church Ministries, Education, and Chaplaincy Ministries. A rationale for this important ministry and for an interdepartmental approach to it includes the following reasons:

1. These students are our own children. Most of them come from Adventist homes and have chosen to attend non-Adventist schools because (a) simply there are no Adventist institutions of higher learning in their country; (b) the programs in which they are interested are not offered in our own colleges or universities, especially at the graduate level; or (c) family or financial factors prevent them from enrolling in our schools. It is estimated that there are 200,000 Adventist students pursuing post-secondary degrees on secular campuses, and their number is growing.

2. They are motivated and bright. These students have been motivated by the powerful dynamics of the Seventh-day Adventist message. They are determined to develop their talents and to make a difference in this world. Many have been encouraged by E. G. White's words: "Dear youth...: Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness?...There is nothing wrong in these aspirations...You should be content with no mean attainments. Aim high, and spare no pains to reach the standard" (*Messages to Young People*, pp. 36-37). These Adventist students pursuing post-secondary courses constitute one of the most valuable sectors of our membership for the future of the church.

3. They face serious challenges and their faith may be vulnerable. As they pursue degrees in non-Adventist campuses, these students confront serious challenges: the influence of many prestigious but unbelieving professors, the subtle power of secular philosophies, the questionable lifestyle espoused by many on campus, strong political pressures, required academic activities or examinations on the Sabbath, and friendships with non-Adventist youth that may lead into marriage. These factors will test the depth of their religious convictions. Unless they are grounded in Bible

truth, maintain a personal connection with Christ, and receive adequate support from Adventist colleagues, fellow believers, and mentors, their Christian faith and practice will suffer. Unfortunately, not all are prepared for this experience, and they go through it precisely during the “critical years”—the stage in life when they are establishing their own personal values and commitments.

4. Denominational support has not always been adequate. Although our church has developed several ministries directed to specific groups (for example, to children of various ages up to their teen years, to Adventists serving in the U.S. Armed Forces, or to the Jewish people), only recently have these Adventist young adults begun to benefit from an international program aimed at nurturing their faith and encouraging their outreach, worldwide. There have been efforts in various areas of the world to serve this sector of our membership through chaplains, seminars, student associations, hostels, and scholarships. But these approaches have not always been sustained or broadly imitated. Some of these students have felt neglected by the church organization, and as a result we experience serious membership losses among them.

5. If we implement a balanced program on their behalf, we can keep them active in the church. There are many evidences that whenever the church organization has provided sensitive guidance to these students in secular campuses, they have become valuable partners of the local minister as leaders in the local congregation and in missionary outreach. Their skills, enthusiasm, and influence make them extremely useful in building up the church and in extending its reach. However, we must nurture their spiritual life so that it may grow at the same pace as their intellects develop dramatically in their university studies. They also need a contemporary apologetic for their faith and attractive role models who have successfully integrated their faith with their professions.

6. To succeed, our ministry to these students must be multifaceted. They have intellectual, spiritual, social, and financial needs. There is no single church department that can adequately address all of them. For that reason the best approach seems a coordinated involvement of various departments, such as Chaplaincy Ministries, Education, and Youth. The establishment of the AMiCUS Committee, with counterparts in the world divisions and unions, is a step in that direction. By combining forces and resources, and by being attentive to the actual circumstances in which our university students live, our service for them and with them is being enhanced.

7. It is easier to retain them than to convert non-Adventist professionals. In our evangelistic activities we are delighted when a successful professional accepts the Seventh-day Adventist message and is baptized. We realize that if they truly internalize biblical principles and change their lifestyle, they can become key leaders in our congregations, valuable financial supporters of our mission, and powerful witnesses for the truth in their circles of influence. But the number of these professionals we attract and retain in our congregations is limited and the required investment is high. It is easier--and less expensive--to nurture the faith of our own young adults who choose to pursue professional degrees and encourage them to become actively involved in the mission of the church. They, in turn, can effectively share their faith among their peers.

8. By keeping in touch with them, many benefits will accrue. It is not easy to provide a ministry on their behalf. They are highly mobile, have high expectations, like to context established ideas, and at times choose to remain on the periphery of congregational life. Consequently our church leaders do not always know with certainty who they are, what degrees they are pursuing, why they are not enrolled in our own colleges and universities, and how to plan activities in partnership with them. The international ministry of AMiCUS allows us to establish a current list which can be used for various purposes; for example, (a) to inform them of the academic programs our church does offer and improve our recruiting efforts; (b) to make intelligent curricular adjustments in our denominational schools in response to career expectations; (c) to maintain a current list of prospective teachers and staff members for our institutions, etc.

9. The church body needs each one of them. Once these students complete their advanced studies while retaining their faith commitment, they become even more valuable. We actively seek them to serve as teachers and administrators in our schools, as specialized staff members in our health-care centers, as legal advisors for our denominational headquarters, as managers and support personnel for our institutions, providing specialized skills to our worldwide organization. Frequently, when we approach them with an offer of denominational employment, they ask us where we have been when they really needed affirmation in their university struggles. If, on the other hand, they choose to pursue their own careers independently, the talents, influence, and finances of these professionals become indispensable for the advance of our church.

10. They are uniquely qualified to help their church fulfill its mission. These are the members that have the motivation, the abilities, the degrees, and the social connections that our complex global programs increasingly demands. As professionals, their standing in society and their relationships allow them contact with social groups that are not easily reached by other members of the church. We need their specialized services for healing, feeding, teaching, managing, and leading in our multiple mission enterprises.

11. They have direct access to future leaders of society. Today's colleges and universities have become the required training ground for the men and women who will occupy key positions in business, education, industry, government, communications, and the arts and media around the world. By providing consistent support to our own students in those campuses, we can make them feel secure in their faith and confident in establishing constructive friendships with their non-Adventist colleagues. They can also stay in touch with the thinking of people we wish to attract to our fellowship and develop contacts that will make their church known and respected. Ellen White counseled that "those who have the spirit of God, who have the truth wrought into their very being should be encouraged to enter colleges, and live the truths, as Daniel and Paul did" (3 *Selected Messages*, pp. 233-234).

12. Jesus died for them and wants to see them saved for eternity. In the cosmic conflict between truth and error, the eternal destiny of many is decided in and around the university campuses of the world. It is there that opposing worldviews, ideologies, commitments, and lifestyles collide every day. It is there also that issues dear to Seventh-day Adventists--such as freedom of conscience,

peace, ethics, justice, destiny--are discussed and internalized. Jesus, who taught us to love God with all our being—including our mind (Mark 12:29-31)—wants to empower His campus followers so that His light may also shine brightly in the secular classrooms, laboratories, and student residences. Above all, He longs to see all the honest in heart transformed by the power of His love and redeemed for eternity.

Conclusion. From the foregoing it is clear that our church must engage in a coordinated and sustained nurture and outreach ministry for and with our students on secular campuses around the world. All Seventh-day Adventists will suffer if it is not provided. Conversely, tangible benefits for our church and its mission will result from an intelligent and sustained involvement in this important ministry.

For more information on Adventist Ministry to College and University Students and for a free sample of their network journal *Dialogue*, write to AMiCUS Committee - *Dialogue*, General Conference of Seventh-day Adventists, 12501 Old Columbia Pike; Silver Spring, Maryland 20904; U.S.A.

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Adventist World Leaders Adopt Campus Ministries Guidelines

World delegates attending the Annual Council of the General Conference Executive Committee, in October 1995, voted the following guidelines for Adventist Ministry to College and University Students (AMiCUS). The guidelines provide new impetus for this ministry and define responsibilities at various levels of church administration.

Objectives

Adventist Ministry to College and University Students (AMiCUS) seeks to meet the spiritual, intellectual, and social needs of Seventh-day Adventist students on secular campuses worldwide. In cooperation with leaders at various church levels, it aims to achieve these goals by strengthening the faith commitment of these students to Seventh-day Adventist beliefs and values, providing opportunities for Christian fellowship, preparing students to deal with the intellectual challenges that arise in a secular environment, developing their leadership abilities, and training them for outreach and witnessing on the campus, in the community, and in the world at large.

Guidelines and Responsibilities

General Conference:

1. The Committee on Adventist Ministry to College and University Students (AMiCUS) will continue to provide leadership in this ministry, in coordination with the Interdepartmental Strategic Planning and Networking Committee (ISPAN) Task Force on Education and Youth, and through their counterparts in the world divisions.
2. AMiCUS will carry out its main assignments, in consultation with leaders in the world divisions, as follows:
 - a. Adventist Chaplaincy Ministries will take the initiative in providing training for campus chaplains and pastors in university centers, and in developing materials to support their ministry. Adventist Chaplaincy Ministries will also maintain an international list of Seventh-day Adventist campus chaplains.
 - b. The Department of Education will be responsible for developing *Dialogue* as a network journal published in interdivision languages (English, French, Portuguese, and Spanish), and for printing and distributing *Dialogue* on the basis of orders received through the world divisions (each division will be billed for the printing and mailing costs). The Department of Education will also promote the values of Seventh-day Adventist education, mission, and service, encouraging these students to continue their studies at a

Seventh-day Adventist college or university where possible.

- c. The Youth Department will lead out in fostering the organization of student associations in university centers, training students for outreach, holding student retreats, and developing necessary materials. The Youth Department will also maintain an international list of student associations.
3. AMiCUS will submit to the Strategic Planning and Budgeting Committee, through the General Conference Administrative Committee, an annual budget to carry out these assignments.
4. In response to requests received from the divisions, AMiCUS will seek the involvement of the Public Affairs and Religious Liberty Department to obtain, at the local or national level, Sabbath exemptions for class assignments and examinations for Seventh-day Adventist students.
5. Where linguistically appropriate, AMiCUS will cooperate with the Sabbath School Department in promoting the use of *Collegiate Quarterly* in English or Spanish among Adventist students in colleges/universities.
6. AMiCUS will work with the various services to encourage and facilitate the involvement of Adventist students as student missionaries, volunteers, or interns.
7. AMiCUS will provide guidance and coordination to the ministry of their counterparts in the world divisions in this area, as well as periodic assessment.

World Divisions:

1. Assign to one or two qualified departmental directors the responsibility for leading out in Adventist ministry on secular campuses, in consultation with the General Conference AMiCUS Committee and with support from other division departmental leaders and administrators.
2. Conduct, in coordination with their counterparts at the union level, periodic surveys of Adventist students on non-Adventist college/university campuses to determine their needs and to develop materials and a plan with adequate funding to meet those needs.
3. In consultation with the unions, promote the organization of student associations, where possible, and maintain a master list of these associations and campus chaplains in the division territory.
4. Implement a financial plan that will involve the division, the union, and the conferences/missions in the free distribution of *Dialogue* to each Adventist college/university student. Forward the printing order to the General Conference AMiCUS Committee and supervise the distribution of the journal within the territory of the division. Finances will also be assigned for co-sponsoring inter-union training workshops for campus chaplains and pastors, and inter-union student retreats.
5. Where linguistically appropriate, work with the Sabbath School and Personal Ministries Department in promoting the use of *Collegiate Quarterly*, in English or Spanish, among Adventist students in colleges/universities.

6. Assist union leaders in providing training for student outreach on their campuses and in their communities.
7. Promote the involvement of Adventist students as student missionaries, volunteers, or interns, making them aware of service opportunities and processing their applications.
8. Connect these students with Adventist colleges and universities as potential transfer students, where possible, and as eventual faculty members.
9. Assist union leaders in establishing and maintaining good relations with administrators of non-Adventist colleges and universities in which Adventists are students.
10. Upon request from union leaders, seek the involvement of the Public Affairs and Religious Liberty Department in preventing or solving Sabbath observance issues related to Adventist students on non-Adventist campuses.
11. Provide guidance and coordination to the ministry of their counterparts in the unions in this area, as well as periodic assessment.

Unions:

1. Assign to a qualified departmental director the main responsibility for leading out in this ministry, in consultation with his counterpart(s) in the division and with support from other union departmental leaders and administrators.
2. Conduct, in coordination with their counterparts at the conference/mission level, periodic surveys of Adventist students on non-Adventist college/university campuses to determine their needs and to develop materials and a financial plan to meet those needs.
3. With support from the administration, implement a financial plan to foster activities and the development of materials needed for campus ministry in the union territory.
4. In consultation with conferences/missions, promote the organization of Adventist student associations, where possible, and maintain a master list of these associations and their members, as well as campus chaplains in the union territory.
5. Forward orders for *Dialogue* to the division and supervise its free distribution, along with other relevant materials, within the union territory.
6. Organize unionwide retreats for Adventist students on secular campuses, with carefully selected subjects and speakers.
7. In coordination with division leaders, sponsor unionwide training workshops for campus chaplains and pastors in university centers.
8. Upon request from conference and mission leaders, organize seminars that will equip students to become involved in outreach and witnessing activities on the campus and in the community.
9. Assist conference and mission leaders in establishing and maintaining good relations with administrators of non-Adventist colleges and universities in which Adventists are students.
10. Upon request from conferences and missions, seek the involvement of the Public Affairs and Religious Liberty

Department in solving Sabbath observance issues related to Adventist students on non-Adventist campuses.

11. If linguistically appropriate, promote the use of *Collegiate Quarterly* in English or Spanish among Adventist students in colleges/universities.
12. In coordination with conference/mission leaders, select major university centers on which to establish facilities for Adventist Campus Ministries for the purpose of fostering nurture and outreach. Where appropriate, appoint campus chaplains to carry out that ministry.
13. Promote the involvement of Adventist students as student missionaries, volunteers or interns, making them aware of service opportunities and processing their applications.
14. Connect these students with Adventist colleges and universities as potential transfer students, where possible, and as eventual faculty members.
15. Provide guidance and coordination to the ministry of their counterparts in the conferences and missions in this area, as well as periodic assessment.

Conferences and Missions:


1. Assign to a qualified departmental director or administrator the responsibility for leading out in this ministry, in consultation with his union counterpart(s) and with support from other conference/mission departmental leaders and administrators.
2. Conduct periodic surveys of Adventist students on non-Adventist college/university campuses to determine their needs and develop a plan to meet those needs.
3. With support from the administration, implement a financial plan to support activities and the development of materials needed for this ministry in the conference/mission territory.
4. Promote the organization of Adventist student associations, where possible, and maintain a master list of these associations and their members, as well as campus chaplains in their territory.
5. Forward orders for *Dialogue* to the union, and supervise its free distribution, along with other relevant materials within the conference/mission territory.
6. In coordination with the union, organize student retreats and training workshops for campus chaplains and ministers in university centers.
7. Work with church ministers and campus chaplains in providing seminars that will equip students to become involved in outreach and witnessing activities on the campus and in the community.
8. If linguistically appropriate, promote the use of *Collegiate Quarterly*, in English or Spanish, among Adventist students in colleges/universities.
9. Wherever possible, appoint campus chaplains or qualified pastors to carry out this ministry at the local or regional level.
10. Assist church leaders and chaplains in establishing and maintaining good relations with administrators of non-Adventist colleges and universities in which Adventists are students.
11. In consultation with union leaders, provide Adventist student

centers and/or residences as close to the campuses as possible to strengthen nurture and outreach.

12. Promote the involvement of Adventist students as student missionaries, volunteers, or interns, making them aware of service opportunities and processing their applications.
13. Connect these students with Adventist colleges and universities as potential transfer students, where possible, and as eventual faculty members.
14. Provide guidance and coordination to the work of the local and district pastors in this ministry.

Churches and Districts:

1. On university centers, and in consultation with the conference/mission, assign to a local pastor or qualified elder the responsibility for leading out in this ministry, with support from the church board. If necessary, request training for this ministry from the conference/mission or union.
2. Locate and develop a list of Adventist students and teachers in non-Adventist campuses in the local church or within the district.
3. In consultation with conference/mission leaders, organize a church-based ministry to meet the spiritual, intellectual, and social needs of these students, providing the necessary funds through the church budget.

4. Order through the conference/mission leaders sufficient copies of *Dialogue* for free distribution to each Adventist student.
5. Involve college/university students in the life and outreach of the church, assigning leadership responsibilities (Sabbath school, youth activities, music, evangelism, deacon, etc.) and providing appropriate mentoring.
6. Explore the possibility that a qualified pastor or church leader may obtain recognition as a campus chaplain at a nearby college or university.
7. Promote the involvement of Adventist students as student missionaries, volunteers, or interns, making them aware of service opportunities and assisting them in processing their applications.
8. Help these students to connect with Adventist colleges and universities as potential transfer students, where possible, and as eventual faculty members.
9. With assistance from the church clerk, keep track of students from the local congregation who move to a distant college/university campus to pursue their studies, and maintain contact with them through regular letters and bulletins, ensuring that they receive Adventist publications such as *Dialogue*, *Collegiate Quarterly*, *Adventist Review*, and other local or regional church papers. 

Les dirigeants adventistes mondiaux adoptent des directives pour les ministères sur campus

En octobre 1995, les délégués mondiaux au Conseil annuel de la Conférence Générale ont voté les directives suivantes pour le CEDUA (Comité pour les étudiants et diplômés universitaires adventistes). Les directives donnent un nouveau départ à ce ministère et définissent les responsabilités aux différents niveaux administratifs de l'Eglise.

Objectifs

Le Comité pour les étudiants et diplômés universitaires adventistes (CEDUA) cherche à répondre aux besoins spirituels, intellectuels et sociaux des étudiants adventistes sur les campus séculiers du monde entier. Avec la coopération de dirigeants de l'Eglise à différents niveaux, il cherche à atteindre ces buts en consolidant l'engagement et la foi de ces étudiants envers les croyances et valeurs adventistes, en offrant des occasions de communion chrétienne, en préparant les étudiants aux défis intellectuels d'un milieu séculier, en développant leurs capacités à diriger, et en les formant à l'évangélisation et au témoignage sur le campus, dans leur communauté et dans le monde en général.

Directives et responsabilités

Conférence Générale :

1. Le Comité pour les étudiants et diplômés universitaires adventistes (CEDUA) continuera de diriger ce ministère, en coordination avec le Comité stratégique interdépartemental concernant l'éducation et la jeunesse, et avec ses homologues dans les divisions.
2. Le CEDUA mènera à bien sa tâche en consultation avec les dirigeants des divisions mondiales, comme suit :
 - a. L'Aumônerie adventiste prendra l'initiative de former les aumôniers de campus et les pasteurs de centres universitaires, et de produire un matériel de soutien pour leur ministère. L'Aumônerie adventiste tiendra aussi à jour une liste internationale des aumôniers de campus adventistes.
 - b. Le département de l'Education sera responsable de la production de *Dialogue universitaire* comme revue de réseau publiée dans des langues communes à plusieurs divisions (anglais, français, portugais et espagnol) et de la gestion de son impression et de sa distribution selon les commandes des divisions (chaque division sera facturée pour les frais d'impression et d'expédition). Le département de l'Education favorisera les valeurs de l'éducation, de la mission et du service adventistes, en encourageant ces étudiants à continuer leurs études en fréquentant une université adventiste dans la mesure du possible.

- c. Le département de la Jeunesse favorisera la création d'associations d'étudiants dans les centres universitaires, formera les étudiants à l'évangélisation, organisera des retraites et créera les documents nécessaires. Le département de la Jeunesse tiendra à jour une liste internationale des associations d'étudiants.
3. Le CEDUA soumettra à la Commission de planification stratégique et du budget, par le biais du Comité administratif, un budget annuel pour mener à bien sa mission.
 4. En réponse à certaines requêtes des divisions, le CEDUA sollicitera la participation du département des Affaires publiques et de la Liberté religieuse pour obtenir, au niveau local ou national, l'exemption des étudiants adventistes des cours et examens le jour du sabbat.
 5. Dans les zones linguistiques concernées, le CEDUA coopérera avec le département de l'Ecole du sabbat pour stimuler l'utilisation du questionnaire de l'école du sabbat pour les étudiants universitaires en anglais, espagnol, finlandais, italien ou portugais auprès des étudiants.
 6. Le CEDUA collaborera avec les divers services concernés pour encourager et faciliter l'engagement des étudiants adventistes comme étudiants missionnaires, volontaires ou stagiaires.
 7. Le CEDUA apportera orientation et coordination dans ce domaine au ministère de ses homologues dans les divisions, ainsi qu'une évaluation périodique.

Divisions :

1. Attribuent à un ou deux directeurs de département la responsabilité de diriger le ministère adventiste sur les campus séculiers, en consultation avec le CEDUA de la Conférence Générale et avec le soutien d'autres dirigeants et administrateurs des départements de la division.
2. Conduisent, en coordination avec leurs homologues des unions, des enquêtes périodiques parmi les étudiants adventistes sur campus séculiers pour déterminer leurs besoins et pour créer une documentation ainsi qu'un plan de financement pour répondre à ces besoins.
3. En consultation avec les unions, encouragent l'organisation d'associations d'étudiants, là où c'est possible, et tiennent à jour une liste centrale de ces associations et des aumôniers de campus sur le territoire de la division.
4. Mettent à exécution un projet de financement qui implique la division, l'union et les fédérations/missions dans la distribution gratuite de *Dialogue* aux étudiants. Transmettent le nombre d'exemplaires désirés au CEDUA de la Conférence Générale et coordonnent la distribution de la revue dans leur territoire. On allouera aussi des fonds pour participer au sponsoring d'ateliers de formation inter-unions pour aumôniers de campus et pasteurs, et de retraites d'étudiants inter-unions.
5. Dans les zones linguistiques concernées, coopèrent avec le département de l'Ecole du sabbat pour stimuler l'utilisation du questionnaire de l'école du sabbat pour les étudiants adventistes en anglais, espagnol, finlandais, italien ou portugais auprès des étudiants adventistes.
6. Aident les dirigeants des unions à proposer des formations d'étudiants pour l'évangélisation sur leur campus et dans leur communauté.

7. Encouragent les étudiants adventistes à s'engager comme étudiants missionnaires, volontaires ou stagiaires, en les informant des possibilités de service et en s'occupant de leurs actes de candidature.
8. Mettent ces étudiants en rapport avec les universités adventistes comme futurs étudiants ou membres du corps enseignant.
9. Aident les dirigeants des unions à établir et consolider de bonnes relations avec les administrations des universités non adventistes que fréquentent des étudiants adventistes.
10. A la demande des dirigeants d'union, font appel au département des Affaires publiques et de la Liberté religieuse pour empêcher ou résoudre des problèmes liés à l'observation du sabbat par les étudiants adventistes sur les campus non adventistes.
11. Apportent direction et coordination dans ce domaine au ministère de leurs homologues dans les unions, ainsi qu'une évaluation périodique.
12. En coordination avec les dirigeants des fédérations/missions, choisissent des centres universitaires importants pour y établir un Centre universitaire adventiste en vue de favoriser l'édification et l'évangélisation. Dans la mesure du possible, nomment des aumôniers de campus afin de mener à bien ce ministère.
13. Encouragent les étudiants adventistes à s'engager comme étudiants missionnaires, volontaires ou stagiaires, en les tenant au courant des possibilités de service et en s'occupant de leurs actes de candidature.
14. Mettent ces étudiants en rapport avec les universités adventistes comme futurs étudiants ou membres du corps enseignant.
15. Apportent direction et coordination dans ce domaine au ministère de leurs homologues dans les fédérations/missions, ainsi qu'une évaluation périodique.


Fédérations et missions :

- Unions :**
1. Attribuent à un directeur de département la responsabilité principale de diriger ce ministère, en consultation avec ses homologues de la division et avec le soutien d'autres dirigeants et administrateurs de l'union.
 2. Conduisent, en coordination avec leurs homologues des fédérations/missions, des enquêtes périodiques parmi les étudiants adventistes sur campus séculiers pour déterminer leurs besoins et créer une documentation ainsi qu'un plan de financement pour répondre à ces besoins.
 3. Avec le soutien de l'administration, mettent à exécution un projet financier pour favoriser la création d'activités et d'une documentation nécessaires au ministère sur campus sur le territoire de l'union.
 4. En consultation avec les fédérations/missions, encouragent l'organisation d'associations d'étudiants, là où c'est possible, et tiennent à jour une liste centrale de ces associations et des aumôniers de campus sur le territoire de l'union.
 5. Transmettent la commande du nombre de *Dialogue* désirés à la division et supervisent sa distribution gratuite, ainsi que les autres documents concernés, au sein de leur territoire.
 6. Organisent des retraites pour tous les étudiants adventistes d'universités séculières sur le territoire de l'union, avec des sujets et des invités choisis avec soin.
 7. En coordination avec les dirigeants de la division, sponsorisent des stages de formation pour tous les aumôniers de campus et pasteurs des centres universitaires de l'union.
 8. A la demande des dirigeants des fédérations et des missions, organisent des séminaires pour former les étudiants au témoignage et à l'évangélisation sur le campus et dans leur communauté.
 9. Aident les dirigeants de fédérations et de missions à établir et consolider de bonnes relations avec les administrations des universités que fréquentent des étudiants adventistes.
 10. A la demande des fédérations et des missions, font appel au département des Affaires publiques et de la Liberté religieuse pour résoudre les problèmes liés à l'observation du sabbat parmi les étudiants adventistes des universités non adventistes.
 11. Dans les zones linguistiques concernées, stimulent l'utilisation du questionnaire de l'école du sabbat pour les étudiants universitaires en anglais, espagnol, finlandais, italien ou portugais auprès des étudiants adventistes.
 12. Encouragent les étudiants adventistes à s'engager comme étudiants missionnaires, volontaires ou stagiaires, en les informant des possibilités de service et en s'occupant de leurs actes de candidature.

1. Attribuent à un directeur de département ou autre dirigeant qualifié la responsabilité de diriger ce ministère, en consultation avec ses homologues de l'union et avec le soutien d'autres directeurs de département et administrateurs.
2. Conduisent périodiquement des enquêtes parmi les étudiants adventistes des universités non adventistes afin de déterminer leurs besoins et d'élaborer un plan pour y répondre.
3. Avec le soutien de l'administration, élaborent un plan financier pour soutenir les activités et la création de documents pour ce ministère dans le territoire de la fédération ou mission.
4. Encouragent l'organisation d'associations d'étudiants, là où c'est possible, et tiennent à jour une liste centrale de ces associations, de leurs membres et des aumôniers de campus dans leur territoire.
5. Transmettent à l'union la commande du nombre de *Dialogue* désirés et en supervisent la distribution gratuite, ainsi que celle des autres documents appropriés, au sein de leur territoire.
6. En coordination avec l'union, organisent des retraites pour les étudiants et des stages de formation pour les aumôniers de campus et les pasteurs des centres universitaires.
7. Travaillent avec les pasteurs locaux et les aumôniers de campus pour proposer des séminaires formant les étudiants au témoignage et à l'évangélisation sur le campus et dans leur communauté.
8. Dans les zones linguistiques concernées, stimulent l'utilisation du questionnaire de l'école du sabbat pour les étudiants universitaires en anglais, espagnol, finlandais, italien ou portugais auprès des étudiants adventistes.
9. Partout où c'est possible, nomment des aumôniers de campus ou des pasteurs qualifiés pour s'occuper de ce ministère au niveau local ou régional.
10. Aident les dirigeants d'églises et aumôniers à établir et consolider de bonnes relations avec les administrations des universités que fréquentent des étudiants adventistes.
11. En consultation avec les dirigeants de l'union, établissent des centres et/ou résidences d'étudiants adventistes aussi près que possible des campus pour renforcer l'évangélisation et l'édification.
12. Encouragent les étudiants adventistes à s'engager comme étudiants missionnaires, volontaires ou stagiaires, en les informant des possibilités de service et en s'occupant de leurs actes de candidature.

13. Mettent ces étudiants en rapport avec les universités adventistes en tant que futurs étudiants ou membres du corps enseignant.
14. Apportent direction et coordination au travail des pasteurs locaux et de district dans ce ministère.

Eglises et districts :

1. Dans les centres universitaires, et en consultation avec la fédération ou mission, défèrent à un pasteur local ou à un ancien qualifié la responsabilité de diriger ce ministère, avec le soutien du comité d'église. Si nécessaire, font une demande de formation à ce ministère auprès de la fédération/mission ou de l'union.
2. Etablissent une liste des étudiants et enseignants adventistes dans l'église locale ou le district.
3. En consultation avec la fédération, organisent à l'église locale un ministère destiné à répondre aux besoins spirituels, intellectuels et sociaux de ces étudiants, et financé par le budget de l'église.
4. Demandent aux dirigeants de la fédération ou mission un nombre suffisant d'exemplaires de *Dialogue* pour les distribuer gratuitement aux étudiants.
5. Impliquent les étudiants dans la vie de l'église et dans ses activités d'évangélisation en leur confiant des responsabilités (classe d'école du sabbat, activités de jeunesse, musique, évangélisation, diaconat, etc.) et en leur proposant une formation adaptée.
6. Envisagent la possibilité de faire approuver un pasteur ou un dirigeant d'église qualifié comme aumônier dans une université voisine.
7. Encouragent les étudiants adventistes à s'engager comme étudiants missionnaires, volontaires ou stagiaires, en les informant des possibilités de service et en s'occupant de leurs actes de candidature.
8. Aident ces étudiants à se mettre en rapport avec les universités adventistes en tant que futurs étudiants ou membres du corps enseignant.
9. Avec l'assistance du secrétaire d'église, gardent le contact avec les étudiants de l'église locale qui se rendent dans une université éloignée par l'envoi régulier de bulletins et de lettres, et en s'assurant qu'ils reçoivent bien les publications adventistes comme *Dialogue*, le questionnaire de l'école du sabbat pour les étudiants universitaires, la *Revue adventiste*, ainsi que d'autres publications d'église locales ou régionales. 

Líderes adventistas mundiais adotam diretrizes para ministérios em campi universitários

Delegados de todo o mundo presentes ao Concílio Anual da Comissão Executiva da Associação Geral, em outubro de 1995, votaram as diretrizes seguintes para o Comissão de Apoio a Universitários e Profissionais Adventistas (CAUPA). As diretrizes provêm novo ímpeto para este ministério e definem responsabilidades nos vários níveis administrativos da igreja.

Objetivos

A Comissão de Apoio a Universitários e Profissionais Adventistas (CAUPA) procura satisfazer as necessidades espirituais, intelectuais e sociais de estudantes Adventistas do Sétimo Dia em campi seculares em volta do mundo. Em cooperação com líderes em vários níveis da igreja, a CAUPA espera alcançar estes alvos fortalecendo a lealdade destes estudantes em crenças e valores adventistas, provendo oportunidades para companheirismo cristão, preparando estudantes para enfrentar os desafios intelectuais que surgem num ambiente secular, desenvolvendo seus talentos de liderança e treinando-os para serem testemunhas no campus, na comunidade e no mundo em geral.

Diretrizes e responsabilidades

Associação Geral:

1. A Comissão de Apoio a Universitários e Profissionais Adventistas (CAUPA) continuará a prover liderança neste ministério em coordenação com o Grupo de Trabalho da Comissão de Planejamento Estratégico Interdepartamental e de Colaboração (ISPAN, em inglês) sobre Educação e Juventude e através de seus equivalentes nas divisões mundiais.
2. A CAUPA executará suas tarefas em consulta com líderes nas divisões mundiais, como segue:
 - a. Os Ministérios Adventistas de Capelania (ACM, em inglês) tomarão a iniciativa em prover treinamento para capelães e pastores em centros universitários e em preparar materiais para apoiar este ministério. Os Ministérios Adventistas de Capelania manterão também uma lista internacional de capelães adventistas em campi universitários.
 - b. O Departamento de Educação será responsável por fazer de *Diálogo* uma revista de intercâmbio publicada nas línguas comuns às divisões (inglês, francês, português e espanhol) e arranjar a impressão e distribuição na base de encomendas recebidas das divisões mundiais (cada divisão será debitada quanto aos custos de impressão e distribuição). O Departamento de Educação também promoverá os valores da educação, missão e serviço Adventistas do Sétimo Dia, encorajando os estudantes a continuarem seus estudos numa universidade adventista sempre que possível.

c. O Departamento de Jovens será o líder em promover a organização de associações de estudantes em centros universitários, treinando os estudantes para evangelismo, organizando retiros de estudantes e preparando os materiais necessários. O Departamento de Jovens também manterá uma lista de associações internacionais de estudantes.

3. A CAUPA submeterá à Comissão de Planejamento Estratégico e Orçamento, através da Comissão Administrativa da Associação Geral, um orçamento anual para poder cumprir sua tarefa.
4. Em resposta a pedidos recebidos das divisões, a CAUPA procurará o envolvimento do Departamento de Relações Públicas e Liberdade Religiosa para obter, em nível local ou nacional, isenção para Adventistas do Sétimo Dia de tarefas escolares e exames que caem no sábado.
5. Onde a língua permite, a CAUPA cooperará com o Departamento da Escola Sabatina em promover o uso das Lições da Escola Sabatina, edição dos *Jovens*, em espanhol, finlandês, inglês, italiano ou português.
6. A CAUPA cooperará com as diversas organizações para encorajar e facilitar o envolvimento de estudantes adventistas como estudantes missionários, voluntários ou internos.
7. A CAUPA proverá direção e coordenação nesta área ao ministério das organizações correspondentes nas divisões mundiais, bem como avaliação periódica.

Divisões mundiais:

1. Designar um ou dois diretores departamentais com a responsabilidade de liderar o ministério adventista em campi seculares, em consulta com a CAUPA da Associação Geral e com o apoio de outros líderes departamentais e administradores.
2. Levar a efeito, em coordenação com seus correspondentes em nível de união, sondagens periódicas de estudantes adventistas em campi universitários não-adventistas para averiguar suas necessidades e desenvolver materiais e um plano para financiar adequadamente estas necessidades.
3. Em consulta com as uniões, promover a organização de associações de estudantes, onde for possível, e manter uma lista mestra destas associações e capelães de campus no território da divisão.
4. Efetuar um plano financeiro que envolverá a divisão, a união e as associações/missões para a distribuição gratuita de *Diálogo* a todo estudante adventista de nível terciário. Remeter a ordem de impressão à CAUPA da Associação Geral e supervisionar a distribuição da revista dentro do território da divisão. Recursos serão também designados para co-patrocinar seminários de treinamento para capelães e pastores de campus e retiros de estudantes que envolvem mais de uma união.
5. Onde a língua permite, trabalhar com o Departamento da Escola Sabatina em promover o uso das Lições da Escola Sabatina, edição dos *Jovens*, em espanhol, finlandês, inglês, italiano ou português.
6. Assistir líderes de união em prover treino para atividade missionária estudantil em seus campi e comunidades.
7. Promover o envolvimento de estudantes adventistas como estudantes missionários, voluntários ou internos, fazendo-os côneos de oportunidades de serviço e processando seus pedidos.

8. Colocar estes estudantes em contato com universidades adventistas em vista de possível transferência, onde for possível, e como prováveis membros do corpo docente.
9. Ajudar líderes de união a estabelecerem e manterem boas relações com administradores em universidades não-adventistas em que há estudantes adventistas.
10. A pedido dos líderes de união, procurar o envolvimento do Departamento de Relações Públicas e de Liberdade Religiosa em prevenir ou resolver problemas de observância do sábado a favor de estudantes adventistas em campi não-adventistas.
11. Prover direção e coordenação nesta área ao ministério das organizações correspondentes nas uniões, bem como avaliação periódica.

Uniões:

1. Designar a um diretor de departamento qualificado a responsabilidade principal para liderar este ministério, com o apoio de outros diretores departamentais e administradores.
2. Levantar a efeito, em coordenação com seus correspondentes do nível associação/missão, sondagens periódicas de estudantes adventistas em campi de instituições terciárias não-adventistas para descobrir suas necessidades e desenvolver materiais e um plano financeiro para fazer frente a estas necessidades.
3. Com o apoio da administração, preparar um plano financeiro para promover atividades e para desenvolver materiais necessários para trabalho em campus no território da união.
4. Em consulta com associações/missões, promover a organização de associações de estudantes adventistas, onde possível, e manter uma lista mestra destas associações e seus membros, bem como de capelães de campus no território da união.
5. Remeter encomendas de *Diálogo* à divisão e supervisionar sua distribuição, junto com outros materiais úteis, dentro do território da união.
6. Organizar retiros dentro da união para estudantes adventistas em campi seculares, com temas e oradores cuidadosamente selecionados.
7. Em coordenação com os líderes da divisão, patrocinar seminários de treinamento para capelães e pastores de campus em centros universitários dentro da união.
8. A pedido de líderes de associação ou missão, organizar seminários para equipar estudantes para se envolverem em atividades missionárias no campus e na comunidade.
9. Assistir líderes de associação ou missão em estabelecer e manter boas relações com administradores de universidades não-adventistas nas quais há estudantes adventistas.
10. A pedido de associações ou missões, procurar o envolvimento do Departamento de Relações Públicas e Liberdade Religiosa na solução de problemas relacionados com a observância do sábado no caso de estudantes adventistas em campi não-adventistas.
11. Onde a língua permite, trabalhar com o Departamento da Escola Sabatina em promover o uso das Lições da Escola Sabatina, edição dos *Jovens*, em espanhol, finlandês, inglês, italiano ou português.
12. Em coordenação com líderes de associação/missão, selecionar centros universitários maiores onde estabelecer sedes para o funcionamento de Ministérios Adventistas em Campus e para promover a vida espiritual e atividade


missionária. Onde for apropriado, designar capelães de campus para levar a efeito tal ministério.

13. Promover o envolvimento de estudantes adventistas como estudantes missionários, voluntários ou internos, fazendo-os cientes de oportunidades de serviço e processando seus pedidos.
14. Colocar estes estudantes em contato com universidades adventistas em vista de uma transferência possível e como professores eventuais.
15. Prover direção e coordenação nesta área ao ministério de seus correspondentes nas associações e missões, bem como avaliação periódica.

Associações/Missões:

1. Designar um diretor departamental qualificado ou administrador com a responsabilidade de liderar este ministério, com o apoio de outros líderes departamentais e administradores.
2. Fazer sondagens periódicas entre estudantes adventistas em campi de instituições terciárias para averiguar suas necessidades e desenvolver planos para enfrentar estas necessidades.
3. Com apoio da administração, preparar um plano financeiro para apoiar as atividades e o desenvolvimento de materiais necessários para este ministério no território da associação ou missão.
4. Promover a organização de associações de estudantes adventistas, onde for possível, e manter uma lista mestra destas associações e seus membros, bem como de capelães de campus em seu território.
5. Remeter encomendas de *Diálogo* à união e supervisionar sua distribuição, junto com outros materiais relevantes, dentro do território da associação/missão.
6. Em coordenação com a união, organizar retiros de estudantes e seminários de treinamento para capelães e ministros de campi universitários.
7. Trabalhar com pastores de igreja e capelães de campus em prover seminários que equipem os estudantes para se envolverem em atividades missionárias no campi ou na universidade.
8. Onde a língua permite, trabalhar com o Departamento da Escola Sabatina em promover o uso das Lições da Escola Sabatina, edição dos *Jovens*, em espanhol, finlandês, inglês, italiano ou português.
9. Onde possível, designar capelães de campus ou pastores qualificados para efetuar o ministério no nível local ou regional.
10. Assistir líderes de igreja ou capelães em estabelecer e manter boas relações com administradores de universidades não-adventistas em que há estudantes adventistas.
11. Em consulta com líderes de união, prover centros de estudantes adventistas e/ou residências tão próximas dos campi quanto possível para fortalecimento na fé e atividade missionária.
12. Promover o envolvimento de estudantes adventistas como estudantes missionários, voluntários ou internos, fazendo-os cientes de oportunidades de serviço e processando seus pedidos.
13. Colocar estes estudantes em contato com universidades adventistas em vista de sua possível transferência, onde for possível, ou como professores eventuais.
14. Prover direção e coordenação ao trabalho dos pastores locais e distritais neste ministério.

Igrejas e distritos:

1. Em centros universitários, e em consulta com a associação ou missão, delegar a um pastor local ou ancião qualificado a responsabilidade de liderar este ministério, com apoio da comissão da igreja. Se necessário, pedir adestramento para este ministério da associação/missão ou união.
2. Localizar e preparar uma lista de estudantes adventistas e professores em campi não-adventistas na igreja local ou dentro do distrito.
3. Em consulta com os líderes da associação/missão, organizar um ministério baseado na igreja para cuidar das necessidades espirituais, intelectuais e sociais destes estudantes, provendo os fundos necessários através do orçamento da igreja.
4. Encomendar através dos líderes da associação/missão cópias suficientes da *Diálogo* para distribuição gratuita a todo estudante adventista.
5. Envolver os estudantes universitários na vida e atividade missionária da igreja, delegando-lhes responsabilidades de liderança (tais como em classe da Escola Sabatina, atividades da juventude, música, evangelismo, diaconato, etc.) e provendo assessoramento apropriado.
6. Explorar a possibilidade de um pastor qualificado ou líder de igreja ser reconhecido como capelão de campus numa universidade próxima.
7. Promover o envolvimento de estudantes adventistas como estudantes missionários, voluntários ou internos, fazendo-os cômicos de oportunidades de servir e ajudando-os em processar seus pedidos.
8. Ajudar estes estudantes a relacionar-se com universidades adventistas em vista de possível transferência, onde for possível, e como professores eventuais.
9. Com a assistência da secretária da igreja, conhecer o paradeiro de estudantes da congregação local que se mudam para o campus de uma universidade distante para continuar seus estudos, e manter contato com eles através de cartas e boletins regulares, certificando-se de que recebem publicações adventistas como *Diálogo*, Lições da Escola Sabatina, edição dos *Jovens*, *Revista Adventista* e outras publicações da igreja local ou regional. 

Dirigentes adventistas adoptan reglamento para el ministerio universitario

Los delegados que asistieron a la Comisión Ejecutiva de la Asociación General durante el Concilio Anual, celebrado en octubre de 1995, votaron el siguiente reglamento para la Comisión de Apoyo a Universitarios y Profesionales Adventistas (CAUPA). De esa manera apoyan dicho ministerio y definen las responsabilidades en todos los niveles de la iglesia.

Objetivos

La Comisión de Apoyo a Universitarios y Profesionales Adventistas (CAUPA) procura satisfacer las necesidades espirituales, intelectuales y sociales de los universitarios adventistas que estudian en instituciones seculares alrededor del mundo. En cooperación con líderes en todos los niveles de la Iglesia, busca lograr esos objetivos fortaleciendo el cometido de los universitarios a las creencias y valores adventistas, proveyendo oportunidades para la fraternidad cristiana, preparando a los estudiantes para hacer frente a los desafíos intelectuales que se les presentan en un ambiente secular, desarrollando su capacidad de liderazgo, y capacitándolos para el evangelismo y el servicio en el campus universitario, la comunidad, y el mundo entero.

Responsabilidades

La Asociación General:

1. La Comisión de Apoyo a Universitarios y Profesionales Adventistas (CAUPA) continuará proveyendo liderazgo en este ministerio, en coordinación con la Comisión Estratégica Interdepartamental dedicada a la Educación y los Jóvenes, y a través de sus colegas en las divisiones mundiales.
2. CAUPA llevará a cabo su tarea, en consulta con los líderes de las divisiones mundiales, de la siguiente manera:
 - a. Capellanía Adventista tomará la iniciativa en proveer entrenamiento para capellanes y pastores en centros universitarios, y preparando materiales en apoyo de este ministerio. Capellanía Adventista también mantendrá al día una lista internacional de capellanes universitarios adventistas.
 - b. El Departamento de Educación se responsabilizará de producir *Diálogo Universitario* en ediciones paralelas en español, francés, inglés y portugués, y de coordinar la publicación y distribución de esta revista en base a los pedidos recibidos a través de las divisiones mundiales (cada división recibirá una factura por los costos de impresión y despacho). El Departamento de Educación también promoverá la importancia y el valor de la educación adventista, animando a los universitarios a continuar sus estudios en alguna institución superior adventista, en la medida de lo posible.

- c. El Departamento de Jóvenes asumirá la responsabilidad de promover la organización de fraternidades o asociaciones estudiantiles en centros universitarios, entrenando a los estudiantes para el evangelismo, organizando encuentros de universitarios, y preparando los materiales necesarios. El Departamento de Jóvenes también mantendrá al día una lista internacional de asociaciones de universitarios adventistas.
3. CAUPA someterá a la Comisión de Planificación Estratégica y Presupuesto, a través de la Comisión Administrativa, un presupuesto anual para llevar a cabo estas responsabilidades.
 4. En respuesta a los pedidos recibidos a través de las divisiones mundiales, CAUPA obtendrá la ayuda del Departamento de Asuntos Públicos y Libertad Religiosa para lograr, a nivel local o regional, que los universitarios adventistas sean exentos de asistir a clases o de rendir exámenes en sábado.
 5. Donde sea apropiado, CAUPA cooperará con el Departamento de Escuela Sabática en promover el uso del folleto de escuela sabática para universitarios en español, finlandés, inglés, italiano o portugués.
 6. CAUPA trabajará con los diversos servicios de la Iglesia para promover y facilitar la participación de universitarios adventistas en programas para estudiantes misioneros, voluntarios o residentes.
 7. CAUPA proveerá orientación y coordinación al ministerio universitario de sus colegas en las divisiones mundiales, así también como evaluaciones periódicas de su desempeño.

Divisiones mundiales:

1. Asignar a uno o dos directores departamentales capacitados la responsabilidad de liderar en el ministerio universitario, en consulta con líderes de CAUPA en la Asociación General, y con el apoyo de los demás departamentales y administradores de la división.
2. Realizar, en coordinación con sus colegas a nivel de unión, censos y encuestas regulares de universitarios adventistas en instituciones no adventistas para conocer sus necesidades y preparar materiales y un plan con fondos adecuados para satisfacer sus necesidades.
3. En consulta con las uniones y donde sea posible, promover la organización de asociaciones o fraternidades de universitarios y mantener al día una lista de asociaciones y capellanes universitarios en el territorio de la división.
4. Implementar un plan financiero, con participación de la división, la unión y la asociación o misión, para la distribución gratuita de *Diálogo* a cada universitario adventista. Enviar a los líderes de CAUPA en la Asociación General un pedido de estas revistas y supervisar su distribución dentro del territorio de la división. También se asignarán recursos para co-patrocinar la realización de talleres de entrenamiento para capellanes universitarios y de encuentros de universitarios provenientes de más de una unión.
5. Donde sea apropiado, cooperar con el Departamento de Escuela Sabática en la promoción del uso del folleto de escuela sabática para universitarios en español, finlandés, inglés, italiano o portugués.
6. Ayudar a los líderes de las uniones para entrenar a los universitarios en el evangelismo y el servicio en el campus universitario y la comunidad.

7. Promover la participación de los universitarios adventistas en programas para estudiantes misioneros, voluntarios o residentes, informarles de las oportunidades de servicio y procesar sus solicitudes.
8. Conectar a los universitarios con los centros de educación superior adventista como posibles estudiantes y eventuales profesores.
9. Apoyar a los líderes a nivel de unión para establecer y mantener buenas relaciones con los administradores de los institutos superiores y universidades en los cuales nuestros jóvenes estudian.
10. A pedido de los dirigentes de las uniones, lograr el apoyo del Departamento de Asuntos Públicos y Libertad Religiosa para prevenir o resolver problemas de clases o exámenes en sábado que confronten los universitarios adventistas.
11. Proveer orientación y coordinación al ministerio universitario de sus colegas en las uniones, así también como evaluaciones periódicas de su desempeño.

Uniones:

1. Asignar a un director departamental capacitado la responsabilidad principal de liderar en el ministerio universitario, en consulta con el responsable de la división y con el apoyo de los demás departamentales y administradores de la unión.
2. Realizar, en coordinación con sus colegas a nivel de asociación o misión, censos y encuestas regulares de universitarios adventistas en instituciones no adventistas para conocer sus necesidades y preparar materiales y un plan con fondos adecuados para satisfacer esas necesidades.
3. Con apoyo de los administradores, implementar un plan financiero para promover las actividades y distribuir o preparar los materiales necesarios para el ministerio universitario en el territorio de la unión.
4. En consulta con las asociaciones y misiones, y donde sea posible, promover la organización de asociaciones o fraternidades de universitarios, y mantener al día una lista de estas asociaciones y sus miembros, así también como de capellanes universitarios en el territorio de la unión.
5. Enviar a la división pedidos de *Diálogo* y supervisar su distribución gratuita, junto con otros materiales apropiados, en el territorio de la unión.
6. Organizar encuentros de universitarios adventistas, con temas y oradores cuidadosamente seleccionados.
7. En coordinación con líderes de la división, patrocinar talleres de entrenamiento para capellanes y pastores en centros universitarios.
8. A pedido de líderes de las asociaciones y misiones, organizar seminarios para capacitar a los universitarios a fin de llevar a cabo evangelismo y servicio en el campus y la comunidad.
9. Ayudar a los líderes de las asociaciones y misiones a establecer y mantener buenas relaciones con los administradores de los institutos superiores y universidades no adventistas en los cuales estudian nuestros jóvenes.
10. A pedido de las asociaciones o misiones, lograr el apoyo del Departamento de Asuntos Públicos y Libertad Religiosa para prevenir o resolver problemas de clases o exámenes en sábado que confronten los universitarios adventistas.
11. Donde sea apropiado, cooperar con el Departamento de Escuela Sabática en la promoción del uso del folleto de escuela sabática para universitarios en español, finlandés, inglés, italiano o portugués.


12. En cooperación con líderes de las asociaciones y misiones, elegir algunos centros universitarios de importancia para establecer un Centro Universitario Adventista para promover el apoyo y el servicio. Donde sea posible, nombrar capellanes universitarios para llevar adelante este ministerio.
13. Promover la participación de los universitarios adventistas en programas para estudiantes misioneros, voluntarios o residentes, informarles de las oportunidades de servicio y procesar sus solicitudes.
14. Conectar a los universitarios con los centros de educación superior adventista como posibles estudiantes y eventuales profesores.
15. Proveer orientación y coordinación al ministerio universitario de sus colegas en las asociaciones y misiones, así también como evaluaciones periódicas de su desempeño.

Asociaciones y misiones:

1. Asignar a un director departamental capacitado la responsabilidad de liderar en el ministerio universitario, en consulta con el responsable de la unión y con el apoyo de los demás departamentales y administradores de la asociación o misión.
2. Realizar censos y encuestas regulares de universitarios adventistas en instituciones no adventistas para conocer sus necesidades y trazar un plan para satisfacer sus necesidades.
3. Con apoyo de los administradores, implementar un plan financiero para promover las actividades y distribuir o preparar los materiales necesarios para el ministerio universitario en el territorio de la asociación o misión.
4. Promover la organización de asociaciones o fraternidades de universitarios, donde sea posible, y mantener al día una lista de estas asociaciones y sus miembros, así también como de capellanes universitarios en el territorio de la asociación o misión.
5. Enviar a la unión pedidos de *Diálogo* y supervisar su distribución gratuita, junto con otros materiales apropiados, en el territorio de la asociación o misión.
6. En coordinación con la unión, organizar encuentros de universitarios adventistas y talleres de entrenamiento para capellanes y pastores en centros universitarios.
7. Planear con pastores y capellanes seminarios para capacitar a los universitarios a fin de llevar a cabo evangelismo y servicio en el campus y la comunidad.
8. Donde sea apropiado, cooperar con el Departamento de Escuela Sabática en la promoción del uso del folleto de escuela sabática para universitarios en español, finlandés, inglés, italiano o portugués.
9. Donde sea posible, nombrar capellanes o pastores calificados para llevar a cabo un ministerio universitario a nivel local o regional.
10. Ayudar a los líderes denominacionales y a los capellanes a establecer y mantener buenas relaciones con los administradores de los institutos superiores y universidades en los cuales nuestros jóvenes estudian.
11. En consulta con líderes de la unión, establecer centros universitarios y/o residencias tan próximos al campus como sea posible para facilitar el evangelismo y el servicio.
12. Promover la participación de los universitarios adventistas en programas para estudiantes misioneros, voluntarios o residentes, informarles de las oportunidades de servicio y procesar sus solicitudes.

13. Conectar a los universitarios con los centros de educación superior adventista como posibles estudiantes y eventuales profesores.
14. Proveer orientación y coordinación a la labor de los pastores de iglesia y de distrito en favor de los universitarios adventistas.

Iglesias y distritos

1. En centros universitarios, y en consulta con la asociación o misión, asignar a un pastor local o a un anciano calificado la responsabilidad de proveer liderazgo en el ministerio universitario, con apoyo de la junta de la iglesia. Si es necesario, solicitar a la asociación, misión o unión entrenamiento para este ministerio.
2. Ubicar y preparar una lista de estudiantes y profesores adventistas en instituciones de educación superior que asisten a la iglesia local o residen dentro del distrito.
3. En consulta con líderes de la asociación o misión, organizar en la iglesia o el distrito un ministerio para satisfacer las necesidades espirituales, intelectuales y sociales de los universitarios, proveyendo los fondos necesarios en el presupuesto de la iglesia.
4. Pedir a través de la asociación o misión suficientes ejemplares de *Diálogo* como para que cada universitario los reciba regular y gratuitamente.
5. Incluir a los universitarios en las actividades de la iglesia, asignándoles responsabilidades (por ejemplo, clase de escuela sabática, programas juveniles, música, evangelismo, diácono, etc.) y proveyéndoles el entrenamiento necesario.
6. Explorar la posibilidad de que un pastor o un líder calificado obtenga reconocimiento de las autoridades como capellán en un instituto superior o una universidad cercanos.
7. Promover la participación de los universitarios adventistas en programas para estudiantes misioneros, voluntarios o residentes, informarles de las oportunidades de servicio y ayudarles a procesar sus solicitudes.
8. Ayudar a los universitarios a conectarse con los centros de educación superior adventista como posibles estudiantes y eventuales profesores.
9. Con ayuda del secretario o secretaria de la iglesia, mantenerse en contacto con universitarios que se trasladan a un instituto superior o universidad para continuar sus estudios, seguir apoyándolos mediante cartas y boletines, y asegurarse de que reciben publicaciones adventistas como *Diálogo*, el folleto de la escuela sabática, la *Revista Adventista* y otras revistas locales o regionales. 

**SAMPLE CONSTITUTION AND BY-LAWS
FOR A STUDENT ASSOCIATION OR AN ADVENTIST CHRISTIAN FELLOWSHIP**

CONSTITUTION

ARTICLE I

NAME

The name of this organization shall be the Adventist Christian Fellowship (ACF) or Adventist Student Association (ASA).

ARTICLE II

PURPOSE

- Section I.** The objectives of the Adventist Christian Fellowship (or Adventist Student Association) are:
- a. To provide the opportunity to become acquainted with and enjoy the fellowship of students, faculty, and staff who hold membership and have interest in the Seventh-day Adventist Church.
 - b. To promote spiritual and intellectual growth both personal and corporate.
 - c. To encourage and involve members in personal service and evangelistic outreach for others.
 - d. To keep members informed of recent trends and concerns of the Seventh-day Adventist Church.

ARTICLE III

MEMBERSHIP

- Section I.** Membership will be open to all Adventist college/university students.
- Section II.** All full or part-time faculty of a college/university who are members of the Seventh-day Adventist Church are eligible for election into this organization.
- Section III.** All full or part-time staff of a college/university who are members of the Seventh-day Adventist Church are eligible for election into this organization.

- Section IV.** There shall be no discrimination in membership privileges based on creed, race, or sex in this organization.

ARTICLE IV

GOVERNMENT

The laws of this organization shall consist of the local constitution and by-laws, and the interim actions and regulations of said college/university fellowship (or association).

ARTICLE V

OFFICERS

- Section I.** The officers of this organization shall be president, vice-president, secretary and treasurer.
- Section II.** The executive board will consist of the president, vice-president, treasurer and the sponsor(s).

ARTICLE VI

ELECTION AND APPOINTMENT OF OFFICERS

AND LENGTH OF TERM

- Section I.** Election of officers shall occur during the end of each academic year. Terms of office will last until the following election.
- Section II.** A nominating committee should be named to study names and present these to the general assembly for voting.
- Section III.** The election of officers shall be conducted by secret ballot.

ARTICLE VII

MEETINGS

- Section I.** The Adventist Christian Fellowship (or Adventist Student Association) shall meet a minimum of once each month except during vacation months. Meeting date and time will be determined by the membership.
- Section II.** The executive board will meet when determined by president and sponsor(s).

BY-LAWS

ARTICLE I

MEMBERSHIP

- Section I.** Membership in the Adventist Christian Fellowship (or Adventist Student Association) will be active after fulfillment of the below stated requirements.
- Section II.** Qualifications of the membership should be registered Adventist college/university students, full- or part-time staff who are members of the Seventh-day Adventist Church. Also those who are not members of the Seventh-day Adventist Church but who express like interest and goals (as determined by the executive board) will be admitted to regular membership.
- Section III.** The active member is one who has met the financial requirements of the organization and has not missed three consecutive meetings.
- Section IV.** Members will revert to inactive status after four months of nonpayment of dues, if interest and goals change (as determined by the executive board), or upon missing three consecutive meetings.
- Section V.** Any member absent from campus for official university business (or any situation as determined by the executive board) may be considered inactive membership status.

ARTICLE II

OFFICERS

- Section I.** In order for a member to be nominated for an office in the Adventist Christian Fellowship (or Adventist Student Association) he/she must be an active member of the Seventh-day Adventist Church and the Adventist Christian Fellowship (or Adventist Student Association).
- Section II.** Nominations will be with active members present and election will be by a simple majority of the quorum.
- Section III.** Any officer other than the president may resign when such resignation is submitted in writing to the president. The president may resign when such resignation is submitted in writing to the sponsor(s).
- Section IV.** When a vacancy occurs, an office shall be replaced by a simple majority vote

of a quorum.

ARTICLE III

AMENDMENTS

Section I. These by-laws may be amended by a simple majority of a quorum.

ARTICLE IV

Section I. The sponsor(s) shall be a full/part-time college/university faculty member or pastor/teacher and shall be elected annually along with the officers.

ARTICLE V

IMPEACHMENT

Section I. Any officer who does not perform his duties as outlined by the constitution may be impeached by a majority of the quorum at two consecutive meetings.

ARTICLE VI

MEETINGS

Section I. The Adventist Christian Fellowship (or Adventist Student Association) will meet a minimum of once each month except during vacation months. Meeting date and time will be determined by the membership.

Section II. The executive board will meet when determined by the president and the sponsor(s).

ARTICLE VII

FINANCES

Section I. There will be an annual membership fee determined by the executive board.

Section II. All revenue shall be dispensed as prescribed by either the executive board or the membership at a monthly meeting.

ARTICLE VIII

COMMITTEES

Section I. Committees shall be appointed by the president pro tempore as deemed necessary.

ARTICLE IX

QUORUM

Section I. A quorum shall be mandatory for constitution amendment and the election of officers.

Section II. A quorum shall consist of two-thirds of the active membership.

Section III. The executive board quorum shall be a simple majority of the board membership.

ARTICLE X

AMENDMENTS

Section I. This constitution may be amended by a simple majority of the quorum.

SECULAR CAMPUS MINISTRIES: AN OVERVIEW

We have heard the expression “brain drain” when referring to the fact that businesses and universities in the developed countries are attracting the brightest minds in the developing countries, offering them larger pay checks, better research facilities, more academic freedom, and special scholarships.

A similar expression might be used to refer to what is happening to bright Adventist young adults. They study in non-Adventist institutions of higher learning and, in some cases, because of lack of attention and other reasons, they drift away from their Christian commitment and their talents do not support the life and mission of their church.

Secular campus ministries are designed to have the church follow the student to their place of study, be with him while there, and then engage his or her talents in the service of the church.

In this setting we must understand that campus ministries is not another general church program, but a very specific program to reach, help, and retain one important segment of the church.

Whereas the general church programs cater to all needs of the membership, campus ministries on the other hand caters only to the specific needs of an Adventist student in an environment that is secular and, at times, hostile to Adventist beliefs and practice.

We have to recognize that social pressures are extreme on some of these campuses and that we need a support system to carry our students through.

1. **Campus ministries should therefore be structure in such a way as to:**
 - a. Provide support systems for the Adventist students.
 - b. Create for them an environment in which to affirm their basic beliefs.
 - c. Keep the church in touch with these students.
2. **We find a growing number of Adventist students in non-Adventist campuses; therefore:**
 - a. The church must follow its students to the secular campus and seek to involved them in outreach projects designed to serve others and attract them to the church.
 - b. The Adventist pastor should be involved in secular campus ministry if his church is located near a campus and has students, faculty or administrators who are members or attend his church regularly.

- c. The pastor should be involved if a large number of his members are students or faculty members who commute to a nearby college or university.
 - d. The pastor should be involved if young people from the district attend residential colleges and universities.
 - e. The pastor should be involved if there are college and university graduates in the church who are interested in the mission of the Adventist Church in a higher education setting.
- 3. The ministers initial step should be to locate Adventist students and professionals in the nearby secular campus. Then,**
- a. He should invite them for an informal discussion, listen to their needs and hopes, and help them organize as an association or a fellowship, thus building a bridge between the church and the campus.
 - b. The pastor should take the initiative in involving university students, teachers, and professionals in the life of the church, through a special Sabbath school class, vocal or instrumental music, worship, literacy classes, and outreach activities.
 - c. With the guidance of this group, the minister should plan for educational events, lecture series, forums, discussions relating to issues of faith and higher education, and retreats.
- 4. Integrating university students in the life of the church presents a challenge; for that reason Adventist teachers and professionals can play an important role.**
- a. The challenges ministers face in this ministry are partly due to the students having a different set of values regarding time, promptness, dependability, and fiscal responsibility.
 - b. Special programs--social, intellectual, and spiritual--should be offered to attract students and faculty from campuses nearby or in the region.
- 5. Objectives of the secular campus ministry:**
- a. To raise the level of communication between university students and the local church, and the level of the students' involvement in church life..
 - b. To encourage and develop responsible lay leadership in the college-age group.
 - c. To provide substantive training on the doctrines of the Adventist faith for young

adults.

- d. To make all Adventist students and faculty members aware of the programs and services of the church that are available to them.

6. The role of the local conference or mission:

- a. The conference/mission administration assigns the church in a college or university town to a pastor who is interested in ministry to students in higher education.
- b. The pastor is given a responsibility for the university students and teachers connected to the local institution of higher learning.
- c. The pastor acts as facilitator and coordinator of nurture and outreach campus programs.
- d. Care is exercised so that a successful pastor in a college or university town is kept in place on a long-term basis and is given the opportunity to obtain additional training as a campus chaplain.

7. We need to find ways of effectively ministering to/with Adventist university students.

- a. Such a ministry might be developed along with other programs to examine values and ethical questions and teach students to reverence life.
- b. Many young adults want to be accepted and welcomed in the Christian community. They are not the church of tomorrow--they are the church *today*.
- c. Although they may not always express it, they care, they want to be involved, they are concerned for people in their needs, they want the Gospel to be the living Word and a transforming force..
- d. We must see Adventist university students as valuable members of the church's team working for the uplifting and expansion of the faith.
- e. Though many students have left the Christian community, they still possess a hunger for Christ that craves to be satisfied.

8. Adventist Church leaders are interested in building a strong secular campus ministry.

- a. A ministry that will strengthen those of the household of faith.
- b. A ministry that will encourage them to reach out and lead others to the Saviour.

Because several thousand Adventist college and university students worldwide seek higher education in non-Adventist institutions, and

Because these Adventist students face serious challenges in attempting to live according to principles of the church while attending non-Adventist educational institutions (free lifestyle, examinations and labs on Sabbath, subtle but powerful intellectual influences exerted by prestigious teachers (evolution, moral relativism, agnosticism, atheism, radical political ideas, etc.), and

Because a large proportion of these Adventist students have not attended denominational schools, do not possess a strong religious background, are unprepared to face intellectual challenges to their faith, some continue to relate to the church but remain on the periphery having lost much of their faith.

At the 1995 Annual Council, Adventist world leaders endorsed the work of the General Conference Committee on Adventist Ministry to College and University Students (AMiCUS), and provided campus ministries guidelines with responsibilities at each level of denominational structure.

CAMPUS LIFE

A New Look at Secular Campus Ministry

Gerald Connell

One of the challenges our church faces is the need to develop an effective secular campus ministry program to meet the spiritual and intellectual needs of some 40 000 Seventh-day Adventists studying at public colleges and universities around the world.

Many Adventist students finish their university experience with their Christian faith strengthened. They go on to specialize in their particular profession and become leaders in their community, their country, and in the church. Many other Adventist students, however, leave the church while pursuing a university degree. This represents a serious loss of leadership potential, a loss of influence in professional circles, and a loss of financial resources for our church.

Unfortunately, some Adventist pastors feel intimidated by secular colleges and universities. They don't think they can have any impact on the campus. Yet we are commissioned to "go into all the world," including the academic world. In order to approach a campus with confidence, we must understand several philosophical and theological issues. First, we will examine the context in which the secular university developed, and then we will propose ways in which Adventist chaplains, pastors, and students can constructively work on the secular campus.

Changing Worldviews

The postindustrial, postmodern information age has brought a fast-paced technological revolution to every facet of our lives, radically changing our views and life-styles. Yet until the development of modern urban society, so-

cial change was very slow. The clothes you wore, where you lived, your socio-economic status, your occupation, and whether or not you had children were all seen as "ordained of God." You lived and died without having to make many choices. Most areas of life seemed comfortably fated.

Religion played a key role in the basic social structure of this type of society. It was the sole source of "knowledge and healing."¹ The clergy, those who had knowledge of the holy, were revered as people who were in touch with "sacred power" that controlled life and destiny.

The development of science and technology undermined the traditional structures and underpinnings of human society. Areas of life once seen as fated could now be explained and controlled through science and technology. In the minds of many the religious worldview was no longer valid. It was replaced with a secular worldview, in which belief in God seemed irrelevant.

Philosophically today's secular university functions on the presupposition that God does not exist. Everything that exists appeared as a result of some natural phenomenon that preceded it. Natural evolution is the "dominant interpretation of the mechanisms of the physical universe."² If God is no longer seen as an essential factor in the physical universe, then humans have no divine mandate or destiny. Life is an "uncharted sea that each person has to map out for his or her self."³ This leads to relativism. In other words, "what is right for you is right."⁴ Morals become mores. Modern philosophy asserts that what was "good and

right for one group of people at one point in time and history is not necessarily right and good for others in another place and time."⁵

Since religion has been dethroned, something else has to fill the vacuum and take control of human life and destiny. This is done to a large extent by the universities, which educate those who will be in positions to make economic, social, and political policy. Knowing this, how can we relate to secular colleges and universities?

First, we must ask ourselves two basic questions: How does God work? By what means does God work in the City of Knowledge?

The answers to these questions and your understanding of the issues involved will determine the attitudes, approaches, and methodologies you will develop in campus ministry.

Two Approaches to Campus Ministry

There are two major approaches to campus ministry. One emphasizes a *theology of presence*; the other emphasizes a *theology of evangelism*.

Most mainline Christian denominations follow the first approach. They believe their ministry is to represent all the church has stood for historically. If a student wants to know something about the God of Christianity, all he or she has to do is come to church or to the chaplain's office.

These mainline denominations usually have churches on or near the campus. Their ministry focuses on religious programs and services. Often these churches deal with social issues. Some provide

worship services for special groups; others host "soup kitchens" where students gather to eat once or twice a week. Occasionally one of the chaplains will get involved in some university committee.

Those who practice a theology of presence see the university, in spite of its ambiguities, as an inhabitation of both angels and demons. These mainline denominations see God already at work on the campus and assume that the students will come to them.

The *theology of evangelism*, on the other hand, is practiced by many of the para-church organizations, including Campus Crusade, His House, The Navigators, and InterVarsity. These groups see the university as a fallen institution, and emphasize the conflict between the philosophical presuppositions of the university curriculum and the teachings of Scripture. They point out that university courses often teach atheism, humanism, and/or Marxism. They graphically and statistically cite the problems of drugs, alcohol, premarital and extramarital sex on campus. They emphasize the moral and spiritual carnage that often results when young people go through these academic systems.

These evangelical, para-church organizations see their campus ministry as a calling to "rescue people from the snake." They actively work on campus, visiting dorms, organizing Bible study groups, showing Christian films, and sponsoring debates, all as part of their campus evangelism.

An Adventist Theology of Campus Ministry

Where do we as Seventh-day Adventists position ourselves? After eight years of experience in secular campus ministry and from devouring the significant literature during this time, I would suggest that to be true to Scripture we must draw from both approaches. Based on the scope of our theol-

ogy, we have a unique ability to bridge the theology of *presence* and the theology of *evangelism*. We should recognize, based on Scripture, that God has both a "left" and a "right" hand.⁶

God's "left hand" has been at work within the university long before we arrive on campus. We know from both the Old and New Testaments that God often works through secular powers to do his bidding. He works through people like Pharaoh, King Artaxerxes, Nebuchadnezzar, Herod, and Pilate. In John 19:10 Pilate said to Jesus, "Do you refuse to speak to me? Don't you realize I have the power to free you or to crucify you?" To which Jesus replied, in verse 22, "You have no power over me if it were not given you from above."

With this knowledge in mind, the university becomes much less formidable. As we visit secular campuses, our ministry recognizes avenues of cooperation. We are there to work *for* and *with* the university, not just to "rescue people from the snake."

If the university administration sees religious organizations working to meet students' needs, it will often respond positively because the university isn't able to meet all the students' needs. It doesn't have the perspective to help some student deal with personal issues that are "value laden." Students don't always have access to clergy in times of crisis. This can change when campus ministry organizations work with the counseling centers on campus.

On the other hand, the university doesn't want to hear several conflicting religious voices. We would do well to cooperate with other Christian ministry groups. When campus ministry organizations work together as one collective voice, they can have a tremendous impact.

A collective voice of campus ministry professionals can also make an impact on other areas of university life, including curriculum content. After all, many of

these university students are *our* students. A campus ministry delegation made up of mainline and evangelical churches and parachurch organizations can collectively represent thousands of students on a large campus. This is one way to influence committees and help shape university policies that affect students directly.

Naturally, if a campus ministry group is to make an impact, it must approach the university both through the proper channels and as a professional organization. We will then have opportunities to help mold the institution that shapes our culture, thus influencing the lives of thousands.

God's Right Hand

God is also interested in the fulfillment of the gospel commission on campus. Philosophy, the natural sciences, the social sciences, and the other disciplines have their place, but they will never satisfy the yearnings of the human heart as does the gospel. Our high-tech, modern life has left many students disillusioned, unfulfilled, and alienated. As Seventh-day Adventist pastors and chaplains, we must go to the universities and give Bible studies, nurture our students, and teach them how to share their faith. Evangelism can take many forms, including skits, musical programs, relevant films, guest speakers, and other occasions to which students can bring their friends.

Churches near the campus can survey students to find out what they would like to see happen in church. These surveys will suggest an endless list of evangelistic possibilities. For example, you can teach your students how to build redemptive relationships with non-Adventists and non-churched people. Hold Friday night and/or Sabbath afternoon meetings. Organize group Bible studies. Schedule a party for your students. If the congregation does not provide a "good time," the students will go elsewhere for their social needs.

One of the most important things a church can do to retain students and attract potential converts is to provide worship services that meet the students' needs. If worship services are dead, if the Sabbath School is irrelevant to the issues students face, and if students are not allowed to get involved in leadership, they will "vote with their feet." They will cease to attend.

The Functions of the University

Another important aspect of secular campus ministry is our understanding of the relationship between the church and the university. Some Adventist pastors think the church and the university have little in common. They see the university in opposition to the church. But the church can benefit greatly by looking beyond the obvious philosophical differences and tapping into the resources the university has to offer.

Martin Marty, a Christian critic of culture and professor at the University of Chicago, analyzed the university and came to the conclusion that universities have four basic functions: (1) the transmission of culture, (2) the transmission of knowledge, (3) the training of professors, and (4) scientific discovery.

As we look briefly at these functions, we see that the university and the church have several things in common:

Transmission of Culture. As a church we should have a deep interest in what is being taught to all students at the university, not just our own. The university is not always aware of the ramifications of the culture it produces. It often has high ideals; however, it doesn't always live up to those ideals. For this reason the church has the opportunity and the responsibility to critique the university in a compassionate and scholarly way. In these situations the church can speak with a prophetic voice.

Transmission of Knowledge. As Seventh-day Adventists, we need to accept the fact that we don't have "all knowledge." The church has "essential knowledge"—the biblical message of salvation through Jesus Christ, with its lifestyle and social ramifications. Outside of "essential knowledge" lies an incredible amount of other, useful knowledge. Just as the university needs the church to help it live up to its ideals, so the church needs the knowledge of the university to stay on "the cutting edge." For example, the church uses high-tech equipment and techniques for its media work. It also uses the science of demographics to help spread the gospel message more effectively. By using these tools, which were developed at public universities, the church benefits from the development and transmission of knowledge.

Training of Professors. As a denomination, we are deeply committed to higher education. Many Adventist professors who teach in our own colleges and universities were trained in public universities and have brought their specialties to the church, thus enhancing our own academic programs. Many other Adventist professors teach in state colleges and universities where they work as agents of God. Some are making major contributions in their fields.

Scientific Discovery. People in the City of Faith should never feel threatened by science. If ap-

proached from the correct perspective, the study of science strengthens our faith as we see the complexity and design God has built into the physical universe. The church's mission also benefits greatly from scientific discovery and technological application in areas such as the health sciences.

Conclusion

In developing a theology and philosophy of campus ministry, we realize God has been at work on campus before we get there. Our students need us there for support, nurture, and balance as they chart their course through the academic wilderness. We also recognize our role in being salt and light in the academic community, as well as "rescuing people from the snake." By influencing the university we can influence culture. In turn, we need the university and benefit from it. Adventist campus ministry is coming out of its embryonic stages in our development. We contemplate its future with optimism because its potential, under God's blessing, is unlimited.

NOTES

1. Langdon Gilkey, *Society and the Sacred* (New York: Crossroads, 1981), p. 80.

2. Anthony Campolo, *A Reasonable Faith* (Waco: Word Books, 1983), p. 43.

3. *Ibid.*, p. 44.

4. *Ibid.*, p. 44.

5. *Ibid.*, p. 45

6. Phil Schroeder, "Ministry on Academic Turf: A Lutheran View," in *An Invitation to Dialogue: The Theology of College Chaplaincy and Campus Ministry* (New York: National Council of Churches, Education and Society, 1986), p. 7.

7. *Ibid.*, p.10.

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CAMPUS LIFE

The Church's Cutting Edge

Gerald Connell

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

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

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

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

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

The Secular Mind

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

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

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

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

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

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

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

God and his fellow man. Indeed, humans feel "condemned to freedom."⁷

Essential Knowledge

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

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

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

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

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

Don't Walk Away

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

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

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

Take the Next Step

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

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

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

NOTES

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

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

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

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

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

6. Schaeffer, p. 15.

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

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

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

10. Schaeffer, p. 15.

11. Quoted by Schaeffer, p. 21.

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

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An overlooked resource

**Joan Francis and
Pedrito Maynard-Reid**

Adventist students on non-Adventist campuses constitute a resource for building and expanding the body of Christ.



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I came unto my own and my own received me not." This could well be the reaction of many Seventh-day Adventist students in non-Seventh-day

Adventist universities when they come to our churches. Away from home, and in a non-Christian intellectual climate all week, they look to the church on Sabbath for spiritual fellowship, challenge, and nurture—but often do not find them.

Who are these students? Some of them may have become Adventists recently while attending universities; others may have joined non-Adventist colleges because our own institutions are not offering their particular field of interest; still others may be there for financial reasons or may have transferred from Adventist colleges to see for themselves a different side of the educational process.

Whatever their background may be, this section of the Adventist constituency often feels unwelcomed, unwanted, and unutilized in our churches. From highest to local organizational level, the church has basically overlooked this group—a group that constitutes a powerful potential tool in working with the educated, academic, and professional people of the community.

In spite of this negative or indifferent attitude of the church, some of these university students are self-motivated enough to maintain a vibrant relationship within the church and carry on a positive role in witness. Usually such persons have either inherited such a rich Adventist heritage or maintained such an active

participation in their home congregation that they already have a fully developed sense of mission and participation. They carry this commitment wherever they go, regardless of hurt or pain they may have experienced by the church organization's indifferent posture toward them.

However, there are other students who are less self-activated and less internalized in their commitment to church structure and mission. Whether the commitment is internalized or not, there is something about Adventist belief and lifestyle that even a chance meeting of one Adventist with another sets off its own dynamic and creates opportunities for group fellowship and nurture. If the group is large enough, a more permanent form of fellowship does take place on non-Adventist campuses. But usually the hectic nature of academic life, the largeness of the institutions, and the variedness of the departments hinder students getting together on their own. Here's where the churches close to the universities should play an active role. They must become the nurturers of these intellectuals, even if the group has or eventually will have a fellowship or association of their own on campus.

To be good nurturers, the churches, led by their pastors, must recognize the needs of the university students. On the one hand, some of their needs are basic, traditional ones common to all. Yet many of us look on these intellectuals as superpersons who either do not have basic human needs or are able to fend for themselves without the assistance of the church. We often feel that the pastors' time could be spent more profitably in nurturing the "weaker" members. On the

other hand, some of the needs of the Adventist students and professors in non-Adventist universities are often nontraditional and somewhat unique, and the church cannot afford to ignore these needs. The church is called to minister to all—all persons, all contexts, all needs. The church and the ministry must design meaningful ways of fulfilling these needs if we do not wish to lose this great reservoir of talent that can be instrumental in reaching a section of our communities that we now do not reach.

Here are some areas in which the local church can help Seventh-day Adventist students and professionals on non-Seventh-day Adventist campuses:

1. Begin by being helpful. Often new students arriving in a new town find themselves in need of basic necessities: information about or help with housing, furnishings, clothing, and other essentials. I know of an Adventist graduate student who after spending a number of days in a guesthouse got so discouraged that she wanted to quit school because she couldn't find any suitable housing. Our church was not of much help. But another church came to her aid. They had an organized system of assistance—they knew exactly what to do and whom to contact—and soon the student found herself in a decent house with basic necessities. Every Adventist church in a university town should have a program to welcome and assist students in getting them acquainted with and settled in their new environment. The newcomers would welcome information on such matters as shopping areas, bargain places, points of interest, and important government and private agencies that offer different support services to the community.

2. Provide a home away from home. Friday nights are usually the time when university communities begin their unwinding process. After a week of stress, students look forward to their weekend parties. Adventist students in such environments find themselves out of place, and what better opportunity for our churches to show that they care. If our church members would open their homes for a weekend stay or just provide a little time for fellowship, what a blessing that would be to young people who miss their own families. An invitation to a Sabbath meal may open up a relationship, in addition to providing a treat to students who

often don't eat too well during the week.

Besides, the fellowship of the Sabbath lunch, with its lively conversation, refreshing religious music, and caring friendship, provides an oasis in the desert of the weekly secular environment and academic grind.

But the relationship must move beyond the meal, to establish a sense of home away from home, a feeling of family togetherness. Church members could take time to make themselves personally available when students need them, and create an atmosphere in which students feel comfortable enough to be able to share their concerns—emotional, financial, spiritual, or societal. A family is for sharing, and students away from their own homes have so much to share—the joy of academic success, the stress of the university program, the discouragement of the day, or perhaps a note of sadness or grief or happiness from their faraway home.

On campuses or in cities where there is a large concentration of Adventist college students, Adventist student fellowships may be organized. Here too the local church can help by offering its church facility or equipment for their meetings. The pastor can offer to help the young people as a resource person, a facilitator, or a counselor, or as a bridge builder between students and other Adventist units, such as the conference office and the church's educational institutions.

3. Promote spiritual nurture. Although the visiting pastor is a vanishing breed, the significance of pastoral visits cannot be overemphasized. A university student would be delighted with a periodic pastoral visit, formal or informal, at the apartment, in the library, or over a snack during lunchtime.

Spiritual nurture, however, is not the responsibility of the pastor alone. The entire church must be involved in this enterprise. How do our Sabbath services reflect this trust for nurture of university students? During the week, the students have applied their minds intensively on intellectual pursuits and career development. They are willing to do the same on religious themes. But they look for a quality that will challenge them: imaginative Sabbath school programs, meaningful liturgy, and thoughtful sermons. But having attractive and worthwhile programs and services with students as

spectators is not enough. Participation and involvement are part of nurture, and our university students can enhance our Sabbath activities. They must be involved. Their talents need to be tapped; they have great potential for leadership as laypersons; their skills can help build the body of Christ. As they aid in the building of the body, they themselves will realize spiritual growth and development.

4. Provide lifestyle challenges. Christian students in a secular university struggle to maintain a Christian lifestyle against the onslaught of non-Christian tendencies and norms. The problem is even more acute in trying to maintain a traditional Adventist lifestyle. Often the very structure of the thought and social life of a secular campus—involving experimentations and explorations, working from different perspectives and under varying sociocultural dynamics—places a heavy stress on Adventists, some of them facing for the first time an altogether different worldview. To be condemned by the "saints" is the last thing such Adventist students need. If they seem unconforming, if they don't repeat the rote answers in Sabbath school discussions, or if they ask uncomfortable questions at times, what they need is, not indifference, isolation, or coldness, but care and understanding.

Often Adventist students on a secular campus live under the pressure of invitations: invitations to share a beer, to attend a social activity on Friday night, to go on a Sabbath afternoon outing, or even to go with others to a calypso tent. In the face of such pressures, how odd sometimes that the saints can hardly think of any invitations and lifestyle-support activities for young people.

5. Involve them in campus outreach and evangelism. Adventist students on a secular campus are in daily contact with the future leaders of the country—statesmen, administrators, planners, thought leaders, and managers. These Adventists know their peers. And they can be better witnesses to them. Where traditional evangelistic methods may not reach the university community, Adventist students can accentuate creative ways of reaching this significant group. The local Adventist church should not only encourage Adventist university students to

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An overlooked resource

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witness actively to their faith but also link its program, so far as possible, to the needs of the university community. The church calendar can take cognizance of the university calendar. For example, at the beginning of the school year, the church can plan a special program of a spiritual and social nature to which students of all faiths can be invited. The university calendar should also guide church leaders in being sensitive to time pressure on the Adventist students. For example, examination time would hardly be the occasion when the church would invite the students to put on a vesper program for the church's young people.

Another area in which the church can have close links with the campus is to let the university community know of the church's total program. Advertising on campus would help. Adventist students have a right to be eager for their church to have a high profile on campus. Of course, in planning to attract the university community, the church should maintain high quality in its programs; otherwise visitors may not return, and the loss sustained may be irreparable.

The world church has taken an important step in the setting up of the Committee on Ministry to College and University Students (MICUS), and in the publication of *Dialogue*. International in scope and specialized in purpose, the journal is devoted to keeping the Adventist faith, mission, organization, problems, and culture before this growing community of Adventist students on non-Seventh-day Adventist campuses. While this serves a worldwide purpose, it cannot and must not negate the role of the local church—the flesh and blood contact. The caring church must realize that it has in its midst a valuable but neglected resource. The local church must tap this talented resource, and utilize its inestimable resources in expanding the body of Christ.

CAMPUS LIFE

Help Us!

John Graz

It's 11:30 p.m. You've just cleared away your books and prepared your materials for tomorrow. Now you are lying in your bed. You turn off the light and ponder the day that is about to end. One more day. One step further in your studies, one day nearer to your final exams. You think over where you stand in your classes and what your chances are to get the grades you want.

Before going to sleep you suddenly think of God. You switch the light back on, grab your Bible, and read some verses chosen by chance. You bow your head and hastily pray: "Thank you for everything, Lord. Give me a good night's sleep. Help me to do my work well tomorrow."

As your head sinks back into the pillow, you lose consciousness. You are sleeping so soundly that you don't hear your roommate come in. You can sleep with an easy conscience. You know you are considered a student in good standing at your university. Fun-loving, yet appropriately serious, honest, and nice to everyone. A model student. Some people even envy you.

Strange Nightmare

It's 2 a.m. Your head lies on the pillow, turned to the left. You are in deep sleep. Suddenly you hear someone calling. "Help us! Help us!" Your head turns to the right. "Help us! Help us!" the voices are even louder. You jump. Is this a nightmare?

You sit on the edge of your bed, first dazed, then terrified as you become aware of the silhouette at your feet. It looks like another student, but you're not sure. It seems you've seen her before. But where? Here, there, everywhere.

And now she's here, at your feet. And she's calling for your help. "Come and help us!" She sounds as if she's speaking for more people than just herself, and it's a life or death issue. "Help us!" she says again.

"Why?" you ask. You can't tell if your mouth is moving or if she can read your thoughts. "We're in danger. Materialism, lack of ideals, emptiness, and death are threatening us." She is so sincere that you want to know more. "Threatened by whom? By what?" You shake your head and try to figure out what she is talking about, trying to understand why in the world she has turned to you for help. "Why me?" you say. "I'm just a normal student like you. What can I possibly do?" Surprised at your surprise she insists: "You have the words that lead to life. You are ambassador of the King of kings. Share your hope with us!"

The Student Has Disappeared

It's 8 a.m. With your briefcase in hand, or your backpack slung over your shoulder, you go into the university building, searching for the face of the student who cried for help. You have forgotten what she looked like, but your gaze is different. Those who pass by you, those who stop to talk to you discover a new interest in your eyes. Is she the one who cried for help? You know she must be around somewhere, she and all the others. You pray to God to help you find her. You start sharing your hope. You live your faith with enthusiasm. And little by little one, two or three students are interested in what you have to say. You read the Bible with them. As

their faces light up, you recognize in them the student who cried: "Help us!"

She's alive, the student who accosted you at 2 a.m. is alive on your campus. Don't let her cry out for help in vain. She needs you! She is like the Macedonian in the vision, and you are like the apostle who heard the voice.

Switch of Program

When the vision appeared to Paul he already had fixed his program and defined his priorities. Greece was not on the agenda. There was much left to do in Asia Minor.

You, too, have your program, your plans and priorities. Your studies may have top priority. You try to survive. Words like *evangelism* and *witness* may not be a priority for you or even included in your plans at all!

Paul felt the challenge of the well educated Greeks and their philosophy. They thought they were on the cutting edge of philosophy. They thought no one could teach them anything. The gospel was foolishness to the Greeks (1 Corinthians 1:23).

Students also seem to know everything. For many of them, religion is antiquated, believers are relics of the past. It's not easy to share your faith under these circumstances. Nevertheless the Macedonian calls: "Help us!" The truth is, art, culture, philosophy cannot save us from sin, fear, or death. That's why the Greeks needed a Saviour and the Good News.

You may have the impression that other students and your teachers need nothing. You may say to yourself: "What do I have to offer them?" And yet the intel-

lectual world of today is in great confusion. Ideologies have become obsolete. Marx is outdated. The theories and assumptions of Darwin and Freud are suspect. Hopes for a better world and greater justice have been disappointed again and again. Now the great questions are: "What do we believe? Whom do we trust? Where do we turn to?" Those who are deceived by materialism turn to spirituality. Thus, oriental religions, spiritism, and parapsychology are welcomed with open arms in the temples of knowledge.

There is thirst for truth in the universities. You know the truth. There is also thirst for friendship and solidarity. Many students are lonely. Terribly lonely. How many of them destroy their lives with alcohol and drugs? How many of them are discouraged? Silently, they all cry out for help. Their whole being is looking for a Saviour. "Help us!"

God wants to answer them. He is looking for an ambassador. You are the ambassador He is looking for. Go ahead, take Him up on the offer! Follow Paul's example and become an active and reliable ambassador for God.

Her Name Was Loraine

We once organized three public meetings, followed by discussion groups with some students in Montpellier University, France. A young woman became interested. She had come from South Africa and was about to prepare a dissertation on Albert Camus. We were all impressed by her intelligence and her sensitivity. What could we possibly offer her? However, something was lacking in her life. She participated in Bible studies with us. She met Jesus and accepted Him as her Saviour. This highly intelligent student was looking for friendship. She had had a painful experience, her life seemed useless to her, without hope. Often, alone in her room, she must have cried: "Help me!"

And God did not leave her without an answer. He used us. Her life has been changed and she has been baptized.

How many students in your college or university cry out for help? God hears them. He knows who they are. He wants to send you to meet them as He sent Paul to Macedonia. He wants to make out of you His ambassadors. Are you ready?

It's Your Move

When he stood up after receiving God's message, Paul knew his plans would be turned upside down. "And after he had seen the vision," Luke writes, "immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them" (Acts 16:10). Immediately means without further delay. When someone is crying for help, you have to answer. Those in your university who cry for help are waiting for you. They need you. You are called to be an ambassador *now*. That's what God wants you to be.

As you read these lines, you may think "I'm already an active ambassador." But you may want to do better. You *can* do better. Or you have not yet tried to share your faith. Maybe you have no friends to tell about God. Why don't you make a prayer list? Take advantage of this opportunity: decide right now to become an ambassador of Christ. Close your eyes and pray: "Lord, as you have sent Paul to preach the Good News to the Greeks, send me to share my hope and to proclaim your love and your soon return to my fellow classmates and professors. Make me your ambassador to this university."

John Graz (Ph.D., University of the Sorbonne) is director of Communication and Youth Ministries for the Euro-Africa Division in Bern, Switzerland. He also served as Adventist chaplain at the University of Montpellier, France.

Ministering to Adventist students in public universities

Humberto M. Rasi

If there is a university near you, chances are good that Adventist students are attending. How can you meet their needs?



Humberto M. Rasi, Ph.D., is an associate director of the Department of Education of the General Conference of Seventh-day Adventists.

Eighty thousand Adventist young men and women are studying in colleges and universities around the world. Approximately half attend Adventist schools, while the other half take their courses in non-Adventist institutions. Most of these latter students enroll in public universities because Adventist schools do not offer the programs in which they are interested or simply because there are no post-secondary Adventist institutions in their homeland.

These young people in public universities represent a highly talented and motivated sector of our membership. They are at a critical stage in their lives, making far-reaching decisions. Within a few years they will be influential lay leaders in local congregations and members of executive committees and will be setting the future course for our church. Their professional skills will make them desirable as staff in our schools, health-care institutions, and administrative centers. In fact, our mission would be in jeopardy without their dedicated talents.

At this time, however, they face serious challenges: the naturalistic assumptions underlying the majority of courses, the influence of nonbelieving professors, the loose lifestyle espoused by many on campus, political pressures, and academic activities or examinations on the Sabbath. Some of our youth enter this arena without adequate preparation, and some find these challenges too strong for their faith.

In some places forward-looking leaders

have recognized these students' special needs and have taken steps to supply them by appointing chaplains, providing scholarships, supporting the establishment of student associations, sponsoring residences, organizing seminars, and actively seeking students' involvement in church life.

Three General Conference departments—Church Ministries, Chaplaincy Ministries, and Education—have recently joined forces to provide continued support on a worldwide basis to those seeking to minister to the spiritual, intellectual, and social needs of our college and university students. Working through the AMiCUS Committee (Adventist Ministry to College and University Students), they have begun implementing a program designed to:

1. Encourage the world divisions and unions to establish at the regional level counterparts to the AMiCUS Committee—with representatives from local church ministries/youth, education, ministerial, and student leadership.
2. Assist divisions and unions in organizing seminars and spiritual retreats for these students, selecting relevant topics, and inviting specialized speakers.
3. Cooperate with the divisions and unions in providing workshops for Adventist campus chaplains, youth leaders, and ministers pastoring in university centers.
4. Develop materials to support the nurture and outreach activities of university students and young professionals.

As part of this program, AMiCUS has begun publishing *College and University Dialogue* in four parallel editions (English, French, Portuguese, and

Spanish). This 36-page network publication has been mailed free to thousands of students in all divisions. It contains stimulating articles on the role of the Christian faith in the contemporary world, reports on activities of university students, interviews with successful Adventist professionals, and practical outreach ideas.

What you can do

If you are an Adventist pastor, a leader, or an administrator with a burden for this growing sector of our membership, what can you do?

Compile a list or update your files. List the college and university students in your area. List also the Adventist teachers. Make this file available to the youth or education leader in your conference, union, or division, and seek their advice on materials and activities geared to this group. Make sure that these students are aware of the programs available in SDA colleges and universities. Encourage those qualified to transfer their enrollment.

Help them to get organized. If you locate a sufficient number of university students, invite them for a meeting. Listen to their concerns, and discuss the possibility of establishing a local or regional association of Adventist university students for mutual encouragement and outreach. If there are Adventist teachers as well, let them serve as counselors. Consider a program of suitable activities to fulfill their needs and to help them feel that they really belong in the church. Seek the assistance of teachers from Adventist colleges and universities.

Nurture their faith life. Ensure that the university students are welcome in your congregation. Some may now be on the periphery of church life and will need a special invitation. Others may be new in the area and seeking a church family to belong to. Organize a Sabbath school discussion class for young adults and provide a dynamic, friendly teacher. As you prepare to preach, keep them in mind. Add to your church library basic books and audiovisual programs dealing with subjects of interest to the students. Use their talents to fill positions of responsibility in the congregation. Do not be shocked by some of the questions they raise. They may be seeking answers to some of the difficult questions they are asked on the campus. Plan an occasional meal for them and invite their friends. Suggest suitable outreach and service programs in which they can take

the initiative. Remember that they have direct access to future leaders of society.

Keep in touch with them. If a young member of your congregation has moved away to study at a public university, locate a nearby church and write to the pastor asking him to visit that student. It is usually much easier to retain these students as active members than to convert non-Adventist professionals. Help your university students keep in touch with the church by mailing them Adventist publications such as the *Collegiate Quarterly*, the *Adventist Review*, and their union paper. Send the name and address of Adventist students and teachers on non-Adventist campuses to Humberto M. Rasi or to Israel Leito (General Conference of Seventh-day Adventists, 12501 Old Columbia Pike, Silver Spring, MD 20904, U.S.A.) and through our regional representatives we will see that they receive a free copy of *Dialogue*. If you yourself wish to obtain a sample issue, follow the same procedure.

Provide a sustained ministry. Many university students are so absorbed in their intensive programs that they may

not be able to devote much time to other worthwhile activities. But they need to know that the church appreciates and supports them. Plan for the long haul. Seek the assistance of university teachers and other professionals in your congregation who have gone through the university experience. If there are concentrations of university students in your area, ask your church or conference board to consider appointing a chaplain or a pastor to minister especially to them.

Readers interested in learning more about this specialized ministry are invited to contact the regional representatives of AMiCUS or myself or Israel Leito at the General Conference.

Jesus, who taught us to love God with all our beings (including our minds), wants to empower His campus followers so that His light may also shine brightly in the secular classrooms, laboratories, and students' residences. Above all, He longs to see all the honest in heart—even on university campuses—transformed by the power of His love and redeemed for eternity. ■

OPINION

Invisible Members

We must not ignore the 5,000-plus Adventist students at public universities.

By David A. Thomas

School. There's nothing like it. As a teacher, every school day is a voyage of discovery, extending my journey into life, society, and myself.

I clearly remember my first day at kindergarten. Miss Ruth had us all take naps on little rugs. At my high school graduation I stood in line with 398 other graduates and was handed somebody else's diploma. And I'll never forget my first day at college.

Like most extended journeys, there were good days and bad days. But overall I liked the school setting and decided to stay by becoming a teacher.

Since graduating from college in 1968, I have taught mathematics in both public and SDA schools at the high school and college levels. I am currently a professor of mathematics education at Montana State University (MSU). How grateful I am for the talent, vitality, and commitment of my students. Our world needs them desperately.

Among the thousands of students at my university, approximately 30 are Seventh-day Adventists. They too are on voyages of discovery, full of hope and determined to do something worthwhile with their lives. Our church desperately needs them.

They Just Disappear

Yet of all the demographic groups within the church, Adventist youth attending public universities sometimes seem the least needed and the last served. They just disappear from the Adventist universe when they go to a public university.

I would like to offer a few observations regarding the needs of Adventist students at public universities, make several suggestions for helping such young people reach their potential as church members and citizens, and conclude with a few thoughts on the contributions they

might make to the church if given the opportunity.

Life for an Adventist student (or professor) at a public university can be lonely. It can also be rich and fulfilling. What makes the difference? A confident person might assert that, to a certain extent, it's up to the individual to "make a life."

Many Adventist college

students are convinced the

church considers them

second-class citizens.

But the older I get, the more I realize how difficult it is for some youth and adults to risk rejection by introducing themselves to strangers, asking permission to join a group, or venturing an opinion in a public discussion. Fearing embarrassment, these individuals remain on the academic sidelines or hide in the crowd.

As a teacher, I regard this type of self-imposed isolation as a tragedy. It stifles personal growth and silences thoughtful voices. In an age desperate for answers to daunting problems, we need dynamic, effective leadership at all levels of our society and church. Silent, passive, insecure people cannot provide that leadership.

What do Adventist young people at public universities need most? Based on years of observation, my answer is self-esteem. Many Adventist college students are convinced that the church regards them second-class citizens because they are not attending an Adventist college.

Unfortunately, this isn't always a mis-

taken impression. I've talked to several Adventist students who have been demoralized by church members who confronted them regarding their decision to attend a public university. Most students, however, are neither criticized nor commended. They are simply ignored.

Of the Adventist students at MSU, not one has ever told me that he or she felt that the church appreciated his or her accomplishments or was concerned about his or her problems, much less understood them. These students need to be reassured that the church is interested in what they are doing and is proud of their accomplishments. For now, they feel invisible.

These students experience a different kind of visibility problem at school—that of being "different." Adventist colleges invest a lot of time and money helping their students to develop a positive self-concept that defines their place in the church and in the world. Adventist students at public universities are no less in need of that type of help.

Positive Self-Concept Needed

In a secular environment, the very differences that set them apart as Seventh-day Adventists occasionally cause misunderstandings with other students and with teachers and advisors. Without help in resolving such misunderstandings, Adventist students may begin to regard the differences as a liability rather than as an asset in life. They should not have to face that challenge alone. They need us to help them develop a positive self-concept that defines their roles as students, citizens, and professionals in a way that is consistent with Seventh-day Adventist values and beliefs.

My daughter Heather recently graduated from the local high school with honors and is now a Presidential Scholar at MSU. What is her life like as an SDA

OPINION

student at a public university? I am happy to report that she is living an authentic Christian life, mixing freely with kids from other denominations and joining in wholesome campus activities.

Her friends understand that her beliefs mean a lot to her and accept her gladly into their fellowship, weird hot dogs and all. That makes me glad, because I know that she is learning to be a committed Adventist in a secular environment. My wife and I tell her regularly how proud we are of her, and we talk regularly about school, life, and the future. A local Adventist pastor, Bill Jensen, does the same for all the kids at the university. They love Bill and call him Grandpa.

There is no substitute for regular fellowship with like believers. We all need loving, accepting, informal Christian fellowship. Among teenagers and young adults, fellowship binds their hearts to one another and gives them a sense of belonging to the church. So twice a month my wife and I sponsor a get-together at our house. Pastor Jensen comes whenever he can, and a middle-aged couple who understand kids, Wendall and Jean Cooper, make it most of the time. Student attendance varies from a few to a houseful. Discussions begin and end spontaneously. And somehow we

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reaffirm that we are a kind of family.

This group recently was commissioned to write a week of lessons for the *Collegiate Quarterly*. I am grateful to the editor for the opportunity, because each

participant came away from the project feeling noticed, visible, and valuable.

Some Suggestions

I believe that Adventist college students at public universities need three things.

First, they need to hear that they are appreciated and that their dreams and accomplishments have value. This need can be addressed by us individually as we encounter Adventist college students at church or in the community. Invite them to lunch. Talk with them after church. Reassure them that the church needs their talents. From the pulpit, pastors can deliver the message that the church organization respects and values these students. A pastoral letter sent to all members might help. Use your imagination.

The second need is for informal, loving fellowship. In modern parlance, they need a support group where they can deal with their social, spiritual, and emotional needs without risk.

Their third need is an opportunity to demonstrate that they are capable of making a meaningful contribution to the life of the church. Don't expect them to get enthusiastic about time-consuming projects. They're busier than we are. Instead, look for projects that emphasize individual expression, personal involvement, and compassion.

The Payoff

Ted Wick, youth and young adult ministries coordinator for the North American Division, says that he has addresses for more than 5,000 Seventh-day Adventist young people attending public colleges and universities in the United States and Canada. And he says there are thousands more for whom he has no addresses. We must recognize that every one of these students has intellectual, emotional, social, and spiritual needs. Imagine for a moment that each student also felt appreciated by the church. Imagine that these students met regularly to encourage one another and sort out their questions and feelings in Christian fellowship.

Imagine that they all develop the self-concept "I am a committed Seventh-day

Adventist Christian in a secular world. I know what I can do, and I am ready to use my talents in God's service." I believe that while they are still in school they will witness for their Lord. They will invite their non-Adventist friends to their fellowship

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meals (they do at my house all the time). In speaking at school on any topic, they will not conceal their values.

I believe that when these young adults leave school, they will bring new vitality to their home churches. They might even teach some of us how to be friendly, secure, outgoing Christians. Naturally, they will open their own homes to fellowship groups. Some will even get involved with church leadership, taking responsibility and providing a solid base of talent for church ministries.

This sounds pretty good to me. Of course it's hypothetical, just like students. They're at the "what if . . . ?" stage of life. But real decisions are being made. If the church has a future, it includes them. Isn't it time we took them seriously?

The material in our Opinion category is presented to stimulate thought among our readers. The opinions expressed are those of the writer and do not necessarily reflect the opinion of the *Adventist Review* or the Seventh-day Adventist Church.



David A. Thomas is a professor of mathematics at Montana State University, Bozeman, Montana.

Ellen G. White on University Students

Ellen G. White (1827-1915) was a cofounder of the Seventh-day Adventist Church and an inspired writer. She wrote extensively on education, health, the family, the Bible, and practical Christianity. She encouraged young men and women to develop fully their God given abilities through advanced studies, as the following excerpts show.

Aim High

Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard.

The fear of the Lord lies at the foundation of all true greatness. Integrity, unswerving integrity, is the principle that you need to carry with you into all the relations of life. Take your religion into your school life, into your boarding house, into all your pursuits. The important question with you now is, how to so choose and perfect your studies that you will maintain the solidity and purity of an untarnished Christian character, holding all temporal claims and interests in subjection to the higher claims of the gospel of Christ...

Whatever the business you may qualify yourself to engage in,

never entertain the idea that you cannot make a success of it without sacrificing principle.

Balanced by religious principle, you may climb to any height you please. We would be glad to see you rising to the noble elevation God designs that you shall reach.¹

Continual Progress

Higher than the highest human thought can reach is God's ideal for His children. Godliness—Godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge.²

Opportunities and Dangers

The Waldensians entered the schools of the world as students. They made no pretensions; apparently they paid no attention to anyone but they lived out what they believed. They never sacrificed principle, and their principles soon became known. This was different from anything the other students had seen, and they began to ask themselves, What does all this mean? Why cannot these men be induced to swerve from their principles?...

Those who have the spirit of God, who have the truth wrought into their very being, should be encouraged to enter colleges, and live the truth, as Daniel and Paul did. Each one should study to see what is the best way to get the truth into the school, that the light

may shine forth. Let them show that they respect all the rules and regulations of the school. The heaven will begin to work; for we can depend much more upon the power of God manifested in the lives of his children than upon any words that can be spoken. But they should also tell inquirers, in as simple language as they can, of the simple Bible doctrines.

There are those who, after becoming established, rooted and grounded in the truth, should enter these institutions of learning as students. They can keep the living principles of truth, and observe the Sabbath, and yet they will have opportunity to work for the Master by dropping seeds of truth in minds and hearts. Under the influence of the Holy Spirit, these seeds will spring up to bear fruit for the glory of God and will result in the saving of souls. . . No open controversies should be started, yet opportunity will be given to ask questions upon Bible doctrines, and light will be flashed into many minds. A spirit of investigation will be aroused.

But I scarcely dare present this method of labor; for there is danger that those who have no connection with God will place themselves in these schools, and instead of correcting error and diffusing light, will themselves be led astray. But this work must be done, and it will be done by those who are led and taught of God.³

NOTES

1. *Messages to Young People*, pp. 36-37.

2. *Education*, p. 18.

3. *Selected Messages*, vol. 3, pp. 233-234.

BY JOHN VAN EYK

ICAN STILL REMEMBER THE knock on the door by the local church leader that spring morning in 1988. The memory of what happened next remains fresh in my mind.

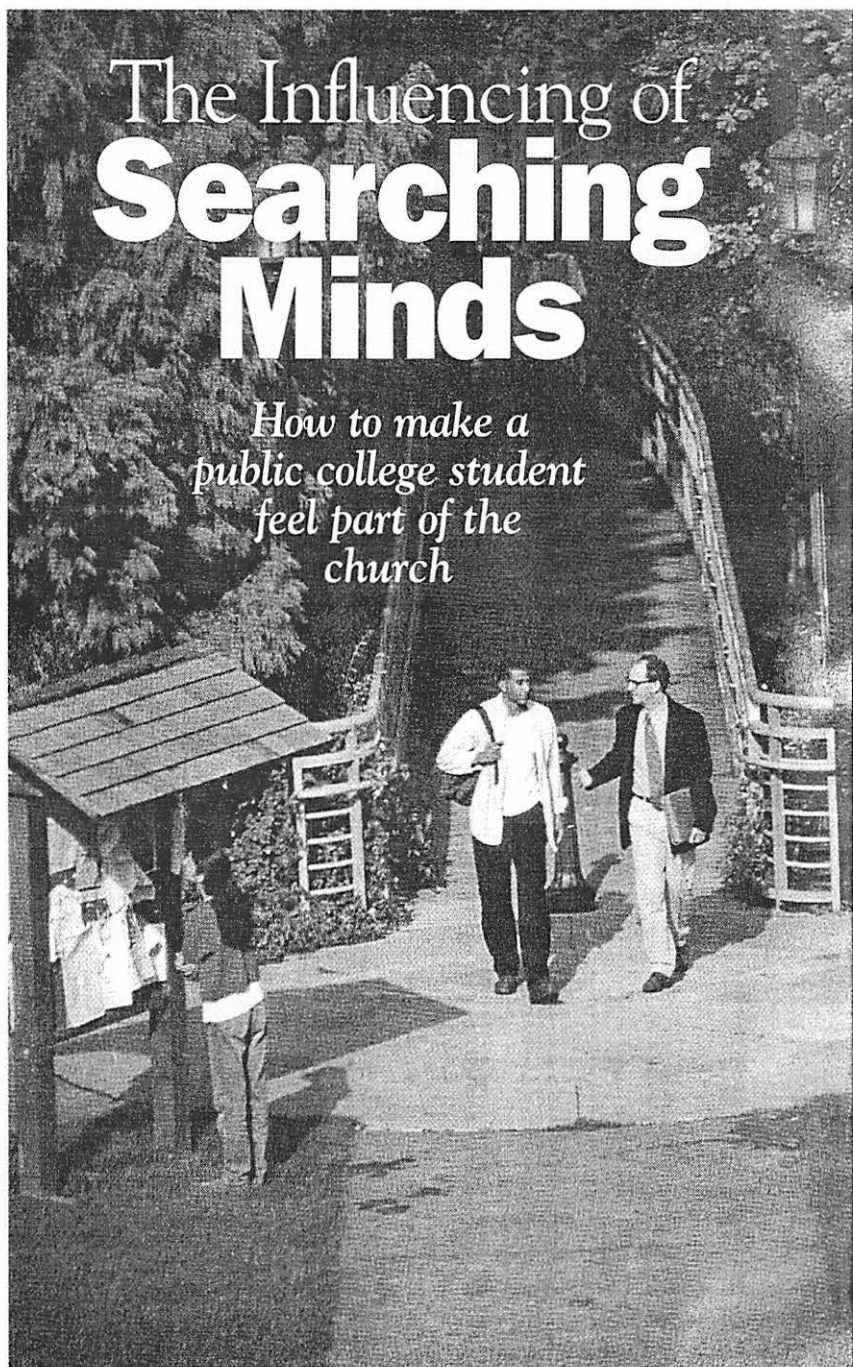
The University of North Carolina at Asheville had accepted me as a student, and word had gotten out. I am sure this church leader had the best of intentions as he argued with me about the evils of the public education system. At the end of our conversation, because he had not convinced me to reconsider my decision, he left me with these words: "It is such a shame to see a young man like you go to a non-Adventist school. Son, I will tell you now that when you finish, you will not know what you believe, and you will lose your salvation."

His words hurt me deeply. I would hear similar comments again and again—from Adventist college recruiters, from the pulpit, and from church publications. Nevertheless, I stood firm in my decision to attend a public university, and I praise God for that decision. I am still in the church. My Christian experience has changed, but only for the better. We as Adventist Christians tend to make the assumption that it is never God's will that someone attend a non-Adventist school. Yet it was while I was attending a public university that I truly gave my heart to God and later became a chaplain on a public university campus.

At times we have viewed students who enroll in public universities as though they were doing something wrong or unbiblical. We give them the impression that their decision or their character is somehow flawed, or that they are not supporting Christ or the church. We should, instead, view

The Influencing of Searching Minds

How to make a public college student feel part of the church



Adventists in public school settings as resources to help fulfill the Great Commission. The Bible is direct in its command to share God's love with all people. "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Ellen White encourages Christian Adventist students to share Christ with their teachers and classmates. "There are those who, after becoming established, rooted and grounded in the truth, should enter these [secular] institutions of learning as students. They can keep the living principles of the truth, and observe

the Sabbath, and yet they will have opportunity to work for the Master by dropping seeds of truth in minds and hearts. Under the influence of the Holy Spirit, these seeds will spring up to bear fruit for the glory of God, and will result in the saving of souls" (*Selected Messages*, book 3, p. 234).

We must begin to see public universities for what they are—mission fields—and realize that public campus ministry is evangelism. Thousands of colleges, technical schools, and universities house millions of young adults who want to know who Jesus really is. For many, it is the first time they have truly asked themselves if they are going to follow the God of their parents, or they are searching to know if God is real and what place He has in their lives.

The Seventh-day Adventist Church is a leader among denominations in mission work, yet Adventists are the only mainstream church that does not have a ministry presence on most North American public campuses. And we should have a presence on college campuses, even if there are no Adventist students in attendance. If an Adventist student decides to attend a public university, we should view their choice as an opportunity rather than a negative decision. We must utilize those students to become powerful

on what the church could or should do to help a student feel accepted and part of the church, and on the incredible importance of campus ministry as an evangelistic tool. Often articles suggest that an Adventist student faces doom once they step foot on a public campus, or they suggest that a student is attending public education to escape the church. Truthfully, some students do choose a public university because they are no longer interested in the church. And there are many distractions that can challenge a person's Christianity. However, many students on public campuses are very interested in being a part of the church. They seek out faith-based student organizations to help them maintain their focus on Christ, and have a sincere desire to share Christ with their friends and classmates.

How then can the Seventh-day Adventist Church facilitate an environment of acceptance and support toward Adventist public school students?

The first step is to support Adventist Christian Fellowship (ACF) in your conference. Although ACF has been a ministry of the church for several decades, a large portion of our membership does not even know it exists. A growing number of programs are springing up in the North

Every church located near a university or college has an opportunity to become involved. Even if there are no Adventist students on a campus, churches should start an outreach, because there is no greater mission field to influence searching minds.

Here are some ways to participate in this outreach:

1. Start an adopt-a-student program in the church or conference. Discover who is attending a public school and reach out to that student (see number 6), maybe by providing a ride, not just to church but also to the park, the mall, or a restaurant. To have any legitimacy in a student's life, the church's interest must be more than seeing them attend services on Sabbath. Students can sense the difference between genuine interest in their everyday life and pew filling. By "adopting" a student the church member can establish trust and, if the student wishes, he or she will be someone that student can come to for advice, comfort, and encouragement.

2. Care packages. Care packages are especially effective if they arrive just before midterms, finals, or holidays. Homemade cookies, toiletries, gift certificates, cards, etc., are appreciated and remembered.

3. Food! One of the best ways to a student's heart is through their stom-

*We should view Adventists
in public school settings as resources to help
fulfill the Great Commission.*

tools for sharing Christ's love with their teachers, classmates, and friends.

The attitude toward public education is slowly changing in North America, but more change is needed. Although well-intended, articles written about Adventist students on public campuses have centered on what students had to do to survive on a public campus. Instead we should concentrate

American Division, with some of the most notable programs being at the University of Tennessee at Knoxville, the University of Michigan, the University of California at Berkeley, and the University of North Carolina at Chapel Hill. The Ontario Conference also has a very well-structured network of campus ministry programs.

ach. Find out who is still at school over the holidays or over the weekend and invite them home for dinner. Or throw a pizza party! When I attended UNC at Asheville, the local Baptist churches sponsored a lunch each Wednesday at noon. They provided a meal and a worship thought.

4. Friday night dinner and discussion. Each Friday night we have a ves-

A New Initiative to Train Student Leaders

BY RICHARD STENBAKKEN

An estimated 60,000 or more Seventh-day Adventist students attend secular colleges and universities in North America. In other words, three times more Adventist young adults attend secular schools than they do denominationally operated institutions of higher learning.

The church has attempted to minister to these students, but other than *Dialogue* magazine, the initiative has been with local pastors, congregations, or conferences. A divisionwide coordinated plan to nurture and empower these valuable church members has not been in place. That is about to change.

We know these students want to link with the church—they have said so. They have specific needs unique to their situations—we can meet those needs. They want to grow spiritually and witness to their friends and classmates—we can help that happen. They want to be empowered to use their gifts for the church now and in the future through mentoring—we want that too.

What can be done? The establishment of a new endowment will create a flow of funds to help meet the spiritual needs of Adventist students in secular settings. The plan calls for using income from the endowment to contract with Adventist students already on secular campuses. They are already in place; they know the school and the local needs. The student leader will be paid to work a specific number of hours and will identify other Adventist students, staff, and faculty on their campus; set up a means of communication with those individuals; maintain ongoing contact with those listed; conduct regular meetings with the local pastor and/or conference liaison; and conduct or sponsor regular meetings of the Adventist on-campus group.

Student leaders will not only be paid, but will earn valid academic credit through Griggs University. They will work with on- and off-site mentors to assist in developing their leadership skills.

An accountability system will be set up to meet the specific needs of each student group and leader. Linkage will include the local pastor, local conference/union, and the North American Division.

A "care kit" of books, resources, leadership materials on small group process, and tips on how to organize and charter a locally recognized campus organization will be provided to each group leader.

An application and evaluation process including their local pastor and conference officials will select student leaders. The aim is to select the best-qualified students and to mentor their leadership skills as they provide linkage to the church and other students.

Plans ultimately include a Web page, video conferencing, and training for participants.

Who wins? Everyone. The student experiences spiritual growth, obtains experience in leadership, and receives academic credit and part-time income. Others get a warm caring group of believers. The church acquires ongoing contact, outreach, and ultimately better-trained people who have had frontline experience in leadership. Most important, we can keep our young adults involved in the church and in outreach to their friends.

We could mourn the 60,000 or more who are not in Adventist schools, or we can look at them as 60,000 missionaries in waiting. We elect to do the latter.

Look for more information as the plan develops. Your prayers, input, ideas, and funds are appreciated.

Richard Stenbakken is director of Adventist Chaplaincy Ministries at the General Conference of Seventh-day Adventists.

pers on or near the campus. Usually we have a meal followed by music and worship. This builds relationships and fosters Christian growth. The important aspect of group discussion is openness and honesty. Students want to be able to question and discuss issues without fear of criticism.

5. Start a student center. Create a place where the students can study, visit, and/or just hang out. The church can rent space on or near the campus. Recently a student center was opened at UNC at Chapel Hill. Students

make great use of the center, and they bring their friends.

6. Keep track of the Adventist students. The best way to do this is by word of mouth. Churches may contact their conference youth director to find out which students are attending public school at any level and where, and to notify him or her when one of its members goes to a public college or university. Adventist academies can make finding students easier by keeping track of those who request transcripts sent to a public school and by

following up just before school starts. Or they can give the list to the conference youth director so he or she can alert other conferences when a student is attending a school out of conference.

7. Teachers, pay attention! Adventist teachers on public campuses should make themselves known. Teachers or staff are especially needed if a group of students wants to start a campus organization. Campus student groups usually require a faculty sponsor. Teachers can also provide counseling, encouragement, and advice.

8. Graduation participation. Often graduation ceremonies fall on Sabbath. Sometimes students participate in the ceremonies and other times they do not. You may or may not agree with their decision. If they do participate, be supportive of them. If a student chooses not to participate, then throw them a graduation! This is especially important for high school seniors. Immanuel Temple Adventist Church in Durham, North Carolina, throws a banquet for its students each year—complete with a limo. The students really feel loved. And judging from the dynamic young adult program at Immanuel Temple, the students don't leave!

9. Community service. Students are very civic-minded. They want to serve their communities. Immanuel Temple sponsors workshops and seminars on career and financial decisions and the biblical principles that apply. They are free to the public. At Immanuel Temple there is no doubt that the church is a place where students are wanted and loved.

10. Change negative attitudes. Some church members may be uncomfortable with the entire idea of campus ministry. They may still think that by supporting a campus ministry they are supporting public education as well as threatening the Adventist education system. A hundred years ago Catholic bishops were suspicious of those who wanted to minister to Catholic students at state universities. They too were afraid it would mean declining enrollment at Catholic schools. However, this ministry is now one of their greatest evangelistic tools.

The fact is that Adventist students are going to attend public universities. Wouldn't it be better to support those students with acceptance rather than discourage them with scorn or disapproval? It is not often that young people leave the church because of what they have learned in school. They often leave because of how they were treated by church members.

Six years of campus ministry at UNC at Chapel Hill has changed lives. During that time the New Life

Fellowship church was planted in Chapel Hill and is a thriving church made up primarily of young professionals and college students. As a result of God's work in ACF and the New Life church, the great-great-granddaughter of Ellen White gave her life to Christ and was baptized. Her husband also gave his life to Christ. Another student was baptized and then went on to help start a new church in a county with no Adventist presence. That church is now a healthy growing church and is well-known throughout the county.

ACF is not a ministry just to Adventist students, nor should it ever be; other Christians also regularly attend meetings. One such student was actually denied a leadership position in a church organization because of her affiliation with ACF. But rather than leave, she told them if that was what they had to do, fine, but she was finding God at ACF.

Each student has a different story. But for each, the underlying response is the same: "Thank you for caring." ACF chapters throughout the country exist to serve God, their campus, and their community through worship and social activities. They all offer support and a positive environment in which students can fellowship together, praise God, and learn about His love and salvation.

Step out in faith and start an ACF chapter near you. Join God in His work.

John Van Eyk is director of public campus ministries for the Carolina Conference of Seventh-day Adventists. He is also a physical therapist employed by the Franklin County School System. He is married and has one daughter.



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.

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Campus ministry: How your church can be involved

By Daniel M. Forbes

They have been, perhaps, the best years of my ministry. Eleven years on the campuses of the University of South Florida and the University of Central Florida, working with hundreds of young people to keep them focused on the enduring essentials of life, even as they struggle to excel in the world of academia. Those years spent in the secular state systems of education, so indifferent to the ultimate meaning of true education, in order to create an organization and a forum where faith and learning can meet, and where religious commitment can be affirmed and nurtured without being ridiculed have been truly rewarding.

During those years I was able to draw up organizational constitutions and by-laws and set up campus ministry centers to which Adventist young people can turn to as oases of moral and spiritual values. From this ministry, I have learned many lessons, some of which may be useful to others who also wish to start such ministries. The excitement and the satisfaction I have experienced can be yours as well, if your local church wants to get involved in campus ministry.

Once you get interested, you, your campus ministry, and your local church will not be the same again. Here are some pointers:

1. Begin with prayer. No ministry succeeds without earnest prayer, and this is more so with campus ministry, where you have to deal with secularism of the campus on the one hand and the intellectually preoccupied minds of youth on the other. Invite God to lead you in your efforts and to give your congrega-

tion a burden to reach out to students on the local secular campus. Ask Him to open doors of opportunity to contact Adventist and former Adventist students, as well as faculty and staff who may consider themselves Adventists. Some of them may not be practicing their religion very well. They may even be hiding their faith from others for one reason or another. But you will probably find several students who are eager for someone to invite them to fellowship and worship. Perhaps they are waiting to know that you're there for them. Can you just imagine what they could do for your church on Sabbath morning if they were to show up and bring their friends with them and become involved in the life of the church? Solicit your pastor's full support to make campus ministry a part of your church's mission.

2. Begin a discovery process. Find out from the appropriate college/university office what is required to set up a registered student religious organization, and begin following the outlined procedures. You will more than likely need to have a few students to serve as officers in your organization. So look for willing Adventist students to fill those positions. You may even need to register for a class yourself to fill a necessary office or advisory position. But the payoff will be worth it when your group reaches full status as a recognized student organization. It will allow you to use the campus recreational facilities, meeting places, auditoriums, and many other services of the school for free or for a small fee for weekly Bible studies or other functions. You will also be allowed as a group to have information booths on

campus at designated sites and times. You may be able to give out advertisements and other material pertaining to your ministry. Perhaps you can even go on the school's Web site in an effort to get the word out to Adventist students and their friends that you are there to minister to them at their school as well as in your local church.

3. *Set up a spiritual home away from home.* Right from the start, make sure that the students know that your primary mission in setting up a campus ministry is to fill a need in their lives. Your church is theirs—a spiritual home away from home. Find ways to show them that you're serious. Let them know that you're happy to have them worship with you. Invite them to your church's fellowship dinners. Food is a great motivator for anyone, especially students away from home and living on a tight budget. Consider having a special Sabbath fellowship dinner regularly just for them. Plan to have a Sabbath program once or twice a year where your church emphasizes campus ministry. Involve the students in the Sabbath school and worship services. Use their expertise in new and creative outreach ministries. Help them to grow spiritually and exercise their gifts and talents for the Lord. You'll be surprised how quickly the word will spread about your caring church. Soon your church will be known as the place where students are appreciated and loved for who they are and what they have to contribute to your worship and fellowship. That alone can result in an effective program that will strengthen and enlarge your congregation.

4. *Envision a mission field for ministry.* Consider the college/university campus as a mission field, with great possibilities for nurture and witness. If your congregation gets involved in that kind of ministry, what blessings will result! I've seen it happen for myself. I am pastoring the University Seventh-day Adventist Church in Orlando, Florida. It first

got its name because of its location on University Boulevard. The church now considers the university campus part of its mission. In fact, it is a church for the university students. Each Sabbath the church overflows with young people who love their Lord and whose fellowship and worship enriches the rest of the congregation. Both the permanent members of the church and the pilgrim members of the university community make our worship, fellowship, and witness a very enjoyable and enduring experience.

Our church is the richer, the better, because of campus ministry. Try it, and you'll see the difference.

*Address of Pastor Daniel M. Forbes:
University Seventh-day Adventist Church;
9191 University Blvd.; Orlando, Florida
32817; U.S.A.*

AMiCUS has published a useful sourcebook titled Adventist Ministry on the Public University Campus. For more information contact Dialogue's editorial office.

For Your Information

Youth Department for more active campus ministries

by Alfredo Garcia-Marenko

The General Conference Youth Department is committed toward a continuous and active ministry to senior youth and young adults in the church. "Salvation and Service" are the key words that summarize the purpose of the Youth Department, and will continue to be the umbrella that covers the philosophy, ideals, organization, curriculum, programs and events of the department worldwide. Our youth are called to experience the joy of salvation, and serve the Lord and their fellow humans through several organizations the church sponsors:

Adventurer and Pathfinder Clubs, Adventist Junior Youth Societies, Adventist Senior Youth Societies, Youth Federations, Master Guide and Adventist Youth Leadership Clubs, and University Student Associations. All these are important, and we cannot take away one and yet expect the whole to function healthily.

Perhaps the newest of these youth organizations is the University Student Associations, established to nurture and care for Seventh-day Adventist students in non-Adventist colleges and universities. A few years ago with the interdepartmental cooperation of the Youth, Chaplaincy, and the Education departments, a service to the youth in non-Adventist campuses was organized under the name AMiCUS (Adventist Ministry to College and University Students). The primary objective of this campus ministry is to provide fellowship, nurture, intellectual anchor that can meet the challenges that come to one's faith, and continued faithfulness to the truth that was once delivered to the saints.

That's why we consider ministry to senior youth a very special calling. Four priorities of this ministry that extends to all senior youth including the ones in non-Adventist colleges and universities are:

1. Devotional life to remain close to Jesus.
2. Youth evangelism.
3. Training and equipping youth leaders.
4. Various and balanced saving activities on behalf of our youth.

To keep these priorities in focus and implement them worldwide, the General Conference Youth Department Man-

agement Committee took the following action in one of its recent sessions.

Campus Ministry

WHEREAS, Adventist college and university students both in our Seventh-day Adventist institutions as well as in secular colleges and universities are to a great extent a privileged, intellectual group of our flock that need to be organized, nurtured, and trained for leadership and Christian service,

VOTED,

1. That in all Adventist colleges and universities the Campus Ministry and the Youth Ministry offices be organized under the leadership of the vice president for student affairs or any other person assigned by the administration, for the organization, functioning and coordination of all youth organizations of the church and the various clubs and associations of students.
2. That in all divisions, unions and conferences/missions the Youth Department work together with the Education and Chaplaincy Departments to organize and keep functioning a committee similar to the one organized at the General Conference called AMiCUS (Adventist Ministry to College and University Students), and following the guidelines voted by the GC Executive Committee.
3. That during the first part of this quinquennium all divisions, unions and local fields complete

Continued on page 27.

Dialogue for you, free!

If you are a Seventh-day Adventist student attending a non-Adventist college or university, the Church has a plan that will allow you to receive *Dialogue* free while you remain a student. (Those who are no longer students can subscribe to *Dialogue*, using the coupon on page 11.) Contact the director of the Education Department or the Youth Department in your Union and request that you be placed in their distribution network for the journal. Include your full name, address, college or university you are attending, the degree you are pursuing, and the name of the local church of which you are a member. You may also write to our regional representatives at the address provided on page 2, with a copy of your letter sent to the Union directors listed above. If these communications fail to produce results, contact us via e-mail: ssicalo@yahoo.com

Youth...

Continued from page 24.

the organization of new Adventist University Student Associations/ Fellowships following the Sample Constitution and Bylaws for Student Association or an Adventist Christian Fellowship [available at the local Youth Department office], as well as a census of Adventist college and university students in non-Adventist campuses so as to continue furnishing them in a systematic base with the magazine, *College and University Dialogue*, local information, missionary tools, and other publications.

4. That each conference/mission appoint chaplains—denominational workers and lay persons/youth—to work for our young people in secular universities.
5. That local fields and unions organize every year a spiritual retreat or a congress for their university students.
6. That this ministry be implemented following the guidelines and ideas published by AMiCUS in the *Sourcebook for Adventist Ministry on the Public University Campus*.
7. That the General Conference Youth Department in cooperation with the Education and Chaplaincy Departments prepare a *Handbook for Campus Ministry*.

Let's work together to implement this important action around the world. The trumpets are sounding. Jesus is coming soon. Let the university students go to work in the name of the Lord.

Let them sound the trumpet in the secular universities and in the university communities. Maranatha!

Alfredo Garcia-Marenko is senior youth director in the General Conference Youth Department. His e-mail: marenkoa@gc.adventist.org

The Berkeley Resolution

September 15, 2000

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come” Matthew 24:14.

Whereas, the Gospel commission includes the world of non-Adventist colleges and universities, presently comprising over 16 million students in North America alone;

Whereas, these campuses remain largely un-entered territories in the North American Division;

Whereas, an estimated 60 to 70 percent of our own Seventh-day Adventist students are currently studying on public university and college campuses, and many Adventist faculty and staff serve at these institutions, where they face major spiritual, intellectual, and professional challenges to their faith;

Whereas, when their potential is channeled for the cause of Jesus Christ, these young men and women greatly benefit the church;

Whereas, the ministry to non-Adventist college and university campuses is, according to Ellen G. White, “a work that must be done” (3SM 234);

Whereas, Seventh-day Adventist group/student association/organisations are springing up on various campuses, each needing direction and support; and,

Whereas, the shortness of time demands that we “look for and hasten the coming of the day of God.” (2 Peter 3:12, NKJV)

Therefore: we, the public campus students and leaders attending the Berkeley 2000 International Evangelism Conference at the University of California, Berkeley (September 13-16, 2000), recommend to the North American Division (NAD) leadership to implement the following:

1. To not only give serious attention and support, but also tangible financial commitment, to the ministry and evangelism on non-Adventist college and university campuses.
2. To assign to the NAD Adventist Chaplaincy Ministries the responsibility of working with a steering committee to coordinate public campus ministry, mentor leaders, develop resources, monitor and track public campus ministries throughout the Division;
3. To designate one year during this quinquennium (preferably 2002) to focus the NAD on the opportunities and challenges facing students on non-Adventist campuses;
4. To convene annual conferences and other events to train public campus student leaders on biblical principles of leadership and evangelism;
5. To locate and engage in this ministry Adventist faculty and staff currently serving in non-Adventist higher education;
6. To urge the Seminary at Andrews University and other SDA institutions that are training ministers to strengthen and expand curricula on how to minister to students on non-Adventist campuses and involve them in witness and evangelism;
7. To encourage each conference in the NAD to respond to the urgency and need of appointing at least one person to coordinate the ministry on non-Adventist college and university campuses.

Motivated by a passion to evangelize our public college and university campuses, we commit ourselves to uniting with our church in this divine mission.

The secular campus

Today's Macedonian call

W. RAY RICKETTS

With more than 156,000 Seventh-day Adventist students on secular college and university campuses worldwide, the church faces a Macedonian call to develop a credible program to meet the spiritual needs of this growing constituency of intellectuals and scholars.

What this means is that more campus chaplains are needed to minister to these students. But does the Church have the needed resources in terms of personnel and finance? I think it does.

Seventh-day Adventist chaplains ministering on secular campuses are among a new breed, born of necessity and called upon to serve in a highly specialized ministry. For this reason, these chaplains should have certain basic qualifications and understand the nature of their work in order to be effective in their ministry.

The chaplain's qualifications

The Seventh-day Adventist chaplain should:

- * Be a dedicated Christian, committed to the practice of an exemplary Adventist lifestyle.
- * Have adequate academic preparation, preferably ministerial training from a Seventh-day Adventist institution of higher learning.
- * Be conversant with the peculiar challenges that face young people attending secular universities.
- * Be comfortable and competent in an academic environment.
- * Have good communication skills and speak the students' language.
- * Have good interpersonal skills and be a good mixer.

- * Lead by example, modeling sound leadership and moral values.

The chaplain's work

The work of a campus chaplain is done primarily on campus. In general, the chaplain's functions are to:

- * Serve as a spiritual leader on the campus. Chaplains have the responsibility of preaching, nurturing, and caring for the spiritual and social well-being of students.
- * Provide counseling and guidance as needed by the student.
- * Help in the organization and leadership of student groups on campuses.
- * Assist in the planning and coordinating of programs designed to enrich the spiritual and social life of the student.
- * Serve when and where necessary as an advocate of students, particularly for the Adventist student, in areas such as scheduled Sabbath examinations.
- * Promote an environment conducive to open, honest dialogue on spiritual, doctrinal, and Church-related issues.

- * Encourage and foster a healthy relationship and positive attitude toward the Church and its leadership.

The chaplain's program

Campuses are like people. They each have their own peculiarities. Therefore, chaplains are faced with the challenge of developing programs to best meet the unique needs of their particular campuses.

The chaplain's program should be:

- * Christ-centered, so as to encourage salvation in Christ as the way of life for a young person.
- * Bible-based, so as to ensure spiritual nurture and a strong commitment to biblical truth and the Seventh-day Adventist Church.
- * Mission-oriented, to enlist students in bringing their friends to Christ.
- * Intellectually stimulating, so as to challenge the student to achieve academic excellence.
- * Socially meaningful, to provide wholesome socialization.
- * Culturally relevant to the country, region, and campus.

An exciting ministry

If you desire a ministry where your creativity will be challenged, worship forms can be tested, new ideas for ministry experimented with, and, if you are not afraid of questions that will stretch your intellectual, spiritual, and theological horizons, then campus ministry might be the place for you. ☐

W. Ray Ricketts is chaplain of Atlantic Union College in South Lancaster, Massachusetts.

Main Responsibilities of an Adventist Secular Campus Chaplain

Jerry Connell

In Relationship to Adventist Students

- Find out from Adventist academies or secondary schools in your conference if new students are coming to your campus. Send them a letter telling them you look forward to seeing them and offer your services.
- Help them integrate into the local church family.
- Visit the students on campus or in the community.
- Develop a welcome-to-campus program.
- Organize Friday night activities and/or discussions with students.
- Assume responsibility for the Collegiate Sabbath School or class in your church. Get copies of the *Collegiate Quarterly*.
- Train those students who want to share their faith.
- Bring in guest speakers and show films that lead to relevant discussions, etc.
- Keep in contact with students. Set up a partner system so each Adventist student has someone else they are close to. Be available for counseling with them.
- Be a resource person for their questions; lend them books as needed.
- Develop campus ministry weekends for your students and other students in your conference.
- Help them get organized and registered on campus.
- Let them know that they can receive *Dialogue* free. If necessary, coordinate the distribution of this journal.

In Relationship to the Conference

- Form or join an Adventist ministry in higher education for ministers/chaplains who work near public universities in your conference.
- Coordinate campus ministry weekends at least every spring and fall.
- Work as a resource person for other pastors/chaplains.
- Serve as a resource person for the conference Youth Ministries Department.
- Advertise in the conference or union paper what activities you are doing or have done.
- Use the conference Communication Department to inform other students of conference-wide campus ministry events/retreats, and other activities.
- Network with Union, Division, and General Conference organizations to promote secular campus ministry. (These men and women are your key to regional and national level events.)

In Relationship to the University

- Be involved in the life of the university.
- Join a campus chaplain organization, if there is one.
- Work with this group of men and women to begin to impact the university.
- Visit the campus regularly. Get to know people on campus who can help open doors for you into the heart of the campus.
- Do some programming on the campus, for example, films/lectures.
- If you bring in a guest lecturer, sometimes the university may help to fund the project and/or provide a meeting place.
- Make up posters. Advertise any event at the church or on the campus.

In Relationship to Non-Adventist Students

- Do advertising and programming on campus.
- Conduct a survey in the community around the church or around the university to see what needs the students have that the church can meet.
- Organize social activities that Adventists can invite non-Adventists to, such as sports, retreats, camp-outs, etc.
- Conduct Bible studies, involving Adventist students.
- Make yourself available for counseling.
- At registration, set up a table and offer publications and Bible studies. (Have a Bible Giveaway. If they sign up, they could win a Bible.)
- Be a resource person for the non-Adventists. Most students like to read. Books in Christian apologetics are the ones they love reading.
- As time permits, visit the student residences. Let them know who you are and see if they have any needs you can help them with.
- Develop Bible studies to use with these students.

In Relationship to Chaplains from Other Denominations

- If there is a campus ministry organization made up of pastors/chaplains, join it. Be involved in it.
- Plan events with them that you can co-sponsor.
- Bring in speakers to help you understand the campus and the trends among the students.
- Lend your support to help this organization keep the university accountable. The students that the university is teaching are your students and their students. You should have some input into the influence the university has.
- Develop a "Christian Faculty" organization, if one does not already exist, and meet with them weekly. Study with them. Discuss ideas with them. They can be very supportive.

CAMPUS LIFE

Expectations

What University Students Look for in a Pastor and a Church

Gerald Connell

Recently I sat in a restaurant with a graduate student. We discussed topics that ranged from his years of growing up in the Seventh-day Adventist Church, his alienation from it, his declaration of being a deist, to ancient and modern cosmologies, and the relationship between modern science and theology. As the conversation came to an end and I picked up the check for the meal (out of my budget) this young intellectual said, "Jerry, it sure is nice to talk to someone who has thought through the issues and has answers for us. Can I come and talk to you in your office from time to time?"

This conversation is typical of many that I have had in recent months. This scenario is an important part of my ministry as a chaplain for Adventist students in non-Adventist colleges and universities.

Our students attending those institutions are energetic, ambitious, and independent young adults. Living in a world of stimulating ideas, different social structures, and new pressures, they face unique challenges. Many of them have moved away from their home and church environment to come to a university center. They miss their family and friends. Most of what they learn in their academic life will be based on presuppositions that do not build faith. However, their needs are not only intellectual, but also spiritual and social.

To fill those needs they may look toward the local Seventh-day Adventist church. And to the extent that the pastor and the congregation understand and relate

to those needs and expectations, our students will stay or leave. In fact, their future relationship with God and their fellow believers will hinge to a considerable degree on the quality of those contacts.

In order to relate effectively to these students, we need to understand some basic realities. Students are inundated with options in everything from jobs, schools, degrees, transportation, entertainment, restaurants, to clothing, reading material, and possible marriage partners—to name just a few. Consequently, many students now see the church as only one of many options. For that reason today's young adults are a postponing, "hold-out-until-all-your-options-are-in," and "don't-commit-unless-you-know-it's-the-best-deal" generation. Because of the breakdown in society and the family, students are into "self-protection." This, in turn, affects the way they approach churches and personal relationships. This generation is reluctant to make commitments. Therefore, if students are going to make a commitment to Christ, they will have certain specific expectations from an Adventist pastor and a congregation.

What Students Look for in a Pastor

1. Someone to whom Jesus is real. This has to be first and foremost. Students will have many ideas thrown at them that will challenge their faith. They don't want pious platitudes. They look for someone whose deep faith is the result of having thought through the issues of belief in an age in which science, technology,

and information are exploding. Students will relate to someone who has concrete reasons why they should believe. To these budding intellectuals, uninformed faith is unacceptable.

2. Someone who reads widely, especially on philosophy and apologetics, and who is willing to lend books. Students will inevitably go through a faith crisis in their advanced studies. It may be brought upon by the questions raised in their classes. Each academic program has its own set of questions. Therefore one can't possibly know all they are learning in each class, although we can read widely and develop a broad base of knowledge. Occasionally Adventist students will ask doctrinal questions, but usually the issue they face is not "What do you believe?" but "Why believe at all?" This is especially true since most students at public universities believe that everything is relative. Adventist students are looking for a deeper reason to believe. They want to discuss evidences for the existence of God, the historicity of Christ, and the reliability of the Bible. This is a prime opportunity to lend faith-building reading material.

3. Someone ready to listen to students. I have discovered, after nine years of working around large state universities, that I can learn an incredible amount from the students. They are usually on the cutting edge of information. Sometimes as pastors or chaplains, because we have studied theology, we begin to think that we have "all knowledge." We may know the essentials, but certainly not everything. Observers of the

cultural scene state that technical and scientific knowledge is now doubling every 22 months. Ask the students to lend you books they think will broaden, challenge, and enrich you. This approach will not diminish your authority; on the contrary, it will bond them to you.

4. **Someone who enjoys their company and is willing to serve them in every way possible.** Each year students telephone me and say, "Pastor, I'm going to be attending the university there. Do you know where I can find housing?" I make sure that I know the area well and can give them this information. I always say, "If you need a place to stay when you come to look, please stay at our house. We would love to have you."

We should try to be aware of job openings so that if students need work, we can offer assistance. Another time consuming but greatly appreciated service is helping to orient new students to the campus. Students like to be invited to members' homes for Friday evening or Sabbath afternoon get-togethers. As pastors, let's make time to visit the students where they live. Arrange to meet with them for lunch or just for refreshments. Find out what is going on in their lives. Spending time with them demonstrates our commitment to them. In times of crisis they will come to us because they trust us.

I remember one student who was having some struggles in her moral life. Her sister made me aware of the situation. I phoned her mother, who knew about the problem, but felt helpless to deal with it. I asked her if I could take the daughter out to eat. (People usually relax over food.) I was careful to inform my wife about these plans. I met the young woman at the church and drove to a restaurant. We talked very openly and honestly that evening. At the end of our conversation I prayed with her and for her. A couple of weeks later her mother phoned me and said, "Jerry, you'll

never know what an incredible impact that evening had on my daughter! It has turned her life around. Thank you so much!"

As a pastor I have to remember that the years of academic life are only one phase and not necessarily the student's final destiny. Students may do things I don't approve of. However, my main goal is to help them through this stage with as much of a commitment to Christ as they are willing to make and with as few scars as possible.

5. **Someone in tune with what is going on at the university and who gets involved with campus life.** If the university has a student newspaper, we must read it regularly. In addition, we must go to events with students and discuss current issues. We should join the campus ministerial association. In short, we must be actively involved wherever possible.

6. **Someone aware of the university calendar and how it affects the students.** We are expected to be sensitive to the pressures students face at exam time. If they have been very active in the church program up to this point, they will need to know that they can be free from responsibilities that would burden their schedule. Having the pastor or someone in the church tell the students that others are praying for them at this time will make a big difference. They will really appreciate receiving a telephone call or a small care package with chewing gum, a pen, a booklet on a spiritual topic, and a note letting them know the church members are thinking of them.

What Students Look for in a Local Church

At a time when young adults have a "don't-lock-me-in" mentality, they are looking for particular characteristics in a church. When they choose to go to church, Adventist university students are drawn to a community of believers where they feel accepted and in which they can become involved.

What is it, specifically, that they are looking for?

1. **A warm atmosphere.** Students are often from other cities and miss a family environment. There are a thousand other things to do on a Saturday rather than go to church. In order for students to be drawn there, the church must be warm. Some students have not grown up in warm and loving families. If they don't find these vital qualities in the congregation, they will find non-Adventists on campus who will accept them unconditionally, and soon the students will drift away.

2. **Uncritical acceptance of our students and their friends.** Sometimes the church's expectations cause a strain on the students. This may be due to the way the students dress, their hairstyles or their friends. Students want unconditional acceptance. What more would we want than to have students bring their acquaintances to church? Allow your students' non-Adventist friends to sing for the worship service. Personally, I have a position that those who provide special music in my church do not have to be Seventh-day Adventists, but they must be committed Christians. Adventist students will invite their friends to church if they feel a warm, accepting climate.

3. **Willingness to discuss issues.** Sabbath School, Friday evenings, or Sabbath afternoons are excellent times to meet some of the spiritual and intellectual needs of the students. This can be done effectively by bringing in a guest lecturer to address some of the major concerns or issues students want to discuss. We should ask students what topics they want covered by qualified individuals. It's essential to get students involved. We can also set up debates, discussions, and films about important topics. Students desperately want their church to be relevant. They look for a congregation that will deal honestly with current knowledge and its relation to faith.

4. **A congregation that en-**

courages their participation. Students are generally very resourceful and talented. They love to be involved in the church and to have their skills appreciated. This is one of the best ways to keep them coming. It gives them a sense of ownership. We must discover their special skills and interests—teaching a Sabbath school class, singing in the choir, giving Bible studies, speaking in public. Sometimes membership in the local congregation becomes a sticky issue for a nominating committee. Getting a membership transfer from some countries is a difficult task. Why make this an issue? What is more important, the students and their involvement, or local policy? God forbid that local policy should keep our students from being involved. Even if students can't commit to long-term involvement, let them be a part of the program when they do come.

5. **Social programs and activities.** This is a must for students. They are generally fun-loving and have a lot of energy. They like to be a part of a congregation that is doing something. If they do not have a social outlet in the church, they will find ways to meet their social needs outside

the congregation. We should get the students involved in the social committee and let them help set the agenda. When we surveyed the student housing area around the church I used to pastor at Michigan State University, we found that many non-Adventist students were looking for an alternative to the bar scene. That is why special social programs for major occasions and holidays are important.

6. **Adopt-a-student.** Students who are away from home often want and need a family environment. They don't like to go back to their dormitories or student housing after the worship service. If their roommates are not Adventists, students know that the atmosphere there is not conducive to keeping the Sabbath. By adopting a student and inviting him or her to their home, church families can help to meet the student's needs on that special day of the week. Students are sometimes willing to return the kindness by babysitting for the family or doing yard work for an elderly couple. This arrangement offers an excellent opportunity for mature Christians to provide a role model of Christian family life. It also allows

students to get close to people who can answer some of the questions that they face as they go through this stage of their life.

The points outlined above offer a summary of the suggestions made by a group of Adventist students. They also reflect my own experience as a church pastor and chaplain at several university centers.

If the church listens to our university students and shows its appreciation for them, they will repay the church in many ways. They will become the future professionals who will support the church's mission through their influence, leadership, and finances. They will be there to inspire and model for the next generation of university students. Most importantly, there will be people in the kingdom of God because we have ministered with sensitivity and wisdom to them during this special period in their lives.◊

Canadian-born Jerry Connell (M.Div., Andrews University) is Adventist campus chaplain at the University of Nebraska and associate pastor at the Union College church in Lincoln, Nebraska.

SAMPLE SECULAR CAMPUS MINISTRIES WORKSHOP FOR CHAPLAINS AND PASTORS

I. Objectives

1. To understand the mind of the secular university and of the students attending it.
2. To identify the needs of the Adventist university students and to learn effective approaches to secular campus ministry.
3. To study ways of integrating Adventist university students in the life of the Seventh-day Adventist Church, enabling them to become involved in outreach.

II. Topics to be presented

1. Adventist University students in this Union: Needs and opportunities
2. Adventist University students in this Division: Current activities
3. Adventist university students around the world: The role of AMiCUS
4. Christianity faces culture: Should we love or hate the world?
5. Faith development of Adventist young adults
6. Understanding the mind of university students
7. Institutions of higher learning: A challenge and an opportunity for the Church .
8. Crises Adventist students face in the secular university
9. What university students look for in a pastor and in a church.
10. Organizing and developing an effective campus ministry
11. How to keep young adults and university students coming to church
12. University students needs that should be taken into consideration by our church.
(Panel presentation by students followed by discussion)

III. Workshop assignment

Each participant will be expected to develop and present, by the end of the workshop, a written report outlining:

1. The needs of university students in his territory.
2. A an action plan designed to satisfy those needs and respond to those challenges, including a program, targets, financing, etc.

IV. Materials

Each participant should receive a binder with the general information and enough space to add the materials to be distributed by the instructors and the participants of the panel. Participants will also receive a copy of *Adventist Ministry on the Public University Campus: A Sourcebook*.

SURVIVING ON A *secular* CAMPUS

by John Clark

*i*t's 6.30 am. Scattered around the laboratory are the fragile figures of my classmates, each staring red-eyed at their own tangle of wires. Tucked away in a corner is my own sleep-deprived form, full of fear at the possibility of an incomplete thesis.

In moments like these I longed for the day I'd walk from university and never return.

Most university student veterans will agree that uni life is different from any other phase of life. From the highs of lecture-hall antics and social events to the lows of exams, you sometimes find yourself bouncing off the walls of extremes like a rubber ball.

But never fear. After five years of study at two universities, I can safely say my university years will be remembered as some of the best of my life.

If you're about to begin tertiary study, you've probably been wondering what it's going to be like. I'm not going to try to explain it—that would be like trying to describe a Picasso in words—but I can offer some advice.

● Don't take it for granted.

Unfortunately, university education is not your right. Only 1 per cent of the world's population is fortunate enough to receive a university education. Out of that 1 per cent, the majority pay the full cost. Your Higher Education Contribution Scheme bill will probably be just a fraction of that—taxpayers contribute the rest.

● Choose your course wisely.

Ideally, you should be certain about which course you want to



take. But if you're one of the large number who don't, take a course that's demanding on your time and intellect. Why? Because a difficult course will at least demonstrate to your future employer that you possess intelligence and time-management skills. Better still, take time off to find out who you want to be.

● Relax.

I used to be under the impression that entering university was like entering the "den of evil." The reality is university is a place of great diversity, with proportions of good and bad. The scariest encounter I ever had didn't involve militant political revolutionary groups or drug dealers, but rather Bible-bashing, guilt-tripping, sidewalk-blocking "Christians."

One of my closest friends was a Buddhist, and most others were atheists. Maybe I was lucky, but I found my views were accepted more readily than they were through my years of Adventist schooling. That's not to say university friends won't challenge your views; you can be

sure they will. This will undoubtedly challenge you, and so it should.

● Seize the day.

Make lots of friends and spend time with them. This is your big chance to get to know people from other social, political and spiritual backgrounds. Your eyes will be opened by different ways of looking at the world and yourself. Get your hands dirty. Soak it up.

● Join an Adventist student society.

There are Adventist Students Association societies all over Australia and New Zealand. These provide a wide range of activities from camps to community service, a forum for open discussion on spiritual things, and a place to meet people with a similar background. Ask at your local conference office if there is a society nearby. If there isn't, join some other Christian society.

● Think for yourself.

Keep those cogs upstairs moving (maybe with the help of wise counsel), and you'll come out the winner. You'll come to own your beliefs, and they'll mean more to you. Use your own brain; don't borrow someone else's. You'll reap the rewards, especially at exam time.

Get involved, stay true to yourself and study hard, and you'll have some of the most memorable years of your life. ■

John Clark, 24, completed a Bachelor of Engineering (Honours) last year through Monash University and the University of Queensland. He writes from Vermont, Vic.

Crises Adventist Students Face in Public Universities

Jerry Connell

To help Adventist students who go to state universities it is important to know the crises they go through as they attend these schools. In this essay I will share nine potential crises these students may experience and how you can relate to them. These crises are applicable mainly to undergraduate students, although some apply to graduate students also. Let us look at some background first.

When our Adventist students grow up in the church, they are taught what is right and wrong. We usually deal with absolutes and leave very little room for shades of grey. We also leave very little room to question our beliefs. With a remnant theology we often set up a false dichotomy in the minds of our young people. For example, Adventists are God's remnant people, others who do not keep the commandments are bad. With this fortress mentality we do not prepare our young people to live in the real world. When our students get to a state institution of higher education they experience a dilemma. The philosophical presuppositions that are taught to them are so different and seemingly convincing that the students are caught off guard. The cultural impact of a large university is so strong that sooner or later students find themselves in a faith crisis.

The impact of this faith crisis on the students is often based on the degree of commitment that the student already has to Christ and the church. Whether or not the student will come through this faith crisis successfully will to a large degree depend on how the pastor and the church family relate to this student. Without the pastor, a fellow Adventist student, an Adventist student fellowship or the church family being there in a supportive role, the student will soon get lost in the crowd or fall between the cracks in a local congregation. This fact was well attested while serving as Adventist pastor and campus chaplain among the 73 chaplains/campus ministry people of the 37 denominations at Michigan State University. We knew that if we do not contact the students and get them coming to church within four to six weeks of the student arriving on campus we will probably lose them, at least for the first two or three years of school.

The first couple years of undergraduate school is party time. Students love a good time. They are out for a party and they will go to wherever the place is that supplies the fun. If the church provides a good time the students will gladly come.

Let us now turn to the crises they face as Adventist students in a public university.

Jerry Connell is associate pastor of the campus church at Union College, in Lincoln, Nebraska. Previously he served as pastor of the East Lansing Seventh-day Adventist Church and Adventist campus chaplain at Michigan State University when he wrote this essay.

1. Peer Pressure

One of the first situations the students are confronted with, that has the potential of turning into a crisis, is peer pressure. Young people can have an extremely powerful influence on each other. Many of the students who are not Christians never go to church. Often they were made to go to church while growing up. Now that they are away from home there is no pressure or incentive to go, so they just don't go. They often party until late in the night and want to sleep in on the week-end. Others stay away from church because they no longer want to be told "what to believe" or they don't want to be "preached" at. Another reason they say church does not appeal to them is that they can no longer relate to the worship services--the music, the rituals, routine, or the "pressure" from zealous Christians to "conform." A large group of students do not go to church because they have never gone and do not understand what church is all about.

If our Adventist students have been conditioned to think of these non-Seventh-day Adventist students as bad/evil or somehow not acceptable, the Adventists are in for a shock. Once Adventists venture out of their own "subculture," it is they who are not accepted by non-Adventists or non-Christians. Our students want to be accepted. In order to be accepted the pressure is on the Adventists to fit the secular mold.

What is often disarming to our students is the fact that these non-Adventist or non-Christian students may be very bright, basically good people, and they are either not religious or have rejected religion or the church in its institutional form, and yet they seem to be very happy. Sometimes the Adventist students, like students of other denominations, are only "culturally" religious and not practicing Christians at all.

One of the best examples of "cultural Christianity" in an Adventist setting is the incident that happened some years ago with some Adventist young adults. It was a Saturday night and these young men were out for a "good time." It was late at night. These young people were doing a break and entry into a warehouse for a fast food chain "just for fun." In this warehouse were pop, hamburger and buns, chips, as well as hotdogs and buns. As they were stealing some of the food one of the young people said to another, "Make sure you don't take any pork hotdogs!" Some of our young students go to a secular university with no commitment to Christ. It often does not take long before they feel the incredible pressure of their peers.

2. Institutional Alienation

When students are in school they need something to break the stress. The first few years at a university for most students is party time, especially from Thursday night through Saturday night. Cold formalism that is sometimes found in our churches certainly will never meet their needs. They are in an intense stage of relationship-building. They need social occasions that will enable them to develop their social skills. They are also looking to see if the church family will accept them. They want the services to be warm and lively. If they are not accepted readily, the alienation will soon discourage them from going to church.

3. Separation from Parents

Parents often adopt an institutional set of values and attitudes. They no longer question their beliefs and practices. The students often see the parents' standards as outdated. Distancing themselves from the institutional practices or attitudes reflects an attempt to distance themselves from their parents as the students assert their independence.

4. Rebellion

Sometimes students go through a period of rebellion when they get to a college or a university. The environment is so stimulating both socially and academically. The philosophical presuppositions of the university are so different from those they have grown up with. The students are asserting their independence; they are deepening their personal identity. Rebellion sometimes is a way of attacking parental authority. It is a way of saying, "I am my own person." As a part of this rebellion they will stop attending church.

5. Search for Meaning

This period of life for many becomes an intense period of questioning as the students try to construct their own personal value system. It is a time when they come to realize their intellectual abilities and reasoning power. The years of uncritical acceptance are gone. It is at this stage that the students begin to ask questions like:

- Where am I going in life?
- What is life all about?
- What is really important?
- Will I get married, and to whom?
- Is being an Adventist more important to me than being married?

This last one becomes extremely important as the students watch their friends on the campus begin to pair off and get married, especially as they move toward graduation. The search for meaning, identity and a partner, which are so often closely intertwined, are an extremely important part of the student's crisis of faith and practice.

6. Disillusionment

The experience of higher education in the public educational system is a time when Adventists are confronted with relativism. Harry Bloom in his book *The Closing of the American Mind* tells us that every professor knows that his students believe everything is relative.

Not too long ago, I met with the president of Michigan State University. We dialogued about some of the concerns of the campus. He shared with me that incredible problem in the universities across the nation--the problem of students believing that everything is relative and the issue of students having the "wrong set of values." Values that are much less desirable than others. When Adventist students go to a university they have to think through the whole issue of commitment. The social and cultural environment of these secular universities is so geared to relativism that our students are impacted in a tremendous way. This becomes particularly important when the students see that their parents do not live up to their own ideals or do not practice what the church teaches.

This only reinforces to these searching minds that maybe it is all relative after all. Sometimes questions, doubts, frustrations, anger and alienation are an expression of the student's disappointment with the adult world.

7. Personal Difficulty

The student's life experience in the adolescent years before they get to a university as well as emotional conflicts at home and personal insecurities—all these are obstacles against a deepening faith commitment.

Before you can help them deepen their spiritual experience you first have to deal with the hurts and personal crisis they are going through. The only way you are going to help them is to spend time with them. Time is crucial in campus ministry. You have to build up their trust before the students will open up to you. With many of our students growing up in broken homes, they have many needs that the pastor/chaplain can minister to.

8. Environment

The culture in which we live certainly is not conducive to building young people up spiritually. All the media is geared to a sensual and consumer mentality. Young people need help to form a "critical" Christian perspective toward what they are being bombarded with. They need help to see the weaknesses and loopholes in the philosophy that is shaping the culture. This can be accomplished.

9. The Role of Doubt

Doubt is usually a part of the crisis of faith. Doubt is not a permanent phase in a college student's life. It is a sign which indicates the search for meaning. It is a signal that maybe their "faith system" has not been internalized. When a student begins to have doubts, it is not usually a cause for alarm. It is generally a sign that the student has a need to look at his or her faith at a deeper level. Having the students share doubts with us challenges us to refine our positions. Doubt is also a signal that religious symbols, rituals and religious language are no longer a sufficient expression of the meaning of God. Pastors who are in touch with their students have an excellent opportunity to help them work through this phase. It is not something to sound an alarm about. The students want to believe. They just want a *deeper* reason to believe.

Elias Ogwen* was at last there—at the pinnacle of his educational ambition. From childhood, he wanted to be an engineer. He studied hard all through elementary and secondary school, mastering mathematics, polishing his English, cultivating every social grace that would help him in the interview in his country's best engineering college. When the results of the school finals came, Elias was thrilled.

Keeping the Sabbath on the secular campus

*A perennial problem or an opportunity
to affirm one's faith?*

by
John Graz

His grades in every subject would somehow get him to the mountain top. And, of course, there was his Jesus—One who had never let him down.

The first week in college, Elias received something of a rude shock. His classes were scheduled for Saturday—some of his labs, too. Elias prayed. His church members prayed. His pastor and the religious liberty director of the mission talked to the college authorities. Nothing worked. At the end of the first week, Elias was in church on Sabbath. The same thing happened again and again. His professors told him that at this rate he was bound to fail. One of them even said, "God expects us to reach our

full potential. This business of Sabbath keeping contradicts God's will."

But Elias stood firm. His lifestyle attracted his fellow students to inquire about his faith and belief. When the first term exams came, sure enough, Elias did not write the paper that fell on Sabbath. But the examination results surprised everyone. Elias had done so well in other subjects that the missed one did not make any difference. Elias passed. The next term, the college arranged the schedule in such a way that Elias didn't have to worry anymore.

Some called it luck. But Elias calls it faith in the first Sabbath keeper—in the Creator who never lets His children down.

That does not mean every Adventist student in a non-Adventist campus is going to find faith so promptly rewarded. Often the road could be rough and the decisions tough. So what should you do when you face a Sabbath problem?

First, don't give up!

You may feel you are alone, and in most cases you are right. Being alone and seeking for Sabbath privilege may be too much of a burden to bear. The college administration, fellow students, and teachers may not be sympathetic and may even mock at you. But don't despair. Seek spiritual advice and support from your local Adventist community.

The Church Manual stipulates that every level of church organization from local to General Conference should have a Public Affairs and Religious Liberty Department, charged with helping people like you. Seek the help of that department.

Adventists are good citizens. We pay taxes. We obey the law. And as citizens we have privileges and responsibilities. One such privilege is freedom of religion and worship, according to our religious convictions. Many countries recognize this right. In 1986, the United Nations voted the Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief. One section is in respect to the day of rest and worship. See if your country has a law on this.

In addition, be a superior student. Prepare well for your classes and examinations. Turn in your essays on time. Be prompt and reliable. Teachers

will be more inclined to make adjustments if you are among the best students in the class.

Second, work on the problem.

If you have a Sabbath problem, don't take it as something inevitable. Don't say: "The persecution has started. We are at the end time." Maybe it is the end time; maybe not. But as long as you have the law giving you religious freedom, go for it. React in a positive way. This is a good opportunity to defend human rights.

But even before the problem comes up:

1. Have the name and address of the local and conference public affairs and religious liberty director.
2. Keep in touch with the conference education director.
3. Maintain relationships with other Seventh-day Adventist students in your university or in your town. If possible, organize an association of such students who can worship together, witness together, and—when problems arise—work with the university administration.
4. At the beginning of the school year, visit your teachers and administration and explain your convictions to them.
5. Collect official documents regarding religious liberty in the constitution and laws of your country to share at the appropriate time.

Third, do what you can.

The best thing to do is to act before the schedule is finalized. Even if it is too late, there are always things you can do, such as:

1. Pray and talk with your pastor.
2. Contact the public affairs and religious liberty director of your conference.
3. Make an appointment with your teacher, the department chairman, the dean of your school, or a university administrator. When you meet with university authorities, have an alternative and acceptable proposal. Nobody likes losing credibility. Propose a workable compromise.

4. Ask your Adventist Students Association to intervene.

If these don't work, still don't give up!

Fourth, try new strategies.

1. Pray again. God helps those who are confident.
2. Set a new strategy with your supporters and church advisors.
3. With the help of your local chapter of the International Religious Liberty Association, organize a public meeting about religious liberty. Include local speakers. Invite the media. Present strong arguments on why Sabbath observance is a freedom issue.
4. Organize a signature petition and send it to the university president and the state education department. Include copies of the national laws and international declarations on religious freedom. It may be helpful to send these to the press and politicians as well.

Fifth, remember you have legal rights.

If nothing has changed, still don't give up. As a last resort, form a coalition of your friends, religious liberty director and churches and go to court. This issue, your issue, will become a human rights issue.

The most efficient action in cases of sanction, such as suspension or expulsion, is to go as soon as possible to the administrative court. In some countries, this is the way to solve problems with state institutions. You have to find the equivalent in your country. Nobody is offended by that. Most of the time, the judge freezes the case for years. It means that you can continue to go to your courses.

Sixth, above all.

Don't forget that our way of defending human rights is a Christian way. We have to act as Jesus' disciples. Do not be superficial, insolent, or outrageous. Respect people even if you don't share their opinion. Be polite and courteous.

In spite of doing everything, you may still lose. Don't become anti-government for that, but analyze with

your Adventist brothers and sisters the reason why. Reflect on what you have learned through the experience. Ask God to give you wisdom to know what your next move should be. But don't give up, because you are not the only one having such a problem. Above all, remain faithful. 🙏

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**Not his real name.*

It happens every year—around the end of summer or the start of fall. Hundreds of thousands of high-school graduates are metamorphosed into uncertain and homesick college or university freshmen.

Unfortunately, thousands of Christians approach the adventure of higher education with an added, deeper dread.

A Survival Kit

by
Jay Kesler

*Six practical ways
to keep your faith
strong amid the
rigors of higher
education*

They picture themselves in a biology lecture on evolution, unable to defend their belief in biological creation. Or they imagine a psychology professor who discounts the value of guilt, or a Religion class in which the professor disagrees with the insights and interpretations of their pastor back home. And in every imagined scenario, they feel inadequate to defend what they believe.

That realization can be terrifying. I know because I've talked to many young people who have expressed it, and because I've known it myself. At times I've felt that God was depending on my defense of Him. I was afraid my faith wouldn't survive the onslaught of learning and of people who knew so much more about the world than I did.

But as I've grown over the years, and as I've talked with other Christians who've hacked their way through the wilds of higher education, I've begun to relax. I've developed six principles for intellectual survival—principles I can follow confidently as my learning raises questions I can't answer.

1. Remember that God and truth are synonymous.

Too many people approach learning as they would approach walking through a hostile wilderness, afraid of kicking over a rock and having something jump out and eat God. God is in no danger. We don't have to protect God from truth. He is truth.

Sometimes we get the impression that "God's truth" and "human truth" are totally different. They are only different in quantity—God knows more than we do—but qualitatively they are the same. Truth is truth.

Facts are friendly. As Christians we never have to be afraid of truth. Any conflict between "God's truth" and "human truth" comes from misunderstanding one or both of them. But they are one and the same.

2. Don't make God say things He doesn't say.

Some of the seeming conflicts between "God's truth" and "human truth" are the result of attributing more to God than He says. In other words, it's our mistake, not His.

A classic example is the story of Copernicus, who proposed the new theory that the planets revolved around the sun. The church insisted that his idea was heresy. From their study of Scripture, the theologians of that day had strong feelings about the centrality of the human being and the importance of the earth in the universe. Based on these interpretations, they denounced Copernicus and insisted Christians had to believe God placed the sun in orbit around the earth. With their interpretation, they made God say something He didn't say. When the truth became known eventually, it did not destroy God or Christianity. God wasn't wrong—human interpretation of His Word was.

3. Don't make science say things it doesn't.

I've met many Christians who are terrified of science. Because some scientists are atheists, these Christians feel science itself is anti-God. Christians who fear science are especially edgy about the ability to duplicate some of what God has done. It's as if they're afraid that by producing life in a test tube, science will be able to say God didn't create life in the first place. To see how illogical that is, consider this analogy: My father built a house. I watched him build it. Then I built a house. Therefore my father doesn't exist.

That logic doesn't follow—for building or creating anything. If anything, man's creative ability points to our kinship with a master Creator.

We also need to realize that many of the questions that science struggles with (including the theory of evolution) are still open to debate, even if some scientists feel otherwise.

4. Learn to suspend judgment.

There are a lot of things in the world, in the study of science, even in the study of the Scriptures, that we can't understand right now. I've found it helpful to fence off an area of my mind labeled "Suspended Judgments," where I put things I don't have enough information about to understand. For example, I still don't understand the apparent conflict between the idea of an orderly and loving God and disasters such as earthquakes or volcanic eruptions that destroy entire towns. These tragedies seem to argue for an imperfectly created world and an imperfect system.

I still ask and struggle with questions when I receive some new insight. But I don't let the unanswered questions bother me. I know that sometime I'll understand them better. And I can relax instead of worrying about an answer.

5. Avoid a compartmentalized life.

In an attempt to protect their faith, many people try to divide their living and thinking into two parts—the secular

side and the spiritual side. On one hand there is practical truth—how to install a toilet, the psychology of friendship, the social trends of United States history. And on the other hand, not to be confused with practical truth, is something theoretical called God's truth—faith, Scripture, spirituality.

It's as if a big saber-toothed tiger of secular truth lives on one side of the mind and we're afraid he's going to massacre the little bunny rabbit of spiritual truth that resides in a small hole on the other side. We try to protect the rabbit by keeping him away from the tiger. We even categorize schools and subject matter to allow for separate teaching of secular and spiritual truth.

True Christianity touches the world at every level. Jesus taught that our faith should affect each area of our lives. So we not only disobey His teaching when we segregate our thinking into secular and spiritual levels, but we also lose the chance to strengthen and validate our faith by building it into the whole structure of our lives. That kind of separatist thinking in the name of intellectual survival is more of a threat to faith than a defense of it.

6. Realize the Bible doesn't tell us everything.

In giving us His truth, God put restraints on it. For example, when Jesus instructed His disciples to go into all the world and preach the gospel, He didn't give a detailed explanation of geography. He didn't tell them that, despite popular

belief, the world was round. He didn't say that one day a guy named Columbus would persuade Queen Isabella, get three boats, and sail west until he discovered America. Jesus stuck to His central concern, just as the Bible sticks to central truths. As missionaries learned of other continents, Jesus' command took on new practical meaning. But His central message remained.

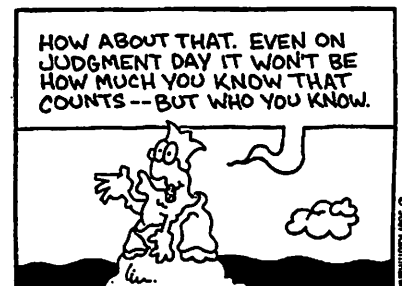
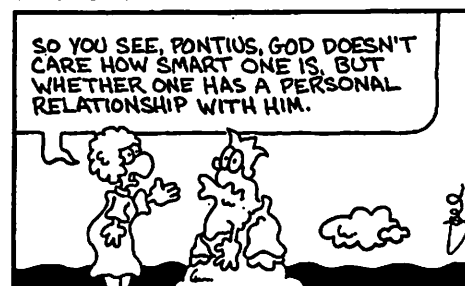
The people of the Old and New Testaments weren't ready for details about orbits, trajectories and spatial relationships. God limited what He said for the sake of the people of that time. But everything He did say has proven compatible with the new knowledge we've gained over the centuries.

We may seem as naive to future generations as people who lived 2,000 years ago seem to us today. There are so many things we still don't know about our universe. The number of unanswered questions is as infinite as God is, and as we learn more answers we'll think of still more questions.

If we realize that and understand the principles listed here, we'll be able to face any questions that arise. We'll learn to live comfortably without all the answers. And we'll survive intellectually until the day God gives us complete understanding. □

Jay Kesler is president of Taylor University in Upland, Indiana. This article is adapted from Campus Life magazine, Copyright © 1992, published by Christianity Today, Inc. Used by permission.

Pontius' Puddle



LOGOS

It's Hard to Be Different

Jim Long

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

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

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

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

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

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

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

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

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

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

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

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

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

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

But where do the good deeds come from?

* * * * *

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

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

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

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



see a difference.

Hmmm.

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

Jesus used another analogy.

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

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

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

I am the salt of the earth.

I am the light of the world.

People are supposed to see my good deeds.

Hmmm.

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

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

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

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

Encouraging words?

Not really.

Let's recap.

You are the salt of the earth.

You are the light of the world.

Shine that light! Show your good deeds!

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

Now, where do these good deeds come from?

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

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

Now, consider this:

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

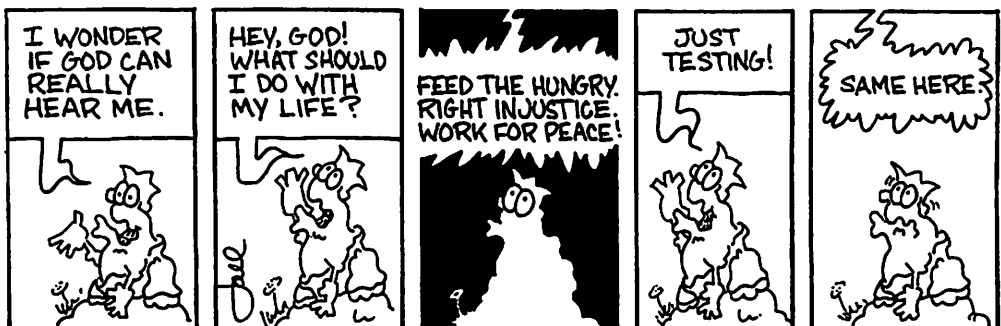
There may be times when you wish no one knew you were a Christian. Like when you're outnumbered. But aren't we usually outnumbered? And aren't we supposed to be the "visible minority," our good ideas illuminating murky discussions, our good deeds shining like light?

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

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

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

Pontius' Puddle



Gabriel, a second-year business student, couldn't take it any longer. He couldn't concentrate. Although he had his textbook open before him, his thoughts would wander all over. He was behind in his readings and assignments. Looming ahead was a report on the marketing strategies of a firm that he had yet to visit. In two weeks there would be an examination, and he still had classes to attend, a part-time job, and his social life.

In addition, there were other signals. Gabriel couldn't sleep properly. He felt overwhelmed and inadequate. Suicidal thoughts even occasionally crossed his mind.

Gabriel was certainly in need of help. Without it, he could well be on the way to a major problem. With some persuasion, he saw an experienced counselor. After a few weeks of counseling, Gabriel was in control of his life again.

What was wrong with Gabriel? Not depression. At least not yet. His problem was stress, one of the common maladies of college and university life. But how did counseling help him? How was he kept from becoming depressed? What would you do under similar circumstances?

How does stress work?

Stress is a physiological reaction our bodies display when we face demands. It results in physical and psychological tension.

When our senses or memory or a combination of both warn us of a stressful situation, the entire organism prepares to face the danger. The stimulus may be real (for example, a car racing through a red light in front of you) or symbolic (worry about what will happen in a job interview tomorrow). But the physiological reactions are the same: the fight or flight response.

What triggers these responses? The key is the hypothalamus, a small gland at the base of the brain that controls various vital functions of the body. The hypothalamus receives the neural impulses carrying an alarm message. In order to make sure that the message reaches its destinations, it uses two independent ways of communication. First, the hypothalamus works through the nerve paths, using the sympathetic nervous system, and second, it works through the blood stream to reach the adrenal-cortical system.

The sympathetic nervous system, having received the order from the hypothalamus, carries the alarm message via nervous paths to various muscles and to the inner core (medulla) of the adrenal gland. The medulla releases epinephrine and norepinephrine into the blood stream. These hormones augment the state of arousal.

Student Stress: Can You Manage It?

The hypothalamus also stimulates the pituitary gland, which produces the adrenocorticotrophic hormone (ACTH), also called "stress hormone." ACTH travels via blood stream to the adrenal cortex (the shell of the adrenal gland) and to other endocrine glands. The effects are immediate. A release of about 30 hormones produce the following effects:

- Increase of blood pressure and heartbeat
- Accelerated breathing
- Enlargement of the pupils
- Increase of perspiration
- Increase of blood-sugar levels
- Quick formation of blood clots in case of wounds
- Decrease of gastrointestinal activity
- Alterations in the skin (i.e., goose pimples, changes in its chemical composition)

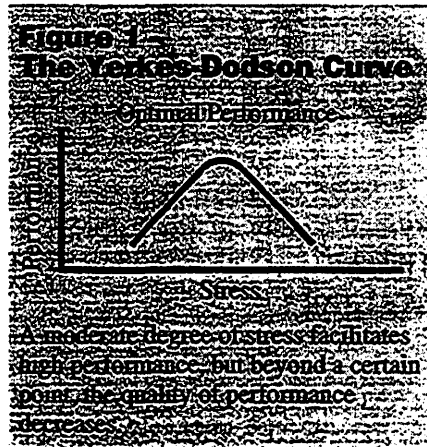
by
Julian
Melgosa

When stressful situations are frequent, certain functions (especially the gastrointestinal and the cardiovascular systems) suffer, and the probability of contracting an illness increases. In addition to causing health hazards, stress also produces behavioral and mental effects.

Are stressful situations always bad?

Despite the risks, stress is not wholly undesirable. Most experts on stress agree that a moderate amount of stress facilitates achievement. Hans Selye, one of the pioneers on stress research, affirmed that the total absence of stress could mean death.¹

Early experiments with animals proved that a very low degree of stress limits the quality of performance. When the tension is moderate, performance increases to reach the highest levels. Finally, if stress is intense and prolonged, performance decreases. This is known as the Yerkes-Dodson Law (see Figure 1).²



This principle can be observed in human beings as well. Let's imagine two college students with about equal ability and similar initial motivation. The first one receives unconditional financial support from her family. The second one is sponsored on the condition that she maintains high academic standards. It is likely that the moderate amount of stress caused by the conditional sponsorship will enable the second student to obtain better results than her peer.

Is it any wonder that the highest accomplishments are achieved in contexts of competition or when high goals are set? Stress gives people that additional burst of energy to excel.

The effect of stress

But what happens when someone experiences an extremely intense level of stress? Or if the stress is not excessively intense, but continues for months or even years? The effects under such conditions can be devastating, as many psychological studies report. There have been cases of soldiers dying in the battle front not of firearms injuries but of intolerable stress produced by fear. P. G. Zimbardo records the case of a young woman admitted into a hospital because she was frightened of dying.³ Various clinical tests and observations showed no evidence of malfunction. The woman died the next day. Later, it became known that someone had solemnly predicted her death before she reached the age of 23, and two days before her 23rd birthday she passed away. Her own fear had killed her.

Cases like these, while illustrating the effect of intensely stressful situations, are uncommon. It is more frequent, though, to find individuals who perform

better because of stress in their job, family situation, or studies. In these instances, what are the effects of stress?

Of special relevance to students are the effects of stress on their cognitive abilities. Table 1 includes the specific areas of cognition that are impaired under stressful conditions. In addition, feelings and emotions are also affected. The person under stress experiences restlessness, becomes hypochondriacal, loses patience and tolerance, and gets flooded with feelings of inadequacy and low self-esteem. Finally, attitudes and behaviors also are modified. Relationships suffer, sleeping patterns vary unpredictably, the use of alcohol, tobacco and other drugs is uncontrolled, and the person withdraws from work or studies.

How to deal with stress

1. Know yourself. A basic source of stress is oneself. There are individuals who, because of their own personality, are more vulnerable to stress than others under the same amount of pressure. Table 2 outlines a number of characteristics for the A and B personality types. Cardiologists Lazarus and Folkman introduced this terminology, widely used today.⁴ A type subjects have a high risk of heart disease, whereas the B types have a low risk.

But can we change our personality type? Personality has a strong genetic component, and much of the shaping takes place during our early years. However, changes can be achieved through goal setting and sustained effort. This means that an individual with type A personality may set goals (such as controlling his hostile thoughts, being tolerant, practicing relaxation, etc.) and accomplish them through persistence and self-control.

2. Employ efficient study techniques. One significant source of stress among college and university students is the lack of specific and efficient study techniques. Frustration results when one tries to face multiple tasks (such as readings, class notes, reports, exams, etc.) at the same time. This frustration becomes especially intense when individuals do not possess effective study skills. Students can prevent stress if they are equipped with skills that include fast reading, underlining, outlining, note-taking techniques, memorization, prepa-

Table 1 Effects of Stress on Cognitive Ability

Functions	Effects
Concentration	Difficulty to initiate tasks that require some concentration.
Attention	As stress increases, the attention span shortens.
Memory	Both long-term and short-term memory decrease.
Reactions	Tasks requiring a quick and spontaneous response are performed unpredictably.
Problem solving	Problems are solved with a considerable number of errors.
Evaluation	Any work of assessment tends to be unbalanced.
Thinking process	Organization of thoughts does not follow logical patterns.

ration for examinations, and exam writing skills. One simple example that has helped thousands of undergraduate students is the PQRS method⁵ for studying textbook chapters. See Table 3.

3. Learn to manage time. One helpful tool in reducing stress is time management skills. Students often do not practice these skills, and as a result may experience intolerable stress. Here are a few time management principles applicable to study situations:

- List all the tasks that need to be completed within the next week or so.
- Distribute them over specific days and available hours. Do not hesitate to eliminate what is least necessary. It is better to study three-fourths of the material intensively for an exam than to become frustrated by trying to cover all the material superficially.
- Allow for unexpected activities. If they don't materialize, you will have some extra time for further study.
- Avoid distractions. Once you have allotted a certain amount of time to a particular activity, reserve it as sacred to complete the task. Ignoring distraction may cause it to disappear.
- Take time for relaxation. Physical exercise, time spent with friends or family, and personal devotions are necessary even during the busy times of student life.

4. Build strong interpersonal relations. Interpersonal relationships are an important source of stress at all levels and ages. University students are no exception. Friends, peers, spouses, siblings, teachers, parents, children, and neighbors can be the origin of great satisfaction but can also produce many headaches, depending on the quality of the relationship. It is virtually impossible to assimilate academic content or even to concentrate if one is at odds with someone.

At the same time, personal relationships (such as spouse or close friend) and supportive social networks (such as church or workplace) can provide

support for those suffering from stress. Personal attitude can make a difference here. Christian goals, such as being at peace with all (Romans 12:18) and settling disputes even before approaching the Lord (Matthew 5:23, 24), are invaluable for mental balance.

5. Plan well your finances. For many students, finances constitute a stressful area. A student who does not know how bills will be paid is not ready to learn well. The best way to face this problem is to prevent it through appropriate planning and budgeting. If funds

are insufficient, it is better to postpone the studies and find additional sources of financial support.

6. Prepare well for your examinations. Examinations, particularly the finals, are a formidable source of stress and emotional turmoil. Shirley Fisher, professor of psychology at the University of Strathclyde in Glasgow, administered a number of psychoneurotic measures to Scottish students before and after final examinations.⁶ Anxiety and obsessiveness scores rose during the weeks leading up to examinations. After

Table 2 - Stress and Personality Type

TYPE A	TYPE B
Constant movement	Motor calmness
Impatience	Patience
Tense facial expression	Relaxed facial expression
Roar with laughter	Smiles
Professional dissatisfaction (wishes to be promoted)	Content with professional level
Often complains	Rarely complains
Loud and quick conversation	Quiet and paused conversation
Rushes to talk	Listens attentively

Type A subjects are more prone to suffer from stress and be at higher risk of coronary disease than type B individuals. However, a very extreme type B may lack the necessary energy to face tasks that need a quick move.

Table 3 - The PQRS Method to Study a Chapter

P Stage (Preview)	Preview the entire chapter to "feel" the main structure and issues. Look attentively at the introduction and the summary/conclusion.
Q Stage (Question)	The main issues have been identified but not examined. Now is the time to ask yourself: "What are the points that the author is trying to convey?"
R Stage (Read)	The tentative interpretation done in the previous stage is now confirmed through a careful reading of the text. Underline the key words and fundamental ideas. Now you have an accurate idea of the content. But there are two other stages.
S Stage (Self-recitation)	Put into your own words the main ideas of the chapter. Do this aloud without looking at the book but checking to make sure that you are getting it right. This is a preliminary diagnostic step that will alert you to possible gaps or misunderstandings.
T Stage (Test)	Try to create as many short questions as possible and offer valid answers to them. This will take care of the facts. Then, create wider questions that demand understanding, application, and relationships between concepts. This is an invaluable exercise to prepare for the examination, but should be practiced as soon as a chapter has been read!

the examinations, she found an increase in depression scores, possibly motivated by reflection on mistakes and discussions with peers. Much of the stress caused by examinations is preventable. See Table 4.

The spiritual component

A colleague who works as a full-time psychotherapist in a renowned clinic told me of the homemade coping techniques used by many of his clients. He told me that some of the highly

educated people employ incredibly superstitious procedures. For example, many, who are terrified of flying but must do so, hold mascots or good-luck charms as they enter the cabin. At the taking-off moment, they hold on to these objects very tightly. My immediate personal interpretation of the behavior was: "When circumstances escape from their control, people need to find support in the supernatural. Many do not believe in God, so in their need they turn to the amulets."

What a contrast with the Christian believer who, when feeling fearful about the flight, offers a silent prayer to the Creator, trusting in His love, care, power, and wisdom!

Human beings need divine support in times of conflict. Relying on God the Creator, the source of all life, is the safest way to meet this basic need. A spiritual relationship with God is the best remedy for stress. This is a subjective experience but very real for those who live through it.

There are two types of spiritual support. Both are necessary: the personal as well as the corporate spiritual experience. The first is realized through intimacy with the Creator—talking to God as to a friend. Prayer and studying God's Word bring relief from emotional turmoil. The second is collective worship and fellowship. This strengthens our faith and brings us practical support as we develop a sense of belonging to a spiritual family.

If God is sensitive enough to acknowledge the life or death of a sparrow (Luke 12:6), there is no doubt that He will care for a student under academic stress. ☛

Julian Melgosa (Ph.D., Andrews University) directs the M.A. in Education program at Newbold College and also teaches at the Open University in England. He is the author of the book ¡Sin estrés! (Madrid, Spain: Editorial Safeliz, 1994). His address: Newbold College, Binfield, Bracknell, Berks. RG12 5AN; England.

Notes and references

1. See H. Selye, *The Stress of Life* (New York: McGraw-Hill, 1956).
2. R. M. Yerkes and J. D. Dodson, "The Relation of Strength of Stimulus to Rapidity of Habit Formation," *Journal of Comparative Neurological Psychology*, 18 (1988), pp. 459-482.
3. See P. G. Zimbardo, *Psychology and Life*, 10th edition (Glenview, Ill.: Scott Foresman, 1979).
4. See R. S. Lazarus and S. Folkman, *Stress, Appraisal and Coping* (New York: Springer, 1984).
5. See R. L. Atkinson, R. C. Atkinson, E. E. Smith, and D. J. Bem, *Introduction to Psychology*, 11th edition (Fort Worth, Texas: Harcourt Brace College Publishers, 1993).
6. See S. Fisher, *Stress in Academic Life. The Mental Assembly Line*. (Milton Keynes: SRHE and Open University, 1994).

Table 4 - Preparing for the Exam

Prior to the examination:

1. *Plan well in advance.* Make a timetable with all the material to study for the exam and with the corresponding dates.
2. *Overlearn the material.* Using the available study skills, study to the point of reaching a high level of mastery. Research shows that overlearning may be the most alleviating factor of anxiety.
3. *Simulate the exam situation.* Performance (i.e., actually writing essays, choices of self-developed multiple choice items, or even oral explanations, depending on the mode of assessment) will tell you whether learning has really occurred. For anxious students, this exercise serves not only as a review but also as a booster of personal confidence.
4. *Make the revision as active as possible.* Study taking notes, talking aloud, perhaps walking if your learning style permits. Record on tape the material studied, and when your eyes get tired, listen to it.
5. *Relax on the day before the final.* The day before the exam should be a light and restful one with a good night's sleep, although you may wish to review what you have studied. Students who tend to experience anxiety can benefit from the technique of systematic desensitization. This may require the input of a psychotherapist. Become well trained in muscle relaxation. When relaxation is achieved, vividly imagine the examination room, the exam paper, the teacher/proctor, etc. With relaxation, anxiety disappears.

During the examination:

1. *Arrive a few minutes early.* Be at the examination hall 10 or 15 minutes before the scheduled time. Arriving too early may increase anxiety, and arriving just on time or late will not provide a good start, which is basic to fight tension.
2. *Breathe deeply.* Breathing is the most portable stress antidote. Practice occasional deep breathing before and during the exam. When too nervous or "going blank," many students have benefited from two to three deep breaths of eight to ten seconds each.
3. *Remember, it is normal to be confused.* At the beginning, nothing seems to make sense. But this is a normal brain pattern for all individuals.
4. *If in doubt, ask.* No matter how well constructed, exams may contain mistakes, faults in expressions, or unclear instructions. Most surveys agree that, on average, one question asked by a single examinee reflects the doubt of about half of the group.
5. *Use test-taking skills.* Read each question very carefully. Answer first what you know best. Allow specific blocks of time for examination tasks. Develop a quick-written outline for the essay questions. Allow time to review your paper toward the end.

Making the Most of Your College and University Experience

Ten Suggestions for Seventh-day Adventist Students

by
Humberto M. Rasi

1. Seek a broad and solid education. Don't narrow or specialize too soon in your studies. Be inquisitive. Allow your mind to be stretched in all directions. Learn to see all fields of knowledge from a God-centered and Bible-based perspective. If possible, take courses outside your area: if you are in the humanities, enroll in a few science courses, and vice versa. If that's not possible, read basic books outside your discipline. Take foundational courses ("the philosophy of") on your subject. Seek relationships among the various subjects and disciplines. God's church needs broadly educated, versatile, and articulate leaders.

2. Get used to discussing ideas. Know what you believe. Don't be afraid of unusual concepts that challenge your views. Biblical Christianity is built on the solid foundation of God's revealed truth. Develop a Christian worldview and use it to screen other concepts. Ask questions in class that make you and your professors think. Build your personal library and file: Bible, concordance, commentaries, apologetics, books and articles that approach your discipline from a Christian perspective, as well as good bibliographies (see "Useful Resources"). Learn to explain and defend your views with tact and courtesy. Above information and knowledge, seek wisdom.

3. Make time for your devotional life. Establish a daily routine of reading your Bible, meditating, and speaking to God in prayer. Reflect on what God is

telling you in each Bible passage you read. Pray. Share with Him your dreams and concerns. Have intercessory prayers for your friends and teachers. Ask God to guide your life day by day. As you finish praying, allow time to hear His voice. Talk with God anytime, anyplace, even in the midst of your daily activities. Memorize and sing hymns to yourself. Learn to see all around you evidences of God's love, beauty, and power.

4. Cultivate Adventist friends.

Locate other Adventist university students on your campus or in your church. Get together with them to share your academic concerns and to seek their support. If feasible, organize with them an association of Adventist students and register it with the university authorities. Seek counsel from the AMICUS representative in your area and from Adventist professors. Obtain a copy of the *Handbook for Adventist Ministry on the Public University Campus* (available free for chaplains and student leaders through AMICUS). Make sure that you and your fellow students receive *Dialogue* regularly. Keep a collection and use its articles as a basis for group discussions. From among your Adventist friends, look for a suitable one to establish a happy Christian home.

5. Maintain your mind and body healthy. If you respect your body, you will learn faster, be happier, and serve God better. Eat regular, balanced meals. Take time to rest and to exercise. Abstain from alcohol, tobacco, and other drugs. Refrain from sex until you enter marriage. Cultivate a positive attitude toward life. Remember that Christ has already redeemed you from the enemy; accept His salvation as a free gift. Trust in His promises, although you may not always understand why some things happen. Don't waste time envying or criticizing others. Learn to forgive and to forget. Be thankful for what you have. Express daily your gratitude to God for His goodness to you.

6. Involve yourself in the activities of the church. Discover where your talents can be most useful to the local congregation: youth programs, Sabbath school responsibilities (you may start a class for university students), choral and instrumental groups, social and recreational activities, deacon or young elder, etc. Develop your special skills for outreach programs: Bible studies, public

Useful Resources

Seven books that will strengthen your personal library: (1) Brian Walsh and Richard Middleton, *The Transforming Vision*; (2) James W. Sire, *The Universe Next Door: A World View Catalogue*, 2nd edition; (3) James W. Sire, *Discipleship of the Mind: Learning to Love God in the Ways We Think*; (4) Ellen G. White, *Steps to Christ*; (5) Josh McDowell, *Evidence That Demands a Verdict*; and (6) *Ministerial Association Seventh-day Adventist Believe*.

In addition, the Institute for Christian Teaching, a service of the General Conference Education Department, has on file 254 essays that show how to approach several academic and professional fields from a Christian biblical perspective. If you are interested, request a free catalogue by writing to the Editor of *Dialogue*.

evangelism, counseling, health clinics, stop smoking programs, nutrition classes, music, mime, etc. Contribute faithfully through your tithe and offerings to the advance of the church's mission.

7. Find practical ways of helping others. True Christian love plans and acts for the benefit of others. Speak an uplifting word to those who are discouraged. Share what God has given you with those in need. Choose someone younger or less experienced to mentor and to help. Be adventurous and enroll as a student missionary, a task-force worker, or an ADRA volunteer. Don't fear adding one year to your studies because of this experience. It will certainly round out your education and develop your leadership skills. Remember: The most powerful argument for Christianity is a loving and lovable Christian.

8. Adopt an Adventist lifestyle. Follow the example of Jesus. Observe the Sabbath as a special day to worship in community, to renew your energy, and to help others. Honor God as Creator by

Continued on page 31

Campus Life

From page 29

not studying or taking exams on that day. Live a life of simplicity and economy. Don't be wasteful of your time or your resources. Dress neatly but modestly, avoiding provocative fashions. Don't allow the surrounding secular culture to squeeze you into its mold. Select your reading, music, and entertainment critically to fit your Christian convictions. Respect the natural world. Be a responsible steward of the means God has entrusted to you.

9. Set an example of integrity.

Once people learn that you are a Christian and a Seventh-day Adventist, they will expect from you high ethical standards. Ask God to help you match your behavior with your Christian profession. Keep your motives pure. Speak truthfully. Be strictly honest in all your transactions, in and outside the school. Fulfill your promises. Refrain from activities that may bring disrepute to God and His church. If you stumble, ask forgiveness and make reparation. As an ambassador of Christ, be ready to suffer prejudice, ridicule, and even persecution.

10. Aim high in life. The Christian life involves steady progress. Don't be satisfied with mediocrity in anything you do. Learn to speak and write well. Set your spiritual and professional goals always high, and ask God for strength to reach them. Keep on learning, reading, growing. Encompass in your view the whole world and all its peoples. Be perseverant in your faith and in your efforts regardless of the difficulties. Plan for this life and for an eternity with God. □

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

FIRST PERSON

Coping with University Life

Kim Snider

Being a student at Michigan State University has not been easy. The whole process of getting into college, then coping with college life presented me with great challenges in my social, intellectual, and spiritual life. Each of these challenges has taught me precious lessons about my life and my relationship with the Lord.

My decision to attend Michigan State University (MSU) was not based on not wanting to enroll in an Adventist school. I believe an Adventist education is important, and I am thankful that my parents kept me in academy as long as possible. However, I was offered a scholarship—which paid for half of my schooling—contingent upon attending MSU. Academically, I found the program at James Madison College-MSU to be very attractive and selected to study International Relations.

My experiences here have been quite rewarding in terms of curriculum and extracurricular activities. I spent some time studying at Cambridge University (England) and at the Institute of European Studies (Belgium). I was selected by the students to be chief executive officer for the Student Programming Board. Through these opportunities I worked with a diverse group of students from all walks of life.

My greatest challenge was to find the balance I needed between my social, intellectual, and spiritual life. My relationship with the Lord is the focus of my life. I needed to place values on each aspect of my life and set aside a portion of my time for each activity. At first, I found it difficult to live the Christian life and to share it with others as I desired.

During my freshman and sophomore years, I was teased and

hurt greatly by my roommates and floor mates for not being interested in the party life of the floor. I did not participate in the nightly drinking parties or the bar runs, and I didn't have a few companions share my bed. I had no interest in those activities and was thus branded as a loner and isolated by my neighbors. For those reasons I spent most of my time in my room or at the library studying. My grades were fairly good, but I felt like a social outcast.

I sensed a great spiritual and social emptiness in my life. Because of my social falling-outs, and being away from home, I felt lonely and afraid. I needed the social and spiritual relationship with the church more than ever; however, I found it difficult to get over to the church. Many different circumstances somehow prevented me from attending church. Sleep was the primary reason. I never got to sleep before 1:00 on Friday night, thanks to the standard floor parties. It never helped and usually hurt to ask the students to quiet down. If I did attend church, I would miss my lunch meal because the cafeteria closed by the time I got back from church. After a few times of missing my lunch, I would try to leave church early.

Transportation was also a problem. I occasionally asked for rides, but felt guilty for asking all the time. Every time I attended church I seemed to be the only student; I could actually go to church and have no one say a word to me. I desperately wanted to meet some students who understood where I was coming from. I wanted to know if this was my problem or if Adventist students in general faced these problems.

When I did attend church I would come back from church all

dressed up (not in black), and the students in the hall would ask if I had to go to another funeral or who died. I wanted to bring clothes to church and then change afterward so that I would look "normal" when returning. I decided it was too much of a hassle. I have to admit, I was not able to faithfully attend church. I felt bad about it. However, I knew that my personal relationship with the Lord was most important, and I never stopped my personal worship practices.

My life really changed during my junior and senior years when I moved into the Adventist sorority. The university church in East Lansing purchased a house next to the church and set it up specifically for the housing of MSU women. I no longer had the peer pressures or the difficulties of attending church. Knowing that other students with similar goals and values would be living there was the greatest incentive for me to move into the house. I learned that I was not alone in my challenges of living a Christian life in a non-Christian environment. Of course I faced other challenges, but the problems of living in the dorm were no longer a worry. I am so thankful for having had the opportunity of living in the Adventist sorority. It was the answer to my prayers.

Intellectually, my studies were difficult, but with time and effort I was able to pull off fairly good grades. Along with my studies in international relations, I added a major in anthropology, a minor in French, and a specialization in international development.

For my additional major in anthropology, I was required to take a course in evolution, and it frightened me. This was the first

and only time I have experienced taking a course that entirely denied Creation. It was difficult to study and listen to the lectures. It was hard to believe that life appeared millions and billions of years ago.

Once I got up the courage to discuss my problem with the professor. He told me I could believe whatever I wanted as long as I put the right answers down on the tests. The course actually turned out to be a blessing. It strengthened my relationship with the Lord and helped me focus on His life. In the class and after class, I was able to share my views with many students who asked me questions.

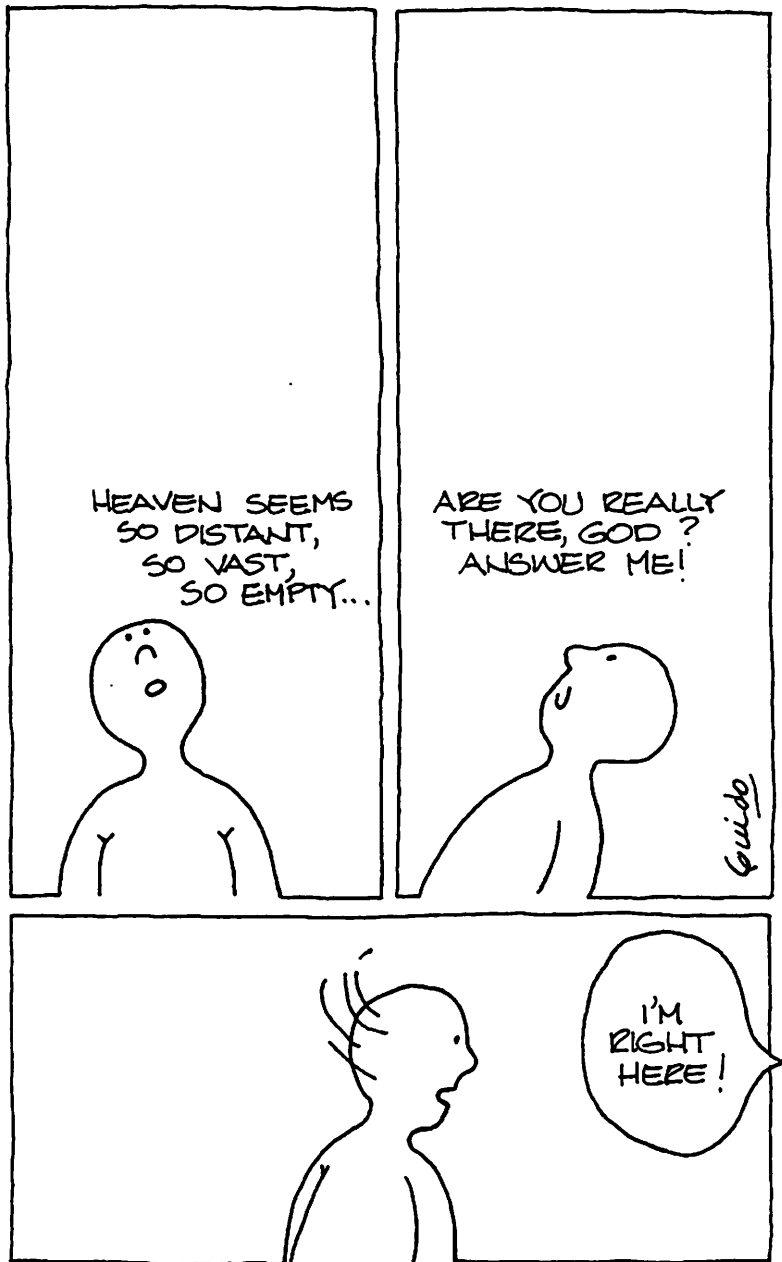
As a student attending a university that in many cases discourages Christian beliefs and values, it would have been easy for me to just quit MSU and/or the church. I felt hurt by my floormates and fellow students, and guilty for not attending church frequently. I was always worried about what the church family thought of me. In my senior year I came to believe that it does not matter what other people think. It is only what you think and how and what you do with your thoughts.

I believe that I was a missionary. I went into an unfamiliar environment, struggled with the challenges, and was able to share my faith with many. I believe it is OK for an Adventist to attend a public university or college. If you are prepared to face its challenges, the experience will strengthen your Christian life. I have been encouraged by the steps that leaders of my church have taken to support students like me. We are the future church builders.

Kimberly Ladd graduated from Michigan State University June 9, 1990. (She did not participate in the service because it was on the Sabbath.) She got married the following day to a fellow MSU Adventist student, Ross Snider. The Sniders will continue at MSU in graduate studies.

etcetera

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Collonges-sous-Salève, France



They shall call his name Emmanuel,
which means "God is with us."

Matthew 1: 23

CENSUS of Seventh-Day Adventist College and University Students

1. Name and Surname - Nom et Prénom - Nombre y apellido: _____
2. Postal Address - Adresse postale - Dirección postal: _____

3. Telephone Number - Numéro de téléphone - Teléfono: _____
4. E-mail: _____
5. Adventist Church of which you are a member - Eglise à laquelle vous appartenez - Iglesia adventista de la que eres miembro: _____
6. University or college you attend - L'Université que vous fréquentez - Universidad o instituto superior donde estudias: _____
7. Degree you are pursuing and field of studies - Diplôme recherché et discipline - Programa de estudios y título al que aspiras: _____
8. Years you have completed in that program - Années complétées - Años de estudio completados: _____
9. Is there an Adventist Student Association in your area? Y-a-t-il une association d'étudiants adventistes dans votre région ? ¿Existe una Asociación de Estudiantes Adventistas en tu área? _____
10. Are you receiving *Dialogue* regularly? Recevez-vous *Dialogue* régulièrement ? Recibes *Diálogo* regularmente?:

11. Activities or programs that in your view the Church should organize for the benefit of Seventh-day Adventist university students - Les activités ou programmes qui selon vous l'Eglise devrait organiser pour les universitaires adventistes - Actividades o programas que a tu juicio la iglesia debería organizar en beneficio de los universitarios adventistas:

12. Observations and comments - Observations et commentaires - Observaciones y comentarios:

This census is conducted by the Committee on Adventist Ministry to College and University Students (AMiCUS). Kindly give this form to the local or regional AMiCUS representative.

ADVENTIST MINISTRY TO COLLEGE AND UNIVERSITY STUDENTS (AMiCUS)

Written Report on Plans

In order to help you to prepare your report, consider the following areas:

A. Data:

How many Adventist university students are there in your area of responsibility? Are these figures the result of a survey or an estimate? Is there a file with their names, addresses, university they attend, careers, etc.? Is it up-to-date? Who keeps it?

B. Organization:

Are our university students organized as an association or fellowship? Who established it? When? Do they have a constitution and by-laws? How are they connected with the organized work of the Church? Are they recognized as an official organization by the college or university in which they study? Do they have Adventist teachers or pastors as sponsors? What type of activity do they carry? If there is no student association in your area, should there be one? Why or why not? What shape should it take?

C. Needs and Challenges:

What are the major needs and challenges of Adventist university students in your area? Be specific as you look at the spiritual, intellectual, social, and financial aspects of their lives. Sabbath classes or exams? Housing? Political involvement and pressures? Apostasy? Lifestyle? Apathy? Types of entertainment? Doctrinal ignorance? Ideological confusion? Confrontation with the Church? Lack of identification with the Seventh-day Adventist Church?

D. Nurture and Outreach:

Are the Adventist university students involved in the life of the Church? What do they do? Are you satisfied with their degree of involvement? Why not? Is their faith nurtured by their pastors and youth leaders? Do they have a chaplain? Do these students conduct any type of outreach or service activity? Where? If not, why? Do they contribute to the life of the university campus or are they isolated? What specific steps would you take to encourage them to become more involved in the outreach of the Church?

E. Plan:

Draw a specific plan to respond to the needs you have identified. Include in it objectives, individuals that you plan to involve in it, materials that you need and will develop or obtain, finances, time-frames, etc.? Is there anything we should learn from other Christian groups working on the secular campus? How will you implement

your plan as you return to your field? How will you know if you have achieved your objectives? How will you “sell” your plan to others? Who should be convinced and involved? Are there recommendations that this workshop should make to the higher organizations?

F. Rationale:

Outline a specific rationale for your involvement in this ministry. Why should our Church in your area provide a ministry for this sector of our membership? What advantages are there? Can we provide this ministry without detracting from our support to our own Adventist colleges or universities? How will we do it?

Once your team has been selected, develop a 2-3 page outline and have someone designated as the presenter. He will have approximately 7-10 minutes to present verbally the plan to the group. He will then give a copy of the outline to the director at the next organizational level: conference to the union; unions to the division. Thank you.

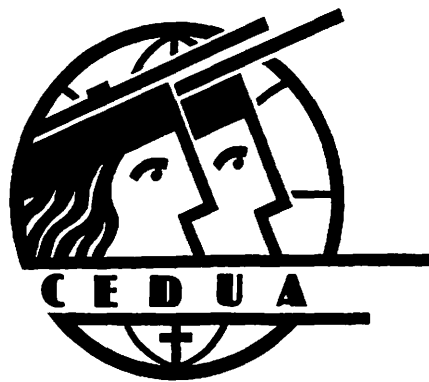
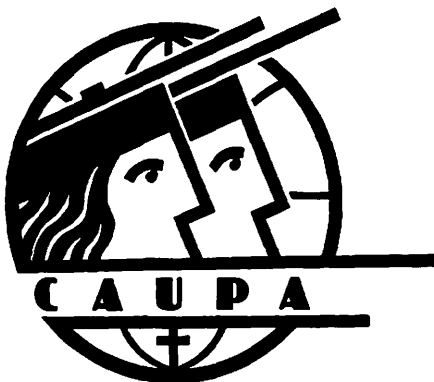
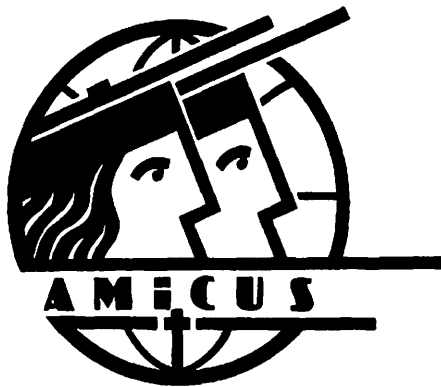
A Logo for Your Campus Ministry

Do you need a symbol or logotype to identify your student association or fellowship?

The Committee on Adventist Ministry to College and University Students (AMiCUS) has developed a striking symbol to identify your student association, connecting it to similar Adventist groups around the world. The logo is available in English (AMiCUS), French (CEDUA) and Portuguese/Spanish (CAUPA).

You can use it on the stationary of your student group, on tee-shirts, book markers, bags, key rings, buttons, and posters announcing chapter activities.

If you are church leader, a campus chaplain, a sponsor, or an officer of an Adventist student association and would like to obtain a free camera-ready copy of this symbol, request it from your regional AMiCUS-*Dialogue* representative. You can then adapt it to your needs, placing on it the name of your own student association. You may also request it from the General Conference AMiCUS Committee. Postal address: 12501 Old Columbia Pike; Silver Spring; Maryland 20904; U.S.A. Fax: 301-622-9627.



Adventist Volunteer Service: Are you ready for adventure?

by Vernon B. Parmenter

Are you ready for real adventure? If so, then the Adventist Volunteer Service program is what you're looking for. Many have already testified that serving as an Adventist volunteer has been a life-changing experience for them and for those whose lives have been touched through their service and witness.

There are so many stories I could tell you. I think of Bob Robbins who went to the tiny little island of Pohnpei to work in our school there. He gave Bible studies in the nearby Correctional Facility in his spare time and, within four months, four prisoners responded to the gospel invitation. They were brought in chains to the Adventist church to be baptized. I could take you to Kazakhstan (and many other places) and show you a new church with approximately sixty members attending each Sabbath. And it all happened because Adventist volunteers cared enough to leave the comforts of home to go and teach these people how to speak English.

The Church has always been blessed with volunteers who have been willing to take on the world. Adventist student missionaries have been serving overseas for more than thirty years. But it was only about four years ago that the General Conference established the Adventist Volunteer Center (AVC).

The supreme objective of AVC is to coordinate the needs of the world field with the availability of volunteers who are anxious to meet those needs. We figure that multiplying the work force in this way will save the church money. Better still, the work of spreading the gospel to the whole world will be com-

pleted more rapidly. We are confident that it is part of God's plan for church members to unite with the ministers in this work and that through the power of the Holy Spirit the end will come quickly.

The AVC has established a web page as the main hub of its operation where hundreds of positions are added regularly for people of all ages, qualifications, gifts and talents. If you visit <http://volunteers.gc.adventist.org> you will quickly discover how you can become a part of the great army of young people and older folks who are going overseas to experience one of the biggest adventures of their lives. You can select the country you want to go to, the task or profession that best suits you and the time you want to go. Then simply fill in the application form right there on the screen. There are all kinds of needs: college/school deans, language teachers, maintenance workers, cooks, youth pastors, teachers, accountants, nurses, doctors, computer specialists, aircraft and motor mechanics, ADRA workers, secretaries, and the list goes on and on.

Before you fill in your application form make sure you look at the financial arrangements for each vacancy. You will notice that some positions provide significant benefits while others offer very little or nothing at all. If you do not have the funds to support yourself for a particular position, you can look to your home church and your friends to assist you in fund-raising. Also, before you resign from your job or take a year off from studies, make sure that your appointment is confirmed and

check to see how long it will take to get a visa.

Many of our mission territories have urgent needs that are not being met because they do not have the funds to support an invitation for personnel. What a difference it will make to our mission fields if volunteers are able to offer their services in the truest sense of the word.

Whatever you do, don't put it off. Begin that adventure of a lifetime now. *"The Lord calls for volunteers who will take their stand firmly on His side, and will pledge themselves to unite with Jesus of Nazareth in doing the very work that needs to be done now, just now."* (Ellen G. White, *Fundamentals of Christian Education*, p. 488).

Adventist Volunteer Service

If you want to change your life forever, Adventist Volunteer Service is for you.

Imagine traveling the globe, visiting new countries and experiencing their cultures, eating foods you have only heard about, meeting people who view life from a different perspective and, best of all, sharing your faith with those hungry for the Word of God.

Thousands of people who have given part of their lives to overseas report that it was the best thing they've ever done.

Why not volunteer now! God needs you on His team!



Contact the Volunteer Service Coordinator in your local conference, union or division.

Don't know who they are? Visit our website at:

<http://volunteers.gc.adventist.org>

Don't put it off.

Do it now.

*God needs you
on His team!*

If you want to do something that will change your life forever, we are ready to assist you.

IF YOU ARE LOOKING FOR ADVENTURE, THINK ADRA!

ADRA is actively recruiting people with special skills, training and experience for assignment in developing countries of the world.

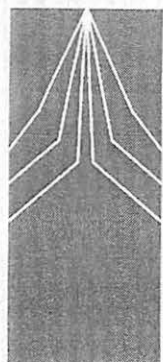
Persons with management skills, financial management and accounting, health education and grant writing abilities are in demand.

If you want information about ADRA and its mission, you may find this on the internet at **www.adra.org**. There is lots of good information about the purpose and activity of the agency available for your review.

THE PATHWAY TO ADRA EMPLOYMENT INCLUDES:

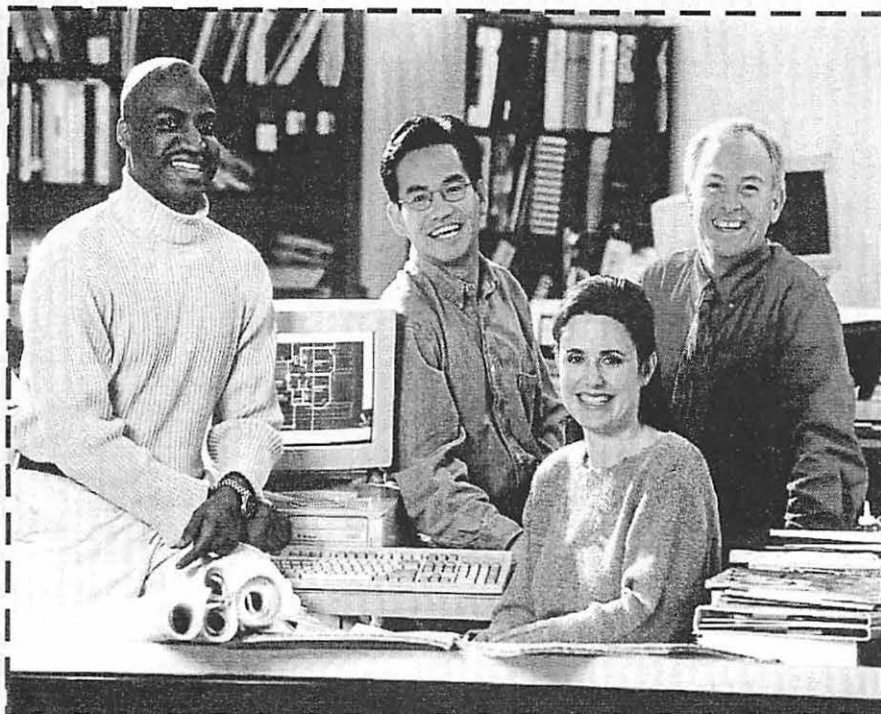
1. Volunteers who work 9-12 months are getting hands on training for leadership. Many in ADRA leadership today began as volunteers.
2. Internship. Academic internship has value as part of a person's degree program. These are usually in the 3-6 month assignment range. The Field Internship is a full year with specific training with the intent of developing qualified people for placement in the ADRA network.
3. Direct submission of Resume's (CV's) This is done on ADRA's website **www.adra.org** select employment. At this part of ADRA's website you may review current position vacancies. Select 'Submit Resume.' In this webpage there are blanks for your contact information, a text box in which you can copy and paste from your own word processor your resume and a cover letter. The 'text box' is followed by 7 questions. This resume process includes intern and volunteer applications as well.
4. Face to face interviews with ADRA senior staff. While this approach may not be practical for everyone, it is helpful in getting your name and information where it can be seen and reviewed by the people most involved in the decision making process. The local Country ADRA Office with the Country Director and the local Executive Board make all final decisions regarding personnel placement in their country.

IF YOU ARE LOOKING FOR INTERNATIONAL SERVICE OPPORTUNITIES,
THINK ADRA!



Adventist Professionals' Network

Join Us!



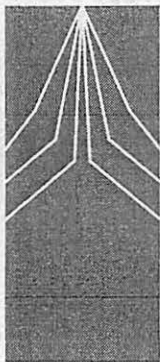
Good news! The steady growth of the Seventh-day Adventist Church and its institutions has created a demand for qualified personnel who can support its worldwide mission with their talents and education. In response to this need, the General Conference has launched the Adventist Professionals' Network (APN)—an electronic global registry of Adventists who hold a degree in any field. APN assists Adventist institutions and agencies in locating candidates for positions in teaching, administration, health care, and research as well as consultants with expertise and personnel for mission service. APN also helps Adventists around the world to connect with their respective professional associations.

Enter your professional information directly in the APN web site, free of charge:

<http://apn.adventist.org>

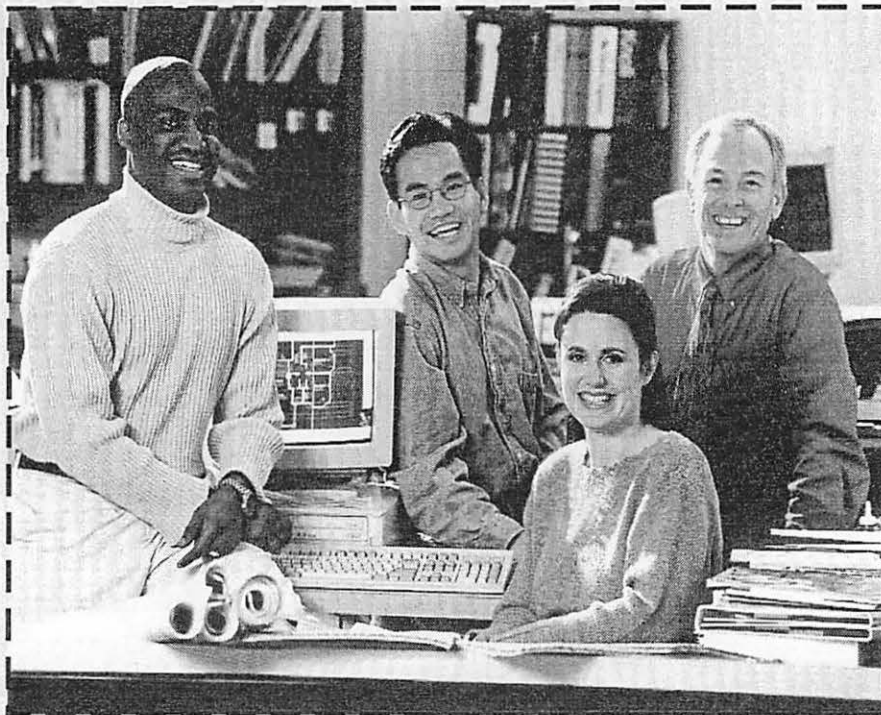
Encourage your Adventist colleagues and friends with degrees also to register. For questions and comments on APN, contact us through apn@gc.adventist.org

PLEASE CIRCULATE OR POST



Réseau des
Professionnels
Adventistes

Avec nous !



À cause de la constante croissance de l'Église adventiste du septième jour, il existe une réelle demande pour des professionnels qualifiés, aptes à soutenir de leurs talents et de leurs compétences sa mission planétaire. **V**oulant répondre à ce besoin, la Conférence Générale a décidé d'établir le Réseau des Professionnels Adventistes (Adventist Professionals' Network ou APN) - registre mondial, tenu sur internet, des adventistes titulaires d'au moins une Maîtrise ou d'un diplôme équivalent (sanctionnant cinq ans d'études supérieures) en tous domaines. Le RPA aide les institutions et les organismes qui en font partie à repérer les consultants ayant l'expertise requise, les bénévoles volontaires pour des missions de courtes durées et les personnes dont le profil correspond à des postes à pourvoir dans l'enseignement, dans l'administration et dans la recherche.

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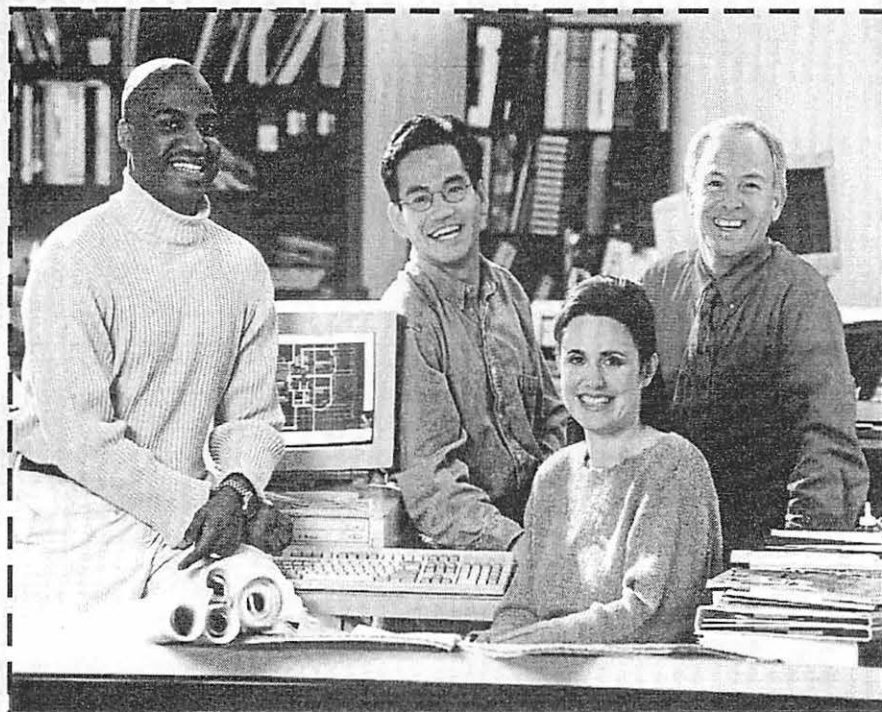
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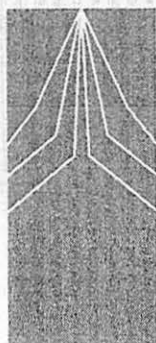
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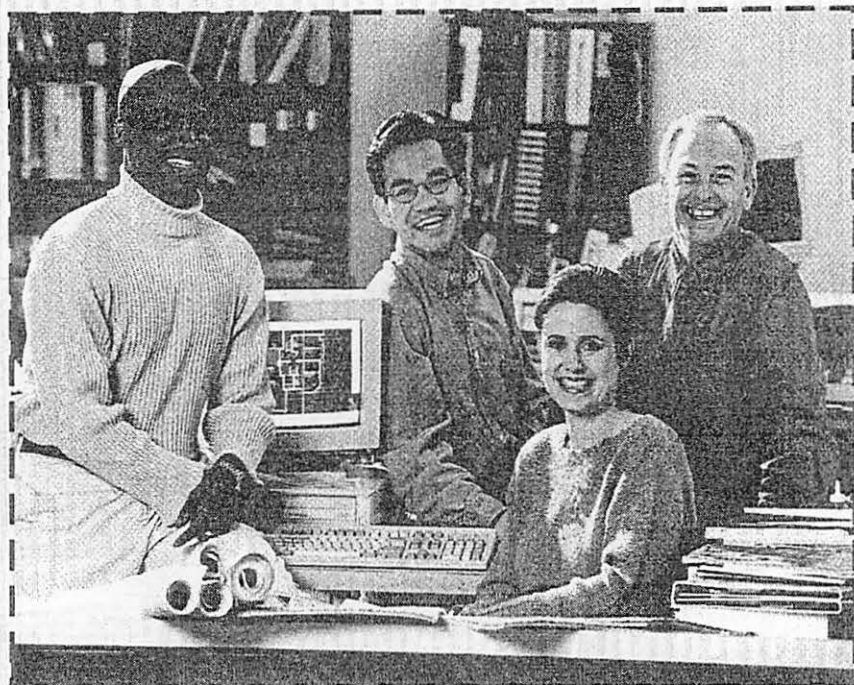
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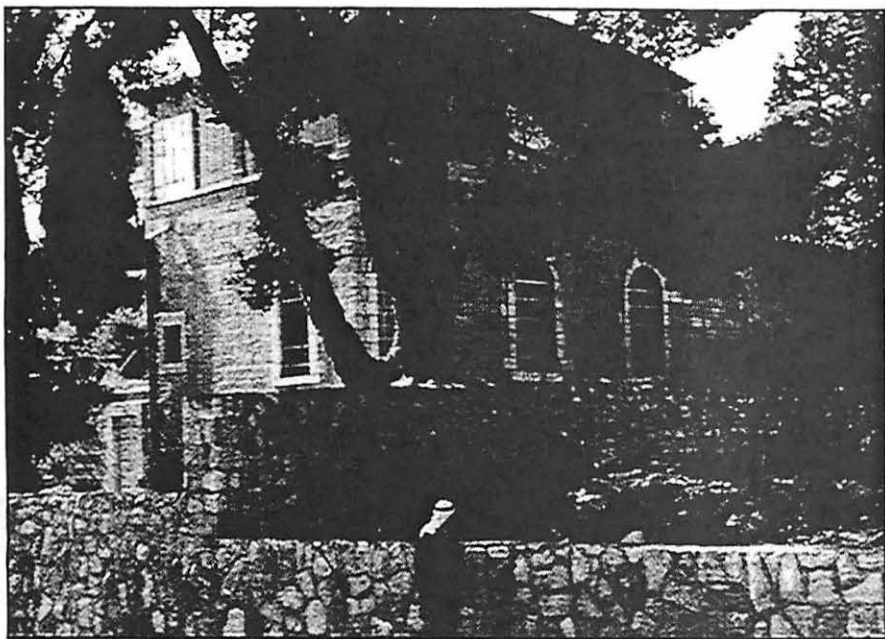
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The BRI Jerusalem Center.



Seminar participants at the center.

The Biblical Research Institute: At Your Service

The Biblical Research Institute (BRI) has been serving the Seventh-day Adventist Church for the past 30 years. Ministering from the world headquarters of the church, BRI is headed by a team of international scholars dedicated to enrich and guide theological growth and development among God's people.

To some, the idea of research suggests the exclusive pursuit of previously unknown facts or truths. While basic research is a part of the institute's work, its first task is to prepare special studies and materials for the church, provide information, and offer suggestions based on the study of the Scriptures.

Originally established to study and monitor groups critical of the church, the institute's work today is far broader. Now much of its energy is focused positively toward strengthening and deepening Christian growth in all the world divisions of the church. Through books, periodical articles, Bible conferences, presentations at general meetings, and a steady flow of other written, verbal, and electronic communications, the BRI directly impacts on the values and direction of the Adventist community across the world.

Another interesting ministry of BRI is its Jerusalem Center seminar program. In a church-owned facility in Jerusalem, the institute provides in-depth seminars for groups. Each year several such groups, made up of pastors and/or lay people, come for intensive introductions

to the biblically significant features in Israel. The seminars last from 10 days to three weeks. The longer seminars include visits to Egypt and Mt. Sinai. The Jerusalem Center is not an educational institution in the usual sense and offers no academic credit, but its seminars are quality experiences, always directed by persons holding earned doctorates in Bible, archaeology, or closely related fields. Both students and non-students are welcome. Arrangements are made through the BRI office at the General Conference.

Possibly the best known of the institute's ministries is its production of scholarly books. These publications address both theological and practical themes, ranging from interpretation of the books of Daniel and Revelation to a Christian approach to homosexuality, the sanctuary, the atonement, and other topics. Some of these publications are available in Spanish, French, and Portuguese.

Brochures on BRI publications and the Jerusalem Center seminars can be obtained free by contacting the Biblical Research Institute at 12501 Old Columbia Pike, Silver Spring, MD 20904, U.S.A. Telephone: 301-680-6790; Fax: 301-680-6625; CompuServe: 74617,2245.

George W. Reid (Th.D., Southwestern Baptist Theological Seminary) is director of the Biblical Research Institute at the General Conference.

FOR YOUR INFORMATION

The Geoscience Research Institute

Ariel A. Roth

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

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

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

The present research personnel of

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

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

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

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

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

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

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



Students examining fossil evidence.

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

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

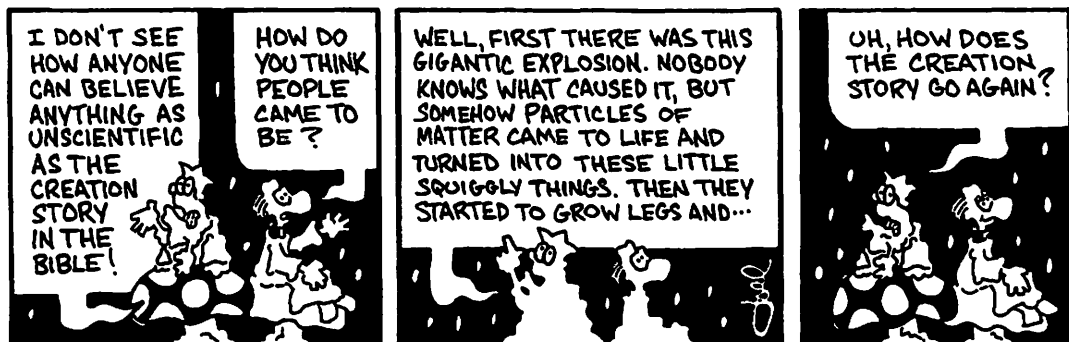
The work of GRI is particularly significant to the Seventh-day Adventist Church. Most Christian denominations have yielded to the secular influence of evolution by accommodating with views which suggest that life developed with the aid of God over millions of years. Such views conflict with the Bible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

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

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

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

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College and University DIALOGUE

Overview and Mission Statement

College and University DIALOGUE is an international journal of faith, thought, and action published by the General Conference Committee on Adventist Ministry to College and University Students (AMiCUS) in cooperation with the world divisions of the Seventh-day Adventist Church. It was launched in 1989 as part of an inter-departmental nurture and outreach program involving Adventist Chaplaincy Ministries, the Education Department, and the Youth Ministry Department.

Dialogue's mission is (1) to nurture an intelligent, living faith; (2) to deepen the readers' commitment to Christ, the Bible, and Adventist Global Mission; (3) to articulate biblical responses to contemporary issues in the arts, humanities, philosophy, religion, and the sciences; and (4) to offer practical models of Christian service and outreach.

The journal is especially produced for/with Seventh-day Adventists attending non-Adventist colleges and universities and young professionals; it is also read by Adventist teachers, chaplains, and church leaders around the world.

Dialogue is published three times a year in four parallel editions in English, French, Portuguese, and Spanish. Its circulation stands at 30,000 copies per issue, with readers in 100 countries. Copies of the journal are provided free to full-time Adventist college and university students who request it. *Dialogue* is also available through paid subscriptions, at US\$12.00 per year, sent via airmail. See subscription coupon later in this section.

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Guidelines for Contributors

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

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

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

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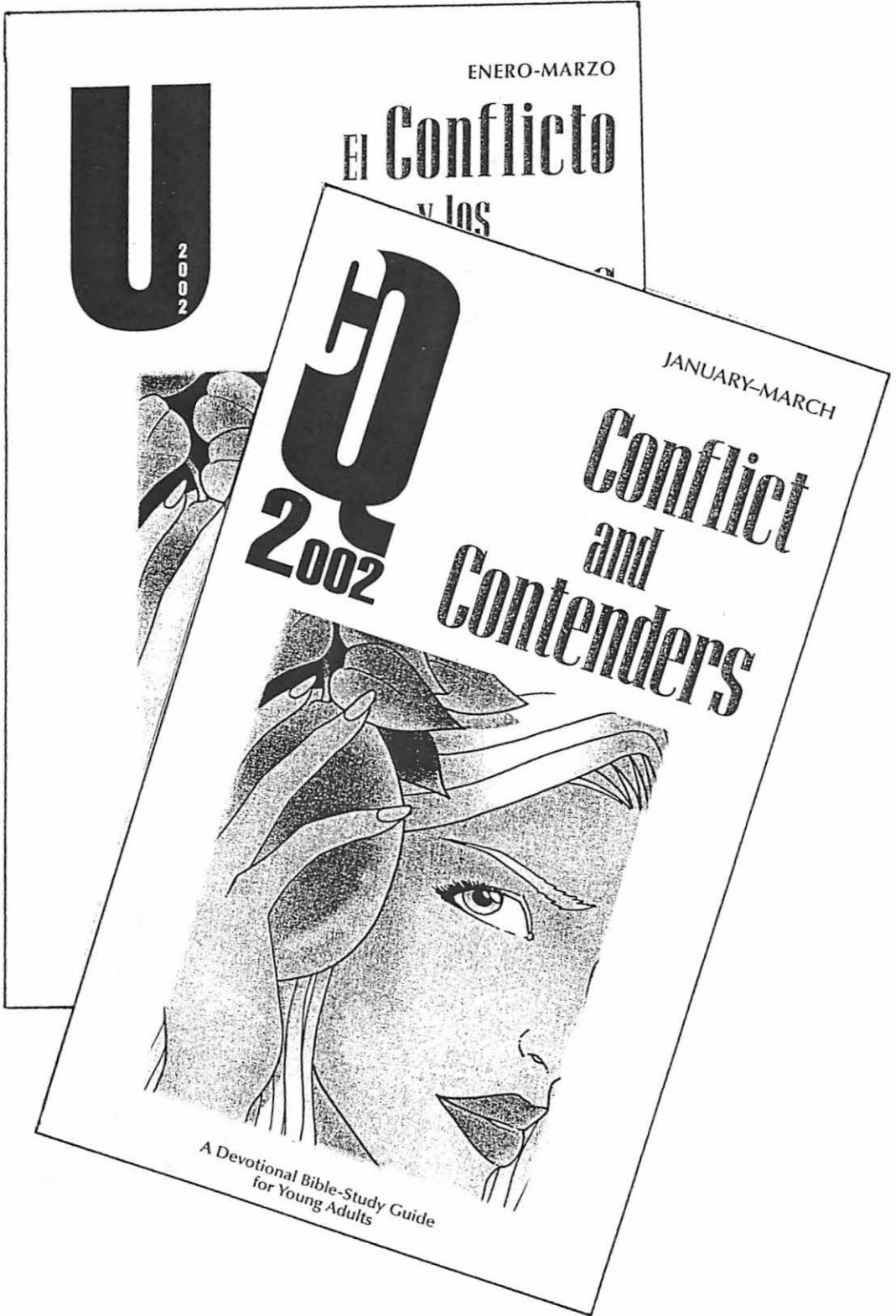
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Campus ministry in Tanzania

by
Elifas
Bisanda

Adventist students pray, hope, and dream for greater accomplishments in Tanzania.

In 1975, five years after Tanzania's University of Dar-es-Salaam was established, a few Adventist students on the main campus at Mlimani organized themselves into a branch Sabbath school. Today there is a Seventh-day Adventist church on the campus with 250 members, with a third of them being university students.

What made this possible? The commitment of Adventist students in the university to be true to their faith and mission. One year after the university branch was founded, students in Tanzania, Kenya, and Uganda formed the Association of University SDA students of East Africa (AUSDAEA) with one singular purpose: to meet the spiritual and social needs of Adventist students on secular campuses and to witness to those around them of their faith. Tanzania too formed its own Adventist student organization. Together, these Adventist groups took on the challenge of holding Bible studies, presenting prophecy seminars, and organizing spiritual fellowships on various colleges, university campuses, and nearby villages.


The students are active in outreach programs both on and off campus. On campus, nurturing of Adventist students and reaching out to non-Adventist students and teachers are emphasized. Sam Maghimbi, an associate professor of sociology, became an Adventist after reading *The Great Controversy*. Off campus, students conducted evangelistic crusades in the neighboring villages of Changanyikeni and Makongo between 1986 and 1991. Nearly 200 villagers accepted the gospel, and today they are part of the university church.

The church has an active Dorcas program, which cares for various community needs. Three years ago, Professor Maghimbi started a prison ministry at Ukonga, 15 miles from the

university. More than 30 prisoners, some of them sentenced to death, have made a complete break with their past and have been baptized.

The most ambitious evangelistic program undertaken thus far by the student group was in the Kagera region, about 900 miles northwest of Dar-es-Salaam. The area is one of the worst AIDS-affected regions in Africa, with almost every home having lost a loved one to the terrible disease. The evangelistic team decided to take the church's health and spiritual message to the region. Students in teams of two visited each home, expressed their concern for the residents' health, prayed with them, and invited them for the special meetings held in the area. Despite opposition and disruption by other religious groups, 60 people attended the meetings during the day, and some 200 came for the night sessions. At the end of the meetings, 13 were baptized, and more than 50 requested further studies.

The outreach of the university student association has been successful, but the group has been having difficulty on the campus itself. Every now and then

students are threatened with dismissal because of Sabbath observance, but so far the Lord has watched over His faithful ones. A more recent challenge has been to find a place to meet for Sabbath services. Until recently, Adventists were allowed to use the university chapel, jointly owned by two other religious groups. However, the rapid growth of the Adventist congregation has not made others happy. The university has offered land where we could construct our own facility. But how can the student group and the poor villagers who make up the Adventist congregation raise the US\$150,000 needed for the construction work? We are hoping and praying. We are dreaming of a strong and permanent Adventist presence on our university campus. 

Elifas Bisanda (Ph.D., University of Bath) is a senior lecturer and associate dean in the Faculty of Engineering at the University of Dar-es-Salaam. He is also the campus sponsor of the Adventist Student Association. His address: P. O. Box 35131; Dar-es-Salaam; Tanzania. E-mail: bisanda@unidar.gn.apc.org.

Action Report

Students work united in Chile

Chile is recognized as one of the most educationally oriented countries in Latin America. Its literacy rate stands at 95 percent and two of its poets have won the Nobel Prize in literature: Gabriela Mistral (1945) and Pablo Neruda (1971). The Seventh-day Adventist Church, with almost 100,000 members, operates a network of elementary and secondary schools as well as Chile Adventist University, located near the city of Chillan.

For a variety of reasons, including the fact that our university does not offer all the programs in which our young adults are interested, more than 1,000 Adventist students attend non-Adventist institutions of higher learning across the country. Many of them have organized Adventist student associations for mutual support and to coordinate service and outreach programs.

One of these fellowships is known as GESA, an acronym that in Spanish stands for Higher Education Adventist Students Group. Organized in the Central Chile Conference in 1996, it includes students living in the metropolitan area of Santiago, the nation's capital, as well as young professionals. GESA has sponsored several activities such as helping to build a new church in Las Cabras, spiritual retreats, providing free medical and social services to needy people, special Christmas programs at a children's hospital, and a national congress for Adventist university students and professionals.

In the South Chile Conference, students have established Adventist fellowships in three major university cities and coordinate their activities with the support of the Education and Youth Ministries Departments. In two of these centers—in Concepcion and Temuco—

Adventist students operate their own integrated residences. Although the buildings belong to the local conference, students each year elect their administrative committee, apply their statutes, handle their finances, enforce their own strict discipline code, and are actively involved in the life of the local church. Readers interested in learning more about these two student centers may contact their leaders directly: Adventist Students Home—Concepcion, Orompello No. 148, Concepcion, Chile; or Adventist Students Home—Temuco, San Francisco No. 932, Temuco, Chile.

Reported by Dr. Marcelo Carvajal, director of the Education Department and AMICUS coordinator, Chile Union. His mailing address: Casilla 71, Correo 34; Las Condes, Santiago; Chile.

E-mail: uchadven@ctc-mundo.net



Residents of the Adventist Students Home in Temuco, established in 1986.



Residents of the Adventist Students Home in Concepcion, established in 1962.

In the 1960s, Adventist college and university students on the island of Mindanao, South Philippines, were strong in their faith and willing to suffer penalties for non-attendance at academic activities during the Sabbath. School authorities, observing their commitment and determination, granted them Sabbath privileges or assigned to them make-up work. There was no need then for the church leadership to intervene on the students' behalf.

However, a few years later the situation changed. As larger numbers of Adventists

Brilliant Stars in the South Philippines

by
Jonathan C.
Catolico

enrolled in colleges and universities, a few of them began attending classes or taking exams on the Sabbath. As a result, some university administrators withdrew the Sabbath privileges granted to all Adventists on their campuses. This move concerned many faithful Adventist students and led them to organize student associations through which they approached university authorities, requesting exemptions that would allow them to remain true to their religious convictions.

Thus, the Movement of Adventist Students (MAS) was born in Mindanao and became a strong unifying force. However, when martial law was imposed in the country, student organizations were disbanded. After a few years of martial rule, university authorities again allowed student organizations, and the MAS resumed its activities on several public campuses.

During the mid-eighties, MAS objectives were expanded to include campus ministries and outreach activities, social

work, church visitations, fellowship meetings, and retreats. These programs were enthusiastically embraced by our students on several campuses. It was during this time that the General Conference established the Committee on Adventist Ministry to College and University Students (AMiCUS), with representatives in all the world divisions. The South Philippine Union immediately appointed a coordinator to represent this ministry and provide support to Adventist students attending non-Adventist colleges and universities. Coordinators for this ministry in the missions and conference, cities, towns, and districts were also chosen. New chapters were organized, and existing ones were revitalized. At present, 62 local AMiCUS-MAS chapters minister to close to 10,000 members in Mindanao.

Eventually, campus evangelism became a central activity of the MAS program. Students were taught to give Bible studies and share practical methods of health care. As a result, at Central Mindanao University, Musuan, Bukidnon, four professors with their families and some staff members were baptized. At present, about 100 students, faculty, and staff attend regular church services at that university. In the Southern Mindanao Mission territory, six simultaneous Voice of Youth crusades were conducted last summer by MAS members and professional groups. These served as practicum for those who attended youth evangelism seminars. One hundred thirty-seven were baptized as a result of these crusades.

At Mindanao State University, Central Santos City Campus, the MAS gained recognition as the most outstanding student association for exemplary behavior of members and extraordinary contributions to the school community. Engr. Hayde Bustamante, a former MAS officer and now a professor and active sponsor of MAS at that university, reported that last July during a social party more than 50 students were injured by a bomb explosion. However, not one Adventist was injured because nobody attended when they had learned that the program would include dancing and other activities they considered contrary to their convictions. "We praise the Lord for the commitment of our youth to the Adventist social standards," she concluded.

In the Davao, Northeastern Mindanao, and Western Mindanao mission territories,

Voice of Youth Crusades were also conducted last summer. The Bible seminar presented in Misamis University, Western Mindanao, resulted in a dozen baptisms. Additional crusades are planned for future school breaks. Part of the planned activities are temperance parades and rallies, and a health expo.

Other activities sponsored by the AMiCUS groups in the South Philippines include holding consecration and baccalaureate services and a tribute to parents by graduating students, mission-wide conventions and retreats, Bible conferences, health and temperance rallies, religious film shows, and weeks of prayer. The union and mission papers provide space for news and articles about these student activities.

MAS members who complete their studies and become professionals are invited to join the Association of Adventist Professionals (AAP) after graduation. This association was established to provide professional fellowship and support, foster outreach among their peers, and assist student organizations in their financial needs. At times, MAS and AAP co-sponsor city-wide health expositions, providing education on prevention and a healthy lifestyle. The assumption that a student who is active in evangelism will become a successful professional and a strong leader in the church has proved true. We can count on his or her involvement and leadership in spite of the worldly influences that pervade academic and professional life.

The AMiCUS program in the South Philippine Union faces several challenges, among them the need to provide adequate support to the ever-increasing number of Adventist youth who, for a variety of reasons, are not able to enjoy the benefits of an Adventist college or university education. Despite the obstacles and pressures they face, thousands of Adventist students continue to let the light of Christ shine brightly in their lives as they advance toward their professional goals at public and private universities. □

Jonathan C. Catolico (Ph.D., Central Mindanao University) serves as AMiCUS coordinator and director of the departments of education and communication for the South Philippine Union. Address: P.O. Box 208; 900 Cagayan de Oro City; Philippines.



These MAS members in Kidapawan, North Cotabato, Philippines, sang for a Voice of Youth crusade.



Other MAS members helped in the construction of a public basketball court in the town plaza of Libas, South Cotabato, Philippines.



Adventist students and faculty at Central Mindanao University pose for this photo during a break in their Sabbath worship program on campus.

AMiCUS activities in Romblon, Philippines

Adventist university students in Romblon, Philippines, have organized an AMiCUS chapter, that includes Adventist students attending two local colleges. Our chapter elects its own officers and plans our yearly program. We are united in Christ and



Members of the AMiCUS chapter in Romblon, Philippines enjoy fellowship during an excursion.

involved in various nurture and outreach activities such as organizing spiritual retreats, presenting special programs in Adventist churches in the area, and conducting a "Clean and Green Operation" in our city, involving some of our non-Adventist friends. Through Dia-

logue we send warmest greetings to fellow Adventist students around the world and pray that our Almighty God will bless them abundantly in their studies and in their walk with Christ. 🙏

— Karen M. Fajilan, *Chapter Secretary*

Action Report

Berkeley Student Conference focuses on campus ministry

by Chris Drake

One hundred twenty Seventh-day Adventist students and chaplains from 21 public colleges and universities assembled on the campus of the University of California, Berkeley, September 13-16, 2000, to celebrate their faith, to strengthen their fellowship, and to charter their future. Organized by the Berkeley Seventh-day Adventist Student Association (BSDASA), the conference drew delegates from Australia, Bangladesh, Canada, England, Germany, Ghana, Kenya, Romania, Zimbabwe, and several campuses in the United States.

Berkeley 2000 was the first-ever gathering of Adventist young people to focus specifically on public-campus evangelism and ministry. The goal of the conference was three-fold: to establish a network of Adventists on public university campuses, to share campus-ministry

strategies and materials, and to mount a sustainable Adventist outreach to secular campuses. The conference organizers hoped to have eventually "a network of fellowship around the world," according to Will Sutton, the event leader and Berkeley doctoral student. Nicole Chao, another Berkeley student leader adds: "We want to provide contacts for other Adventists involved in secular campus ministry."

To help motivate the conference in achieving these objectives, the Berkeley organizers brought in an impressive array of speakers, including Jose Rojas, director of young-adult ministries for the North American Division; Dan Matthews, speaker emeritus for the television program *Faith for Today*; Dwight Nelson, senior pastor of the Pioneer Memorial Church in Berrien Springs, Michigan; and Ron Pickell, a veteran leader



Photo by Adam Bujak

Much time was devoted to prayer.

in secular campus ministry. Several other supporting ministries were also present, including the General Conference Committee on Adventist Ministry for College and University Students (AMiCUS), which publishes *Dialogue*.

The three-day event was filled with activity. Each day started and ended with general sessions for all participants, which dealt with spiritual life and witness. In between were various focus groups and seminars—all targeted toward equipping college/university students for ministry.

According to Humberto Rasi, world education director for the Adventist Church, the Berkeley conference came "at the right moment to galvanize the movements that have begun on 50 to 60 campuses in many parts of the world," and to help the church in North America develop a stronger public campus ministry.

The high point of the conference was the "Berkeley Resolution"—a statement of commitment and a call for a North American Division-wide plan to expand and consolidate secular-campus ministry. Among the items included in the resolution was a request that one year, within the next five, be selected to focus on "the opportunities and challenges of



Participants pose in front of the administration building of UC-Berkeley.

students on non-Adventist campuses."

The North American Division leadership has already appointed Richard Stenbakken, director of Adventist Chaplaincy Ministries, to coordinate public-campus ministries in its territory, in consultation with student leaders and chaplains, and with the support of the Education and the Youth Ministries departments.

Chris Drake is a senior mass communication student at Walla Walla College. At the time of writing, he was finishing an internship with the Columbia Union Visitor. He can be reached at drakch@wwc.edu. Readers interested in a copy of the "Berkeley Resolution" may request it from the editors of Dialogue.

Dick Stenbakken can be contacted via E-mail: 74532.1614@compuserve.com

For Your Information

Adventist Frontier Missions: Reaching the unreached in this generation

by Pamela Duncan

Are you looking for adventure? Try Adventist Frontier Missions. Organized in 1985, AFM works closely with the Seventh-day Adventist Church to expand the frontiers of God's family. AFM recruits committed Adventists to live among unreached people groups, to share the joy of knowing Jesus, and disciple new believers. Their guiding motto is: "Reaching the unreached in this generation."

AFM student and career missionaries learn the local language and culture, live among the people, and minister to their needs. They share the gospel with their new friends and invite them to know Jesus. New believers are then trained to take on church leadership

and share their faith with those around them. When a church is strong and is growing on its own, AFM missionaries move on to begin work with a new unreached group.

AFM is currently seeking 32 students and young adults to support the work of full-time missionaries in nine countries. AFM needs to fill positions in several categories.

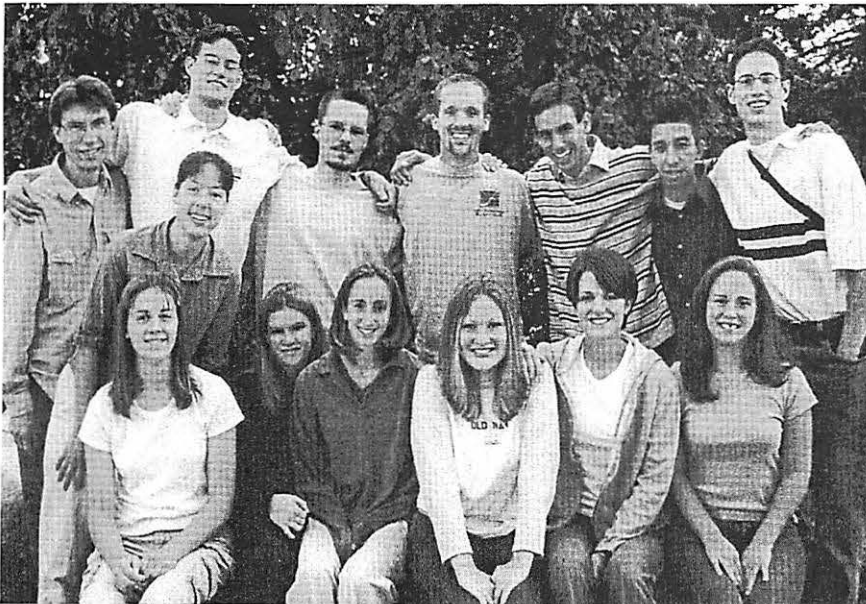
The first category, home school education, allows you to support directly missionary families by working with their children. This frees the missionaries to focus on building relationships with local people and evangelism. Qualifications needed: a love for children and the knack of making learning fun.

Health care is the second category. This area allows you to teach local people how to take better care of themselves and each other. Many unreached people believe in spirits and witch doctors. Showing them what causes disease and how to improve their health helps break Satan's hold on their lives. Qualifications: a basic knowledge of health principles and certification in first aid. This area of service is ideal for registered nurses or nursing majors.

Literacy training is the third category. By teaching the local people how to read in their own language, you enable them to read the Bible. Qualifications needed: excellent interpersonal skills, small-group leadership skills, and a good command of the English language. You are expected to know how to convey successfully information and concepts. To teach Bible classes, you need to understand fully and be able to explain Bible principles and Adventist beliefs. Because literacy training involves learning the local language, this area of service is best suited for those willing to commit to serving more than one year.

And, finally, community development. Student missionaries assist the local people in developing water systems, successful farming, or business enterprises. Qualifications: a basic understanding of agriculture, water systems and/or basic bookkeeping and business skills.

AFM student missionaries must have a passion to follow Christ wherever He



Adventist Frontier Missions student volunteers for the year 2000.

leads and do whatever is asked, no matter how small the task. You need to have patience, flexibility, adaptability, responsibility, and organizational skills.

AFM asks all student missionaries to attend a four-week training session. The next session is scheduled from July 15 to August 11, 2001. AFM asks all missionaries to raise funds to support them during their service. Each student missionary is required to raise at least US\$4,200. (This amount covers the cost of passport, visa, required vaccinations, transportation, a four-week training session, and stipend.)

If you love adventure, enjoy a friendly relationship with Jesus, and feel the call to reach the unreached, I invite you to join Adventist Frontier Missions.

Pamela Duncan is Student Missions Coordinator for Adventist Frontier Missions. During 1994-1995 she served as a student missionary on the island of Yap in the Federated States of Micronesia. She graduated from Walla Walla College in 1998 with a B.A. in Mass Communication.

"We are ambassadors for Christ."—2 Corinthians 5:20

Of all the titles Paul gives to Christians, none is more honorable and compelling than this one—ambassadors for Christ. Paul uses a Greek word, *presbeutes*, well known to his readers. The Roman emperor appointed *presbeutes* to far-flung provinces of the empire. In accepting

You Are an Ambassador

Seven guidelines to make your witnessing effective.

by
Yvette S.
Chong

such an appointment, the ambassador made a commitment to be a personal representative of Caesar in a strange land and to be his spokesman.

Paul applies this word of the imperial court of Rome to Christians. In so doing, the apostle highlights two important factors. First, the One who calls us to be Christians is the sovereign of the universe. His call is supreme. His will is final. His mission on this earth is the redemption of fallen human beings. Second, Christians, in being designated as ambassadors, become representatives of Christ in this world. As such, they are not their own. They must accept the will of Christ as theirs. They must follow nothing but the way of Christ. Their primary task on earth is to present Christ to those who don't know Him. They may be strangers in a foreign land—be it near or far—but they have a job to do: to tell the world that Christ is Lord and Redeemer, and then to extend the frontiers of His kingdom on earth.

Such is the implication of being an ambassador of Christ. But how do we

accomplish the task? How can we represent Christ on our campuses, in our offices, or our own back yards? These are as much an ambassador's outpost as lands across the sea. My experience has taught me seven simple guidelines to fulfill my ambassadorial status as a Seventh-day Adventist.

1. Make yourself available to God.

You can't be an ambassador unless you are willing to be one, and unless you know what that means. Then surrender all of yourself to God, to be used by Him. Without total surrender, there can be no success. An ambassador exists and functions only within the will of the one who calls. Once you place yourself as an instrument in the hands of God, He will show you what and how. Pray. Keep in touch with Him. The calling One is also the enabling One.

2. Reach out to others.

After all, that's our primary task. Be aware of the needs of others. Life is often rough. Sickness, death of a loved one, financial problems, stress, classwork, and love's ups and downs leave many in gloom. Here you have an opportunity to convey Christ's love by serving and caring for those who are hurting. Availability is often your greatest asset. A smile, a helping hand, and a sympathetic, listening ear give your beliefs validity and impact. Help your classmates with problems in their studies. Listen to colleagues in quandary. And who knows; you may find an opportunity to share God's love and your faith.

3. Accept each person as a child of God.

Lack of identity and self-worth marks our age. Many people all around us live without a definite sense of who they are and why they are here. Here's an opportunity to live and show that we are all God's children, and that's where our identity begins. Accepting others as our equal in worth and dignity and treating everyone with respect and love are significant to Christian calling. A Buddhist friend once asked me why I showed so much love to her, even though she was not of the same religion as I was. "Because Jesus lives in me, and I

love Him very much," I told her. She wanted to know who this Jesus was. She encouraged her daughter, a professional, to attend our church to learn more about Jesus who can make love a reality.

4. Consider your campus or workplace as your ambassadorial assignment.

You are there as Christ's representative. As I walk briskly for exercise, I see more than just buildings. Those buildings house people with names and faces. I often visualize those people as searching for truth. I want to get to know them. I want to offer them the good news of salvation. Many of them are non-Christians or agnostics. Some are affluent, but materialistic. There is often a feeling of emptiness in their lives. As Christ's ambassador, I want to identify these needs and do what I can to help. Obviously not every person will be immediately responsive to the sharing and discussion of the gospel, but there will be some. Be willing to accept God's timing.

5. Establish a growing relationship.

Being an ambassador demands that you establish relationships that will grow in meaning and strength. Ask God to help you get acquainted with those around you. Begin each day with the prayer, "Whom will You send me today, Lord?" Get to know those you meet or with whom you attend classes. Learn their names and be certain you pronounce them correctly. Smile. Be a good listener. Have a meal together. Start a conversation by using icebreakers, such as campus news, current events, college courses and programs, professional or career interests, hobbies, sports and recreation, projects and problems at work, and religious background.


6. Follow Christ's pattern for witnessing.

The pattern has three steps: *cultivation*, *sowing*, and *reaping*. After you have cultivated friendship and become aware of your friend's needs, you can present the gospel more effectively. You can offer a solution to his/her real and felt needs. Don't rush to reap. Wait for the right moment. Sharing what Jesus

has done for you is in itself a powerful tool. Walk the talk, and the reaping will follow.

7. Cultivate common interests.

As your relationship grows, work on points that are common to both of you. Develop a list of options that will make good contact points with specific individuals and begin working with what you consider as most feasible. Perhaps it may be reading or listening to music. Share your best to show that you care. Perhaps it may be through activities such

as parties, get-togethers, or outings. Most campus ministries report outstanding success with informal meetings organized with a Christian emphasis. They provide meaningful exposure to your faith. You may have other ideas. In any case, what are you waiting for? Take up the challenge and be an ambassador for Christ—in your dorm, on your campus, at your work. Christ needs you. 

Yvette S. Chong is the director of women's ministries, Pacific Union Conference of Seventh-day Adventists. Her address: 1706 Holin Street, San Jose, CA 95131, U.S.A.

CAMPUS LIFE

Adventist International Friendship Ministry

Dayton Chong

Mei Zhang, a 28-year-old Chinese woman working on her doctorate in physics at the University of Michigan, was delighted that Peter and Jane Sims invited her to their home for a weekend. The Sims prayed that their house guest would see their Christianity lived out and ask about their faith. So they could hardly hide their excitement as they told Mei what Christ meant to them personally.

"How can I learn more about this Christ?" she asked. And a little later, as they sat at the dining room table, it seemed that Mei would rather listen than eat. "How can I know God?" she asked again.

Peter, a probation officer, shared how Christ had changed his life. When he and Jane met in college, Peter had been indifferent to God. Through Jane's perseverance and love for him, Peter came to know Christ as his personal Saviour.

"It was exciting," recalls Jane, a teacher and mother of two teenagers. "Mei was so open and really searching. Her questions dealt with the basics of Christianity. I could tell she was really thinking about our answers."

Although Mei did not make a commitment to Jesus Christ, she agreed to keep in touch with Peter and Jane. Jane said, "I'm praying that she will know Christ personally by the time she returns to China next year. I'm also praying for Mei's family."

Yvette, an 18-year-old Buddhist, made a commitment to Christ because a Christian fellowship group invited her to their camping trip. She was all alone on the University of Connecticut campus, having

just arrived from Hong Kong. A year later, she transferred to the Kettering College of Medical Arts. While there, an adult fellowship group sponsored by the Horace Kelleys at Dayton, Ohio, invited Yvette to join their fellowship. She noticed their deep Christian love in action, and asked for Bible studies. Two years later, she became a Seventh-day Adventist Christian. Through the providence of the Lord, several years later she became the wife of an Adventist pastor.

Ministering to Foreign Students

Mei Zhang and Yvette are representative of the more than one million men and women from more than 180 countries who are living in the cities of the Americas, Eastern and Western Europe, and Australia—attending colleges and universities, training on the military bases, serving in foreign government offices, and businesses. All of them are trying to cope with a culture that totally baffles them.

Foreign students come because the country of study has something to offer them. The education and professional experience they receive will open doors back home and usher them into the upper levels of the societies they left behind. Many of these students are often destined for high-level achievement in some field, be it medicine, business, engineering, agriculture, education, military science, or nuclear physics.

The international students whose lives we touch will become influential people in their

homeland. Simple friendships with these students have tremendous potential to enrich our own life and theirs—the potential to share with them the saving power of our Saviour and the Three Angels' Messages.

Ellen G. White speaks of the great importance of working among the foreigners who have come to our lands:

God in His providence has brought men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light to men of other tongues. Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own land as bearers of precious light shining direct from the throne of God (*Christian Service*, p. 200).

Reading in the book of Acts, one finds two major patterns for missions: One, God sending the church to where the world is, and the other, God sending the world to where the church is. Unfortunately, the latter is often overlooked.

Why Should Adventists Get Involved

The following are some of the reasons you should consider for getting involved in this ministry:

- Adventist Christians can become part-time missionaries in the comfort of their homes.

- Your local church can experience an on going, hands-on foreign missions experience with minimal financial investments.
- As your congregation becomes involved in this ministry, the members will develop an even stronger heart for missions, transcending merely giving money to occasional appeals.
- Holidays and special occasions take on extra meaning when shared with your foreign friends.
- You can expose your children to other peoples and cultures, right in your own home.
- Adventist International Friendship Ministry provides the older couples in the local church with companionship and an opportunity for witnessing (in most foreign cultures, senior citizens are the most respected family members).
- Returned overseas missionaries will be able to continue their ministry to students from their previous field of labor.
- Prospective missionaries can develop their cross-cultural skills.

How to Develop Your Team

Once you and a group in your church see the possibility of starting a local International Friendship Ministry, you may proceed to develop a team. Its size will vary with the size of your congregation and the strategy you select. Any church near a college or university can set up this type of ministry. You do not need an established campus ministry first; however, this approach will work in close cooperation with all campus ministries.

The following two positions are needed to effectively develop and coordinate a viable ministry:

A. International Friendship Coordinator: He or she meets international students who want to develop friendships with local citizens; helps match international students with your church's

Friendship Partners; supports their ongoing relationships; and sends all international returnee students' information to the Adventist International Friendship Ministry office.

B. Friendship Partners Coordinator: He or she recruits and develops from within the church a group of Friendship Partners who are committed to pursuing genuine friendships with international students; promotes spiritual

*There are two
patterns for
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where the world is,
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the church is.*

growth in the lives of international students who are involved in your church's International Friendship Ministry.

How to Start This Ministry in Your Church

The following approach will allow you to begin a local International Friendship Ministry:

1. Locate interested international students/scholars.

- Secure names of interested persons from each university or college's foreign student advisor's office.
- Network with any existing Adventist Campus Ministry in locating interested foreign students/scholars.
- Look for members of your congregation who are involved on campus, such as, professors, instructors, office workers, etc.

● Volunteer to host an international student in an ongoing activity.

2. Recruit Friendship Partners.

● Hold a vision meeting to explain about the ministry.

● Ask each interested member to complete an Interest Response Questionnaire.

3. Orientation and training of Friendship Partners.

● Present a walk-through study in how to be a friend to international students.

● Complete a Friendship Partner Questionnaire.

4. Matching Friendship Partners with international students.

● Consider the distance between the homes of each Friendship Partner and his/her foreign friend.

● Match occupational interests, personal preferences, interests in hobbies, or language spoken.

5. Organize church activities for your international friends.

6. Train Friendship Partners to lead an international student to Christ and to join the Seventh-day Adventist Church.

7. Organize a Sabbath School class for the international students.

8. Disciple international students.

9. Evaluate the spiritual growth of each participating international student.

10. Prepare each Adventist international student to return home as effective witnesses.

11. Forward a copy of each international student returnee form to Dr. Dayton Chong, Director, Adventist International Friendship Ministry. (See address below.) He will seek to connect each returnee student/scholar with the respective mission, conference or union.

Activities

In addition to a program of spiritual nurture and fellowship in the church, the following activities could be utilized to foster the development of friendship, fellow-

ship, and discipling:

- Church potluck fellowships.
- Christian films and videos, followed by a discussion.
- Spiritual retreats for Friendship Partners and their international friends.
- International Weekend or Food Fair, sponsored by the church and the international students.
- Celebration of special holidays. Explain briefly why they are being celebrated.
- Social programs such as picnics, community tours or field trips, boating, camping, skiing, progressive parties or dinners, etc.

Friendships formed through these activities are packed with tremendous potential. An International Friendship Newsletter will be developed to ensure sharing of experiences and communication between international students and their Friendship Partners.

A successful Adventist International Friendship Ministry in any church or campus ministry needs planning, commitment, teamwork, and willingness to be led by the Holy Spirit. Through this International Friendship Ministry, you can have a part in reaching the millions in the unentered territories of the world for Jesus. All that is required of you is a warm heart, a Christ-centered home, time to share, hope, and faith!

Dayton Chong (Ed.D., Andrews University) was born in Singapore. Together with his wife Yvette (R.N., Kettering College of Medical Arts), born in Hong Kong, they founded the Adventist International Friendship Ministry (AIFM). Readers interested in obtaining a manual that more fully describes this outreach or in arranging for a seminar on how to start a local AIFM should contact the Chongs at 18150 Lincoln Dr., Lathrup Village, MI 48076. Tel. (313) 569-0482.

Action Report

Helping the community in the Amazon basin

Two years ago the Association of Adventist University Students of Amazonia (SUAMA, in Portuguese) was established, with support from the Education Department of the Central Amazon Conference in Manaus. In response to the multiple health needs of the population in our region, members of the association approved the following objectives for our activities:

1. To encourage members to share their knowledge with the community through lectures on hygiene and other practical health topics.
2. To strengthen the connection between the Adventist Church and the inhabitants of the region through health clinics.
3. To awaken the interest of Adventist and non-Adventist students and professionals in providing voluntary service to the community.

4. To raise the awareness of church members and of the general population regarding the most common health problems and their prevention.

5. To express our gratitude to God for the talents He has entrusted to us by helping to raise the health standards of our fellow human beings in our region and in the country.

These initiatives received the enthusiastic support of Adventist health professionals and of the Manaus Adventist Hospital.

During the first year, we provided free dental and medical clinics, lectures on health prevention and visits to population centers located on the margins of the Amazon river. Almost 4,000 people benefitted from these free services. In addition, representatives of our association presented reports of our health



and educational activities to regional and national meetings of medical students and professionals.

We can be reached by mail: Rua Manicore, 639, Apt. 04; Cachoeirinha; 69000-000 Manaus, Amazonas; Brazil. E-mail: ricardo_faria@bol.com.br

—Ricardo dos Santos Faria,
SUAMA President

On being a true friend

by Martin W. Feldbush

Interpersonal helping skills for Christian university students

The phone rang with urgency. John was surprised to hear the familiar voice of Will, his roommate. "My sister has been in an auto accident." Will sounded very agitated. "She's injured pretty badly. Can you meet me at the hospital emergency room?" On the way to the university hospital, John kept wondering "What should I do? What can I say?" Then he remembered the words of a counselor at a workshop on crisis helping skills. Three words: *personalize*, *stabilize*, and *verbalize*. Instantly, John knew how he would begin his ministry of comfort and support for his distraught friend.

As he entered the emergency section waiting room and saw the tortured look on Will's face, he breathed a prayer and moved across the room to his seated friend. Sitting down, he placed his hand on Will's shoulder. "How's Janet?" he asked.

John's caring presence and simple words initiated a multi-phased helping process that was bathed in prayer and guided by the Holy Spirit, yet grounded in a solid understanding of human behavior. He knew that in times of crisis a helper can provide several kinds of care, all the way from simply being present to solving problems. He realized, however, that before he helped at any of these levels, he needed to build an "on ramp" or create an environment in which, and through which, this healing ministry could take place. That's where the crisis counselor's three words came into play: *personalize* (John needed to focus on establishing a caring presence); *stabilize* (help bring order if the situation is chaotic); and *verbalize* (create an environment where his friend could safely talk

about what had happened and how he felt about it). Before morning—and the good news that Janet had come through emergency surgery and would fully recover—John and Will had talked, shed tears, made phone calls and cared for other arrangements, claimed the promises of Scripture, and prayed and grown closer together in the Lord.

What John did is an important part of a caring interpersonal ministry. This ministry is particularly becoming significant in dealing with crisis situations, and its importance is increasingly recognized by both secular and Christian counselors. This article will deal with the basics of crisis theory, ways of extending help, a model for helping, seeking professional assistance, and following Jesus' example.

Basics of crisis theory

The process of interpersonal helping is structured, yet adaptable to many specific situations. In order to understand this process we must first examine some basics of crisis theory. A crisis is essentially a turning point, when some precipitating event forces one to ask, "What is the meaning of this, and what do I do about it?" The most common crises are developmental in nature, stemming from the challenges we encounter during the unfolding phases of our lives (adolescence, marriage, child-rearing, aging, death, etc.). Other crises are situational, in response to specific and often unexpected events such as accidents, natural disasters, job loss, unexpected and tragic death, etc. Whatever the nature of the event, *the crisis is not the event itself, but rather our interpretation of, and response to, the event.*

The normal crisis pattern begins with a precipitating event, followed by an internal assessment of that event. We ask: "What is happening? Has this happened before? If so, how did I cope and was I successful? Will that work again? If not, do I have the resources with which to cope now?" Sometimes these questions are answered almost instantly and their answer helps us to interpret whether or not the current situation is a threat. If we conclude "I can handle this," the crisis is averted. But if our reaction is otherwise ("I've never dealt with this before." "I don't know what to do." "I may not be able to deal with it."), we marshal our resources and try to respond. If we succeed in handling the issue, the crisis is thwarted. If not, we are plunged into a crisis state. At this point, we often need help from a trusted person. The key is in understanding that crisis is our internal response rather than the external stimulus. The core of crisis care is helping people focus on what they *think* about what is happening to them.

How do we help?

There are several classic ways in which we can help people in crisis. Some of them are:

Avoidance. Helping people develop lifestyles that avoids stressors that produce crises.

Stabilization. Addressing urgent matters in a way that helps bring order and form into a chaotic crisis situation.

Reframing. Through active listening and appropriate dialogue, helping people examine and test their perceptions, often assisting them to see things in a new way. Scripture and prayer can help people gain a new perspective and an

understanding that they are not alone.

Reducing stress arousal. Christian helpers can utilize Scripture, prayer, meditation, and listening to help reduce the emotional and physical stress brought about through the mind-body connection.

Ventilating the stress response. Good listening skills provide a safe environment where people can talk, thus helping diminish pent-up stress responses.

Problem resolution. Sometimes we can only be a supportive presence, or help in some of the ways listed above, but other times we might be able to utilize some simple solution-focused approaches to problem resolution, and thereby eliminate some factors that helped cause the crisis.

These approaches involve developing some basic interpersonal helping skills, such as active listening, appropriate questioning, problem resolution and so on. (See "For Further Reading" for some excellent help in these areas.)

Developing a basic model for helping

While there is no fixed "recipe" for helping people in crisis, a basic model would include the following.

1. **Establish a caring presence.** Right at the outset, the helping process must provide a caring presence to the one in crisis, in order to initiate trust. This is done primarily through nonverbal (body language) and paraverbal (rate of speech, tone of voice) means rather than through just words. Attentive posture, good eye contact, appropriate touch, measured rate of speech with a caring tone of voice, and other communication skills can convey in the first few seconds that "I care, and I am here to help you."

2. **Be directive, if necessary, and be as brief as possible.** A chaotic situation may require direct intervention to care for the practical and immediate needs and to restore some order and direction. Do phone calls need to be made? Do urgent

decisions need to be pointed out? Is transportation or other help needed? Sometimes the person feels overwhelmed by practical need so this can block the needed verbalization, which you want to encourage.

3. **Encourage talking.** Let the person in crisis talk about what has happened and how he or she feels about it. The core of interpersonal caring is to become a listener to stories (sometimes over and over!). Develop your listening skills to the point where you can draw out the storyline through appropriate questions and attending behaviors. What you hear will lead you to assess needs and plan your caring strategy.

4. **Begin to assess spiritual needs.** This need not be a complex process. A basic assessment might involve answers to three questions: Does the person see himself or herself as a child of God, or has he or she rejected self? Does the person feel embedded in a caring social community, or does he or she feel isolated from others? Is God seen as present and caring or as having abandoned the person? Key questions such as these begin to highlight spiritual issues and give clues about how to respond.

5. **Consider and utilize options for caring.** Review the classic helping methods mentioned above. How can you best assist the person in need? Will listening and good attending behaviors alleviate the stress? Can quiet meditation or use of Scripture and prayer help reduce the stress arousal? Will appropriate spiritual encouragement or prayer and Scripture help with reframing? Are there solvable problems that have contributed to the crisis? Can you use simple solution-focused methods that will help address those problems? Remember that your use of Scripture, prayer, and spiritual encouragement needs to address the observed spiritual needs in order to be relevant and helpful.

6. **Refer to a professional if necessary.** Remember that you are providing help and friendship, not serving as a thera-

pist or counselor. Do not minimize the importance of this, but also do not hesitate to suggest that your friend see a professional caregiver if necessary. Referral is different from transferral. Transferral is where care of the person is given over entirely to another person; referral is where the circle of care is simply enlarged to include a qualified professional. In referral, you will continue to be a friend who cares and supports.

Referring for professional help

Following are some of the conditions that signal the need to refer to a professional:

1. Threats of violence to self or others.
2. Risk of suicide or homicide.
3. Psychotic behavior (losing grasp on reality, hallucinations, paranoia, irrational thinking, etc.)
4. Mood, emotional, and behavioral changes that seem to occur without discernable and connected external stressors.
5. Clinical depression (persistent sadness/helplessness/hopelessness, recurring thoughts of death)

Jesus, the Care-giver

An often overlooked, yet powerful, example of interpersonal crisis ministry is found in Jesus' ministry to two grieving friends. Read Luke 24:13-35 and see if you find examples of the following principles discussed in the article:

- Establishing a caring presence
- Good listening skills
- Appropriate use of questions to facilitate "telling the story"
- Crisis intervention tailored to the specific need

Are there other examples of crisis care? Read the quotation from *The Ministry of Healing* used in the article and reflect on how you can follow the helping ministry of Jesus.

- or suicide, loss of interest and pleasure in usual activities, etc.)
6. Extreme and persisting confusion.
 7. Any situation that is beyond the scope of your helping skills.
 8. Dependence on chemical substances.
 9. Unusual feelings of sexual attraction.
 10. Any physical disorder (in which case, the referral is to a physician).

Following the Jesus model

No higher calling is given to us as Christians than to follow the footsteps of Jesus. "He who says he abides in him ought to walk in the same way in which he walked" (1 John 2:6, NIV).

A simple overview of Jesus' model of helping is given by Ellen White in *The Ministry of Healing*, page 143: "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their

good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"

Note the five basic steps in Christ's helping ministry: friendship, empathy, caring for felt needs, building trust, and inviting people to follow Him. The first three were given unconditionally, whether people responded to Him or not. Those helping acts, however, were the foundation upon which trust was built. Once trust was built, the invitation to follow Him became a natural extension of friendship, not an intrusion.

Being a helper

Perhaps this brief article has motivated you to become an effective helper and friend to those in need. How do you begin?

1. Attend a class or workshop in crisis caring. Contact your local hospital or crisis hotline and ask if you can attend the classes they have for their volunteers. Take a workshop on specific elements of the helping process, especially listening skills.

2. Read some of the books listed in "For Further Reading," or other books on peer helping.

3. Talk with a counseling professional about helping skills, their strengths and limitations, and about referral issues.

4. Be sensitive to the needs of those around you. Be open to the leading of the Holy Spirit and seek to walk as Jesus walked. Find opportunities to be a friend and helper, a blessing to those in need.

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For further reading

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Joseph Moore, *Helping Skills for the Nonprofessional Counselor* (Cincinnati: St. Anthony Messenger Press, 1992).

John Savage, *Listening and Caring Skills in Ministry* (Nashville, Tennessee: Abingdon Press, 1996).

Howard Stone, *Crisis Counseling* (Philadelphia: Fortress Press, 1987).

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_____, *Pastoral Care Emergencies: Ministering to People in Crisis* (Minneapolis: Paulist Press, 1989).

National Congress in Mexico

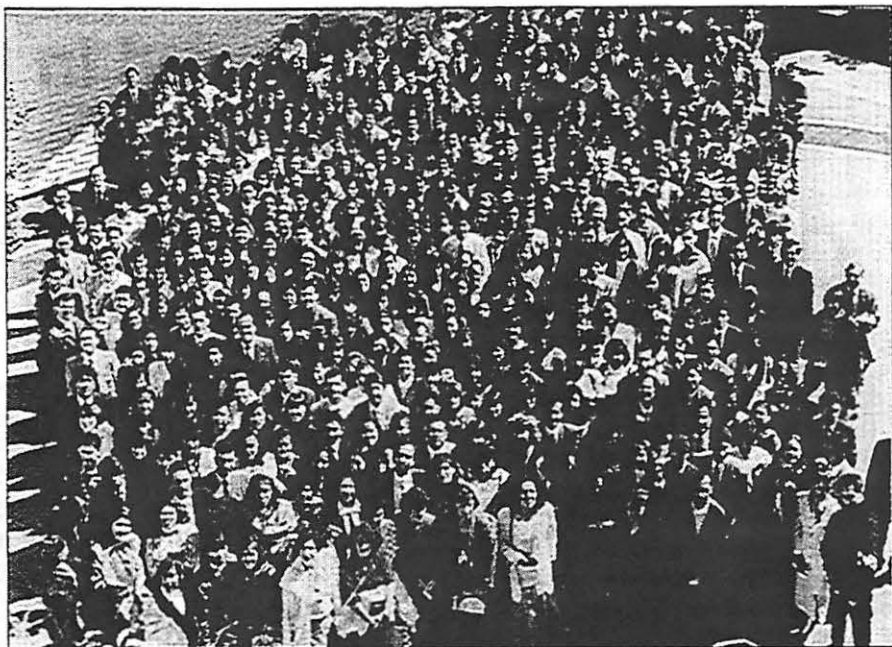
Almost 700 young adults came to Puebla, Mexico, in December 1996 to take part in the first National Congress of Adventist University Students and Professionals. They represented more than 25 university centers in which there are Seventh-day Adventists pursuing a variety of university degrees and practicing their professions.

The four-day meeting included plenary sessions and group discussions that focused on understanding the secular mind, living the Christian life in a challenging environment, ways of sharing our faith with colleagues and teachers, and supporting the mission of the Church using the talents God has entrusted to us. The participants also heard encouraging testimonies of Adventist professionals who are now occupying positions of responsibility in government and business.

The organizers expect that, as a result of the congress, the positive influence of Adventist beliefs and lifestyle will be strongly felt in campuses and offices across Mexico.

The congress had an immediate and positive result. Two of the top administrators of the hotel where the congress was held and the restaurant chef, impressed by the conduct of the participants, are now receiving Bible studies from Adventists in the city.

—Heber García and Arturo King,
Youth Ministries Directors, South and North Mexican Unions



Delegates came from all regions of Mexico. Dr. Humberto M. Rasi, director of the General Conference Education Department, was one of the featured speakers.

ACTION REPORT

Inter-American Division

More than 6,000 Seventh-day Adventist young men and women pursue advanced studies in public universities located in some 30 countries throughout the Inter-American Division. A recent census shows their distribution as follows: Haitian Union, 125; West Indies Union, 200; Caribbean Union, 215; French Antilles-Guiana Union, 225; Colombian Union, 350; Venezuela-Antilles Union, 450; North Mexican Union, 650; Central American Union, 1,120; South Mexican Union, 1,210; and Antillian Union, 1,465.

The number of these students is increasing as overall church membership grows. They constitute a courageous Adventist army that keeps the torch of the Christian faith shining bright on scores of secular campuses, frequently in an atheistic, politicized, and hostile social context. Although they do not enjoy the benefits of Adventist higher education, they are thankful for having known Jesus Christ from their youth, and are committed to live and share the gospel among their fellow students and teachers. They seek to serve humanity as qualified professionals, to establish Christian homes, and to enter the kingdom of heaven as part of God's people.

During the past two years, the Inter-American Division has intensified its efforts to organize, inspire, and serve this valuable sec-

tor of our church family. Working in coordination with the youth and education leaders at the union and local levels, we have implemented a broad program that includes the following activities:

Organization of new associations of Adventist university students and consolidation of groups already established. Many of these groups have been founded in recent years, but some have been active for 25 years or more. Several of their former officers now occupy positions of responsibility in the church as lay leaders



Adventist university students in West Puerto Rico, 1989.

and denominational executives. Among the latter are Nemuel Artiles, administrator of the Bella Vista Hospital in Mayaguez, Puerto Rico; and Efrén Pagan, president of the West Puerto Rico Conference. Both of these men held leadership positions in Adventist university student associations. Leonardo Suescun, president of the Adventist University in Medellín, Colombia, was one of the founders of the first association of Adventist university students in his homeland more than 20 years ago.

Systematic distribution of DIA-

LOGUE in English, French, or Spanish among the university students included in the census. This journal—which contains articles on academic topics, interviews, and ideas for campus outreach—is distributed gratis. Its cost is shared by the division, union, and local fields.

Seminars for campus chaplains, youth leaders, and pastors in university towns. The first two sessions were held earlier this year in the Dominican Republic and Barbados. Specialized instruction on campus ministry was provided

by personnel from the General Conference, the North American and Inter-American Divisions, and the local unions. Participants came from four Spanish- and English-speaking unions in our territory.

Celebration of the Year of the Adventist University Student in 1990. Following an action passed by the division committee, a series of activities aimed at strengthening this ministry and at high-

lighting its importance have been carried out in Inter-America. As part of the celebration, an artistic bronze pin has been produced exclusively for Adventist university students. Its design features a large "U"—which stands for "university"—inside which there is the outline of a young person holding high an "A"—which symbolizes his or her "Adventist" faith. The two letters are encircled by a laurel wreath, representing victory.*

Spiritual retreats for university students. The format of these meetings varies, but most are held

annually for several days. Some of the retreats are held on the campus of our own institutions of higher learning, such as in Colombia. Others utilize youth camp facilities. Lectures, discussions, study groups, testimonies, and recreational activities are included in the program, which is jointly planned by student and denominational leaders. The costs of the retreat and the transportation are at times shared by the students, the congregation that sponsors them, the local field, and the union.

University student conventions or encounters. These last one day. They are usually held on the Sabbath in one of the halls of a public university where the Adventist student association is registered. The program includes a student-led Sabbath school, worship with a special speaker, fellowship lunch, lecture on a relevant topic, discussions, and a social activity in the evening. Adventist professors and other church leaders are usually invited. A convention of this type took place on the campus of the University of West Indies in Port-of-Spain, Trinidad, this year. At times, the program includes a baptismal ceremony—with a portable baptistry—for a fellow student who has been attracted to the Adventist message. Such was the case at the Inter-American University in San German, Puerto Rico.

Service and cultural activities on the public campus. Student associations have used their imagi-

nation and creativity in sponsoring a variety of programs for students and teachers. The activities have included musical concerts, stop-smoking clinics, vegetarian cooking classes, donation of a basic set of Adventist books to the university library, distribution of Adventist literature, Bible exhibitions,

city students participated in this activity, which culminated with the baptism of 18,319 young men and women during the month of June. The experience was repeated early this year when thousands of youth leaders—including university students—held evangelistic series as part of Harvest 90. These resulted

in the baptism of 20,140 young people throughout the division.

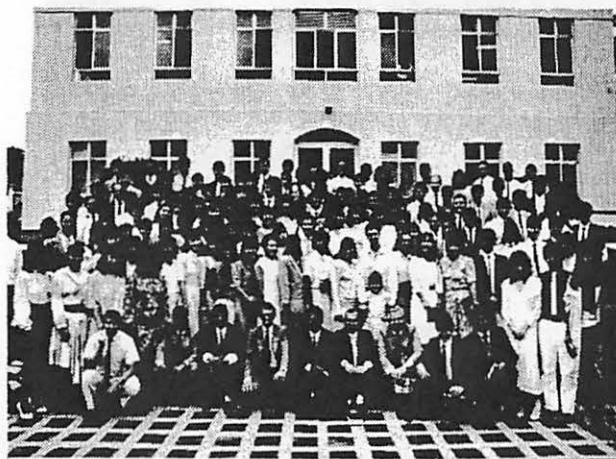
Much more can be done for, with, and by our Adventist university students in this rapidly growing division. We are aware of the challenges our young people face, and we have observed the key role they can play in the life of the church. They deserve our prayers and support.

Wherever there is a group of Adventist university students, they must be encouraged to form an association under the sponsorship of experienced leaders. And as the Lord shows us the way, we will move forward with courage and faith toward the heavenly kingdom.

Alfredo García-Marenko



Adventist university students in Barbados, 1990.



Delegates to the student convention in Colombia, 1989.

food and toy collection for poor children at Christmastime, film and discussion programs, etc.

Youth evangelism and outreach. In 1989 the Inter-American Division launched an international program under the name of "Maranatha 10,000," which consisted of 10,000 youth-led evangelistic campaigns. Many univer-

(*) Students who wish to obtain these attractive pins may request them by writing to *DIALOGUE* at the editorial address listed on page 2 of this issue. Enclose your name, postal address, and a check or money order for US \$2.00 (or its equivalent), which will cover its cost and mailing. Make the check payable to "General Conference-AMICUS."

Year of the Adventist University Student

The Inter-American Division leadership has declared 1997 "The Year of the Adventist University Student." Here is the text of this important initiative:

"Whereas, Adventist university students are to a great extent a privileged, intellectual group of our flock that need to be organized, nurtured, and trained for Christian service and,

Whereas, It is our privilege and responsibility to utilize all available means to be successful in taking the Adventist message to the intellectual sectors of our society, and in this way reach the objectives of our Global Mission Program,

Voted, 1. That 1997 be declared the Year of the Adventist University Student in all the Inter-American Division territory.

2. That the Youth and Education Departments be in charge of coordinating this plan with the cooperation of the other departments of our church.

3. That during the latter part of 1996 all unions and local fields complete the organization of new Adventist University Student Associations/Fellowships as well as a census of Adventist university students, so as to continue furnishing them with the magazine, *College and University Dialogue* as well as with local information and other publications.

4. That a special spiritual retreat or congress be held in each local field for their university students.

5. That each local field appoint chaplains—denominational workers and lay persons—to work for our young people in the secular universities.

6. That each University Student Association/Fellowship organize the

following activities during 1997, as part of this celebration:

a) A special convention to be held on Adventist University Students' Day, Sabbath, April 12, 1997, to be directed by the administrative board of each Adventist University Student Association/Fellowship, and to be held on a non-Adventist university campus, where they are pursuing their education. The program to include from the Sabbath School hour to the evening's recreational activities.

b) Active participation in the Conference/Mission Youth Evangelism Plan, conducting an evangelistic campaign, or a Bible Investigation Seminar during the Month of Youth Evangelism, holding a university baptism at the end of the campaign or on another baptismal date set for the local field.

c) To conduct at least seven special activities on the university campus, including a banquet in honor of their professors and university authorities, a specialized seminar presented by

outstanding Adventist university professionals, a party celebrating the anniversary of the Adventist University Student Association, and a baptismal ceremony on the university campus wherever it is possible.

d) Active participation in the "Antidrug Walk Around the World 2000 Project" as organized by the local field.

e) To provide their members with the insignia for Adventist University Students as produced by the Inter-

American Division.

7. That the Adventist University Student's outreach program be part of the Division-wide target of 15,000 Adventist Youth missionary projects and 30,000 baptisms reached by the Adventist youth."

Responding to this initiative, each union in our territory has had or is planning to hold a congress for university students. We are receiving the support of our student associations, some

of which have been active for more than 25 years. Even Cuba will hold a union-wide congress. We look forward to a strengthened ministry for and with this important sector of our membership. 🌱

—Alfredo García-Marenko, *Youth Ministries Director, Inter-American Division*

Action Report

First European Congress of Adventist University Students

In Lloret de Mar, near the Mediterranean, took place the First European Congress of Adventist University Students and Professionals, October 29-November 1, 1999. The international meeting was convened and hosted by the Spanish Association of Adventist University Students and Professionals (AE-GUAE), which celebrated on the occasion its 25th anniversary. The congress brought together 750 participants from several European countries—a number that grew to more than 1,000 on the Sabbath.

The theme selected, "The Bible in Mediterranean Culture," attracted many scholars who, during the plenary sessions, addressed topics ranging from the Crusades, Christian Ethics, and the influence of the Bible on society, to Eschatology, the book of Ecclesiastes, and the

role of Adventist university students in the contemporary world. The Sabbath worship focused on "Jesus, Mediterranean Man." In addition, ten seminars explored other dimensions of the theme of the congress. A copy of the program and the text of many of these presentations can be secured by contacting the convener, Dr. Ferran Sabate (elavoko@geocities.com) or the editor, Dr. Ramon Gelabert (ramoncar@teleline.es).

Toward the close of the congress, representatives from Adventist student associations in the Czech Republic, France, Italy, Portugal, Slovakia and Spain met and recommended to Dr. Roberto Badenas and Elder Corrado Cozzi (Euro-Africa Division directors of the Education and the Youth Ministries Departments, respectively) that the

Adventist University Students
degli Universitari Avventisti
os Universitários Adventistas
des Universitaires Adventistes
enz für adventistische Studentener
for Adventist University Students



next European Congress be held in the year 2002. To obtain more information on plans for the congress and to register your student association, these leaders can be reached via e-mail: Badenas (104100.55@compuserve.com) or Cozzi (74617.3720@compuserve.com).

— Francesc X. Gelabert, Editor
SAFELIZ Publishing House

Action Report

Seminar for university students in Maranhao, Brazil



Participants in the seminar.

At the close of the seminar it was agreed to establish the Association of Adventist University Students in Maranhao (AUAMA in Portuguese) and to hold the second seminar June 3-6, 1999 in the city of Imperatriz.

We welcome contacts with other Adventist student associations in Brazil and in other countries. Our address: Av. Daniel de La Touche, 53; Maranhao Novoy Sao Luis, MA; 65061-050 Brazil. Fax: 55-98-246-1102.

E-mail: comunicacao@mma.unb.org.br

—Otimar Gonçalves
Youth Ministries Director

The first Seminar for Adventist University Students in the State of Maranhao, Brazil, was held in Sao Luis, October 23-24, 1998 under the motto, "Growing in Quality With Christ Today." The meeting was attended by many students and teachers connected with the regional and federal universities in the State of Maranhao.

Several lectures were presented, such as "How to Make Friends for God," "A Grain of Sand in the Universe," and "Truth Is a Person." On Sabbath afternoon, all students attending received a copy of *Dialogue* and then participated in a round-table discussion on why some Adventist students abandon their faith while attending the university. A summary of their responses yielded the following points: (1) Lack of foundation in Bible doctrines; (2) inability to filter and counteract ideas that are contrary to their faith; (3) campus friendships that lead them away from Christian principles and lifestyle; (4) academic pressures that weaken and then strangle their devotional life; (5) superficial acquaintance with the writings of Ellen G. White; (6) insufficient support from mature church leaders (both pastors and laypersons).

The 10/40 Window: New mission opportunities

by Pat Gustin

Behind this window live

*millions of people who need to
know Jesus and experience the
joy He brings.*

Windows have always intrigued me. Curtain-fringed windows. Bay windows overflowing with flowering plants. Windows with shutters closing tightly against a storm. Windows barred to keep out danger. Windows stained to convey beauty or a message.

Windows. Sometimes they are open, welcoming us. At other times they are closed shutting us out.

But consider another window—a special one, behind which live millions of people, scattered in thousands of “homes” in scores of countries. These people are like us, with homes and families, joys and sorrows. People like us who need the Lord. But when they look out their windows, they can’t see the Lord; they don’t know the joy of salvation. And we must ask ourselves: What can we do to help?

Towards the beginning of the last decade, mission strategists and planners from Christian churches around the world began to take a serious look at the task facing them. After nearly 2,000 years of “going into all the world,” what has the church accomplished? What is left to do? Where should the church focus its efforts in order to fulfill Christ’s command to “go into *all* the world” and preach the gospel to “*every* . . . nation, tribe, language and people” (Mark 16:15; Revelation 14:6 NIV)?

How are Christians doing?

As mission leaders looked carefully at the issues involved in reaching the globe for the Master, several facts of both joy and concern have become apparent. First, the good news:

1. Christian mission has been extremely successful in much of the world. As a result, the church today is no longer a European/North American church; but is the strongest single religious force in all of Central America, South America, many Pacific islands, and sub-Sahara Africa. The active membership in these countries far exceeds that of the “parent” countries.

2. The church in these former “mission fields” now has a strong indigenous work force, capable of carrying the major burden of evangelism, witness, and nurture.

3. The churches in these parts of the world have become serious missionary-sending bodies—hearing and answering the command of Jesus to “Go. . .” The goal of having missionaries “from everywhere to everywhere” has become a reality.

Now, the facts of concern:

1. More than two billion people—that is, 40 percent of the world’s inhabitants—have never heard of the gospel in a way that speaks to them.

2. Most of these are part of people groups that have no Christian presence among them at all. There is no one who speaks their language and/or understands their culture and/or lives near them so as to share the good news with them. They are what missiologists today call “unreached people groups” who will never hear the gospel unless someone crosses the cultural and language barriers that surround them.

3. Every country on earth has such groups living among them. However, the majority of these groups are clustered in one section of the globe. This

specific area of the earth has been pinpointed as a window of need, a window of opportunity, and at the same time, a partially closed window. It is referred to as "The 10/40 Window."

What is the 10/40 Window?

The 10/40 Window is a section of earth running from northern Africa through the Middle East and central and eastern Asia, between the tenth and fortieth parallels north of the equator (see map on page 16). The area has several significant features that Christians must consider:

- This is where a majority of the world's population lives. Even though that area represents only one-third of the earth's land, it is there that almost two-thirds of the world's population reside. The two most populous nations on earth are within this area: India and China, which collectively represent almost one half of the world's population

- This is where the people who need the Lord are! More than 90 percent of the "least-evangelized" people on earth live in the 10/40 Window.

- This is where many of the world's most spiritually receptive people live. The 10/40 Window is the birthplace of all the major world religions—Judaism, Hinduism, Buddhism, Christianity, and Islam. With the exception of Christianity, all other religions are strong in this area today.¹

- This is where the hurting people are! The majority of the world's poorest people—some 80 percent—live here. Even more important, more than 80 percent of the people in the world with the lowest "quality of life"² live in this area.

- But unbelievably, in spite of these facts, Christianity spends *less than 10 percent* of its mission funds and mission efforts on this area.

Adventists and the 10/40 Window

The Adventist Church has always recognized the need to go into "all the world." Since the mid-1980s, however,

there has been an increasing emphasis on finding the still-unreached areas and peoples of the world, and diligently targeting them for mission work.

Several organizations have been in the forefront of this move. The Adventist Development and Relief Agency (ADRA), with its emphasis on relief and development projects, consistently goes into parts of the world where other mission efforts would not be welcomed. Loma Linda University and its specialized medical and surgical teams have been able to take their gifts of healing to some previously untouched areas. Adventist Frontier Mission has focused its efforts on the "frontiers" of the world by doing its work in previously unentered areas.

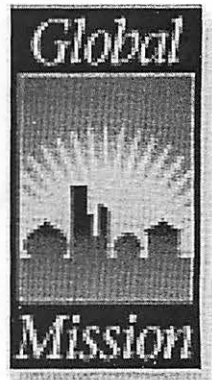
In addition, since 1990 the office of Global Mission at the General Conference has spearheaded efforts to reach not just the countries of the world, but also the unentered population groups within each country. Many of them are in the 10/40 Window. In 1998, as a part of this global mission, nearly 20,000 Global Pioneers moved into unentered areas in their own countries to do pioneer evangelistic work on a voluntary basis, focusing on an unreached group for one or two years.

What can we do?

As committed Christians of the 21st century, what can we do to meet the challenges and needs the 10/40 Window presents to us? Obviously, we don't want to turn our back on the hurting, the poor, and those without the joy of salvation. Here are some things we can do.

1. *Take the issue seriously.* Reaching the unreached is a serious, urgent business. Jesus said so. In the parable of the good shepherd, with 99 of his sheep safely in the fold, the shepherd risked the dangers of the night to seek the one that was lost. He risked his all for just one percent. Can we do less, when more than 50 percent of Christ's sheep do not even know Him?

2. *Pray for this area.* Join millions of Christians around the world in intercessory prayer for people in the 10/40 Window. They need to experience the joy of salvation that we know. Place them before God's throne each day. The early Christian Church consisted of people



Who has not heard?

Countries with the largest non-Christian populations:

China
India
Indonesia
Japan
Bangladesh
Pakistan
Nigeria
Turkey
Iran

Who needs to hear?

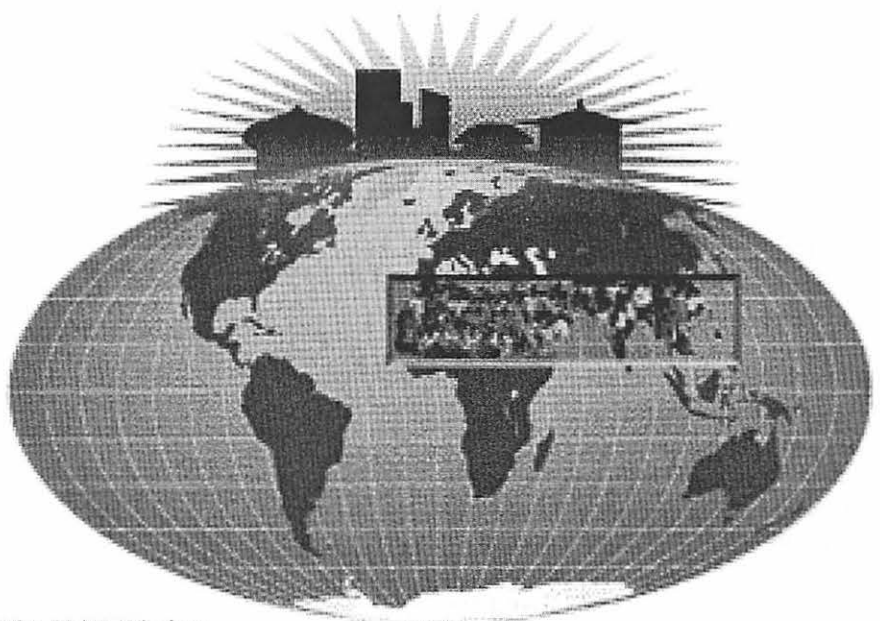
Largest people groups least evangelized:

Bengali (Bangladesh)
Han (China)
Bhojpuri Bihari (India)
Punjabi (Pakistan)
Awadi (India)
Turks (Turkey)
Urdu (India)
Orisi (India)
Maitili (India)
Burmese (Myanmar)

who prayed daily and fervently for power and wisdom. And throughout history, mission advance has always been coupled with dedicated prayer. Hudson Taylor, the famed missionary, once said, "If you would enter the province of Honan (in South China), you must go forward on your knees." Can we do less?

3. *Get involved.* Our involvement on a personal level is essential to reach these people with the good news. Our talents and resources must be placed on the altar of God. We need to increase our efforts to meet the physical, material, and spiritual needs of people living in this area. Humanitarian, educational, and relief work do make a real difference.

4. *Look for creative ways of sharing the "joy of salvation."* One of the best New Testament approaches is to go as "tent-makers." The Apostle Paul entered "unentered" communities as a businessman with a trade. He earned his living making tents but devoted much of his energy to bringing the good news to people



The 10/40 Window.

who had never heard it. Paul's modern-day counterparts are finding joy and success by pursuing their professions in countries all across the 10/40 Window. Computer specialists, engineers, health-care personnel, business persons, entrepreneurs, educators, and other professionals are following in the footsteps of Paul, working for the advancement of God's kingdom not as regular church-sponsored missionaries, but as modern-day tentmakers.

Christian students can pursue their education (especially advanced degrees) in universities located in the 10/40 Window. Here they can put themselves in close contact with future thought-leaders while they gain a credible education.³

But before going into the 10-40 ministry, they must be well-informed on one or more of the world's major religions and the culture that accompanies it. Those entering countries in that area of the world obviously need to become extremely sensitive to the customs, culture, religious beliefs, and convictions of the people in this area. Only as this happens can they present the good

news that Christians hold dear in a way that is meaningful to the hearers—answering *their* questions about life, meeting *their* heart needs in ways that are significant and culturally relevant to *them*.

No matter what method or approach we use, we must become one with the people as Jesus did—living among them, learning their language, sharing as much of their life and culture as we can. Only then will we have the right and the opportunities to begin sharing our convictions and beliefs.

Practice the art of genuine Christian friendship. Not friendship with a "hidden hook" to be dangled in front of non-Christians, and then withdrawn if they don't respond in some pre-determined way. Not friendship with a "hidden agenda." But genuine friendship that takes people and their lives seriously. We must get involved in the day-to-day lives of people and come in close contact with them as friends. Remember: We can give our unconditional love and friendship to non-Christians wherever we find them and the Holy Spirit can then use it. We don't have to create or even worry about "results."

Adventist Professionals' Network (APN)

Are you a Seventh-day Adventist with a graduate academic or professional degree? Do you wish to network and interact with Adventist colleagues in your field, discipline, or profession around the world?

We can help you do so. Just send us your name and address, and we will mail you the application form. Encourage your friends to apply too.

Contact us at: Adventist Professionals' Network, c/o Dialogue; 12501 Old Columbia Pike; Silver Spring, MD 20904; U.S.A. Fax: (301) 622-9627. E-mail: 105541.3200@compuserve.com

One final point. Almost every country on earth has people from the 10/40 Window countries who are working or studying there. We can reach out to some of these internationals living among us, and by so doing, we can give them a clearer picture of what Christians and the God of Christianity are really like.

The 10/40 Window is a window of opportunity—at times cracked open slightly, at times tightly closed. Committed Christians cannot close their eyes to what we see through the 10/40 Window. We see the needs. We feel the pain. It beckons us. And God calls us to reach out to those living behind the window.

Pat Gustin is director of the Seventh-day Adventist Institute of World Mission. Her address: Andrews University; Berrien Springs, Michigan 49104; U.S.A. E-mail: gustin@andrews.edu

Notes and references:

1. Population of the area, by religion: Muslims—22 percent, 706 million; Hindus—23 percent, 717 million; Buddhists—5 percent, 153 million.
2. Quality of life is defined by life expectancy, infant mortality, and literacy.
3. For more information on “tentmaking” and studying in countries located within the 10/40 Window, contact Global Partnerships at the Institute of World Mission. E-mail: partners@andrews.edu
Web site: www.andrews.edu/IWM/partners

Visit Global Mission on the internet

www.global-mission.org

Stories, front line news, events, books, videos, resources on mission, and much more!

For more information, contact Gary Krause at:
1020601504@compuserve.com

Action Report

Adventists at Peru's oldest university

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

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



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

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

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

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

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

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

by
Hudson E.
Kibuuka

Eastern Africa's Success Story



Adventist students from the University of Zimbabwe meeting on the Sabbath in the campus chapel.

God works mysteriously His wonders to perform. That is not just a hymn but an experience in Eastern Africa. Four years ago, two groups of Adventist students felt convinced of the need to share their faith. One group was at the University of Zimbabwe, Harare. The other group was at a high school in Goromonzi, 30 kilometers east of Harare. Both groups began their work independent of each other. They distributed Adventist publications among their fellow students, prayed with them, and had fellowship meetings with them.

The seed began to grow. Soon baptisms followed. These Adventist high school students learned that their counterparts at the University of Zimbabwe were engaged in similar activities and decided to join forces with them. The two groups met often to share their experiences. They assisted local pastors in their churches, particularly in direct evangelism. The students could sing, distribute handbills, visit people in their homes, and help in the meetings. The pastors in turn found that the involvement of the young people not only reduced the financial burden for conducting evangelism, but also gave them a direct witnessing partnership in evangelism.

ism—something that evangelists anywhere would envy. Students felt a sense of ownership in the church's outreach program, and experienced a blessing that could come in no other way. One direct result of this pastor-student cooperation was that the students themselves are planning to conduct an evangelistic campaign on their own in the Mwanza area within the Goromonzi Church District.

These students are on non-Adventist campuses. They do not witness because they are obligated by the peer pressure of theological students in an Adventist college. They do not witness because it will look good on their résumé for later employment. The students are very busy people, involved in a rigorous academic program, in a non-Adventist milieu. Yet what makes them to share their faith so convincingly and consistently? What leads them to such sacrifice? Precious Chigongwa, a final-year Bachelor of Science student at the University of Zimbabwe, at once dismisses any such notion as sacrifice. "What sacrifice," he asks, "in the face of what Jesus had done and continues to do for us?" "We are the beneficiaries of untold blessings," says Abyssinia Sibanda, a first-year medical student, and Lucy Pratt, a high school student. And they begin to list the blessings: joy, peace, the satisfaction of bringing others to Christ, being better stewards of time and talent.

The Harare Adventist student group has a powerful ally in their witnessing program—Mrs. Jacqueline Vongai Pratt,

featured in *Dialogue* (3:3). Mrs. Pratt is a magistrate and an active church member in Harare. She spends her time and means in providing leadership and assistance to the student witness program. She obtains Bibles and other publications, and makes sure to keep the flag of witness flying high. Mr. and Mrs. Pratt live on a farm in Goromonzi, and their home is always filled with young people. They gather there for praise, fellowship, and to plan outreach activities. They have some good meals, too!

The story of Adventist students working for non-Adventists is not limited to Zimbabwe. There are more than 5,000 Adventists studying in secular campuses throughout the countries of Eastern Africa. As a result of Adventist student witness in Uganda, many young people have made a commitment to Christ. Recently the Ugandan Ministry of Education has authorized Uganda Polytechnic in Kyambogo to allocate land to build an Adventist church. The Zambia University campus hosted last year an Adventist week of prayer. In attendance were 100 Adventist students plus the non-Adventist friends they had invited.

Under God's guidance, Adventist students attending non-Adventist campuses in Eastern Africa have learned to integrate their academic programs with enjoyable social activities and effective evangelistic outreach. □

Born in Uganda, Hudson E. Kibuuka is the education director and Dialogue's regional representative for the Eastern Africa Division.

"The work that must be done!"

by Samuel Koranteng-Pipim

Campus Ministry at the University of Michigan

More than 100 years ago, Ellen White appealed to target the University of Michigan, at Ann Arbor, for evangelism. Students, she wrote, "should enter [public] colleges, and live the truth, as Daniel and Paul did. Each one should study to see what is the best way to get the truth into the school, that the light may shine forth." But "the youth who go to Ann Arbor," she warned, "must receive Jesus as their personal Saviour or they will...be swept away." "I scarcely dare present this method of labor...but this work *must be done*, and it will done by those who are led and taught of God" (*Selected Messages*, book 3, pp. 233, 234).

That call is the active motivator for what is being done today by a dedicated band of Adventist students at

the University of Michigan. The Campus HOPE Seventh-day Adventist Church meets every Sabbath on the campus. What started as a core group of about 25 students has grown to as high as 60 to 70 on a typical Sabbath. The worship services are complemented by inspiring sermons and Bible lectures at the midweek "Tuesdays With Jesus" meetings. There are also the regular Monday and Thursday morning (7:30 A.M.) prayer meetings, as well as the vespers program on Friday nights. In addition, several student-led weekly FAST teams operate on campus, encouraging group Bible studies and Scripture memorization. To see this level of commitment at a school as academically challenging as the University of Michigan is a miracle!

But this miracle is the result of deliberate efforts by the Michigan Conference Public Campus Ministries department, whose objective is to mobilize Adventists on secular campuses to become part of "a Bible-based revival movement in which every student is a missionary." It is to this end that the Center for Adventist Ministry to Public University Students (CAMPUS) has been established near the University of Michigan, Ann Arbor. CAMPUS seeks to (1) train committed Adventist students and others to become missionaries on public campuses, (2) develop highly effective resource materials for those engaged in this line of ministry, and (3) conduct frequent weekend and week-long campus ministry leadership retreats for those who genuinely want to do the work "that



Some of the students and campus missionaries who pioneered the recent work at the University of Michigan.



Key Adventist student leaders at the University of Michigan.

must be done" on secular campuses.

"We have been given very clear directions as to the caliber of students called to this kind of work," says Dan Vis, director of the FAST ministry, a discipleship training movement that has sprung up in the past few years around the country, and is currently headquartered in Ann Arbor (check its web site, www.fast.st). He adds, "Only those who are 'established, rooted and grounded in the truth, should enter these institutions of learning as students.' Only 'those who have the truth wrought into their very being, should be encouraged to enter [these] colleges'" (*Selected Messages*, *ibid.*). FAST, with its emphasis on Scripture memory and personal application, is a perfect match in the development of Campus HOPE, the missionary training program directed at the CAMPUS. "Imagine the impact of dozens of students sprinkled throughout the campus, living out and sharing the memorized Word!"

A major milestone in the campus ministry work at the University of Michigan was the purchase in the fall of 2001 of two housing facilities in Ann Arbor. These facilities provide a home base to full-time missionaries

who have enrolled in the one-year Campus HOPE training program. (HOPE is an acronym for Helping Others Prepare for Eternity.) Now in its third year of existence, the Campus HOPE training program provides intensive courses in such topics as hermeneutics, ethics, evangelism, Christian leadership, personal discipleship, Adventist Heritage, and contemporary issues. Student missionaries also spend two days a week doing evangelistic canvassing to help cover expenses for the program. More important, each is given extensive opportunities to plug in and interact with students at the University of Michigan.

As one current missionary expressed it, "It's been a great blessing to be here in the Campus HOPE training program. The Holy Spirit is working actively here...I've seen the lives of many students changed by the Word of God. It's exciting to see the hearts of the non-Adventist students touched by the truth in the Bible and the loving attitudes of our students. This center taught me what it meant to be a true Christian."

Plans for 2002 are even more aggressive. Randy Skeete, until recently a staff counselor and Director of Aca-

demic Enrichment for Student Programs at the medical school of the University of Michigan, will be conducting a major campus-wide evangelistic campaign. Currently part of the Campus HOPE team, his lecture series is being designed to offer an intellectually credible and spiritually uplifting presentation of the Adventist message. CAMPUS is also hoping to recruit an even larger task force of campus missionaries for the fall of 2002. Those who would like to be a part of this exciting movement, and are willing to take a year off for cutting-edge, hands-on training in public campus evangelism, or those interested in attending one of the regular campus ministries leadership retreats, may contact Campus HOPE for additional information, by visiting its web site at www.campushope.org.

Samuel Koranteng-Pipim (Ph.D., Andrews University) is the director of CAMPUS, the Center for Adventist Ministry to Public University Students. He is also the Director of Public Campus Ministries for the Michigan Conference (Office Address: P. O. Box 19009, Lansing, Michigan 48901). His e-mail address is: skpipim@cs.com

Action Report

Try health!

The success of campus outreach in Romania

by Stefan Mihaicuta, M.D.

Soon after I graduated from medical school in 1990, I received an invitation to meet with fellow Adventist students from various universities in Romania. At its very first meeting, this group had a clear, focused agenda. The country had just freed itself from the communist yoke, and so the group's one point agenda was not without its urgency and appeal: "How can we tell other students on our campuses about Jesus and His soon coming?"

But first we needed to know Jesus personally. We needed to understand the meaning of conversion, of belonging to Jesus. We talked, studied, prayed, and decided to meet again. For six months, we prayed and waited.

In mid-1991, we felt we were ready for action. The Timisoara Adventist Church launched a long-term evangelism in the largest cinema hall in town. We volunteered to help out in this outreach work. We invited students from various colleges. Working with students was a real eye opener. Students are privileged people—with the advantages of a child and the rights of an adult. They have high self-esteem. They want to know. They are greedy for the Western lifestyle. They all have the same stressors of limited time, irregular meals, lack of sleep, and inadequate exercise. They live in an environment that glorifies the secular and leaves no room for the spiritual. They ask the same questions: Who am I? Where did I come from? Does God really exist? What happens after death?

The Timisoara evangelistic campaign gave us a perfect opportunity to interface with university students. The students found themselves eagerly drink-

ing at the fountain of truth. After two months, five students and a veterinary professor were baptized. The experience simply thrilled us. We continued to pray that God would use us to communicate His love to the unchurched students.

We then took the next bold step. We requested the university authorities to assign a public place on campus where students could meet and discuss spiritual and religious issues. Imagine this in a former communist country where religion was dismissed as the opium of the masses. Within 10 weeks, four groups of Adventist students were holding Revelation seminars on different campuses. The attendees were largely agnostics or atheists, and they came to hear the Bible proclaimed. The format of the meetings was simple: a sequential study of Revelation, a personal testimony, and prayer. Refreshments and opportunities for discussion and interaction followed.

Our main objective in these meetings was to introduce students and young career people to history's greatest person, Jesus Christ. And then we wanted to connect them with the Adventist Church. Many of these students had not rejected Jesus, but they hardly knew Him, and what little they knew were the communist caricatures of Him. Few understood the enormous implications of His sacrifice on the cross—that it brings pardon, confidence, and hope.

We discovered that the most effective method of meeting these students was by being friends. As Ellen White states: "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs,

and won their confidence. Then He bade them, 'Follow Me'" (*The Ministry of Healing*, p. 144).

Before the end of our first year of campus ministry, 10 students had been baptized into the Seventh-day Adventist Church. Fifteen more were baptized the following two years.

Enter the health message

As the year 1993 dawned, we encountered new difficulties in our on-campus witness. An Orthodox student association assumed control of all religious activities, and they refused us the use of any university hall for our gospel meetings. So we turned to health as an outreach avenue. Our meetings focused on subjects such as: "Love and marriage," "How to communicate with your mate," "Self-esteem," and "Yoga and Christianity." We invited Adventist specialists to present one or two of these topics twice a year. Student attendance was high, and our church became well known on the campuses as well as in the surrounding communities. In fact, local radio-talk shows featured Adventist pastors. More than 200 students started coming to the Adventist Church, although they have not yet come forward to be baptized.

Our first health program was a Five-Day Plan to Stop Smoking, conducted in a classroom in Timisoara Medical University. A doctor-pastor team led the program, with many Adventist students helping out. In the first seminar, 26 students enrolled, with 22 successfully kicking tobacco out of their lives. A year later, we conducted a "Breathe Free" program. Thirty enrolled, with 28 marching out as victors.

Because the results were very encouraging and interesting, we wanted to take the message to the scientific community. We presented a paper at the Romanian Respiratory Medicine Reunion: Bucharest, 1997 and compared the effectiveness (see Table 1) of the two stop-smoking programs.

None of the participants had tried any other therapy to quit smoking. During the seminars we developed relationships with the participants. After the seminars we had meetings and phone calls where we talked about their problems, encouraged them, and even prayed together. Some of the participants abandoned the groups after a few days, so were not included in our observations. The follow-up findings are in Table 2.

Our paper not only presented the success of the non-smoking seminars, but also compared the two methods. For example, we learned that Breathe Free is more efficient than the Five-Day Plan, and that it has a high self-motivation component. In either program, the team spirit of support, mutual assistance, and sustained relationships play a vital role.

The happy outcome

For those of us who launched these health programs, the rewards were not only the joy of seeing fellow students gain victory over an dangerous habit, but also the fulfillment of having done something wholesome for the community. Two of the participants in the stop-smoking seminars later became Adventists. Right after the second seminar, our team was invited to present the program over the Timisoara Radio, one of the most popular regional stations in Romania. The program was so successful that the station invited us to present other health topics. Since 1994 the radio broadcasts brief "Lifestyle Tablets," based on the "New Start" program, twice a week before the morning news—an excellent time slot.

Table 1: Participants in the non-smoking seminar

Data	5-day Plan — Group A	Breathe Free — Group B
Number of participants	26	30
Sex	12 Males, 14 Females	16 Males, 14 Females
Average Age	28	32
Duration of Smoking	10-15 years	10-15 years
Intensity	15-20 cig./day	20 cig./day
Cigarettes	Unfiltered (predominant)	Unfiltered (predominant)
Co-morbidity:	13	11
chronic bronchitis	8	10
chronic hepatitis	2	0
gastric ulcer	1	1

Table 2: Follow-up findings

Time	5-day Plan Still non-smokers	Breathe Free Still non-smokers
2 weeks	22 (84, 61%)	28 (93, 33%)
2 months	20 (76, 92%)	24 (80%)
6 months	14 (53, 86%)	20 (66, 66%)
12 months	12 (46, 15%)	18 (60%)

What have we learned from this experience?

- Adventist students in secular universities can be useful instruments in God's hands to take His message of love to other students and change their lives.
- Health programs open the doors of opportunity for witness that may have been previously shut.
- Students ache for meaningful personal relationships. If Adventist students are friendly and show that they care, this can make a difference.
- Outreach programs in secular campuses need not be costly. Just use simple approaches that emphasize care, concern, and a genuine interest in the other person's health, and spirituality.
- As students experience the fellowship of a Christ-centered, grace-oriented, and loving church, they naturally inquire about Adventist distinctness and church membership.

- Organize an AMiCUS chapter or an Advent Fellowship on the campus. Once registered, Adventist Ministry to College and University Students (AMiCUS) can function more easily in fostering activities that strengthen fellowship and outreach. AMiCUS not only strengthens the Adventist student community through interpersonal relations and sharing, but also provides an excellent organized outreach to other students and professionals in the community.
- The best way to fight Adventist secularism is to get involved in Adventist mission—where you are.

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ACTION REPORT

Australia and New Zealand

Elissa Milne

Adventist students in Australia and New Zealand have a long history of organized societies at local university campuses. Originally the motivation for student support groups came from the introduction of Saturday lectures and examinations after World War II. Universities used these Saturday classes to cater to the increased number of young people wishing to gain tertiary qualifications. These days only a few campuses still operate on Saturdays, and the focus of the local society has changed.

In the early sixties Adventist university students throughout Australia began to organize a national body responsible for communication between student groups, holding an annual convention and publishing a student magazine. By the time the seventies rolled around the convention and the magazine were institutions of Adventist student life.

During the seventies a constitution was also adopted for the national body, which was named ASA (Adventist Students' Association). At this time ASA sent representatives to Papua New Guinea to help establish student groups at newly founded universities there. Local students set up a national body for Papua New Guinea, which took the acronym ATSA (Adventist Tertiary Students' Association).

The eighties saw more Adventist students choosing educational options unavailable at Avondale College (the only senior Adventist tertiary institution in Australia and New

Zealand). While most Adventists at public universities had formerly studied medicine or law, now they were pursuing a wider range of disciplines. At the same time there was growing tension in the relationship between the church organization and the ASA.

By 1989 ASA was all but dead. Attendance at the annual convention had fallen from 100 in the good old days to 23. Whereas student societies had once flourished in up to 10 centers, now only one or two were even functioning. It seemed that Adventists attending public universities would soon be completely on their own.

However, that same year 1989 also saw the beginnings of a new student group in Newcastle (about an hour north of Sydney). Twenty students were thought to be attending the university there. Philip Rodionoff, one of only two of us who had seen the fading glory of the past, called all the Adventist students he knew, asking if they would be interested in belonging to a student group. Most were excited by the idea, and suggested names of others they knew at

Newcastle. By the end of the year the group had a mailing list of more than 70 students.

Mostly as a result of this revival of interest at the University of Newcastle, 50 students attended the 1990 convention. There was concern that 1991 would again see a decline in interest. Philip felt enthusiastic about the role a local group could play in the spiritual and social support of students facing new challenges in their courses. I wanted to see Adventism nurture this group of young people. Having lived away from home as a student, I saw the need for acceptable housing accommodations for Adventist students. Upon discussing our complementary visions for student ministry Philip and I submitted our names and were elected as co-presidents of ASA.

First we contacted students at each university center in Australia and encouraged them to set up a group at their campus. To support this fledgling interest ASA organized a Leadership Seminar in February 1991. Fifty students from 12 centers came to discuss their goals and the best methods to achieve them. As a result of this seminar, groups sprang up around Australia.

Although the local group plays an essential role, we felt it was important to keep in touch with students unassociated with these groups, and so began the "Dob-in-a-Student" campaign. The cover of the *Record* (the South Pacific Division church magazine) called for students, teachers, par-



The 1991-1992 ASA Executive Committee.
Elissa Milne is on the first row, third from left.

ents, and friends to "dob-in" or recommend students they knew so that ASA could send them the two magazines we distribute—*Dialogue* and *Glasnost*. Names trickled in. Within one year the ASA mailing list increased from 200 to more than 1000 names. By the time Convention '91 was upon us there were groups operating in 17 major locations, and convention attendance was up to the numbers of old. The second "dob" campaign, currently underway, has produced more than a hundred additional names during the past few days.

ASA has urged conference administrators to appoint chaplains who have adequate time to care for the needs of students at major university centers. So far we have one full-time chaplain in Brisbane, a half-time chaplain in Sydney, and a quarter-time one in Melbourne. Other conferences are considering options for more effective ministry to students in their territories.

Adequate accommodations consistently rank as one of the most pressing needs of Adventist university students. Negotiations have been underway in a number of centers, but as of yet no scheme is operational. Private families continue to open their homes, and students do appreciate their help on a one-to-one basis.

ASA promotes the plan of having students take church services for local congregations. Two purposes are served: students gain experience and skills they can use in their local church, and church members have visible proof of the positive contribution students can make, and of their need to be offered meaningful roles in the church community.

On May 2, 1992, ASA scheduled an Australia and New Zealand-wide Students-in-Churches Day. It requested as many local groups to participate as possible. The issue of the *Record* for that day was written by university students.

In February of this year ASA

organized the Inaugural Theological Symposium, a week-long event allowing students to learn from some of the best minds in Adventism about issues which impact on their lives. The AMiCUS committee subsidized the travel expenses of Dr. Agniel Samson, the featured speaker, while Dr. George Knight, who was teaching an Andrews University extension course at Avondale College, also lectured. Other speakers included Drs. Norm Young, Don Hanson, and Allan Lindsay, and Pastor Ken Vogel. The 50 students who attended were enthusiastic about scheduling the symposium annually, and plans are already underway for our second symposium.

None of these things could have been done without church organization's faith in us. For that reason we are very thankful to those committees that approved substantial grants to ASA before any of our visions became a reality. Thanks to them, more than 1500 students enjoy the benefits of the limited ministry ASA can offer.

ASA would still like to see a stronger financial commitment on the part of the church organiza-

tion, with the spiritual and physical needs of students attending public universities receiving the same care and attention as those who attend our own institutions of higher learning. ASA's operations still rely heavily on the co-presidents' credit cards, but we do not see ASA as independent of the church. On the contrary, we are convinced that there are many advantages in close cooperation.

By stressing the positive contributions Adventist university students are making in the local church and at various levels of the church organization, and by highlighting the serious risk the church runs by ignoring this important segment of its membership, ASA helps to strengthen the church at large and to support its mission.◊

Elissa Milne is co-president of the Australia Student Association. She lives and studies in Sydney.

Nigerian students hold largest convention

More than 1,500 delegates attended the 15th National Convention of the Nigeria Association of Adventist Students (NAAS), March 28-April 1, 2002—probably the largest gathering of its kind in the history of the Seventh-day Adventist Church in Nigeria. Hosted by the West Nigeria Conference chapter of NAAS, the meeting was held for the first time on the beautiful campus of Babcock University, a chartered Adventist institution of higher learning located in Ilishan-Remo, Ogun State, not far from Lagos.

Approximately 3,000 Adventist students attend public universities in Nigeria. They are organized in local fellowships in most of the 100 public university campuses. Once in two years students hold regional conventions and on alternate years they schedule a national meeting. The theme of this year's convention was "Not Far From Home." During the months leading to the event,

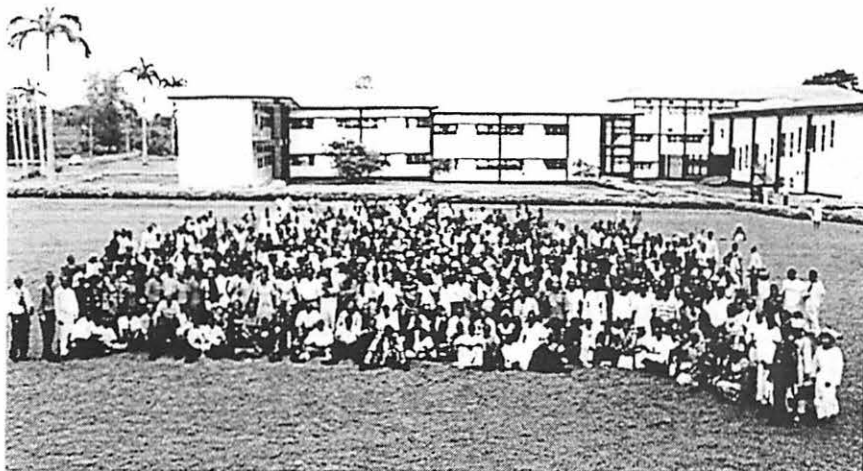
many students prepared themselves for this important meeting with fasting and prayer.

The convention program included a balanced mix of spiritual, cultural, social, and scientific presentations followed by questions and discussion. The students presented reports of their activities, addressed issues of campus life, and praised God with vocal music of high quality. The various facets of the program were coordinated by specially-designated student groups, with counsel from the national association president, Mr. Toyin Titus Oyedele (a medical student at the University of Ibadan) and Pastor Evans N. Nwaomah, director of Youth and Chaplaincy Ministries for the Nigerian Union.

Pastor Onaolapo Ajibade, president of the West Nigeria Conference, led in the devotionals, encouraging students to commit themselves to Jesus Christ as Lord and Savior, and to live lives that

would honor Him. Among special guests were Pastors Japheth L. Agboka, Chaplaincy Ministries director, and Emmanuel Nlo Nlo, Communication director for the Africa-Indian Ocean Division. The three administrators of the Nigerian Union were also in attendance during the weekend, thus showing their strong support for this important ministry.

For the first time in the history of NAAS, three representatives of General Conference entities participated in the convention. Dr. Humberto M. Rasi (Education Department director) lectured on how to integrate faith and reason in the Christian life and how Adventists can relate constructively to contemporary culture. Elder Alfredo Garcia-Marenko (associate director of the Youth Department) addressed sexual ethics from a biblical perspective and presented a film on AIDS that made a powerful impression on the audience. Dr. L. James Gibson (director of the Geoscience Research Institute) gave scientific lectures on creation versus evolution issues and answered questions on these subjects. Prof. Enoch Dare moderated a panel on courtship and marriage, with presentations by various specialists, including Dr. Grace O. Adeoye, director of Women's Ministries for the Nigerian Union.



Some of the convention participants on the campus of Babcock University.



Convention sponsors and speakers included (from the left): Dr. Japheth L. Agboka, Pastor Evans N. Nwaomah, Dr. Grace O. Adeoye, Dr. Humberto Rasi, Dr. A. Garcia-Marenko, and Dr. L. James Gibson.

The climax of the convention occurred on Sabbath. Additional tents were erected to provide protection from the tropical sun to an audience of more than 2,500 students, teachers, and professionals. After the sermon presented by Dr. Rasi, eight students were baptized, a result of witnessing by their fellow Adventist students. In addition, national and regional leaders of the student association were recognized with pins of honor.

The three officers of the Nigeria Association of Adventist Students were selected for the next term: Onwudebe Azu-Asonye will serve as president, Francis Ejim as secretary, and Chinonso Ogbonna as treasurer. Plans are already being drawn to hold the 2004 national convention in the Eastern part of Nigeria. In the meantime, several hundred copies of *Dialogue* donated by the General Conference AMiCUS Committee will be distributed among the students in the regional chapters.

This convention offered NAAS members an opportunity to spend time at the only Adventist university in the country and to enjoy its facilities. Several of them manifested interest in transferring to our own Babcock University and expressed the hope that some day they may become part of its faculty or staff. All voiced their appreciation for the gracious hospitality of the university family.

Many of the participants stated that this was the best national convention in the twenty-year history of the association. As they traveled back to their homes and campuses, the delegates wondered, "When will be able to meet again as students and fellow-believers?" The answer is, "In 2004, in Eastern Nigeria, if the Lord tarries!"

—Pastor Evans. N. Nwaomah,
Youth/Chaplaincy Ministries director,
Nigerian Union Mission.

Adventist Student Action in Argentina

The oldest and most active Adventist university student association in Argentina is based at the National University of Córdoba, located at the geographic center of the country. The university's reputation attracts students from many Latin American countries and beyond.

Established in 1634, during Spain's colonial period, the university has provided advanced training for religious, social, and political leaders of southern South America. Several of its alumni became leaders of the 19th-century freedom movements that resulted in the independence of Argentina, Bolivia, Chile, Paraguay, and Uruguay. Nationalized in 1856, the institution, which has strong programs in science and technology, continues to attract students (60,000 full-time and 40,000 part-time) who upon the completion of their studies occupy prominent positions in government, education, business, and research in several countries.

In the mid-1960s, Adventist students at the university organized a student association—the Centro de Universitarios Adventistas de Córdoba (CUAC), whose leaders are elected by the members. The organization's constitution describes its objectives as providing spiritual, intellectual, and social support to its constituents, and working closely with local Adventist churches in their nurture and outreach programs.

Recent years have shown an average enrollment of 200 Adventist national and international students at the University of Córdoba. More than 100 of them attend Córdoba's central church, while others are active in the other eight churches of the city. The Central Argentine Conference has appointed an associate pastor from the central church to serve as chaplain to the students.

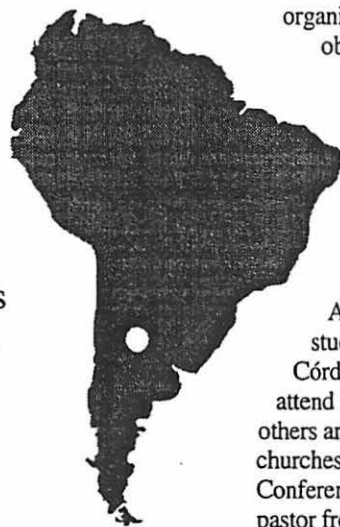
Several steps have been taken to foster close cooperation between the university students and local churches. The president

of the student association is a member of the central church board, and one of the church elders—usually a university professor—serves as an advisor to the student association. The university students hold their own Sabbath school and frequently have a worship service as well. Social activities, spiritual retreats, presentations on relevant issues, and outreach programs are also sponsored by the group.

The Adventist Student Association and its constitution have been officially recognized by the university. The association plays a double role on campus. On the one hand, after considerable effort on the part of the student association, the university has issued a resolution exempting Adventist students from laboratory sessions and examinations on the Sabbath. Whenever problems arise, student association leaders intervene on behalf of the student. On the other hand, the association contributes to campus life by offering seminars on professional and scientific topics, stop smoking and anti-stress programs, as well as presentations on Revelation and other religious topics.

Because they have heard of the active Adventist Student Association from friends, former classmates, and others, many students select the University of Córdoba as a place to pursue advanced studies in fields that are currently not available within the Adventist educational system. The student association provides support to Adventist students, keeping them in touch with one another, and strong in their faith. Many former student association members, now graduates and young professionals, have fond memories of their years as university students and members of CUAC. More importantly, they have also become committed, active, and enthusiastic members and leaders of the churches in the communities where they live and work. □

Héctor Rhys is a dentist practicing in Córdoba. Raúl A. Pérez serves as education director in the Central Argentine Conference.



by
Héctor Rhys
and Raúl A.
Pérez

Advent House

by
Ron
Pickell

College years are a period when young people experience the greatest change in their lives, a time when students need support and less outside control. The university often provides just the right environment for growth. However, it can also be a very intimidating environment for Christians, both personally and spiritually.

Friendship and a sense of community are important in helping a young person through these years of change. College and university students join fraternities or sororities, while others get involved with other campus groups to meet their need for group support. Involvement in campus ministry organizations provides the added spiritual dimension to university life, encouraging students to a deeper relationship with God and fostering friendships that last for eternity.

In John Bunyan's *Pilgrim's Progress* there is a house that the traveler Christian comes to called Beautiful that perhaps best illustrates this function. It is a house built by Emmanuel for the safe lodging of weary travelers who have left the city of destruction and are on their way to the Celestial City. Here Christian is refreshed, nurtured, and provided direction for the journey ahead.

In many respects this model describes the function of our ministry at Advent House. This center represents the Seventh-day Adventist Church at the University of Tennessee in Knoxville (UTK), U.S.A., which boasts 25,000 students along with some 6,000 faculty and staff.

Advent House includes a large meeting room, office, and kitchen, on the main floor, with more bedrooms on the second floor. These rooms are reserved for student leaders. Two separate apartments

connected to the main house provide further housing. The basement includes a recreation room, study, and conference room.

The ministry program got started 15 years ago as Adventist students began meeting on Friday evenings for worship, fellowship, and snacks at the design firm of Harold and Beverly Duckett, active members in the Knoxville First Seventh-day Adventist Church. This weekly gathering eventually led to the purchase of the house and the development of a full-scale campus ministry. Carolyn and I came to the ministry in 1985 helping to shape the mission and structure of the program further.

Each year there are 40 to 50 Adventist students enrolled at UTK. The Advent House program is directed primarily at them, but seeks also to minister to non-Adventist students. Of the 30 to 40 involved in our program, nearly half belong to other denominations and religions, while some profess no faith at all.

Under the chaplain's guidance, our nurture and outreach ministry is led by carefully chosen student leaders. The leadership team attends an annual leadership retreat and meets monthly to plan events together. Summer activities include meeting with incoming freshmen and parents during student orientation, social events, a midweek all-campus Bible study, a leadership retreat, and planning for new student outreach.

Weekly events during the school year include Friday night fellowship, small group Bible studies, a home-cooked meal prepared by students on Wednesday evenings, campus worship on Saturdays, Saturday night socials, retreats, and social action and outreach events.

Our leadership includes international students. In fact, one of our greatest rewards has come from seeing other international students receive Christ through our efforts. An international student banquet is held at the beginning of the year to acquaint those students with our program, while the midweek meal allows them to socialize with American students as well as other internationals.

The annual budget of Advent House is approximately US\$20,000, which



includes all costs except the chaplain's salary. The budget includes rent received from house residents, subsidies from three area Adventist churches and the Georgia-Cumberland Conference, and from private donations. Donations actually make up about 40 percent of the budget. Administration is handled by an executive board and a small administrative council.

The key to the success of our overall ministry has been the gracious hand of God and our broad base of support from area churches, the local conference, the Southern Union, and many individuals. We believe that Advent House is a good example of how our church can minister effectively on public college and university campuses. We have such confidence in this that we are committed to the development of similar programs on other campuses in North America.

The first step is to find ways of appointing Seventh-day Adventist chaplains to serve on public campuses. Another step we are taking is networking with Kettering Medical Center to offer a curriculum at Advent House to prepare Adventist ministers for the special demands of public campus ministry.

Public college ministry is both rewarding and challenging. The spiritual needs of college students today are great, and the opportunities for our church are enormous. We at Advent House feel privileged to be at the forefront of this ministry and pray that the door will open wide for many more programs like ours in the North American Division and the world. □

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Be a Friend, Win a Soul

by
Benjamín
Del Pozo

Friendship evangelism is Jesus evangelism: Recognizing the worth of others, meeting their needs, and winning them to the Saviour.

Evangelist Fernando Vangioni had never seen a face like that. Shattered in spirit, broken in mind, betrayed by others, bitter toward God, and hostile toward all people—there she was: young, but marred by abuse, beautiful, but lost in hopelessness. If Vangioni was shaken by her isolation and hostility, he was shocked by her story. She had gone from her village in South America to New York City to turn her life around, to rise from poverty and scale new heights in the world's premiere city. But little did she realize that behind the neon lights was hidden the worst kind of darkness—a darkness that destroys the inner soul of a person. The concrete jungles of the city crushed her, manipulated her to become a part of its wickedness, and numbed her to all sense of self-worth and dignity. But God leaves deep down in one's heart a spark, and one day she decided enough was enough, and came home. But the bitterness remained. She still felt hostility toward God, the church, and people. Who would ever return the radiance of her youth? Who would give back to her the beauty of hope and the meaning of life? Lost she felt, and lost she was.

Vangioni, one of South America's leading evangelists, looked intensely at her face. Not all is lost, he told her. God is love, he assured her. But she was angry and lonesome, and spared no words to tell the preacher that she had no use for God and did not need a sermon. The evangelist didn't want to preach. He wanted only to be a friend: to listen, to cry, to empathize.

"May I pray for you?" he gently asked her.

"Pray, if you like," she said.

The prayer was no ordinary recital of nice words. The evangelist conveyed in prayer a God who cares, loves, and listens. As he prayed, tears welled in his eyes. It looked as if he was petitioning the entire heavenly host to send a rescue team to help this young girl rebuild her life. Prayer over, he said she could go home now.

"I won't go," she said. "Nobody felt for me like you have. I am now ready to listen to your sermon. I want to know about your God." She turned around and thanked the lady who brought her to the meetings and introduced her to the evangelist.

That's friendship evangelism.

Friendship. Care. Concern. Compassion. These are the initial components of true personal evangelism. Where there is friendship, the soil is fertile for the seed to grow. Say "Hi!" with a smile, and you've got someone who feels you really care. And who knows? That simple "Hi!" could be the start of a soul-winning journey.

Friendship evangelism is person oriented

Billy Graham was once asked, "Which is more important? Mass evangelism or one-on-one evangelism?"

"One-on-one evangelism," replied the great evangelist. "In my judgment, there is no such thing as mass evangelism. It is a misconception." I was stunned by that statement, coming from one who has preached to millions around the world. No evangelism can take place without reaching out to the individual. Mass evangelism requires the foundation of personal evangelism.

Until recently I was a resident graduate student at Biola University in southern California. I often wondered how I could reach my fellow students with the gospel. Should I confront them with the truth? Should I preach to them with confidence and boldness? I had the required scholastic qualifications—an M.Div., and a D.Min. on the way. As an assistant pastor at a nearby church, I could preach fairly well. But presentation of the truth itself is not enough, perhaps not even to start the process.

I realized this when my roommate Mark dashed into the room one day and announced, "I want to be baptized." I had been studying the Bible with Mark for some time. We discussed the great issues that truth involves. We talked about God. And I was delighted that he had made a decision to make Christ the center of his life. But what he said surprised me. "You have been like a brother to me, and you have accepted me as I am, and I want to become a Christian." Accepted him as he was? I reflected back to the first time I met him in the university dorm. I was taking a warm shower. He came in with a bucket of real cold water and poured it on me, just to make me mad. If that wasn't enough, he hid all my clothes and towels, and left me in the shower to test my patience. Mark could have been my worst enemy, but I decided to make him my best friend. Friendship led to sharing our joys

and concerns, our faith and dilemmas. A search for answers led to the Bible. And now Mark is a member of God's family.

Friendship glues people together. Did you know that 80 percent of those who leave the church do so because they feel lonely and friendless? Only 20 percent leave for doctrinal reasons. The same percentage holds good for those who join the church. If these figures are right, should we not put our emphasis on this kind of person-oriented evangelism—friendship evangelism?

Friendship evangelism involves a passion for Christ

Passion for those without Christ is a key element in friendship evangelism. But Christians cannot be true friends to their neighbors unless they and God are friends. Without a carefully cultivated friendship with Jesus, it is difficult to be genuine friends to those around us. If we have Jesus, He removes our fears and prejudices, and creates in us an attitude of openness and acceptance. He enables us to be friendly and to extend friendship to those who do not know Him. "Apart from me you can do nothing," Jesus said (John 15:5, NIV). But "all things are possible" if we abide in Jesus (Matthew 19:26). All means *all*. He will change our hearts and make us see every human being as a beautiful and worthy individual for whom He died on the cross.

Friendship evangelism meets real needs

Friendship evangelism meets the needs of others. Sometimes meeting a need is more effective than a Bible study. Percy was a member of my Sabbath school class at the Anaheim Adventist Church. He did not show any reaction to what we studied from the Bible. He never responded to my sermons. At home he always argued with his mother about the validity of some church doctrines. He never came forward to be baptized. One day he left a message on my answering machine. "Pastor, can you give me a ride to the Department of Motor Vehicles this afternoon at three? I need to take the test to get my driver's license. Thank you!" I picked him up at school and drove him to the test site. It took quite a chunk of my time. But I was glad to do it. However, he failed the test. Several attempts later, he got the license. Not long after that he told me, "Ben, my mother and I want to be

baptized. And I want you to baptize me!"

That Sabbath, the church was packed. The baptism brought joy to the entire church family. The church knew how long it took Percy to make his decision. What led him to that point? Sure enough, the prayers of many, the preaching, and the study of the Bible must have had their impact. But is it possible that friendship that meets a need may have also had its role?


Our words, actions, and love create opportunities for the gospel to become real in the lives of people. Then they are ready to respond to Jesus. Some people will refuse to listen to a single word about our Lord, until they're sure we will be friends regardless—even if they reject the gospel. Your circle of friends is likely to be your most effective area of ministry.

Friendship evangelism is Jesus' evangelism

Friendship evangelism is easier done than said. It is so simple that even a child can understand it. It is the Jesus way of winning souls—like He did with the Samaritan woman, Nicodemus, and Zacchaeus.

Jesus wants us to love each person as we love ourselves, but just saying, "I love you" is not enough. We need to spend time with people to show our love and care. We need to respect them for what they are. We need to be compassionate and helpful. We need to be like Jesus.

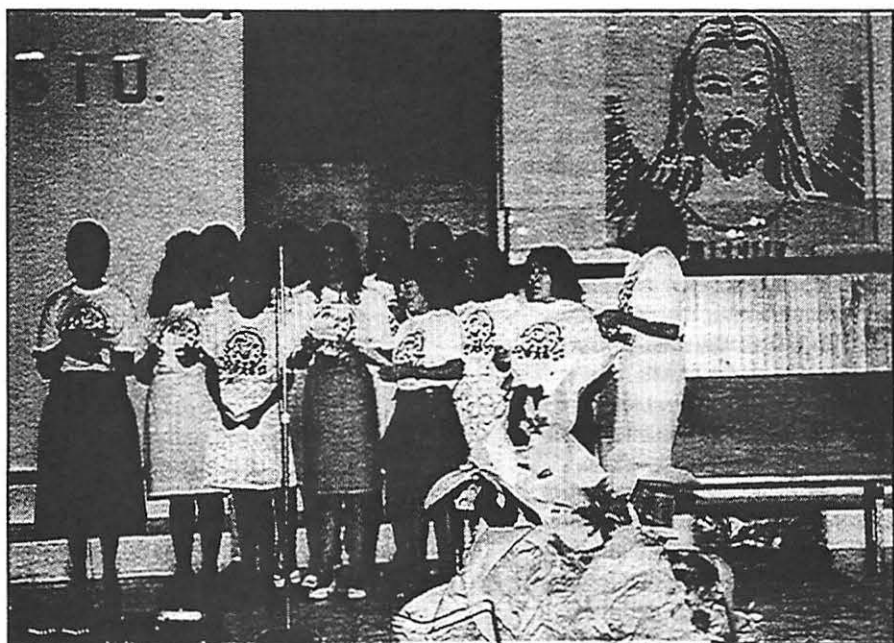
You might say, "I can't do it. I am not a pastor. I have not been to a denominational college. I have no training in religion. I can't be an evangelist. I hate witnessing." I understand such feelings. I have had them too. But if you have met the Lord, you have deep down in your heart an urge to share Him. And that sharing can be done just by being a friend.

Once Jesus said, "I have come to bring fire on the earth, and how I wish it were already kindled!" (Luke 12:49, NIV). He was speaking, of course, of the fire of His gospel, the power of His love. He invites us to take this fire first into our lives and then to share it with others. 

Born in Perú, Benjamín Del Pozo writes from southern California, where he serves as associate pastor of the Hawthorne Seventh-day Adventist Church.

Venezuela: students with vision and a mission

by
Orlando
Ramírez



A vocal group sings during a recent meeting of Adventist university students in Venezuela.

The Venezuela Adventist Students Society (VASS) was officially organized in 1990 as a ministry of the Youth Department. However, it had its beginning seven years earlier. In Caracas, the nation's capital, a small group of Adventist youth organized themselves to provide encouragement and support for Adventist students in public universities.

Next in Cumaná, a young Adventist studying mathematics at the Universidad de Oriente was facing problems in Sabbathkeeping and practicing his Adventist faith and lifestyle. Each day he prayed, asking God to send to the university other Adventist students from whom he could draw support. The following year, several Adventist students enrolled at the university, and an Adventist Students Society was organized.

Faith and lifestyle

Soon the Adventist students' faith and lifestyle earned them the respect of the university community. Their quiet sharing of faith has resulted in the baptism of 20 fellow students and three

professors in the past 12 years. Isabel López, now a successful professional, remembers those years: "It wasn't easy. The difficulties we faced required a great deal of prayer and even tears. Some of us could not complete our studies for up to three years because we would not take exams on the Sabbath; but, praise God, we succeeded! Thanks to the perseverance of earlier students, now Sabbath is no longer a problem there."

During the first years, the Student Society in Cumaná involved only seven Adventist students, but they stood firm in their Christian convictions. The first president of the society, said Kasdanouche, not only graduated *summa cum laude*, but was immediately invited by the university to become a member of the faculty.

Growing strong

At present, the Adventist Student Society has 22 chapters in Venezuela and the Dutch Antilles, with approximately 1,000 members. They have their own constitution and regularly elect officers. Once a week, the chapter members meet on their respective university campuses to have a short devotional, listen to concerns they may


have in their studies, pray for one another, and plan future activities. Projects include distribution of missionary publications among students and teachers, public lectures, health fairs, and programs of Christian music on campus. The approach that brings the best results is simply inviting their friends to the chapter's weekly meetings. There they find a group of fellow students ready to provide genuine love, understanding, support, and encouragement to face the difficulties of university life.

While the situation has improved for our students, there are still challenges: political ideologies, promiscuity, derision from other students, public ridicule from some teachers, and classes and tests on Sabbath. In addition, they are not allowed to use the auditorium to hold religious meetings. Unfortunately, some of our youth are overwhelmed by the political and social pressures and leave the church while in school.

A significant role

The Seventh-day Adventist Church in the Venezuela-Antilles Union is young, with 75 percent of its members less than 35 years old. Thus the university students' role is significant, both in their involvement with the local churches and in their outreach on campus. During the past five years, these activities have resulted in the baptism of 100 fellow students and several teachers.

We thank God for the commitment of these young adults, who have a clear vision of their mission. In the near future we hope to obtain the resources necessary to provide better support for this growing sector of our membership, including a university chaplain and sufficient missionary publications.

The members of the Venezuela Adventist Students Society welcome exchanges with other Adventist student associations. They can be reached through the education and youth departments of the Venezuela-Antillian Union: Apartado Postal 78298; Caracas; Venezuela. Fax: (2) 242-2241. 

Orlando Ramírez is education and youth director for the Venezuela-Antilles Union in Caracas. He also serves as sponsor for the Venezuela Adventist Students Society and Dialogue representative in the region.

Dreamers and visionaries

Dreams are rooted in the past. Dreamers are people with experience, and experience is powerful. Based on their individual backgrounds, they seem to know what works and what doesn't.

Visions focus on the future. Visionaries have not yet lived a full life, and they do not know much about the past. But they have visions for the future. Visions have their power as well.

There is a problem when visionaries and dreamers do not get along. Ellen White said: "We have nothing to fear for the future [the visionaries] except as we shall forget the way the Lord has led us" in the past [the dreamers] (*Testimonies to Ministers*, p. 31).

Some Adventists say that young people are the church of the future and that they need to await their turn for engaging in action for God. And yet many of those who launched the Advent Movement were young people who felt a call to act. God has prophesied that in the last days He will pour out His Holy Spirit, and dreamers and visionaries will join forces.

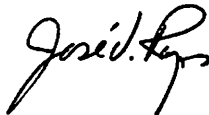
Something powerful occurs when dreamers and visionaries come together—the Holy Spirit brings about a catalytic action. The power of age, experience, and maturity merges with the vision, enthusiasm, and boundless energy of youth.

The key is coming together. Let some dreamers be involved in the planning, but let the visionaries take those plans to frontiers yet unknown. In God's great earth, in God's own time, there's room for everyone. It's time that we experience the power of coming together, working together, being together under the Holy Spirit.

Jesus showed us the way. He recognized the slowness of Nicodemus to march with His kingdom, but He had room for Him. He knew the zeal of John and James, just as much as the roughness and haste of Peter. He welcomed Mary Magdalene into His fold, and did not despise the widow of Nain. Both Martha and Mary had a role to play. While Lazarus marched with waving palms, Simon helped Jesus carry the cross. Together, Jesus said, it can be done. And He saw in the distance the kingdom of the future. His dream and vision fused to create the Christian community, and to that community He gave the dream of finishing the work and the vision of awaiting His return.

The time has come for us to translate the method of Jesus into the dream and vision of church planting and nurture. Older and younger Adventists need to come together. The young may not plan like the old. The old may not think like the young. But when older Adventists plan and act together with the visionary young, both will flourish, and become instruments of the Holy Spirit for the advancement of God's church and mission.

Let the fulfillment of Joel's prophecy begin with us: "I will pour out my Spirit..., your old men will dream dreams, your young men will see visions" (Joel 2:28, NIV).



—José Vicente Rojas, *Director*

Volunteer Ministries, North America, www.hesaidgo.net

Adventist Students and Professionals in Spain

by Ferran Sabaté

The Adventist Association of University Students and Graduates of Spain was founded in 1974 as a result of the interest and enthusiasm of a group of students from the Barcelona Seventh-day Adventist church, after some initial activities started in 1970. At present the association has almost 200 members, living in various parts of the country.

The goals of this association (known in Spanish as AEGUAE) were clearly outlined at the beginning: (1) To foster the intellectual and spiritual growth of its members, and (2) to promote evangelism on the university campuses. To meet those nurture and outreach objectives, the leadership implemented a program that includes several activities.

• **The annual convention.** The best known of these activities is the annual convention, scheduled during a long weekend in rotating locations, devoted to the study and discussion of a topic selected in advance. Usually, an Adventist specialist is invited to make a series of presentations on the topic. Some of the subjects addressed have been: Creation versus evolution, spiritual gifts, the New Age, 1844 and its implications, the role of Ellen G. White, Christology, the Protestant Reformation in Spain, and Adventists and politics. During the

convention, time is also allowed for devotionals, fellowship, and a business meeting. This part of the convention is devoted to the election of officers, revision of the constitution and by-laws, finances, and plans.

• **Seminars** for members are also organized by the association during the academic year, to address subjects such as the Adventist philosophy of history and Bible doctrines. On occasion, working groups present the results of their research on subjects such as Adventists and military service, religious liberty today, etc.

• **Public lectures.** AEGUAE has scheduled lectures at the universities of Barcelona, Madrid, Zaragoza, and Valencia, presenting to the academic community aspects of our beliefs and their relevance in the contemporary world, and also the contribution of Christianity to modern science.

• **Journal.** The association also publishes *Aula 7*, with articles addressing issues of interest to the members.

• **Recognition** of AEGUAE as a legally constituted organization has been granted by both the government and the church.

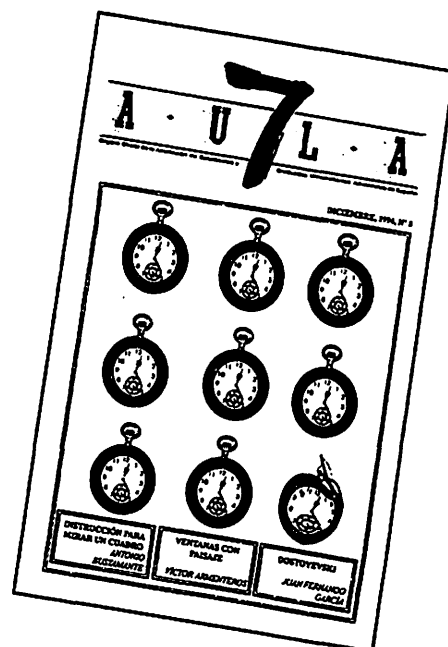
• **Annual prizes.** Thanks to the support of several entities, the association grants four annual prizes to foster individual or team research on topics related to Adventist belief and practice in areas such as health and education.

• **Plans** include establishing closer ties with other associations of Adventist students and professionals, and offering summer courses to Adventist university students.

AEGUAE thanks God for His guidance in the past and looks to the future with confidence. We believe that Adventist university students and professionals will play an increasing role in supporting the church's mission.

We are interested in establishing correspondence with other Adventist associations of university students and professionals. Our address: Avda. Alcalde Porqueras, 85 - 1o 4a.; 25005 Lleida; Spain. Telephone: (34) (973) 23 48 10 and 16 80 34. Fax: (34) (973) 16 80 34. 📠

Ferran Sabaté M.D. is president of AEGUAE.



How to Reach the Unreached

A six-step method from the Master of ministry

by
Philip G.
Samaan

Several years ago I met a graduate psychology student at a public university. After chatting with me for a while about his studies, he confided to me that many of the psychologists he had studied left him cold, confused, and empty. "I really need to find someone whose approach will help me discover meaning and purpose in life," he said. "Have you ever studied a psychologist who gave you a sense of inner satisfaction?"

Indeed I have. I told him about Jesus, my favorite psychologist, the One who knew much about the intricacies of human mind and personality. I told him how I discovered Jesus, how profoundly He has affected me, and how He could do the same for him. I invited him to discover for himself who Jesus is. From the library he checked out a Bible. "I sure hope that what you are saying is true," he said with anticipation. "I've already tried so many. I might as well check out your Jesus."

This experience led me to think about the most urgent need of Adventist students on a public college or university campus.

The urgent need

That need is knowing how to reveal Christ to their classmates and professors. All who interact with us need to sense

that there is something different about us, and the difference is Jesus. I don't mean dispensing information about Jesus; I mean modeling Jesus.

But how can we be such witnesses? How can we reveal the life and loveliness of our Lord so as to attract others to Him? Christ Himself has shown the way. Ellen White describes it in five steps: "The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me'."¹ We may add a sixth: His promise to make us "fishers of men" (Matthew 4:19).²

Let us now consider these six steps briefly.³

Step 1: Mingling

We are the salt of the earth and the light of the world (Matthew 5:13, 14). As such, we cannot insulate and conceal ourselves from others around us. Of course, we can never be that salt unless our lives are salted by Christ's life, and we cannot be the light except as we take part of His light. As we let Him, He takes the initiative and helps us to become friends with others.

People mingle with one another with different motives, more often selfish than altruistic. Because people have been manipulated, used, and exploited, they may be wary when we try to get close to

them. They assume we are after something. "What is the catch?" they may wonder.

We need to show people that we love them for who they are.

Step 2: Sympathizing

To show sympathy is not to feel sorry for others. Such a stance gives a negative connotation, and people may well react, "I really don't need your sympathy!" Sympathy comes from two Greek roots, *syn* (together) and *pathos* (feeling). Sympathy literally means feeling together.

And that is how Jesus sympathized with others: He listened to them, felt with them, and entered into and shared their emotions. So should we, for the religion of Christ is not merely a religion of the mind, but also of the heart. "In Christlike sympathy," says Ellen White, "we should come close to men individually" for "while logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart."⁴

Showing Christ-like sympathy leads us to give of ourselves and to validate others as persons of worth.

Step 3: Meeting needs

Christ's loving initiative and genuine sympathy propelled people to come to Him with their needs. They were convinced that He cared for them as individuals, and would meet their real and felt needs. When Jesus saw the leper, He was "filled with compassion," and "reached out his hand and touched the man" (Mark 1:41). Jesus met his need for healing. He also responded to his need for human touch and acceptance. Christ was not merely task-oriented but people-oriented as well. When we integrate the two, our ministry becomes effective.

Genuine love sees the perceived needs while discerning the deep-rooted needs of the soul. When we show interest in people's visible needs, they often reveal their invisible ones.

Jesus also showed us to be reciprocal in meeting needs. He not only ministered to others, but also welcomed their helpfulness to Him. He asked the Samaritan woman for a drink of water before giving her the Water of Life (John 4). He ministered to Lazarus and his two sisters, while accepting their hospitality (see Luke 10:38-42).

Step 4: Winning trust

Trust is the glue that holds relationships together. If we follow the first three steps, we will win the trust of people with whom we are working.

It's easy to trust the trustworthy, but it's difficult to trust those who are unreliable. But we must risk trusting the untrustworthy, for trust awakens trust. Jesus trusted us before we ourselves were worthy of His trust. Indeed, such love-based trust, enlightened and brave, is the very thing that inspires trust in others' hearts.

Step 5: Following Christ

As we win people's trust, we must point them to Christ as the ultimate source of all trust. For if their trust in us does not lead them to place their trust in Jesus, then we are setting them up for disappointment. This does not mean we simply abandon them to Christ, but that we take them to Christ, and place their hands and ours in His. Then together we follow Him.

We serve as liaisons, connecting people with Christ, while showing them that we also need Him as much as they do. "There are souls perplexed with doubt, burdened with infirmities, weak in faith, and unable to grasp the Unseen, but a friend whom they can see, coming to them in Christ's stead, can be a connecting link to fasten their trembling faith upon Christ."⁵

How do we invite people to follow Christ? Well, they must have first witnessed our vibrant relationship with Christ as we implemented the first four steps of His method in our interaction with them. This relational foundation encourages them to be open to follow Christ. Having been surprised to find us genuinely caring, they become curious about the reason we operate on a different level of relationship than what they expect.

We need to tell them that the expressions of such genuine love can come only from knowing and following Christ. We acknowledge that without Him, we are all basically selfish. "Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world.... That which will be most effectual is the testimony of our own experience." And when such personal testimonies are "supported by a Christlike life [they] have

an irresistible power that works for the salvation of souls."⁶

When we invite others to follow Christ, we need to encourage them to love, obey, and follow Him wherever He leads. Christ-centered Bible studies fit naturally here. Our friends should know more of the One they love and desire to serve.

Step 6: "Fishing" with Christ


Just as we cannot become "fishers of men" without following the Man, likewise we cannot merely follow Him without "fishing" with Him. For He who said "follow Me" also said "I will make you fishers of men" (Matthew 4:19, 20).

Dietrich Bonhoeffer asserted that "discipleship means adherence to Christ."⁷ Only in that close relationship can we become true disciples. Adhering to Christ and armed with His method, we can infiltrate our classrooms and dormitories, as salt pervades food and light penetrates darkness.

On a secular campus, the Master's method may be used in a two-pronged approach: to nurture the faith of Adventist students, and to mobilize them to reach out to others around them. Thus the Adventist students grow spiritually as they help others to come to Christ. This method can become the heart of everything we do in nurture, outreach, and evangelism in non-Adventist colleges and universities.

Take Heather, for example. She is a committed Adventist student attending a public university. After being nurtured and trained by Christ's method of reaching people, she prayed earnestly for the young women living on her floor. As she made herself available to God, she confidently petitioned Him to guide her to draw her friends to Christ. Such prayers and availability to God eventually caused her friends to inquire about her faith. They desired to have what she had in Christ. Twelve of them studied the Bible with her. At the end of the school year, four accepted Christ and were baptized.

Yes, if our Master's method in reaching others becomes a way of life for

us, we will become Christ's personal ambassadors in reaching the unreached within our own circle of influence. 

Born in Syria, Philip G. Samaan teaches at the Seventh-day Adventist Theological Seminary, Andrews University, where he also directs the Doctor of Ministry program. Previously he served as a missionary in Africa, and was director of youth activities and secular campus ministry in the United States.

Notes and References

1. Ellen G. White, *The Ministry of Healing* (Mountain View, Calif.: Pacific Press Publ. Assn., 1942) p. 143. Emphasis supplied.
2. All Scripture passages in this article are quoted from the New International Version.
3. For a detailed discussion of these steps, see my book *Christ's Way of Reaching People* (Hagerstown, Md.: Review and Herald Publ. Assn., 1990).
4. White, *Christ's Object Lessons* (Washington, D.C.: Review and Herald Publ. Assn., 1941), p. 57.
5. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Publ. Assn., 1898), p. 297.
6. White, *The Ministry of Healing*, p. 100.
7. Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: The Macmillan Co., 1963), p. 63.

Action Report

Adventists at the University of California, Berkeley!

by Wil Sutton



Greetings from the Berkeley Seventh-day Adventist Student Association (BSDASA)! Our group is a registered and recognized student group on the campus of the University of California, Berkeley (also known as "Cal").

In December 1996, two Cal graduating seniors, a graduate student, and our former pastor at the Berkeley Adventist Church, Gary Venden, met on campus to pray. We asked God to give us a vision of what He could do through us at

Cal to share our faith with the more than 35,000 students and faculty, and for the power of His Holy Spirit. After praying, we went to work.

Our initial goal was to start a branch Sabbath school on campus, as well as Friday night vespers, and invite our roommates, classmates, and professors to attend. We registered our group with the university administration. Then we went to the Berkeley Adventist Church and asked the church board to help us rent space on campus and buy materials.

We printed flyers and posters announcing our meetings, and we had a banner made with our BSDASA logo. We distributed the flyers in the main university plaza and displayed our posters at the Berkeley church and at the residence hall where we had rented a room for our meetings.

At our first branch Sabbath school meeting three Adventist students and our faculty sponsor, Dr. Marilyn Saavedra, attended. Only four had met for vespers. But we praise God, because from that small beginning our little group has continued to grow, involving both Adventist and non-Adventist friends.

In order to expand our outreach on campus and nurture our new members, we presented a report and a proposal to the Northern California Conference executive committee in April 1997. During the summer, the conference voted to grant the BSDASA a small stipend.

We truly have felt God's guiding presence among us. As many as 32 have attended our Friday night vespers, with regular attendance around 15 to 20. In October, we went to Pacific Union Col-

lege to present, during the church program, a mission report on our activities and plans. Four non-Adventist students who fellowship with us not only joined us for the weekend trip, but also shared their testimonies with the worshipers during church service. At the end of 1997, just before the final exams, 21 tired members of our group met to pray and study the Bible together.

Nineteen members—including two Catholics, a Baptist and a Presbyterian—participated in our leadership retreat at Lake Tahoe, California (see photo). There, Ron Pickell, the Adventist chaplain at the University of Tennessee, Knoxville, shared with us strategies and tools to witness for Christ on campus.

There is so much to tell you, but not enough space! BSDASA members have conducted worship services at the Berkeley Adventist Church and at Cornerstone Christian Fellowship churches. The group has also sponsored World Hunger Day events and distributed food among our needy neighbors near the Berkeley Church. We have placed ads about our meetings in the campus newspaper and started mid-week Bible studies. In September we established a BSDASA website that already has had 1,000 visitors.

Our vision is to start a church on the Cal campus and to purchase a house near campus to serve as a center for our nurture and outreach activities. Pray for us at Berkeley and for God's ministry at public university campuses everywhere. You can visit our website at <http://www.ocf.berkeley.edu/~sdasa> and contact us at our e-mail address: will@serendipite.com

Wil Sutton, *Student coordinator*

Advance in Cuba

by Pedro Torres

In October 2000 the Cuban Federation of Adventist University Students and Professionals (ACUPA in Spanish) formally organized three regional centers and made significant strides toward a comprehensive program of activities across the island. As part of the organization process, Humberto Rasi, Julieta Rasi, and Enrique Becerra, representing the General Conference AMiCUS Committee, and Carlos Steger from the South American Geoscience Research Institute presented engaging devotionals and lectures on the Gospel and culture, contemporary trends in theology, Creation versus evolution, and related topics.

Accompanied by the visitors, we first traveled to Holguín, in the East Cuban Conference, where 120 attendees elected their regional ACUPA leaders and actively participated in discussions, singing, prayer, and planning ways of living and sharing their Christian convictions. The delegates elected Jorge Rodríguez as president of the regional center (Address: 3a # 103 entre Hermanos Marín y R. Sánchez; Veguita de Galo; Santiago de Cuba; 90100 Cuba).

Our second stop was in Camagüey, in the Central Cuban Conference, where more than 40 Adventist students and professionals met at a historic site—the colonial villa of Amalia Simoni, wife of Ignacio Agramonte, a respected leader of Cuban independence. The members elected as president of the regional ACUPA center Lumey Moral (Address: Av. Libertad # 268; La Caridad, Camagüey; 70300 Cuba).

The tour culminated in the Western Cuban Conference, near Havana, with



"Empowered to Serve" was the theme of the ACUPA meeting held near Havana.

an attendance of more than 250. Enthusiasm for the event was such that, in spite of limited public transportation on the second day of the meeting, students came by bicycle or on foot to participate in the discussions and enjoy the fellowship. The regional ACUPA leadership elected during the meeting has maintained a lively program of activities. President: Florencio Bueno (e-mail address: jcmct@jccce.org.cu).

During the visit of AMiCUS representatives, an agreement was reached to print in Cuba the Spanish edition of *Dialogue* in order to facilitate a wider distribution of the journal among members of ACUPA. The visitors also met with members of the musical group "Creación," which consists of students and faculty from the National School of Arts and the Superior Institute of Arts. In addition to performing several pieces, the musicians reported on how, beginning with only two young Adventists,

the group has grown to 27 baptized members that are studying the Bible with 30 colleagues and fellow students. See related story.

The visit of our international representatives left a lasting memory and invigorated our ministry with and for Adventist university students and professionals in Cuba. Our Christian convictions were strengthened and, in the midst of limitations and obstacles, we will continue to work, pray, and prepare for the glorious return of Christ to this earth.

We welcome contacts with Adventists in other parts of the world!

Pedro Torres is Youth Ministries Department director for the Cuban Union and sponsor of ACUPA (e-mail address: uciasd@ip.etcscu.cu).

University students in Bahia, Brazil

The Association of Adventist University Students in Bahia, Brazil (known by its acronym AUABA, in Portuguese) was organized in February 1992 and is supported by the Department of Education of the Bahia Conference. Through the activities of the association, involving almost 1,000 students and young professionals, we encourage our members to bring coherence between their Christian beliefs and their intellectual development. We also provide training on how to share their faith among their friends and acquaintances.

In 1999 our members selected and promoted four projects: (1) Programs presented in our churches under the theme, "Never Give Up!" We sought to connect with other university students and strengthen their resolve to succeed. (2) Training for friendship evangelism among their fellow students, on the basis of a personal testimony. (3) Vocational orientation for pre-university students, through aptitude tests and interviews with Adventist professionals in their areas of interest. (4) A data bank with information about Adventist university students nearing the completion of their programs, making the data available to prospective employers.

Each year AUABA holds a congress, usually at a tourist spot in our state, in which lectures are presented and discussions follow. We also elect the leadership and together outline a program of activities for the following year.

We seek exchanges with other Adventist students and student associations. Visit our web site at www.auaba.cjb.net. Leaders of AUABA can be contacted through e-mail: auaba@amilbr.com.br or through our mailing address: Education Department, Bahia Conference; Caixa Postal 198; 40001-970 Salvador, Bahia; Brazil.

—Josemara Veloso

Action Report

Praise and worship at Howard University

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

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

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

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

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

HUASA welcomes all students and visitors to our programs and activities. For more information, contact us through our e-mail address:

howard_adventist@excite.com

—Raven White, HUASA Public Relations



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

by
Sherry J.
Botha

Does God speak to you when you can't speak at all? In my case, He did.

I must have been five or so when I had this compelling urge to be a teacher. Two years earlier my parents had become Adventists, and I grew up in the Adventist culture and advantages—church nurture, Sabbath school, Bible studies. Taking all these in and participating in church life strengthened within me the desire to become a teacher. Even as a teenager, living on a farm, one of the

A Locked Jaw and the Still Small Voice



things I loved most was to conduct a little school for the farm workers' children, and teach them to speak, read, and write English. I loved every minute of it, and the smile on the face of those children was reward enough. East London, South Africa, was not exactly a place those days where every child had equal opportunities for education and growth.

I was fortunate, though. My parents were of the "right" color, the correct status, and above all loved me dearly. My years of schooling sailed by easily. I spent quality time in church life, particularly camp meetings and youth activities. Many young people I met with talked about their adventures in mission life, some of them as student volunteers. Deep down in my heart, I too felt a pull toward being a missionary to a far away land. Would that day ever come?

Just before my high school final examinations, I had to choose my career. I knew exactly what that would be. Teaching, of course. Two weeks before the selection interview for teacher training, encephalitis struck me. The disease is as tough physically as it is difficult to pronounce. It is an inflammation of the brain and affects brain membrane and tissue. Its effect is unpredictable. The sickness left me unconscious for a month. I missed my interview and the high school examinations.

Struggles within

One year later, I tried again and got into the university with a scholarship. Studies were exciting. I made new friends. I looked forward to becoming a well-trained teacher. Then in the final year of my training, disaster struck again. Suddenly one morning as I was eating my cereal, my jaws jammed, got stuck, and I could not open my mouth. Fear overwhelmed me. It took three months for a proper diagnosis, and treatment took some more time. The doctors said I would not be able to speak normally again. Singing was out. Would I ever be able to teach? I wondered.

For a long time I was on liquids. Have you ever eaten liquidized pizza? Not exactly a delicacy. Even as I struggled with my illness, I continued my studies at home, passed the finals, and got into specialized education.

I could not quite figure all this out. One door closes; another opens. My jaws were locked. I could not speak clearly. But I could read. I could pray. I could listen. Then one day I heard distinctly the still small voice: God needed me for some special task, in some special way.

Soon after graduation, I got a job as a special-education teacher in my hometown. The job was satisfying. The pay was good. Within a year I bought a car, a house, and settled down comfortably. Three years went by. I could still hear that still small voice, but I was not quite sure. Meanwhile my jaw needed another surgery, requiring cartilage to be removed from my ear.

Was God speaking to me through all these sufferings? Yes, I would say to myself while in suffering, then forget the whole thing once I was well. After many such internal struggles, I wrote to the General Conference and offered my services.

To my surprise, I received a call, of all places, to Korea. What's that? What are the people like? Where is it on a map? Will I fit in the culture? I did not have all the answers, and secretly hoped I would not have to go. But the locked jaw and the still small voice were reminding me that God had a purpose for me. And like any good Old Testament character, I demanded that God give me a sign. I had a house. If I could sell the house without losing money, I would go to Korea. A friend invited me to pray together. Ten minutes later a lady knocked at my door. The house was sold. The still small voice was now a big megaphone.

The land of the morning calm

Soon I was on a flight to Seoul, Korea. The land of the morning calm brought anything but calm to me at least for a while. I was a stranger in a foreign land. The food was strange. The weather was different. But within days I made friends. God's family anywhere and everywhere is the same—in love, in worship, in work, in friendship. Culture does differ, and I learned that rather soon. You had to leave your shoes outside before entering a home. You had to respect the elders. You choose friends in your own age group. A date referred to the calendar, not an appointment with the opposite sex. But in spite of all these, I immediately sensed a family togetherness.

The Adventist Church in South Korea sponsors some 17 language schools. I was assigned to one in the beautiful island of Cheju in the East China Sea. I had to share an apartment with a Japanese and an American, and the melting pot of three different cultures in the midst of a fourth was good for our characters and our world understanding.

I taught English and Bible. Classes were from 7 to 10 in the morning, and from 6 to 9 in the evening. In between I met with young people, one on one, talked to them, counseled with them, played with them, and learned to love them.

Communication can sometimes get us into trouble. Like the day when I said to someone, "See you later, alligator!" The boy took me seriously, felt offended, and timidly asked, "Teacher, is that a nice name for me? Do I look like an alligator?"

In spite of such minor misunderstandings, our students were just like young

people everywhere—curious, fun loving, longing to find meaning in life. That longing is what kept us all together, the teacher and the taught. Together we explored finding life's great purpose—in Jesus. This was the highlight of my experience in Korea. When you find from the Bible that there is more to life than mere existence, when you see someone's face light up because of the workings of the Spirit within, when you realize that Jesus has become someone's closest friend, you feel blessed. You feel lifted up. You feel the closeness of God.

The still small voice becomes so real, that you cannot but say, "Thank you, Lord, for revealing Yourself to me." □

Sherry J. Botha from East London, South Africa, is serving as a student missionary in South Korea.

Readers interested in short-term missionary service may contact the Dialogue representative listed on page 2 or write directly to: Adventist Youth Service; 12501 Old Columbia Pike; Silver Spring, MD 20904; U.S.A. In North America, call 1-800-252-SEND.

FIRST PERSON

Not Just American Literature

Treva Burgess

I looked out at my new class, a group of promising young law students from all over the nation selected because of their superior communication skills. Though thoroughly familiar with the subject matter, American literature, I knew this class would provide a special challenge, for I had not had a hand in choosing the textbook, and I was in China, teaching a group of curious, bright young Chinese.

One of our first essays was on what may be called "nature had it first." It was a fascinating story of how heat-seeking missiles had been developed based on studies of the heat-seeking ability of snakes, and how humans developed a sophisticated radar system based on the natural radar God gave bats. I asked my students if they had ever heard about God. Only three in my entire section said they had.

Then I asked them if they knew anything about his son, Jesus Christ. This time, they looked even more perplexed. No one in the class had ever heard of him. I then learned that during the Cultural Revolution, and even today, parents are forbidden to share religion with their children until they are 18.

Since they told me they had started to learn about evolution in third grade, I offered to read them the story of how I thought the world was made. The Genesis account fascinated them. They could see God's plan in action around them everywhere.

Our next essay on Alexander the Great gave me the perfect chance to read Neb-

uchadnezzar's dream (Daniel 2) to them. They knew their world history well, and after hearing the story in Daniel, my student Connie said, "We must be in the toes of that great image, right?" I had a perceptive bunch on my hands.

An essay on stealing gave me the chance to read the Ten Commandments. (Law students should be familiar with the foundation of our current judicial system, I reasoned.) And as Christmas came near, I shared the story of Jesus' birth, beginning with Micah's prophecy about Bethlehem and ending with Luke's account of his birth.

The story of Jesus' death on the cross moved them, because they seemed to feel that he had died for them, too. But the good news of the resurrection morning and the promise of his return raised new and exciting questions in their minds.

One day, Tim asked if they could go to church with me at Christmas time. Of course I agreed, but he hastened to remind me, lest I get too excited, "We've never been to church before, so we don't have membership cards." Now it was my turn to be perplexed. Then I realized that

many Chinese Christians and American Christians aren't that different, crowding into the churches twice a year, during Christmas and Easter. To assure members a seat during these special seasons, the Chinese Christian churches had hit upon the reasonable idea of issuing membership cards. "Don't worry about it," I said. "There's plenty of room."

There was one important thing that I had to clear with my students before taking them to church, however. I reminded the class about what had happened on the seventh day of Creation Week, and asked them, "Do you remember what the fourth commandment says?"

I had read it only once, without commenting on it in detail, but my best student, Marvin, responded, "Remember the Sabbath day to keep it holy." "Right!" I replied, "And what day is the seventh day of the week?" No one hesitated, "Saturday!" I knew then that they had been absorbing much more than the literature component of the class, because in the Chinese language and on some calendars, Monday is listed as the first day of the week and Sunday appears as the seventh.

I took my entire class to church. They sang "Silent Night" for the congregation, and both the church members and students were blessed by this very special music. It must have been sweet to God's ears!

Our Christmas party with games, homemade cookies, and punch was a big success, but I reminded them that we needed to review for the



My literature class provides Christmas music in church.

upcoming finals. John spoke up and said, "We promise we'll review on our own, just please tell us some more Bible stories!" How could I refuse?

During the remaining two weeks, I taught them how to pray and shared more Bible stories with them, believing that the Holy Spirit would accompany them in their preparation and final exams. He did! My students earned the highest grades of all four American Literature sections, with scores ranging from 87 to 94%.

As they came to my office for their final grades, they brought me pictures and notes of appreciation. I was touched by all of them. One girl wrote, "Mrs. Burgess, I'll share a secret with you. Now I pray every night before going to bed. I pray for you, for me, for my boyfriend, and for everyone I love. I believe God hears me and can help me because you told me God is interested in everybody, including me."

During that school year, I know God helped me teach much more than just American literature.

Treva Burgess taught English language and literature in China for two years. She is presently an administrative assistant for International Teacher Service.

The place was new. The people were strange. The language was a barrier. But there was a song in our hearts that brought us together and kept us together. The song of witnessing for Jesus.

It was January and cold. Greg Hann and I had to make the 450-mile journey from Zakopane to Gdansk in Poland. We knew the train would be crowded, and so we arrived at the station 90 minutes ahead of schedule. Even then we could just squeeze into the hallway on the last car of the train. Fifteen hours of journey ahead, and we had nowhere to

it anyway. We were able to talk with people around us. Despite of our poor mastery of Polish, we had fun trying to communicate. Greg pulled a Polish songbook out of his backpack and we attempted to sing.

Intrigued, our new friends asked us what kind of songs these were. Within a few minutes, both of us began explaining our faith in Christ to those standing around us. The young woman I talked to spoke little English, but those near Greg knew almost none. Fortunately, one of the passengers had a Polish New Testament. And so Greg was able to give a 45-minute Bible study—in Polish—about salvation through Jesus. Five months before, we could not have spoken a single word of Polish! I firmly believe that God performed a miracle through Greg that night.

God had a surprise for me

For nine months between 1992 and 1993, I taught conversational English in Gdansk, a city perched on the Baltic Sea in northern Poland. My intentions in becoming a student missionary had been good. I wanted to serve others, witness, and have a good time. I expected to have some memorable experiences and to make a few friends. But God had a tremendous surprise in store for me. What I *expected* from Poland cannot begin to compare with what I actually *received* from my time there. God and Poland taught me anew that I can never judge anything before it happens.

The difference between reality and expectation can be staggering. In traveling to Europe, especially eastern Europe, for the first time, I had virtually no idea what to expect. At the thought of Poland, blurry black-and-white newspaper images of bread lines and bonneted women flooded my mind. I imagined that “over there” in that former Communist country, people wore grey clothes, ate grey food, and had grey smiles on their faces. Having the privilege of visiting Poland and having these misconceptions erased from my mind has been one of the most rewarding experiences of my life.

Poland is a beautiful country of beaches, mountains, forests, and fields. It has thousands of miles of peaceful country roads, as well as cities of hundreds of thousands of warm-hearted people. Poland *did* suffer the unpleasant

A Song From Poland

by
**Michael
Feldbush**

sit! But we had company: Forty others were also standing.

The *Student Missionary Call Book* and stories from others had pictured for us the challenge, the excitement, and the adventure of a student missionary rather well. Traveling to new places and meeting new people. Sharing Christ through teaching or preaching. Student missionaries did all of that, didn't they? And so, I made the decision to go to Poland as a student missionary and to teach English there. And besides, I wanted a break from school!

But now, standing in the train in the midst of a throng of other weary travelers, reality quickly set in: Student missionary life can bring *unexpected* challenge and adventure. Greg and I stood most of that night on the train; it was a horribly memorable experience. But God brought something grand out of



Field day at the Adventist English Language Institute.



The author (seated on the right) with one of his English classes.

effects of Communism, and it will take many years to erase them completely and to "catch up" to Western Europe, but the Poles are working valiantly (as they always have) to improve their country.

Ready for the unexpected

One of the things I remember hearing before I went to Poland was that student missionaries should be flexible and ready to deal with the unexpected. That turned out to be good advice. The first day of classes petrified me. How could I teach English when I wasn't trained to be a teacher and couldn't speak Polish? Midway through the year one of our best teachers had to return home due to health problems. We didn't have a full-time translator to assist us in our public relations with the community.

Thankfully, God always has supplies of perseverance, creativity and peace to give us upon request. Many times He assisted us in dealing with an unexpected question or problem. We were able to draw heavily upon Him to sustain us through the year. Week after week at our staff meetings with other student missionaries we shared our cares and concerns with one another and with Him.

The good experiences more than balanced out the stressful ones. The fear of teaching gave way to the challenge of becoming a better and better teacher. English Institute program activities were a highlight of the year. We had events like talent shows, scavenger hunts, field days, picnics, and trips to a local orphanage.

We wanted to fellowship with our students outside of class and give them a

chance to practice their English. On Sunday evenings, we held a Bible study for any student who wished to come. God gave me some special relationships with my students. From being strangers I was afraid of, they became friends I looked forward to being with.

Making friends and sharing faith

I became a close friend of one student in particular. Anna was a medical student. She came a couple of times to the weekly Bible study and was pretty quiet, while listening attentively. One day she opened up to me, questioning why God allows suffering in the world and expressing doubts about His love for her. Meeting her troubling questions was one of the most difficult experiences I have ever faced. I had the opportunity to visit her several times to become better friends and to share my faith and story with her.

Our weekly Bible study concentrated on the life of Jesus, studying it from the Bible and *The Desire of Ages*. We wanted to share with our students the importance of having a personal friendship with Jesus. As a result of the study, God touched the lives of some. In particular, Diana and Gregory. At the end of the year, they told us that they had come to know Jesus as a friend. Of course, we were touched and very happy.

As English teachers we were the "authorities," able to lead our students through many of the ins and outs of

conversational English. But as Bible teachers, we did not have the same advantage. No one understands God or the things of God completely. When someone asked us questions, we did not always have a ready answer. For example, I could not tell Anna how to find Christ because I did not know her well enough to map out the way. We student missionaries came to the conclusion that our role as witnesses and missionaries is to be like the sower in the parable (see Matthew 13:3-8). We are simply witnesses—people who tell what they have heard and seen and give their personal testimony. We plant seeds. It then becomes the work of the Holy Spirit to water those seeds and nurture them.

That is probably the most important thing I learned as a student missionary: one doesn't have to become officially a missionary to be a missionary. One can sing the song of Jesus anywhere, anytime. □

Michael Feldbush is a junior studying geography at the University of Maryland at College Park, Maryland, U.S.A.

If you are interested in serving as a student missionary or volunteer, contact the Church Ministries/Youth Department director for your division (see address on page 2) or Elder Dick Barron, Adventist Youth Service Coordinator: 12501 Old Columbia Pike, Silver Spring, MD 20904; U.S.A. Telephone: (301) 680-6149. Fax: (301) 680-6155.

A chemistry professor reflects on how he maintained his faith amidst the struggles of graduate studies.

“You’ll never make it through graduate school.”

The words stunned me. Having started graduate school, I was eager to get started on research. I met with all my

You’ll never make it through graduate school

by
Dwain L.
Ford

chemistry professors to get to know them, their current research interests, and any potential for my own future. I went back to one professor I liked best. He suggested that I help him develop a classification system for plants and animals based on biochemical evolution.

After listening carefully to his proposal, I said, “I don’t believe that I would be very effective on that project.”

“Why not?” asked my professor.

“Well, I can’t really put my whole heart into the project. I don’t believe in evolution. I am a Seventh-day Adventist who believes in the Bible and its account of Creation.”

Now it was the professor’s turn to be stunned. But he was in charge. “You’ll never make it through graduate school with that kind of attitude,” he said. “The Bible is full of errors. You and I could sit down and write a better and more accurate book than that.”

I was not convinced, but he went on for a long time with his monologue. Finally, he asked if I still wanted to work for him as a graduate assistant.

“Yes,” I said, “but would it be held against me if I do not accept your views on evolution?”

The professor was fair. “I’ll teach it to you,” he said, “and expect you to give

it back to me in an examination. But I can’t make you believe it.”

Thus began a great working relationship. From then on, I was the unbeliever who was called to witness any new discoveries in the biochemical evolution research he carried on with another of his graduate students. My professor was internationally respected for his research in steroid biochemistry. For a short time, I wondered if it was possible that he was right and I was wrong on how life came into being.

A universal biosynthetic pathway

As my professor shared his data and ideas with me, it soon became clear that frequently what he considered data supporting evolutionary concepts were for me powerful evidences of the wisdom and creative handiwork of God.

Consider, for example, what my professor, Dr. William R. Nes, called a “universal biosynthetic pathway,” so called because portions of it are used by every species and by most tissue types. It starts with molecules of food (primarily carbohydrates and fats) being broken into fragments containing two carbon atoms forming a key structure known as acetyl coenzyme A. Some of this is oxidized to CO_2 and H_2O releasing energy, mostly as ATP (adenosine triphosphate). Most of the remainder is used to synthesize another crucial intermediate compound containing five carbon atoms called isopentenylpyrophosphate. This compound serves as a starting material for the synthesis of hundreds of important natural products. Some contain 10 or 15 carbon atoms as in fragrances of many flowers, citrus fruits, some seasonings and medicinal oils. Vitamin A contains 20 carbons while the closely related carotene pigments contain 40. When two C_{15} branched compounds are linked together, they form a C_{30} compound that cyclizes to produce steroids like cholesterol, cortisone, and sex hormones. Steroids produced by this pathway are found in all major groups of organisms, from blue-green algae to humans.¹

Interpretation

But this very data—that plants, animals, and humans use some of the same chemical reactions controlled by similar enzymes to provide for various needs—raises an important question. Does

it prove that plants, animals, and humans share a common ancestor or a common Creator? Proving involves providing evidence or argument sufficient to induce belief. Interpretation of data does not necessarily prove anything. Let's look at two alternative interpretations of this evidence, neither of which constitutes proof.

The first one is from biochemists. "Biological evolution can be traced through the fossil record or by directly comparing the sequences of genes and proteins. These observations suggest that all of the millions of species that exist today have descended from a single ancestor that lived several billion years ago. This ancient ancestral cell was undoubtedly capable of glycolysis (breakdown of glucose) and many of the other fundamental biochemical processes that are common to all cells. It could synthesize amino acids and lipids, and almost certainly used ATP as the fundamental unit of energy. It used the same genetic code that we find in its modern descendants. How the ancestral cell evolved from simpler organisms is an unsolved problem. The origin of life itself, an event that occurred more than three billion years ago, is the subject of much speculation."² To this a biologist adds: "If two species have libraries of genes and proteins with sequences of monomers that match closely, the sequences *must* have been copied from a common ancestor."³

The second interpretation comes from a creationist perspective. God created plants and animals with the need for energy sources and respiration. He made the plants capable of carrying on photosynthesis so that energy from the sun could be used to synthesize organic compounds that could serve as energy sources for plants and animals. Both of them would metabolize the same kinds of compounds and need the same or similar enzymes to carry out the metabolism. Since the enzymes are proteins with a particular amino acid sequence and particular shapes, they need specific DNA sequences containing the coded information as to how to synthesize the enzymes. Thus one would expect to find some DNA nucleotide base sequences in plants, animals, and humans that are comparable. The glycolysis pathway should exist in all living systems that obtain their energy through respiration associated with oxidation of glucose.

A dilemma

Both of the above interpretations are based on unstated, unproven assumptions. Which interpretation is correct? How can we decide which position to take? Unfortunately, science does not give us a clear way to determine the validity of one of two competing paradigms. (A paradigm is a cluster of broad conceptual and methodological presuppositions that shape one's view of the world and one's interpretation thereof.) As I. G. Barbour argues, "Competing paradigms offer differing judgments as to what sort of solutions are acceptable. There are no external standards on which to base a choice between paradigms, for standards are themselves products of paradigms. One can assess theories within the framework of a paradigm, but in a debate among paradigms there are no objective criteria. Paradigms cannot be falsified and are highly resistant to change."⁴

Approaches to the dilemma

Faced with this problem, some scientists take the position that they will accept as data only those things that are verifiable and that depend solely on intellect to interpret the data. Unfortunately, this approach has its weaknesses. For there is no such thing as "bare uninterpreted data." All data are theory-laden. In other words, the paradigm used by a scientist influences the kind of data collected and the observations ignored.

A second approach to the dilemma of conflicting paradigms is the one I have chosen. I admit that my knowledge and understanding are limited and that the models I create in my mind of what reality is like are imperfect and incomplete. Therefore, I will not restrict my search for understanding the world to the reproducible data that others and I can collect in the laboratory. In building my paradigm, I am willing to use the data reported by credible witnesses of events that are impossible for me to observe. For instance, I did not observe the life, death, and resurrection of Jesus Christ, but they are a matter of biblical and historical record. Christ promised that He would send another Comforter who would guide us into all truth (John 16:13). This Helper is omnipotent, omniscient, and omnipresent. A portion of His work of guiding us into all truth was to inspire holy men of God to write

the books of the Bible (1 Peter 1:19-21). All Scripture, produced under the direction of the omniscient Holy Spirit, is valuable to me in my personal development and in helping me to put my observations of nature into proper perspective.

The Scripture gives me added data reported by credible witnesses to use in forming my paradigm. I find 11 Old Testament books and 10 New Testament ones that deal with Creation. The Holy Spirit, who inspired the writing of the Bible, was an active eye witness of the process of creation (Genesis 1). Christ, the eyewitness creator (John 1), repeatedly expressed His belief in creation (Mark 10:6; 13:19; Revelation 1:4, 5; 4:11; 22:16). Even angels validate testimony by swearing by the highest authority in the universe—the Creator of heaven and earth, the sea and everything in them (Revelation 10:5, 6). It seems reasonable to choose the paradigm that does not arbitrarily reject this eyewitness data.

The Scripture also informs us that before Christ comes again there will exist two prominent groups who hold conflicting paradigms. The description of one group is found in Revelation 14:6-12. Those who proclaim the good news of salvation and judgment and believe that God deserves reverence and worship because He is the Creator. They persevere in keeping His commandments, including the Sabbath, which is a memorial of Creation. They maintain their faith in their Creator-Saviour. This ongoing relationship with Him strongly influences how they view the world and how they interpret the data that floods in upon them.

The second group with a conflicting paradigm is predicted in 2 Peter 3:3-6. This group has a worldview that disregards the promises of God as dependable and follows their own inclinations. They promote uniformitarian concepts and ignore the fact that God spoke the world into existence. They forget that God formed the earth out of the waters through movement of the waters and through the force of rapidly moving waters. They forget that the same waters, used in a creative way in the creation of the earth, were used in a judgment process during the Flood, which again changed the earth's form.

A deliberate choice

The prophetic description of these two last-day conflicting paradigms makes it clear that the tensions between creationists and evolutionists are not likely to vanish before Christ's second coming. Accepting either paradigm involves a deliberate choice. It is a decision regarding where to put your faith. One group places faith and trust in the Creator-Redeemer and interprets the events and observations of the world in the light of His revealed Word under the guidance of the Holy Spirit. Others place their faith in their own ability to interpret accurately their observations of the world using the methods of science without assistance from any outside source. They consider their conclusions to be more accurate than conclusions based on the revelation of our Creator-God. That attitude was reflected in my professor's comment, "You and I could sit down and write a better, more accurate book than the Bible."

Ontogeny recapitulates phylogeny?

We can gain additional insight by focusing on the concept that was the basis of my professor's research in biochemical evolution. The concept came from Ernst Haeckel, who for a half-century beginning in the 1860s vigorously promoted the idea that ontogeny recapitulates phylogeny. This theory originally meant that the developing embryo passes through phases resembling the adult stages of its simpler evolutionary ancestors. Haeckel's enthusiasm was so great for his version of the Darwinian concepts of evolution that most of a generation of biologists chose to specialize in embryology as a way to investigate the evolutionary process.

When my professor published the results of the research that I had declined to perform, he wrote that he was conducting "a study of biosynthetic sequences in immature tissues which has been designed to approach the problem of evolution from the standpoint of ontogenetic recapitulation of phylogenesis."⁵ In a subsequent article, he expanded on this terse statement by writing, "In our previous paper we suggested that germinating seeds might recapitulate their evolutionary history at a chemical level."⁶ He was using a theory that had been the source of endless, fruitless arguments among biologists for nearly a half century beginning in the 1860s. As the number of

objections and anomalies to the theory mounted, so did the number of adjustments to the theory. In describing the decline and fall of this theory, Gould⁷ claims that the theory was never proved wrong by amassing anomalies to the theory, but suffered benign neglect and was abandoned.

Nes accumulated considerable biochemical data, which he organized under "organismic relationships." He still had hopes of success with this project, but he admitted that he was having problems. "The primary complication (but not the only one) lies in the definition of more or less advanced."⁸ What is a simple reaction that simple organisms could perform and what is a more complex reaction that could be performed by the embryo of a more advanced species late in its development? Molecular evolutionists are still seeking to understand the evolution of large molecules and to reconstruct the phylogeny of organisms from macromolecular information.

A lesson to remember

My experience as a graduate student in this field of study did place my faith under trial and test. But my faith remained steady and constant in student days and in professional life as a scientist. I do practice my faith and I do teach science. But what I have learned is indispensable: When faith is under siege, we need not surrender. Here are some pointers:

1. *Don't panic.* If you find some new anomaly to your present paradigm built on faith in God, don't panic. You may be able to accommodate it by a minor adjustment of your paradigm without diminishing your faith in your Creator or His written Word.
2. *Think constructively.* If a minor adjustment is not an option, then do something constructive by starting a research project to gain more understanding of the anomaly. As your understanding increases, the subject may no longer be an anomaly or only require minor adjustment, or it may prove to be an unimportant or insignificant issue.
3. *Think creatively.* History shows that we may experience less frustration and make greater

progress in understanding if we devote less effort to direct attack on the competing paradigms and more toward finding new creative approaches to investigating the problem.

4. *Place your faith where it counts.* All paradigms have anomalies, and you may have to live for a while with some unresolved questions. Remember that your choice among the conflicting paradigms is a matter of where you place your faith. May you place it where it really counts!

By the way, I did finish graduate school with a doctoral degree in chemistry. Dr. Nes, my major professor, was always courteous and helpful. He respected my Sabbath observance and served as mentor for my dissertation. When we said farewell after graduation, he stated, "It will be a long time before I have another graduate student like you!"

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In his book *Forging a Real World Faith*, Gordon MacDonald notes that when Christians are confronted with dissonance between their faith and their daily lives, they either become critical of the outside world and withdraw from it, or develop a "two-track style of living" involving a church-time and non-church-time life-style. In either case, they do not share Christianity with "real world" people.

Keeping Faith in the Real World

by
Ann
Gibson

These roles are easy to play. I have played them. Perhaps you have too. The first role—withdrawal—I played deftly as an accounting teacher at Walla Walla College in the northwestern United States. It was easy to do in a small town dominated by a Seventh-day Adventist college. I recall one morning in Sabbath school when the teacher asked: "How many of you invited a non-Adventist over for a meal this week?" Hardly seeing a show of hands, he extended the question to "this month" and finally "this quarter". With a start, I realized that I didn't even know the names of any non-Adventists, let alone being acquainted with any well enough to invite them home for a meal.

Initially, I played the role of the two-track style of living while in graduate school, working on a Ph.D. in business at Washington State University (WSU) in Pullman. I moved to WSU fully aware of its unique reputation as the "No. 1 Party

School in the U.S.A." as listed by *Playboy* magazine. What this would mean in terms of atmosphere didn't occur to me until I actually arrived on campus. The first evening, my friendly next-door neighbor invited me to share a meal—with the main course of oysters Rockefeller! I realized that I was a lot farther from the small Adventist community than the 120 miles of road that separated the two educational institutions.

I also discovered that my new associates came from totally different backgrounds, with different experiences and views than mine. I was dumbfounded when my officemate, upon learning that I was a Christian, told me she had never met one before. I hadn't realized that anyone in the United States had never before met a Christian! I also discovered that my faith as it stood was not the kind that could thrive, or even survive, in the atmosphere of WSU. I wanted to apply my faith to my new surroundings, but I didn't know how.

Although I made friends with some of my classmates and teachers, I really didn't understand them or their culture, which was so foreign to mine:

- Dana, a graduate student who lived with a faculty member and who one day asked me what was the meaning of life;
- Joe, the economics professor whose every illustration was on the utility of beer and who ended every Friday lecture with the hope that the weekend parties would be good;
- Doug, a faculty member whose research interests in sexual harassment led him to believe that the primary legacy of Christianity to the world was the demeaning of women;
- Bob, a faculty member whose drinking habits were extensive enough that one never knew which day was hangover day—resulting in great fear for the students, for one never knew whether he or she would be met with harsh or friendly tones when entering his office;
- Anne, my neighbor whose life-style made her apartment a revolving door—I finally gave up learning the names of the current man living next door, lest I call him by the name of a previous occupant;

- John, who once couldn't take a test because he drank too much at a fraternity party, jumped out a second-floor window, and ended up in the hospital with a concussion.

In the university's secular atmosphere and under the influence of the panic, stress, and deadlines that graduate programs can produce, it was easy to do everything possible to fit in, and leave religion to Saturday mornings at the church in the next town. But ultimately it is not possible to live with such dissonance. I had to seek a real world faith or opt for no faith at all. I chose to seek.

I reasoned that Jesus knew how to live faithfully in the real world. The truth He spoke was understood by those of the streets. In fact, it was so well understood that He was accused of associating with "sinners and tax collectors" and not paying attention to the religious leaders of the day (Luke 5:30). Jesus met with "real world" people, many of whom were similar to those I met every day. For example, Zacchaeus, the businessman (M.B.A. student), the woman taken in adultery (whose life showed similarities to my neighbor's life-style), the 10 lepers, the demon-possessed men, the blind men on the road to Jericho, the woman at the well, the man by the pool at Bethesda, the Syro-Phoenician woman, and the rich young ruler.

The New Testament portrays Jesus in many situations—but never does He appear to be withdrawing to isolate Himself from the world or leaving His "church" life-style behind Him as He goes about His daily business.

My seeking occurred in three steps. First, I made friends with God. This doesn't mean that I did not have a relationship with God prior to graduate school; the friendship I had merely took on a different meaning. Initially there was an element of panic as I viewed my situation. There was also loneliness as I sought for someone who understood my plight. I began to talk to God about many things: (1) the people I met, (2) the questions for which I had no answer, (3) my questions about my own faith, and (4) the role and power of Christianity in a secular world. Answers didn't come quickly or easily, but some did come over time. Most importantly, I became convinced that God cared about

the people I met every day, and was eager to show me how to develop a real-world faith.

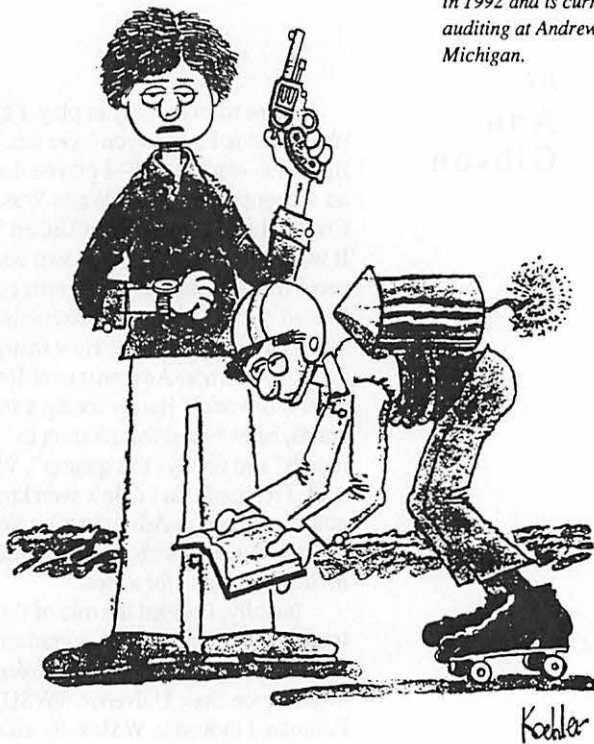
Something else also happened: I made friends with other Christians. Perhaps some Adventist graduate students at public universities are blessed with strong local Adventist churches that count spiritually like-minded students among their members. I have heard of such situations, and know that the friendships formed under those circumstances stand the test of time. But I was not so blessed. There were few Adventist graduate students at WSU, and I began missing the Christian fellowship I was accustomed to. So I sought out Christian friends by attending Christian churches on Sunday. I found that there were Christians in other departments at the university. It was affirming to just stop and say "hello" during the week. From these friends I learned how to be more open about my own faith in a non-offensive manner. In my Adventist education, I had been taught how to share my faith in a Christian world; my non-Adventist Christian friends showed me how to share

my faith in a secular world. In doing so, they also taught me how to strengthen my convictions.

Third, I made friends with the secular people around me. At first, it was easy to conform to their pattern of thinking and acting, because I did not want to be different and I was seeking friends. It was also easy to go to the opposite extreme by associating primarily with other Christians because I felt so much more comfortable with them. I finally realized that the "real world" was composed primarily of people for whom Christianity had no real-life meaning, and that only by seeking their friendships could I earn the right to share with them what I knew.

Graduate school changed the way I look at the world, my faith, and the people I meet. By the grace of God, I am no longer satisfied to either withdraw from the world or to carry on a life-style that relegates Christianity to Sabbath morning. I left WSU with a host of friends—some who still are on their way to meeting God, some who have met Him and know Him well. But most importantly, I too have a deeper friendship with God. And to think I received all that, plus a degree! □

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The cafeteria is 50 yards ahead. There are 653 students eating lunch. You have exactly 12 minutes to share Christ with each one on a deep, personal level. Ready, set . . ."

My journey to faith

by Marco Antonio Huaco Palomino

In 1990, I enrolled in San Marcos University, the great intellectual center of Perú and the home of the forerunners of our national independence. I chose to study law, hoping also to pick up courses in history, politics, and philosophy.

That was the time when political unrest rocked the country and the universities. Beginning in 1980, the national government had to deal with violence and terrorism, which spilled over into university campuses as student organizations positioned themselves for and against leftist ideologies. In 1991 the government sent troops, tanks, and helicopters onto our university campus.

In spite of all this, my first year at the university was one of intellectual discovery, filled now and then with anxiety and spiritual confusion as I sought to reconcile being a Christian believer and being a thinker. My explorations into philosophy and science created a conflict between my deeply rooted Catholic beliefs and recently acquired rational inquiry into life and its meaning. Can faith and reason coexist? Is faith compatible with science? Such queries eventually led me to abandon my belief in God. The vacuum was filled by an increasing enchantment with materialistic-Marxist philosophy. As a result I dismissed the concept of the eternal God, but saw it as continual evolution of matter. I subscribed to qualitative leaps in the process of evolution, which finally produced human life and consciousness. It was not God who had created the human beings, but vice versa. Christianity was simply a belief system that spread along with other mystic

sects, and became popular as an historic accident. Conveniently enough for me, no Christian was prepared to refute my positions convincingly. The typical Christian "defended" God with a priori doctrinal, dogmatic and/or sentimental statements.

Moving to action

Meanwhile, I decided to move from words to action, joining a socialist organization at the university. About the same time, we found ourselves caught in the crossfire between the state and terrorism. Christian students were not exempt, since religion was considered the "opium of the people" and Christians were "enemies of the Revolution." Seventh-day Adventists, especially, were considered "a foil of Yankee imperialism." On one occasion, after a long day's hard work, Adventist students had painted a mural of an open Bible on campus. Two days later they found it totally covered with black paint depicting a red hammer and sickle, with the words in the center, "Out of San Marcos, swine!"

In 1995, as a sworn Marxist-Leninist with a record of political activism, I was chosen as student representative from the law school, and represented the student body for the whole university. At this climactic point of political activism and ideological high pitch, I became acquainted with a fellow student, Ysabel, an Adventist. Burdened with overwhelming responsibility as a student leader, I often sought Ysabel's help for notes and syllabi covering classes I was forced to miss. Her unprejudiced and helpful attitude toward one who relent-

lessly criticized religion led me to examine her "peculiar" beliefs. I tolerated many of the doctrinal positions, but stopped short when I heard about belief in the devil as a personal being. I also considered unacceptable Adventist no's—no drinking, no dancing, no smoking, no, no, no! I could not accept their fanatical observance of the Jewish Sabbath as day of rest. "Adventists are a sect," I told myself.

About then, the Adventist Student Center invited me to attend one of their seminars. My respect for differing ideologies led me to attend. I was very surprised at the carefully reasoned positions establishing the relationship between faith and science, between revelation in the Bible and scientific research. My curiosity was greatly aroused, as well as my consciousness of fundamental weaknesses in the logic and reasoning of socialist discourse in general and Marxism in particular, which by that time had become very clear to me. The seminar presenter had referred to rolls of manuscripts discovered in 1947 near the Dead Sea which greatly supported the historicity of the Bible. That was my first cue. I then remembered that there was a book at home regarding that very topic.

Truth is not a theory, but a person

Early in 1996, I began reading that book. It raised many serious challenges. It would be sectarian and dogmatic cowardice for a freethinker like me to deny it: Those rolls of Qumran confirmed the antiquity and faithfulness of the text of the Book of Isaiah. That might not have meant much, if it were not for the

prophecies it contained regarding one who considered Himself the Son of God—Jesus of Nazareth. Were these predictions fulfilled? I had to verify for myself, and there was only one way to do it.

That night I did something I would never have done otherwise. I reached out and took from a corner shelf in my personal library that forgotten book, the Bible. Using the index, I went to chapter 53 of Isaiah and read it several times. The harmony between the details described in that prophetic book, written several centuries before the Gospel, matched the facts in the latter. The very foundation of my materialistic philosophy of history began to crumble. If something called "prophecy" existed at all, it meant that my whole house of cards had to come tumbling down. What mental capacity could foresee the future if Being (visible reality) was determined by Conscience (God), and not Conscience by Being as postulated by Marx and other materialists?

What if this was true? Had I been denying the very Son of God during all this time? Wasn't I the public leader of the university's best-recognized socialist organization, and after many years the leader of the wave of the future in the student movement? Unbelievable! What would they say about me? From militant atheist to a little lamb in a religious "sect"? But truth was truth, regardless of my personal preferences and convenience. The truth of something did not depend on the number of people recognizing it as such. Also, I would be the one injured living a life based on self-deception.

It would be best to remain calm and reach a decision, I told myself. "You must re-open this question about the existence of God. Research it, go back to square one." No end of questions boiled in my mind. How to account for so much injustice and exploitation, if God exists? How can there be a merciful God, if He is indifferent to pain? Why

centuries of a victorious Inquisition, if many of the martyrs were on God's side? I didn't understand it. I only knew that Isaiah 53 was there. I could see, as in a dream, a serene and smiling face, somewhat youthful but mature. That was a momentous night! Saul again fell and rolled in the dust. At last I knew that truth is not a theory but a person—the Person of Jesus.

"Do you know the Lord Jesus?"

I kept to myself the grave doubts that assaulted me. I asked questions here and there, opened the Bible, searching. I was astounded that many freethinkers around me wanted to skip over some fundamental facts out of fear of the truth or out of simple prejudice.

Once I was invited to a small group that was studying the topic of righteousness by faith in the Bible. I was impressed with the fact that being a Christian was not just being a consistently moral person. I realized that the "opium" of Marxist doctrine could not be identified with the Bible's teaching. God was very understanding and realistic in not expecting of us perfection as a result of our own effort—that is impossible!

About that time there was a week of prayer held by Pastor Alejandro Bullón. My responsibilities made it impossible for me to attend regularly, but I persevered and was present one evening. The topic was the conversion of Paul. This was too much! Had the Holy Spirit led me there to challenge me? I took a taxi home, and, surprisingly, the driver asked me, "Do you know the Lord Jesus?" I looked at him, and said, "Yes, I think I do, now."

In spite of the difficult moments I faced in 1996 because of my political activities, my knowledge deepened, and I began to keep the Sabbath, attending church so regularly that I was considered a member. I investigated the doctrines for myself, grabbing every Adventist book I could lay hold of. One of these was *The Great Controversy*, which

completely changed my old socialist philosophy of history.

The doctrine of the gift of prophecy manifested in Ellen G. White was one that I found particularly difficult, especially because many of my Adventist friends did not know much about it. Some maintained that some statements were inspired, others not. Some said the *Testimonies* applied only to the time when they were written. But I couldn't be baptized unless I accepted this doctrine for the simple reason that it was part of the baptismal vows. I confessed Christ as my Saviour and kept the commandments, but would I be a real Seventh-day Adventist? Providence led someone to place in my hands a copy of the excellent book *E. G. White, Prophet of Destiny*. After reading it and reflecting on it, my most difficult questions were resolved.

My church attendance brought out the expected hostile reaction from my former comrades. But "if Christ be for us, who can be against us?" One of them, witnessing my conversion, also rediscovered his original faith, and although he is now sick in bed with a painful illness, he shares our hope in the promise of the resurrection. I was baptized August 30, 1997. At present I serve as Sabbath school teacher and director of religious liberty in my local church. I'm also a lay preacher and the president of the Adventist Student Center at the University of San Marcos. I rejoice in my friendship with Jesus. And together with my colleagues at the university, I fight the good battle of faith looking for the glorious return of our Lord.

Marco Antonio Huaco Palomino, having completed his degree in Law, is preparing his thesis on religious liberty rights. He currently serves as legal advisor for ADRA Perú. E-mail: mhuaco@hotmail.com

FIRST PERSON

God and Geology in Graduate School

M. Elaine Kennedy

God is love. He is the Creator. Sin is responsible for death. Those are the basic concepts that were ingrained in me growing up in a conservative Southern Baptist family. As a young girl, I believed all three, no questions asked, but in high school, things changed. My church hired a new, "progressive" pastor, and I began taking more and more science classes. By my freshman year in college, I was convinced God had molded and developed life through evolution. Physical death was not the result of sin; it was just a natural part of the life cycle.

Although I wanted to believe the biblical account of Creation, my major was geology, and evidence certainly seemed to support an evolutionary origin for life. I was taught that organisms lived and died 600 million years before the first humans appeared. How then could the sin of humanity be responsible for those deaths?, I wondered. Studying the fossil graveyards, with their record of mass mortalities preserved in rock, made me heartsick. How could a loving Creator God allow His work to be destroyed in such a way?

I dropped out of school during my junior year in college and married Dee, who was an Air Force pilot. It was the right decision at the time. Both of us became involved in a nondenominational Bible study group and read Hal Lindsay's book *The Late Great Planet Earth*. Our interest in end-time events grew rapidly. Dee and I decided that Lindsay's interpretation was probably right, but that he didn't always support his

conclusions with Bible texts. We were convinced that Jesus was coming soon and believed that more was known about this momentous event than what was presented in the book. As we came to that conclusion, a billboard on the way to the air force base began advertising a prophecy crusade.

We went to Ken Cox's series of public lectures every night and were amazed at how well the Bible explained itself. Each evening we would return home with an outline of the meeting to compare it to Lindsay's book. The next night, we would corner the Seventh-day Adventist evangelist with "Hal Lindsay says . . ." He would counter saying, "Let's see what the Bible has to say about that." As good Southern Baptists, we liked his reply, since for us the Scriptures are the foundation for all truth. Gradually, the Bible as a whole began to make sense to us.

One night, the talk was titled "Adam's Mother's Birthday." "I don't have to go home and study this one," I thought smugly. After Pastor Cox had finished speaking, I walked up to him and said, "You're crazy. I'm a geologist and

I'm telling you the earth is four-and-a-half billion years old and life is at least 600 million years old." He asked me to come back because he had a book he wanted me to read. I saw little point in doing so. He had absurdly used the six-day creation week to establish the truth of the Sabbath, I thought. But "greed" and curiosity won out, and I agreed to come back for the book.

I could hardly believe what I was reading as I devoured the pages of Harold Coffin's *Creation: Accident or Design?* (Review and Herald, 1969). I was more than familiar with the geology he wrote about, but his interpretations were so different, so biblical, and the time-frame was so short! The data didn't require such long periods of time at all; I saw it was a matter of interpretation of the evidence. Scripture and science were in harmony, I realized, and at last I was free from conflict.

After my youngest daughter began attending preschool, I decided to go back to college, taking one class at a time. My stance would be openly creationist, I decided. I would approach my studies as a short chronologist and Flood geologist. But explanation of my beliefs was not well received by the chairman of the geology department of the university I attended; in his eyes, I was an intellectual drug pusher. "Your completely erroneous ideas will infect the minds of our younger students," he said. "You shouldn't be allowed to spread this nonsense anywhere." Fortunately, I wasn't required to take classes from him, and my other

professors didn't seem to care about my personal convictions. I completed my undergraduate degree in geology, and the Lord allowed me to begin graduate studies.

I was fortunate to study in Loma Linda University's master's program in geology on the La Sierra campus. It was a joy to discuss issues of creation and evolution openly with fellow Christians. I longed to continue my studies in that atmosphere, but since no doctoral program was offered, I enrolled in a private university.

University policy stated that personal religious beliefs would not affect the degree program. But graduate degrees are rather political, and it is relatively easy to eliminate "problematic" students. So I prayed about it. I told God I was not ashamed of Him or of the truths I had come to know; I placed my degree in His hands, promising to openly share my faith. People would know I was a conservative Seventh-day Adventist and if anyone asked me directly, I would explain my personal beliefs with regard to origins.

One morning at school, another student told me she had been taking her children to Sunday school. "What do you tell your kids about Adam and Eve?" she asked. "What do you mean?" I replied. "I thought they were real." The conversation ended there. I thought she might speak to one of the professors about our conversation, but apparently she never did.

For a Sabbath keeping geology student, field trips can pose a real problem. Most professors like to schedule them over the weekend. One of my professors opted for Sunday only, out of his love for collegiate football. Most classes offered the option of either Saturday or Sunday trips, but I could never take Depositional Systems because the class was in the field most weekends, and there was no way of completing the coursework independently.

I signed up for Tectonics only to learn that the course required a weekend trip. When I approached my tectonics professor, he appreciated my taking the time to explain my religious reasons regarding field work on Saturday. He said he'd keep me in mind in developing the itinerary for the trip, and he did. Two hours before sunset, we finished our last site for the day. The professor told me the group would be in Death Valley for the rest of the weekend, and that they would meet me at the visitor's center on Sunday morning, 8:00 a.m. sharp. He amazed me by adding that it would take me about an hour to get back into town, giving me just enough time to prepare for vespers. He was right.

As I came out of the lab one afternoon, I met a fellow student. We struck up a conversation, and he soon learned I was a Seventh-day Adventist. He told me his mother had been raised an Adventist, but that he hadn't. Then he asked me point blank what I believed about origins. True to my promise, I told him. He was surprised, but as I explained that it was the theology and not the geology that caused my "problem," I found he understood my view better than anyone else I've encountered. As an isotope geologist, he dated rocks himself using radiometric dating and was more aware than I of the many factors that come into play in interpreting data from the rock record. When I explained the cause of death and God's loving nature, he saw that

my beliefs made sense. He couldn't understand how my views could explain the mass mortalities, however, so I told him about the Noachian flood and God's efforts to save His creation even in the midst of worldwide destruction. We spoke again about these issues, but his doctoral degree and future employment hinged on his faith in the interpretations of radiometric dating.

My most frightening experience in school occurred during a conference toward the end of my doctoral program. A professor from another university asked about my plans after graduation. I told him about the Geoscience Research Institute. In the course of the conversation, he learned about my faith and beliefs. He became very agitated. The next day, my major professor asked me point blank, "Elaine, when you teach, do you teach evolution?" "Sure," I said. My professor didn't want to know what I believed, I realized; he only wanted to assure himself that I was at least giving evolution equal time in the classroom.

Being an Adventist in a non-Adventist school places a student in a very sensitive position. Most of the individuals in academia are not a reliable source of spiritual guidance, I found. While generally tolerant of divergent views, the people I dealt with during my doctoral studies seldom understood my motives and seemed baffled by my commitment to certain principles. Sometimes, I felt my greatest witness was just being a friend. Other times, as I struggled with my own beliefs, I felt I had no witness to offer. But the knowledge that my Creator God cares for me kept me going.

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FIRST PERSON

Sabbath or Medical School?

Kathleen H. Liwidjaja-Kuntaraf

I was delighted when I was admitted to medical school. As an Adventist student at a state university in a predominantly Moslem country, I felt ready to face the academic challenges and also to remain faithful to my Christian convictions.

For the first five years of my university studies, by God's grace, I managed to solve all Sabbath problems. Theoretical or practical exams that fell on Sabbath could be replaced with an oral exam on weekdays, so I never had to attend lectures, do lab work, or sit for examinations on the Sabbath.

However, at the end of my fifth year, the examination regulations changed. There would be no more oral exams. In one way, this was a welcome change since written exams are scored more objectively. But the six-subject exams would run from Monday through Saturday. I told the student association president of my problem with the pediatrics exam, which was to be held on Sabbath. He suggested that I go ahead and sit for my other exams while he tried to arrange things for me.

So on Monday I sat for my internal medicine exam. On Tuesday, I sat for the second subject, obstetrics-gynecology. Still nothing had happened. So I went to see the university president. I was happy to discover that as a Moslem, he supported Adventist convictions regarding Sabbathkeeping. Once he had stayed with an Adventist man who owned a big-city hotel in Indonesia. While there, he observed that the owner paid the workers on Friday before sunset, so he knew about Adventist convictions regarding the sanctity of the Sabbath.

The university president advised me to report to the chairman of the exam committee and then to discuss my problem with the director of the department of pediatrics. Walking out of the president's house, I felt delighted that the highest man in the university supported me.

However, when I met with the chairman of the exam committee, I was shocked at his fury. He said, "Do you think the angels will chop your head the moment you do your exam on the Sabbath? How can the regulation of the state university be changed because of one student? Impossible!"

My friends were not very supportive. One said, "I don't understand why you have to be so particular. It's already so very difficult for you to enter the state university, and now you are adding another problem. Just don't be a fanatic. Go ahead and take your exam for two hours, and then ask God for forgiveness."

Another friend in the surgery department informed me that he

had seen my score for the recent surgery exam: 98, almost perfect. He said, "Just go ahead and sit for your exam on Saturday. The next time you might not score that high!"

Despite the minimal support, I continued taking my exams on Wednesday, Thursday, and Friday. On Sabbath I went to church fully aware that when the results came out, I would be announced as having failed my exams. At that time, the school had a system whereby failing in one subject, however well you scored in the other five, meant retaking the exams for all six subjects.

Although I was extremely sad I remembered the verse in 1 Corinthians 10:13: "God . . . will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it" (NIV). The week after I received the depressing results, I went to the student association president to arrange for the next exams, which would be held in three months. He said, "Oh, this is too early. Just report two weeks prior to the exam." Two and a half months went by swiftly and before I realized it was time for me to see him again. To my surprise, he told me, "We have tried unsuccessfully to reschedule the exams. You have no alternative but to change your attitude."

I went to the academic dean. While I was in the waiting room, I saw a pharmacology professor. He had heard about the "fanatic" student who was willing to accept failure because of her religious convictions. Coming directly to where I was sitting, he said, "I've asked the oldest Christians in the world, the Roman Catholics, and

they said that you have to keep Sunday holy."

I didn't know how to answer him because there were so many doctors surrounding me—Moslems, Catholics, Protestants! I remembered Matthew 10:18-19, "You will be brought into the presence of governors and kings because of me. . . . But . . . never worry about how you are to speak or what you are to say. You will be told at the time what you are to say" (Phillips). So I quickly prayed for the right answer. I heard a small voice whispering into my ear, "Answer with this, 'Oh, I am just following what the Bible says!'"

At once, that pharmacology professor put the folder he was holding under his arm and pointed at the doctors surrounding me, saying, "You all have sinned against God. The Bible asks you to keep Sabbath holy and not Sunday. Be converted!"

I felt grateful that he had done my preaching for me. Then I went to see the academic dean, who talked with me for about half an hour. He said, "Be logical with your religion."

I answered, "I realize that religion may not seem logical at times. For instance, when a certain group of people pray to God, they feel they have to face a certain direction. Is that logical? God is omnipresent, so you can call to Him anywhere and at any time. So why do people keep on with these practices? Because they are meaningful in terms of their convictions."

Finally he said, "I am sorry. I want to help you but I just do not know how. My suggestion is go straight to the pediatrics professor." I told myself this would be my last effort. If I didn't succeed, I would go abroad to an Adventist medical school. I might have problems, but at least I could become a physician someday.

I brought this matter to our prayer meeting. The church elders said, "You are a pioneer. You have to be patient and fight for your convictions. What's going to hap-

pen to the rest of the Adventist medical students in the lower levels? They do not have the money to go abroad. Let's bring this matter to God in prayer!" The whole church prayed for me that night.

Then I went to see the pediatrics professor. He was really upset and said, "There is no way to change the regulation of the university because of only one student."

His wife, a lawyer, sat with us in the living room and defended me, saying, "This is a *pancasila*s country. Everyone has the right to religious liberty." A debate ensued between them, while I prayed silently that the Lord would bless this debate to the glory of His name. Finally, the pediatrics professor said, "We will reschedule the exam for you." So on Friday after the surgery exam I took the pediatrics exam, and then was isolated in one of the staff houses until the students sat for the exam on the following day, Saturday, at eight o'clock. Then I was released to go to church. When results came out, praise the Lord, I had passed the exam.

Later, while working in each department, I was allowed to leave the hospital from Friday sunset until Saturday sunset. However, I had to work longer in each department to make up for the many

Sabbaths I had missed. After I finished one department, I had to wait for the next batch of students before continuing to another department, which made my schooling much longer than normal. Yet I was happy to be able to observe the Sabbath all through my years of schooling in a non Adventist medical school.

At graduation time, I had one last problem. All the services are conducted on Saturdays. Again I went to see the student association president. He said, "Please give in just this once! It is impossible to have all the professors march for you, the only graduate, on weekdays." But he asked me to come back the following week after he talked with the academic dean. When I returned, I received word that I had to wait for another two weeks because the academic dean and the dean of the school of medicine had found it difficult to solve my problem. Finally, after two months, and several more discussions, they agreed to hold a special graduation on a weekday, with all the doctors marching and me as the only graduate. As a result, the Adventist medical students in the lower levels also received a special graduation.

As I look back on my experience, I feel that God was by my side—encouraging and sustaining me through all my struggles. I praise Him for His goodness and greatness. The medical degree has allowed me to serve as a channel of God's grace to others, ministering to their physical and spiritual needs. My prayer is that God will help us all—students and professionals—to have such a close relationship with Him that we will truly be His ambassadors. As Jesus said, "If you love Me, keep My commandments" (John 14:15, NKJV).

Kathleen H. Liwidjaja-Kuntaraj, born in Indonesia and a graduate of North Sumatra State University School of Medicine, currently serves the Far Eastern Division as Health and Temperance director.

FIRST PERSON

To Hungary, With Love

Laurina Rinsma

I left for Hungary from Australia feeling both excited and apprehensive. Excited, because I was about to satisfy my curiosity by seeing behind what was once the Iron Curtain. And apprehensive, because I had been prayerfully chosen by the organizers of "Youth for Europe" to share my faith and love for Christ in that distant country. This was to be achieved through street ministry, something that I was not at all familiar with, and certainly not comfortable with. Sharing my faith and speaking of my love for Jesus was wonderful if I was doing it before fellow believers on a Sabbath morning. To witness openly before strangers and therefore, to my mind, a hostile crowd, was quite different.

I decided to rely upon my ignorance of the Hungarian language as protection from the very people to whom God had commissioned me to reach out. It's a good thing that God's plans weren't thwarted by my feelings of inadequacy. God made it perfectly clear to me before I even set foot in Hungary that this was His project, and I realize now that my sense of inadequacy and hopelessness enabled God to use me in His ministry to a much greater degree than I ever believed possible.

Our team of 11 Australian Adventist young adults met at the Singapore airport on August 21, 1991. It was the first time most of us had met and there was an instant sense of belonging that I'd never felt with any other people. Everyone was aware of it. We had to spend the night in Singapore and take a connecting flight to Moscow and Budapest the next day. At the hotel we discussed the wisdom of flying to Moscow while

the K.G.B. coup was on. We had heard reports that there were no flights leaving Moscow. Should we go forward in faith? Or would it be a case of "rushing in where angels fear to tread"? We prayed for a long time together, asking God to show us His will. Sometime during that night the coup was quelled, Gorbachev reinstated, and order restored in the Soviet Union. We were joyous and awed by the power and speed of God's answer to our prayers. We boarded Aeroflot flight SU558 knowing we would arrive safely at our destination.

When we did finally arrive in Budapest, exhausted and minus our luggage, I was reminded again of our utter dependence on God. The people of Nemesvamos, a vil-

lage west of Budapest, took us into their homes and gave us food, clothes, and beds until our luggage was located. We worshiped with them in their new church on Sabbath and were amazed at the wonderful gift of music the Hungarians possess. They were warm and hospitable to the point of self-sacrifice, and lasting friendships were forged that first weekend. This wonderful introduction to Hungary made us eager to get to Zalaegerszeg and commence our ministry.

Zalaegerszeg is a town of 70,000 people in western Hungary, and the capital of a district known as Zala. Until recently this district was known to the Seventh-day Adventist Church and to other denominations in Hungary as "Black Zala" due to the people's lack of interest in evangelistic programs, and the fact that it was once a Communist stronghold. There was no Adventist church in that area when we arrived. Only one lady was studying the Bible with the pastor of the nearest Adventist congregation located in Nagykánisa, 50 kilometers away. This meant that the task of delivering 25,000 invitations to Tony Campbell's evangelistic program—due to start just two weeks after our arrival—fell upon us.

Each morning we would feast on worship together, sometimes spending up to two hours before going down to breakfast. This was due to both our love for worship and our need to translate everything said and sung into Hungarian for the benefit of the theology students who were staying with us and helping us. The heavy task of translating everything fell naturally on Tibor Berenyi, our Australian/Hungarian team lead-



The Australian team in front of the building where the evangelistic series was held. The author is at the left on the back row.

er. Everyone, including me, learned a "blurb" in Hungarian that enabled us to approach the people on the streets and at their doors with our invitations. After greeting people and telling them, in Hungarian, that we had come from Australia, we would then apologize in almost perfect Hungarian for not being able to speak Hungarian, and then continue, in Hungarian, to invite them to the program. The response was overwhelming. Being Australian held a certain novelty value, and as Zalaegerszeg wasn't on the tourist map, very few foreigners, if any, had assaulted the town as thoroughly as we did. We were encouraged more and more as we saw evidences of the Holy Spirit working in this town. People were so interested in coming and even more so when they learned that it was a Bible-based program, that it was evident Zalaegerszeg was ready to hear God's good news. Our work soon became a pleasure.

When the pressure to distribute invitations started to ease, we began to concentrate on our street ministry. We set up our puppet theater in the town square, and through our music, drama, puppetry, and clown ministries we were able to reach every age group, from toddlers to old men who seemed to be almost a part of the square. We were also able to reach both the gypsies and the businessmen. Our show was both entertaining and Christian. While people performed, others mingled in the crowd. By giving out their personal testimony card printed in Hungarian, minglers would enroll people in a free Bible correspondence course. Everyone associated us immediately with the evangelistic series that was adver-



Two "clowns" from Australia assist two Hungarian musicians.

tised all over town, and street performing gave us a perfect opportunity to befriend people and personally invite them to the program.

On September 8, at 5 p.m., the hall we had booked for Tony Campbell's evangelistic program with a seating capacity for 350, held almost 1,000 people. The seven o'clock session was the same and a nine o'clock session was added to accommodate those who could not even get in the door for the other two! By the time the evening was over, Tony and his interpreter, Kritzta, were feeling faint. The hall lacked oxygen, and six hours was a marathon effort for public speaking. We organized prayer support teams who would alternate between different session times and pray in a room

"Youth for Europe" was created by pastor Alan Walshe, youth director for the Trans-Australian Union. Three teams, each made up of 11 young people, went into Poland and Hungary in August/September 1991, to minister for Christ in the streets. Each team was accompanied by an evangelist, and campaigns were conducted in Warsaw, Szeged, and Zalaegerszeg. One team had originally been destined for Sarajevo, Yugoslavia, but the situation in that country caused the group to be redirected to Szeged, Hungary.

below the hall for both the speakers and the listeners.

We were reticent to praise God for the amazing success of the program's first night. We estimated that our numbers would probably halve by the next evening. Our projections took a battering the next evening when even more people turned up. And so it continued as people brought their friends to hear these wonderful Bible prophecies. We soon learned

to thank God for showing us His will and the power of His Spirit. He also provided an Adventist worker for the congregation that meets every Sabbath now in Zalaegerszeg, another concern that need not have worried us.

In January of this year 29 persons joined our church through baptism. They form the core of the new Seventh-day Adventist congregation in Zalaegerszeg, which now has more than 50 persons attending church services every Sabbath. Many of them have come to Christ in the midst of adverse pressure from family and friends. But their faith is sustaining them. One girl, Judit, meets with a group of young people every Friday evening at her home for vespers.

Now I know that we were sent to Hungary for a purpose—to share God's love. I saw the powerful work of His Spirit in Zalaegerszeg, and I was one of the privileged few who was able to be used by Him. And, of course, this is only the beginning.

Laurina Rinsma works in the Enteric Diseases Unit at Queen Elizabeth II Medical Centre in Perth, Australia, and is studying toward a degree in Psychology and Medieval History at the University of Western Australia.

The road to Jesus

by Cezar Luchian

Once I believed in New Age, now I am bound for the New Earth.

The news was absolutely shocking. For years, my friend was a convinced atheist. Agnosticism held its sway over his entire approach to life. Then one day in late 1991, he broke the news to me: He had decided to join the Seventh-day Adventist Church. I didn't know much about Adventists; only some rumors and criticism spread by communist propaganda in partnership with the Greek Orthodox Church in my homeland of Romania.

Unable to hide my astonishment and disapproval of my friend's choice, I argued with him, trying to "rescue" him. However, at the end of a long debate, I found out that things were not so simple and crystal-clear as they appeared to me, and that there were certain issues in Christianity that deserved careful study and reflection.

Is the Bible relevant for all matters of life? How safe is it to follow tradition? What does God require for my salvation? How effective is it to pray to the Virgin Mary? Which day of the week is the Lord's Day? What does the future hold for us? Do all religions lead to heaven?

With these questions in mind, I went back to Bucharest to start the spring semester in my last year of studies at the university. But that also happened to be my first year in the school of Christ.

At that time, like many other young Romanians, I was involved in all sorts of New Age practices that had invaded our country after the fall of communism. Believing in a sort of syncretistic philosophy, which for me reconciled all differences between religions, I was studying Zen and practicing Yoga meditation, being attracted by the monks' solitary life-

style, as I prepared myself for the future.

Given this context, it was very hard for me to accept that there is only *one* Christ, *one* way to be saved, *one* inspired book, *one* holy day, and *one* true church. Nevertheless, I began to read the Bible. My friend advised me to start with the Gospels. For seven months, I spent two hours each evening reading my New Testament, even as I continued my New Age adventure. The more I read the New Testament, the more uncomfortable I felt about my New Age meditation and about certain doctrines of the Greek Orthodox Church.

Summer came, and I was back home, still struggling with many unanswered questions. I told my friend that I needed more time to study. I asked him for more books to read. He gave me a book dealing with Bible prophecy and a brochure about the controversial issue of the Sabbath. Interestingly enough, almost the same day I found the book *The Great Controversy* in my mother's shelf. Mother had never had time to read it, but I decided to make up for her negligence.

So, I spent an entire month reading my new discovery, in addition to studying the Bible and other books. I was reading almost eight hours a day. Soon I found myself at a crossroad in my life. I was at a decisive point where I had to make a choice. I could accept the new found truth and let it change my life, my religious philosophy, and my plans for the future. Or I could reject it and continue in my old ways. At the end of that month, I decided to give up my New Age beliefs and practices, accept Jesus as my Saviour, and observe the

seventh-day Sabbath. It was not easy for me to take that step, and I am sure that some day I will find out about the "angelic battle" that took place over my soul during those days. I left the New Age and found myself on a journey toward the New Earth.

For me, the Bible soon became the most fascinating book ever written, and Jesus Christ became my *only* true teacher and a most precious friend. I made my decision to be baptized at the end of one of Elder Brad Thorp's evangelistic crusades in Bucharest in the fall of 1992. Then God began to pour His many blessings and gifts into my life—including working for the church as the editor of the Romanian *Signs of the Times*, marrying Cecilia, a wonderful wife, two lovely children, and last but not least, getting a full scholarship that allowed me to complete a degree in Theology at Southern Adventist University in Collegedale, Tennessee, U.S.A. I also accepted God's call to teach and share the saving truths of the gospel.

Shall I say that I am thankful to God for all these blessings? That would not be enough! Words cannot express my gratitude—and eternity will be too short to utter it.

*Cezar Luchian is a graduate student at the Seventh-day Adventist Theological Seminary at Andrews University, planning to return to his homeland, Romania.
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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

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.

Witnessing for Christ through music

by Omar Rojas

In 1993 I was a young teacher of percussion at the National School of Music in Havana, Cuba. The world of popular music beckoned, with opportunities for money, prestige, and international tours. That year my older brother, a merchant marine engineer, shared with me and my fiancée Manyú his new-found faith in Christ and his Adventist convictions.

In early 1996, after a series of in-depth studies and difficult choices, I joined the Seventh-day Adventist Church in Marianao through baptism. Together with Manyú, now my wife, we accepted the challenge of presenting Christ's love and teachings to our col-

leagues and students in the School of Music.

Soon seven students from the school embraced the Adventist faith. With them we organized an instrumental group that we named "Creación," with the purpose of glorifying God and witnessing for His majesty, mercy, and beauty through music. Because of our limited resources, we use borrowed and refurbished instruments to perform in regional and national meetings organized by the Cuban Adventist Church and in other venues.

From the beginning we encountered obstacles in our mission. Although all the students that belong to "Creación" have been carefully selected for their superior musical talent, they come from modest homes and reside in the dormitories of the school, with conflicting schedules and menus that are not in harmony with our health principles. Our group does not have a suitable place to practice. We do not own a vehicle to transport our instruments to performances. So we carry them in buses, on bicycles, or on foot. In addition, we all experience the pressure of our colleagues, some of whom do not yet understand the depth of our Christian commitment.

Yet God has continued to prosper our witnessing initiatives in the midst of difficulties. First, eight students and last year twelve young artists, including one concert pianist, joined the Adventist Church and our musical group. We are now 27 musicians and singers, brought together by God's mercy and grace. His love keeps us united and shines through us to others. My wife has brought her

parents and sister to accept Jesus as their personal Saviour. I continue to teach percussion in the School of Music. "Creación" is well known for the quality of its performances, the strong Christian convictions of its members, and our passion to attract others to the love of Christ.*

** Readers willing to donate musical instruments to "Creación" or contribute funds to acquire instruments for the group should contact Elder Pedro Torres (E-mail: uciasd@ip.etcscu.cu) or the editors of Dialogue.*

First Person

Serving while we can, where we are

by Heidi Ryan

During the 2000-2001 school year, I had the opportunity to work as a student missionary in Kenya. As my plane touched down at the Nairobi International Airport I knew that my life was about to change. I didn't know what my job description was, who was going to be there to meet me, or when my work started—but I did know that I was in for an adventure.

As I came out of Customs, with my baggage on a cart, I looked here, there, everywhere, for signs of anyone who called out my name or held up a paper with my name on it. A very tanned woman with curly black hair finally called to me. Debbie Aho, the accountant for Outpost Centers Inc. (OCI) and the wife of my boss for the next 10 months, rode with me for 13 miles or so until we arrived at the small town of Utung Rongai. Dirty shacks and hundreds of little plastic bags waving in the wind were the first sights to greet me. It reminded me of the poverty I had seen growing up in some parts of Asia. I could already see that there was much

to do and many to help in this country. For the next few months, I worked in various locations within Kenya doing construction projects and helping out with mission groups. In the process, I learned many things: cooking, building trusses, mixing cement, and driving an old army truck with entirely too many gears and a very touchy clutch. Most importantly I came to know the African people around me.

I mostly worked with the Masai. One of my jobs was to teach gardening. This was difficult because their rival tribe of more than 2,000 years, the Kakuyus, are known for their farming skills. Now I was teaching the Masai skills similar to those of the Kakuyus.

Since there was a drought and the Masai livestock were dying, it became more and more necessary for them to learn how to work the soil. So, slowly, painfully, I taught the village kids to garden while they tried to teach me Swahili. It was a long process both ways. Through it all, I learned that this life on Earth is temporary. God taught me a few

things while I was in a strange place far away from home. He taught me to look around. My comfortable home, my wonderful family and friends are a minority. Many people of the world out there are suffering, living in cardboard boxes, and yet some people live as though time will last forever. Not me. Not anymore.

Millions of people haven't heard the Good News yet. But the message is spreading quickly. I am thankful I had the opportunity to go to Africa as a student missionary. However, to be a missionary for Christ, one does not need to go very far. I know people in my neighborhood who still need God desperately. Look around. I'm sure that there are some in your neighborhood, too. Christ is still looking for those that He can take with Him. There is little time left. Why not use it?

Heidi Ryan is a second-year student at Columbia Union College, Takoma Park, Maryland.

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God, me, and the marketplace of ideas

by Will Sutton

With my graduate seminar over, I continued the discussion with my professor. As we traversed the main university plaza, there was "Preacher Joe." "Repent! Repent!" he shouted. "Jesus can save you from your sins!" Just then my professor, obviously irritated, stopped his train of thought and said to me, "That guy is an idiot." Without skipping a beat, he continued his previous thought.

After that I didn't follow anything my professor said. Inside me a war had erupted. I wanted to jump in and redirect our conversation back to Preacher Joe, repentance, and salvation, but embarrassment, shame, and pride held me hostage. I never brought up Jesus in our conversation that day, even though I had the perfect opportunity.

What is our response and responsibility as Christians vis-à-vis the marketplace of ideas—be it the university or the workplace?

Paul—ready anywhere, anytime

The Apostle Paul had no problems in witnessing to the gospel in the marketplace of Athens. The apostle "reasoned and argued in the synagogue with the Jews and those who worshipped there, and in the marketplace (where assemblies are held) with any who chanced to be there" (Acts 17:17, Amplified Bible).

Athens was an intellectual center. It was there that Socrates had carried on his famous debates and Plato and Aristotle opened schools of rhetoric and philosophy and science.

Athens was the birthplace of the idea of democracy. For the *Hellenes* (later called the "Greeks" by their Roman conquerors), the *polis* or "city-state" was the

very condition of human existence. Aristotle wrote, "to exist outside of a *polis* is to be either greater or less than human."

The *agorá* or marketplace was the nexus of all economic and social activity in the *polis*. In the marketplace, *polites*—citizens who were adult males born in the *polis*—daily engaged in often intense public debates on pressing political issues brewing in the *polis*, or conducted sophisticated public trials.

Religious festivals, which not only paid homage to the pantheon of Greek deities but also questioned the very nature of the *polis*, were also celebrated with pomp and ritual in the marketplace. From the late sixth and early fifth centuries B.C., Athens became the hub of the Hellenistic world, and its marketplace the forum of the world's ideas.

Paul was whisked away to Athens after yet another riot had broken out as a result of his preaching in the marketplace. He had been severely beaten and jailed for preaching in Philippi (Acts 16:12). The Thessalonians also persecuted him and incited a riot in the city (Acts 17:1-9).

Paul was not deterred. While waiting for Silas and Timothy, Paul began "reasoning" with the Athenians in their marketplace. Some Epicurean and Stoic philosophers wandered into the marketplace and wanted to know about what this "babbler" was jabbering. Some persons told them that Paul was speaking about some foreign religion, about Jesus and His resurrection. The philosophers grabbed Paul and dragged him before the religious tribunal at the Areopagus (Acts 17:18, 19).

Athens was no ordinary city. Large in population, it practiced a radical de-

mocracy. The city had 10 socio-political districts drawn up to establish and balance local power that affected all aspects of its culture. In the fifth century B.C. Athenians had established their assembly and supreme court, both of which met in the marketplace as the main legislative and decision-making bodies of the city. They transferred from the Areopagus, where the aristocracy had once ruled often tyrannically, all but the religious matters of Athens. Now, a tribunal met to choose who, for example, would be the Athenian patron for the annual festival of Dionysia—a five-day event of drama, sacrifice, and feasting—or to try an accused for desecration of an altar or a sacred statue. Paul stood in the center of the Areopagus. There, before a tribunal of the wealthy land-owning elite, around A.D. 51, the apostle boldly spoke of the gospel.

Paul's address at Athens

"Men of Athens," Paul began, "I perceive in every way... that you are most religious....For as I passed along and carefully observed your objects of worship, I came also upon an altar with this inscription, 'To the unknown god.' Now what you are already worshipping as unknown, this I set forth to you" (Acts 17:22,23, Amplified Bible).

Reasoning with the tribunal, Paul revealed God's love and justice. "[In the past ages of ignorance], God, it is true, ignored and allowed [idolatry] to pass unnoticed; but now He charges all people everywhere to repent... Because He has fixed a day when He will judge the world righteously (justly) by a Man Whom He has destined and appointed for that task, and He has made this cred-

ible and given conviction and assurance and evidence to everyone by raising Him from the dead" (Acts 17:30, 31, Amplified Bible).

What did Paul possess that we do not?

Paul's response to Athens is instructive and compelling. The apostle was a student of people and human activity. He was a cosmopolitan. His travels around the Mediterranean and the Aegean afforded him a great education. He met people where they were: Jews in the synagogue and Greeks in the marketplace. Paul moved about under the guidance of the Holy Spirit with boldness and without personal regard, and focused on his commission.

Having studied under the prominent Jewish law professor, Gamaliel, Paul was a well-read, adroit orator and rhetorician. Paul used his lawyering skills to assess his audience's mind-set as well as its cultural and social background. Taking that which was familiar to his audience, he pointed it towards the God of the universe, and propounded the gospel in the marketplace of ideas. Why are we so afraid to proclaim Jesus to our friends and colleagues in the marketplace?

Marketplace at Cal

Let me share my experience at the University of California, Berkeley (also known as "Cal"). My fear has been threefold. First, I have a type of *agoraphobia*—fear of the marketplace. Cal is one of the top research universities in the world. Its current faculty include six Nobel laureates and more fellows of the National Academies of Science, Arts and Humanities than any other university in the United States. The strength of its academic departments and curricula can be seen in examples from its faculty and students discovering several chemical elements on the periodic table to the creation and design of the UNIX computer networking system and the mo-

dem. Many people from around the world converge and mingle at Cal and barter in a humanistic environment.

Secondly, I fear relating to people with whom I am not acquainted, that is, I fear people. Cal's students, among the brightest and most gifted and talented in the world, are creative and love to explore new ideas and situations. They are not only passionate about what they believe, but they also act. It is not uncommon to see or hear non-traditional dress, music, or political speeches on the fringes of Cal.

Not a few Americans, based on hearsay, propaganda, and myth, label Cal students and faculty as "radical," "weird," "hedonistic," "heathen." Unfortunately, I too exhibit that same scorn by not mixing and exchanging with the shoppers and purveyors at Cal.

Lastly and most importantly, I, like so many Christians, am a non-believer. I say "non-believer" because I have not yet taken God at His word to completely rely upon Him. One of the many consequences of my unbelief is that I am afraid to proclaim the abounding love and imminent return of Jesus Christ in the marketplace of ideas.

Paul exclaimed, "but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day" (2 Timothy 1:12, NASB).

Here I am profoundly saddened. Far too many of us are either ashamed of our knowledge of the gospel, ashamed to be known as followers of Jesus by our classmates and colleagues, or we are ashamed to share the great news with those who desperately need to hear it—the thinkers in the marketplace.

Many of us do the fashionable, "politically correct" thing and not approach our peers with the gospel. We take a "they-will-come-to-us-if-they-want-to-know" posture, as if our lives are as Christ-like as they ought to be, as if scores and scores of seekers of truth will

suddenly mob us.

Many of us are too comfortable in our cloistered sanctum sanctorum or our philosophical think-tanks. We would rather sit in Jerusalem and wait and maybe pray for the people in Athens, instead of taking the gospel to them.

The truth is, we *are* afraid. We are afraid of the marketplace of ideas and the people who buy and sell there. We are afraid that we will be rejected or that our reputations will be marred. We are afraid for our well-being. Not one of our fears, whatever it might be, has anything to do with the intellectual currency of the gospel in the marketplace.

No need to fear

Paul assures us: "If God is for us, who can be against us?... Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?... Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Romans 8:31, 35, 37-39, NKJV).

What prompted Paul to hazard his life for the gospel?

Paul was once afraid of non-Jews of the world's marketplace. He was on his way to Damascus to kill Christians when he met Jesus. Paul took his commission from Jesus as his life. He used his education and skills to reach people—people who might not have been otherwise reached with the gospel. He allowed himself to be filled and led by the Holy Spirit.

The Holy Spirit, who emboldened the Apostle Paul, will also speak through us today in the marketplace of ideas if

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God, me,...

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we would only surrender our lives and talents to Him.

Multitudes of people are out there—our classmates and teachers, who, like Paul, “want to know Christ and the power of his resurrection” (Philippians 3:10, NRSV). Our joy is to share with them our knowledge of and experience with Jesus. Let’s spend quiet time with Jesus studying His Word, praying to our Heavenly Father, and listening to His voice. Only then will our lives have purpose and our witness be effective. Whenever we have the opportunity—from casual conversations to writing articles, op-ed pieces, or books about our lives with Jesus—we must share.

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As a student at the University of Cordoba, Argentina, my aim was to finish my education, become a dentist, and get settled in life. Sure, I was aware of my Adventist roots and responsibilities. My parents had brought me up to love God and serve humanity. Doing His will wherever He needed me was part of my early commitment. Although I thought about offering my

that the church could have a lasting impact through professional dental care. No sooner had I landed on the island than I began working on establishing a quality dental clinic that would show in practical ways that Adventists really care.

Difficult beginnings

But the beginnings were not easy. Bureaucracy has its way of turning policies into roadblocks. The local dental association did not see the need to have another dentist on the outskirts of the capital, Antananarivo. Only 10 percent of materials needed to begin the clinic was available locally. And then the biggest problem of all—finances to build a modern facility with up-to-date equipment.

The situation was not promising. Should I stay and keep trying? Or should I return to the certainty of a comfortable practice in my homeland, near family and friends? Fortunately, the balance was tipped by the force of faith—instilled early in my childhood by godly parents. And did not the Lord Himself say that faith of the size of a mustard seed has the power to move mountains? We prayed, prayed some more, and let God work His way.

Soon doors began to open. Seven months after the initial petition, the Madagascar Health Ministry and the Dental Association granted our request to begin the clinic. Donations from the General Conference and ADRA Sweden, and a loan from the union mission gave us a financial headstart. Two local dentists and a dental associate joined me to form the initial working team. But we needed help in installing laboratories that would make prostheses locally. Help came from Reijo Heirovonen, a Swedish prosthesis maker retired due to an accident. He heard of our need and flew in to make our dream come true. Two other volunteers from Sweden and one from France followed, and finally we had a full-fledged, modern dental clinic in an attractive building we had designed.

Patients from far and near flooded the clinic. Today our patient list includes the former prime minister of Madagascar, other national ministers, embassy staff of Britain, France, Germany, Egypt,

Mission in Madagascar

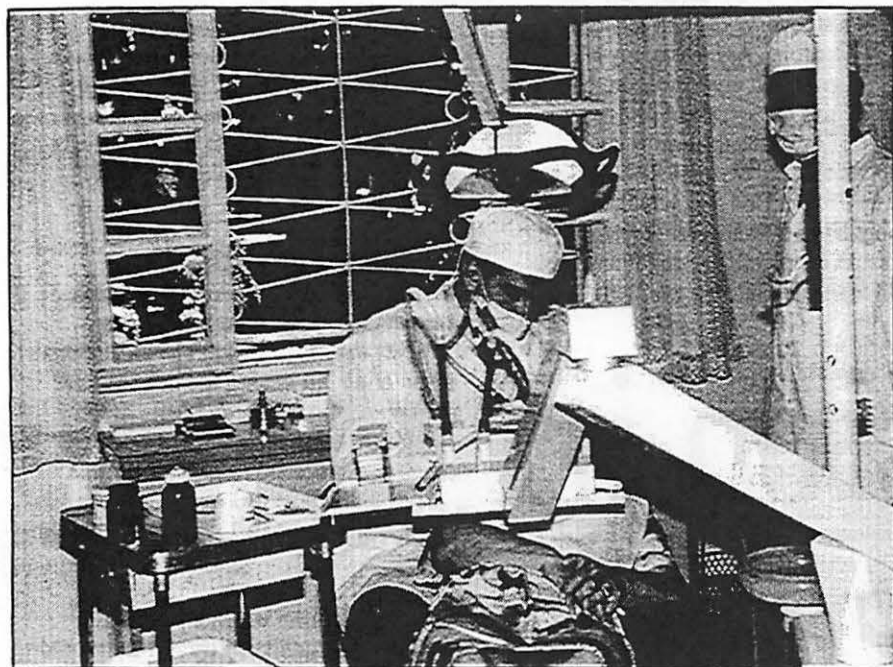
services as a missionary, I felt that in my own homeland there were enough challenges.

But God has a way of mysteriously intervening in one's life. I was not on a Damascus road or in a fishing boat. I was not even attending a church convention. Just an ordinary meeting with Siegfried Mayr, then president of Indian Ocean Union Mission, turned into an extraordinary event in which profession, vision, and commitment merged, and packed me off on a plane to the distant island of Madagascar.

Madagascar? I had to look up an atlas to find out where it was. Two continents away, on the western edges of the Indian Ocean. Culture, language, eating habits, lifestyle, and whatever else that spells strangeness confronted me when I landed on the island. But there was one thing that was the same between Argentina and Madagascar. There were people in need of God's loving care.

Soon I realized that God's love for the people of Madagascar could be expressed by my working on their teeth. That's a strange way of showing God's love, you say. Not at all. Didn't God make our teeth to last a lifetime? Well, here was a place where such focus was needed. Elder Mayr convinced me earlier

by
Marcelo
Toledo



Dr. Toledo in action in one of the dental suites.



The dentist and a young friend.

the United States, and Switzerland, leading businesspersons and professionals. At one time they were flying to South Africa for dental care. No more.

Two years after we started the main clinic, we opened a branch near downtown Antananarivo. It is small but well-equipped, serving low-income people. Our patients throughout the island have come to know for the first time who Adventists are and what they stand for.

The caring outreach


But soon I discovered other areas of need. On a visit to a small island 30 miles from Madagascar, I found people living without any primary medical facility or care. The island had a small population, but 70 percent of the young people had sexually transmitted diseases, and 95 percent of the children suffered from intestinal parasites, scabies, and mouth infections.

We decided to do something for this remote island. We returned as a team of four—a female doctor, two nurses, and me—with needed medications and instruments. From village to village we moved. There were no paved roads, no modern communications, but just aching feet, loving hearts, and responding

people. We lived among the villagers, in their huts, ate with them, and showed them what God's love means. Our two-week stay ended with treating 800 people. But it was not just treatment and healing that made our mission fulfilling. It was seeing children smile, young boys and girls sing with us, older people looking up again and somehow sensing that there was joy and hope in life.

Why missions?

Five years after I landed in Madagascar, the question for me is a far larger one. What does God expect of me in this world? That question comes again and again as I look into a decayed tooth, treat a scabies-ridden child, or work with prisoners in the Madagascar jail. I have found the answer. God expects me to be His hands, His eyes, His ears, His legs, His heart to love and serve His people. That's mission.

Life as a missionary is not counting victories, nor sobbing over failures. Satan wants us to fall into either trap. To be a missionary is to be where God wants us to be. It may be near home. It may be away from home. But whenever He calls; you can be His person and do His work where He wants. 

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Readers who have completed their dental studies and wish to serve as missionaries may write to the Director of Dental Affairs; Health and Temperance Department; 12501 Old Columbia Pike; Silver Spring, MD 20904; U.S.A.



The dental clinic building.