



“What Mean These Stones?”

God’s call to keep listening as God continues to speak in history:

*“The path of the just is as the shining light, that shineth more and more unto a perfect day”
(Proverbs 4:18, KJV).*

God’s call to covenant in the Hebrew Torah:

“And what does the Lord require of you But to do justly, To love mercy, And to walk humbly with your God?” (Micah 6:8, NKJV).¹

God’s call to kingdom in the Christian Gospels:

“I was hungry . . . , I was thirsty . . . , I was a stranger . . . , I was imprisoned and you came unto me” (Matthew 25:35, 36, NKJV).

God’s call on the split-rock granite fountain centered on La Sierra University’s Path of the Just:

“Let Justice roll down as waters, and Righteousness like a mighty stream” (Amos 5:24).

LA SIERRA UNIVERSITY INAUGURATES “THE PATH OF THE JUST”

Shared stories, symbols, and rituals have power. Sources as varied as the Hebrew Torah, the Christian Gospels, the Islamic Qur'an, and the Confucian sayings are among various texts that invite humankind to pass on sacred stories, to create shared symbols, and to enact communal rituals that affirm our common humanity in light of the Eternal. The Hebrew Torah commands that the covenant people gather stones by way of constructing monuments that will pass on story and symbol and ritual to new generations: “that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them . . .” (Joshua 4:6, 7, KJV).

The Hebrew prophets issue calls to do justly, to love mercy, and to walk humbly as a sign of faithfulness to the covenant with Yahweh.² The Christian Gospels invite disciples to break a common loaf and share a common cup as markers of their pledge to function as members of the Body of Christ in the world that God so loved.³ The Islamic faithful are invited to pray daily,⁴ with the Qur'an explicitly noting that Allah intentionally created diverse peoples so that they might compete with one another in doing good deeds.⁵ Further, the Confucian sayings call for enacting

communal rituals that bring distraught and separated individuals and communities together by way of fostering hope and celebrating a shared vision for humanity.⁶

In line with scores of admonitions in the Pentateuch and the rugged Hebrew prophets to enact justice with special regard for the marginalized poor, widow, orphan, or alien/stranger⁷ and following the Christian Gospels' depiction of a Jesus who ministered extensively to the powerless and disinherited, the massive concrete walkway dominating the campus mall of La Sierra University in Riverside, California, has been transformed into a statement of the school's mission christened “The Path of the Just.” The university's Stahl Center for World Service teamed with the La Sierra administration and Board of Trustees, a landscape architect, waterworks engineers, and financial contributors—plus volunteers from student groups, civic clubs, and other community organizations—to remodel the giant concrete slab into a series of waterfalls and landscaped planters shaped like the world's continents. On these continents appear a collection of split granite boulders not unlike those stones referenced in the Hebrew Scriptures.

And when students, faculty, staff, and campus visitors ask, “What mean these stones?” the university cites the Path's statement of purpose: “The Path

of the Just features stones inscribed with the names of 20th- and 21st-century persons whose lives of altruistic service have fostered individual empowerment, human rights, or religious tolerance—and the ritual of inducting new honorees into this campus landmark is intended to inspire members of our campus community to ‘Go and do likewise.’”

The Path of the Just's Fostering of “Individual-in-Community”

The Path of the Just was envisioned from the outset as one way of challenging a “rugged individualism” worldview in which the individual “pulls himself up by his or her own bootstraps,” “does it on his or her own,” and/or proudly asserts that “I never ask anybody for anything.” The Path of the Just counters this “me and mine” perception of reality by encouraging a “we and us” understanding of the self and the other. This latter model acknowledges that humans have a shared responsibility for what they jointly create as interdependent citizens on what poet laureate and social activist Maya Angelou has characterized as “this spit of sand called Earth.”⁸ In contrast to a “rugged individualist/egg carton” model in which eggs are classified, segregated, and placed in individual compartments, or a “rugged collectivist/eggnog” model

BY CHARLES W. TEEL, JR.



The passage from the Book of Amos, “Let Justice roll down as waters, and Righteousness like a mighty stream,” is visually represented on The Path of the Just stonework and fountains (aerial view top left and on page 24) and cleft rock (top center), which greet incoming campus visitors. Stone markers honor those whose lives exemplify altruistic service, such as South Africa’s Desmond Tutu (top right). Shown at the lower and center right are several of the university activities that occur in this area: A representative group of the many La Sierra students who travel abroad each year on student mission assignments, archeology excavations, and study tours to Asia, Europe, the Middle East, and Peru’s Andes and Amazon gather by the fountain; and students and faculty find the Antarctica bench a pleasant place to study and chat.

that obliterates all individuality in favor of a homogenized liquid, stands a realistic alternative: the “individual-in-community/egg basket” model in which each egg/person retains its individuality, but they touch one another and each can draw from and give back to others in the larger whole.⁹

Initial Path honorees include individuals having made widely varied contributions to community life: a husband-and-wife team whose educational and medical presence in Peru’s Andes and Amazon regions transformed social structures as well as individual lives; a German theologian and social activist; a founder of medical institutions in Mexico; a man who enabled hundreds to escape death in the Holocaust; a nun who ministered to the dispossessed in India; a human rights activist and agent of reconciliation in

South Africa; and a southern California Chamber of Commerce president who early on fostered the inclusion of women and minorities in local leadership.

The Path of the Just’s Contribution to Campus Life

Campus Locus—welcoming students/faculty/visitors. Positioned on the university’s central mall, The Path of the Just’s fountain and waterworks greet all who enter the campus. Here, one is invited to walk a narrow and twisting path etched in the broad concrete slab that winds its way past cascading waterfalls and among landscaped representations of continents that jut upward to show how tectonic plates buckle the planet’s surface. Attached to the respective continents are stones engraved with names and brief descriptions identifying the initial honorees.

Student Life Programming—new

student orientation. At the beginning of each new school year, the university president, vice president for student life, and student body president lead incoming students in a dedicatory liturgy on site at The Path of the Just. One year, these hundreds of first-year students were each given small pennants and instructed to fan out among the Path continents to place markers on the continent from whence they or their forebears hailed. Given the *U.S. News and World Report’s* high ethnic and national diversity ranking of La Sierra University,¹⁰ this proved to be a widespread distribution.

Religious Life Programming—baptismal services and student missions dedications. The campus baptismal font borders The Path of the Just. Baptismal candidates, often hailing from different continents, are invited by the campus



The Path of the Just, seen from the air (above), extends across the La Sierra campus's main mall, which connects residence halls, the dining commons, the student center, and the administration building. Among the events that take place near the Path is an outdoor baptism held every spring (top right). The faculty of the H. M. S. Richards Divinity School (bottom right) play an important part in encouraging students to follow Christ, our ultimate example, in walking The Path of the Just.

pastor to gather in prayer at the Path's central cleft rock fountain for further reflection on the symbolic rite of baptism. And in the baptismal homily, the campus family is invited to respond to the prophetic summons of Amos—as engraved on the Path's fountain—to be agents of justice and righteousness. In addition, students participating in the university's missions program walk The Path of the Just to mark their destinations and to experience a dedicatory prayer at the fountain as they prepare to depart for varied service projects in the "utmost parts of the Earth."

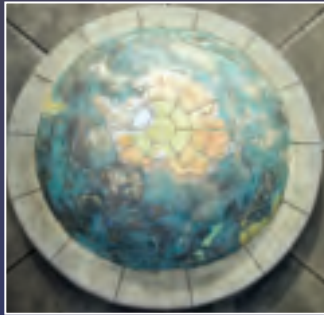
University Classes—curricular studies. The Path of the Just offers a giant visual aid for such diverse academic areas as geography, world history, and international studies. One guest lecturer in the Biblical Ethics and the Modern World class was a General Conference Religious Liberty official whose grandfather met his death in the

Dachau concentration camp for aiding Jews under Hitler's regime. Following his lecture on human rights and religious liberty, this campus guest led the class to the Path's Europe continent, where he reflected aloud on the three human-rights activists memorialized on its granite stones: Holocaust victim Dietrich Bonhoeffer; Holocaust survivor Elie Wiesel; and Holocaust savior John Weidner.

Service Projects and Study Tours—local and international. La Sierra University students and community members involved in study tours such as archeological digs in the Middle East, business students exploring international trade options on the Pacific Rim, general-studies students following in the footsteps of Fernando and Ana Stahl in Peru's Andes and Amazon regions, biology students en route to discovering new species in Asia, and

language students departing for international study may mark their destinations on The Path of the Just. Further, La Sierra students involved in local outreach endeavors such as the Service Learning Program and the annual Community Service Day find themselves in step with the likes of sung and unsung altruistic individuals memorialized on the Path.

Endings as New Beginnings—university commencement. Just as incoming first-year students are formally introduced to The Path of the Just upon their arrival to the La Sierra campus, so graduating students traverse it as they conclude their university experience. Indeed, the university president has used the occasion of commencement to remind students that just as they were welcomed to campus via this landmark, they now depart by walking past those stones that honor individuals whose lives evidenced a commitment to altruis-



At the start of orientation, new students enter the campus on The Path of the Just to plant markers on the continents their ancestors called home, such as Africa (top). Article author Charles Teel (lower right, at right) welcomes General Conference Public Affairs and Religious Liberty Department Director John Graz to a religion class as students gather around the Europe continent. The artistic representation of Antarctica (center bottom) is located at one end of the Path.

tic service and social justice. And on this day, the president has expressed an added hope: “That one day some of you in this graduating class will be memorialized on these stones.”

The Path of the Just Draws Inspiration From Biblical Themes

Biblical principles that point to responsibilities shared by individuals and communities in the ongoing quest to do justly, to love mercy, and to walk humbly with God are many and varied:

Biblical/Christian Ethics—toward a more perfect day. The study of biblical ethics mines the Scripture to comprehend how its writers recorded what they came to understand to be “the good, the right, and the ought” in the context of their place and time. Given the overarching biblical admonition that “The path of the just is as the shining light, that shineth more and more

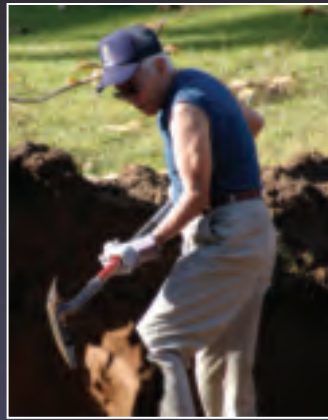
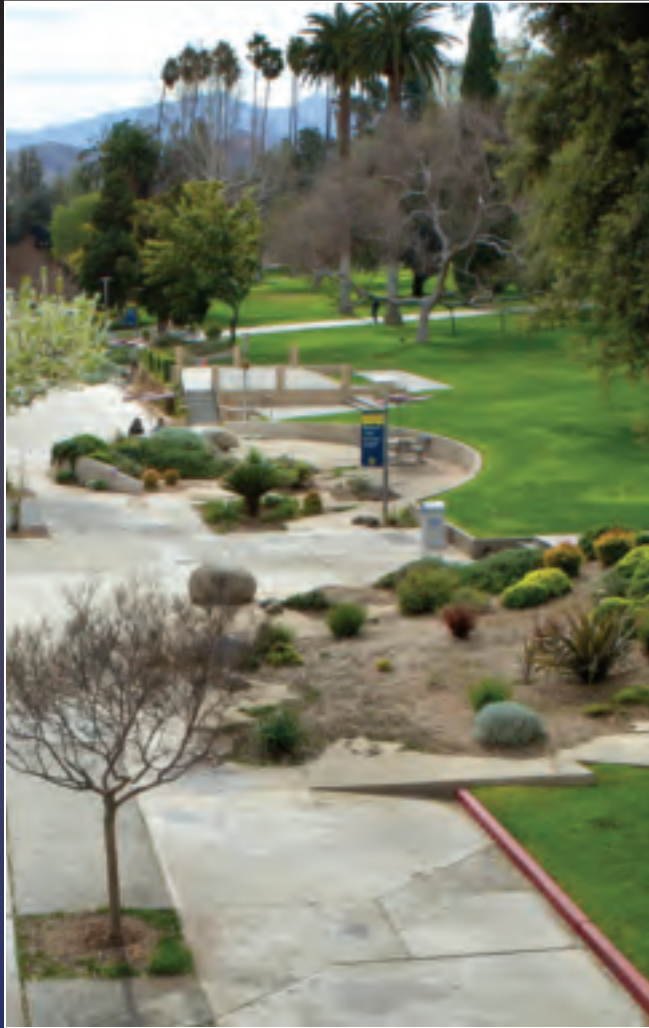
unto a perfect day,” it should come as no surprise that moral sensitivities evolved as biblical writers and actors achieved a fuller understanding of God’s will. This metaphor reminds us that our contemporary understanding of God and Truth continues to develop as prophetic voices throughout history hear and/or speak, in the words of Abraham Joshua Heschel, “an octave too high.”¹¹

A key example of humankind hearing God continue to speak becomes evident through a review of the history of slavery. While the Hebrew Torah and the Christian Epistles consistently support slavery (St. Paul three times admonished slaves to be obedient to their masters), the key founders of the Seventh-day Adventist Church strongly supported the anti-slavery movement.¹² Despite explicit biblical practice and admonition in support of slavery, Ellen White was inspired to write the following in 1859: “The law of our land re-

quiring us to deliver a slave to his master, we are not to obey; and we must abide the consequences of violating this law.”¹³ The Path of the Just honors those who hear God continuing to speak and who seek, however imperfectly, to make God’s justice and righteousness a reality in modern times.

*Desmond Tutu is honored on The Path of the Just. In the tradition of the Adventist pioneers who called 19th-century believers to speak out forcefully against slavery, Tutu spoke out forcefully against Apartheid in 20th-century South Africa and helped move that nation in a new direction, thereby inching toward that “perfect day.”*¹⁴

Creation Story Definitions—humankind created as individuals-in-community. The creation story names the primordial “man” both as *Adam* and *adam*, translated as both “mankind”



The Path of the Just Asia continent (far left) features granite stones honoring author Pearl S. Buck and Adventist “China Doctor” Harry Miller. Hundreds of volunteers participated in building the Path (bottom). Students from Avondale College in Coorabong, New South Wales, created the Australia continent. Members of Seniors in Action for God with Excellence (SAGE), led by its president, Bob Grady, constructed the five other continents (left).



and “humankind.”¹⁵ This naming of *Adam/adam* was hardly an accident, any more than the character Scrooge in Dickens’ “A Christmas Carol” was selected by merely letting a finger fall at random over a roster of names. Rather, the term *Adam/adam* is a designation that allows the writer linguistically to emphasize that humans, both as individuals and collectively, were called to be responsible for a variety of tasks such as tending to/caring for a shared garden, naming/ordering a shared creation, guarding/shaping the shared environment, and walking both personally and communally with their Creator in the cool of the day. The Path of the Just honorees’ generous investment of their time, talents, and energies in causes that benefit others testifies to their conviction that humankind was not created solely to be rugged individuals. Rather, humankind of both genders is called to facilitate shared community in this world that God so

loved. As the former chairman of the ethics department at Harvard Divinity School, James Luther Adams, emphatically declared: “Personal ethics and social ethics are of one piece of cloth.”¹⁶

*A Path of the Just honoree and College of Medical Evangelists (now Loma Linda University) graduate, Iner Sheld Ritchie followed God’s call to function as an “individual-in-community” by sharing his skills as a physician with Mexico, concurrently treating that nation’s president as well as remote villagers. He co-founded Montemorelos Hospital, which evolved into a school of nursing, a medical school, and a university. He also founded LIGA Flying Doctors of Mercy to operate clinics on behalf of Mexico’s poor.*¹⁷

Covenantal Calls—humankind called to create just structures that foster holism: Biblical accounts of God’s

covenant and the exodus from Egypt help us understand that terms such as *salvation, liberation, healing, and wholeness* demand the fostering of physical, intellectual, social, and spiritual dimensions of communities (social transformation) as well as of individuals (personal transformation). The Hebrew Scriptures’ central covenant theme, introduced in Exodus 19, draws on distinctly communal/corporate terms in delineating societal and institutional responsibilities: “You shall be to Me . . . a kingdom of priests, a holy nation.”¹⁸

The Decalogue (Exodus 20) calls for the worship of Yahweh in Tablet I and requires obedience to ethical commands in Tablet II. The Covenant Code in Exodus 19–26 stipulated a plethora of social institutions and systems that called upon the recently escaped Israelite slaves to create a just society with institutions that foster holism. These chapters, along with the



La Sierra University's president, Randal Wisbey (top, right), joins the Path's landscape architect Cheryl Nickel and former La Sierra president Lawrence Geraty to unveil the stone honoring German theologian Dietrich Bonhoeffer. Among the other Path honorees are (top right) Adventist Holocaust rescuer John Weidner, humanitarian Mother Teresa, and (bottom right) Adventist mission pioneers Ana and Fernando Stahl.



prophetic books that follow, contain scores of reminders that these institutions and systems must give special attention to four marginalized populations: the poor, the widow, the orphan, and the alien/stranger. In fulfillment of Tablet I of the Decalogue are national holidays/holy days, the priesthood system, and the sacrificial system. And systems conforming to the principles of Tablet II include such institutions as the land-use system, the tax structure, schools, courts and the penal system, and the social welfare system.¹⁹ The names of prophetic individuals engraved on The Path of the Just stones serve as consistent reminders of a Judeo-Christian grounding in which Yahweh's call to covenant makes emphatic demands with regard to social ethics and social institutions no less than on their personal ethics and individual lives.

*Adventist nurses and Path of the Just honorees Fernando and Ana Stahl have been praised by scholars, politicians, and journalists in Europe, North America, and South America for the manner in which they improved the lives of the residents of the Peruvian highlands. The Stahls are credited with contributing to the inclusion of a 1915 religious-tolerance clause in Peru's national constitution. Further, the Stahls established the first indigenous and first co-educational school system in these Peruvian highlands for the marginalized Aymara and Quechua peoples who constituted more than 90 percent of the population of Peru's Altiplano.*²⁰

Prophetic Calls—communal support demanded on behalf of the marginalized. The Hebrew Scriptures present *justice* and *righteousness* as divine qualities toward which humankind is to aspire. Indeed, the Hebrew people are admonished to mete out justice after the example of Yahweh, who never takes a bribe, who judges fairly, and who gives

special consideration to the needs of the marginalized elements of society.²¹ Just as Yahweh protected the covenant people while they were alien strangers in Egypt, so they were now called to relate redemptively to varied powerless population groups.²²

The call by the Hebrew prophet Amos for justice and righteousness to be enacted in society's social, political, economic, and religious structures (and not merely through such liturgical forms as sacrifices, feast days, offerings, and worship anthems) is engraved on the granite boulder that forms the source of the Path's fountain and waterfalls: "Let Justice roll down as waters, and Righteousness like a mighty stream" (Amos 5:24).

Path of the Just honoree John Weidner was an Adventist churchman and Dutch resistance leader who repeatedly risked his life during World War II. In answer-

INITIAL HONOREES ON THE PATH OF THE JUST

Each commemorated on split granite boulders

ÓSCAR ARIAS SÁNCHEZ

President of Costa Rica
Awarded the Nobel Peace Prize
Advocated for demilitarization

ELIE WEISEL

Author
Holocaust survivor
Advocated for human rights

DESMOND TUTU

South African churchman
Awarded the Nobel Prize
Advocated for human rights

MOTHER TERESA

Albanian churchwoman
Awarded the Nobel Prize
Ministered to the poor of India

ANA & FERNANDO STAHL

Missioners to Peru's Andes & Amazon
Fostered indigenous education
Liberated oppressed people

HARRY MILLER

"China Doctor"
Founded hospitals throughout Asia
Developed multiple uses for the soybean

JOHN WEIDNER

Dutch resistance leader & churchman
Founded the Dutch-Paris Line
Helped one thousand people to escape the Third Reich

PEARL S. BUCK

Author, activist, missionary to China
Awarded the Pulitzer & Nobel Prizes
Founded a chain of orphanages in Asia

INER SHELD RITCHIE, M.D.

Medical missionary to Mexico
Founded Hospital y Universidad de Montemorelos
Founded LIGA Flying Doctors of Mercy

VERNON L. NICKEL, M.D.

Orthopedic surgeon/inventor in southern California
Empowered persons with disabilities
Revolutionized patient care

DIETRICH BONHOEFFER

German churchman and esteemed theologian
Martyred by the Third Reich

ART PICK

"Mr. Riverside"
Creator of community
Mentored marginalized populations

JAMES & AVRILLE KAATZ

Southern California churchpersons
Fostered lay inquiry
Promoted an open church

ing the prophetic call to do justice on behalf of the powerless, he worked with others in establishing the Dutch-Paris Line, which aided as many as one thousand Jews and Allied troops in escaping Hitler's Third Reich.²³

Eschatology and Ethics Sermon—let that for which you hope be that for which you work. I give thanks to several of my professors at the Seventh-day Adventist Theological Seminary for the insight that in Matthew 24, when the disciples asked Jesus an end-time eschatology/chronology question ("When will the kingdom come?"), He offered a present-time/social ethics response ("How to wait faithfully").

• *Signs*: Never give up hope in the face of these struggles that appear in every generation anew: in spite of wars, rumors of wars, pestilence, famine, earthquakes, and false prophets, the kingdom will triumph.

• *Mini-parables*: No one knows when the kingdom will fully emerge.

• *Bridesmaids parable*: Be prepared for the bridegroom's appearance whenever he elects to appear.

• *Stewards parable*: Be prepared by investing the talents entrusted you in the marketplace of life.

• *Sheep and goats parable*: Be prepared, especially, by investing your talents on behalf of the powerless and the disenfranchised, for when you have ministered on their behalf, you have ministered to Me!

This final parable in response to the disciples' eschatological/chronological question—be prepared by meeting the concerns of the hungry, the thirsty, the naked, the infirm, the imprisoned, the alien/sojourner—appears to be an intentional parallel to the Hebrew covenant call to social action on behalf of the poor, the orphan, the widow, and the alien/stranger. Accordingly, as with

those honored on the Path's stones, let that for which we hope be that for which we work. Now.

Former Presbyterian missionary to China and Nobel Laureate for her book, The Good Earth,²⁴ Pearl S. Buck, Path of the Just honoree, modeled this principle by establishing orphanages for ostracized biracial children throughout Asia in such countries as China, Korea, and the Philippines. In 1949, she created Welcome House, an international adoption agency that has placed some 7,000 children throughout the world.²⁵

Apostolic Letter—a demand that kingdom citizens exhibit a faith that works. The Gospels invite us to be like the heavenly Parent whose rain is showered upon the faithful and the unfaithful and whose sun shines upon the just and the unjust alike.²⁶ And the Epistles boldly proclaim that we are saved and graced by faith and not by works "lest anyone should boast" (Ephesians 2:9).

Yet these Epistles also boldly resist what Dietrich Bonhoeffer characterizes as “cheap grace” in his classic book *The Cost of Discipleship*,²⁷ written from a Nazi prison cell. Some two millennia prior to Bonhoeffer, the Epistle of James boldly called believers to assert that *faith works*.²⁸ Just as our Lord’s ministry reflected special attention to the needs of the powerless and dispossessed, whether Jews or Gentiles, so the early Christian Church was admonished to direct its service to these same populations and to avoid actions of favoritism meted out to the powerful and influential. Although James’ Epistle is addressed to the primitive community of faith, his writings solidly anticipate Bonhoeffer in rejecting a passive “cheap grace” and calling for transformed lives that embrace the poor and eschew hierarchical discriminations of rank and caste and class in putting faith to work.²⁹

Lutheran theologian and pastor Dietrich Bonhoeffer is memorialized on *The Path of the Just* for the manner in which he put his faith to work by leaving the safety of the United States to return to his native Germany as Hitler was consolidating his power, participating in the founding of the Confessing Church in opposition to the Third Reich, and ultimately being martyred for his convictions.³⁰

Apocalypse Beasts—identifying beastly principalities and powers past and present. While the naming and branding of beasts in the Apocalypse varies widely among students of Scripture, there is clear agreement that the Seer of Patmos portrays sin and salvation not as merely embedded in individual hearts, but also in institutions and systems that trample on justice and mercy, and foster oppression. Pagan beasts prowled fledgling Christian communities; political divinities demanded a pinch of incense signaling a confession that Caesar is Lord. Economic beasts purchased, transported, and sold slaves—thereby trading in the “souls of men.”³¹

Our 19th-century forebears excoriated the American Republic, the American president, and Southern slaveholders in harsh terms for countenancing slavery. Ellen White con-

demned this social evil as “a sin of the darkest dye.”³² Fellow denominational co-founder Joseph Bates condemned U.S. slavery, colonial expansionism, and the undeclared war on Mexico by referencing the United States as “this heaven-daring, soul-destroying, slaveholding, neighbor-murdering country.”³³ These spiritual forebears were not content to calculate “time, times, and the dividing of times” in naming beasts of the past; rather, they also dared roping, tying, and branding present-day beasts.

An insightful statement by a La Sierra University student suggests that this individual may well possess credentials to one day be memorialized on The Path of the Just: After reading Martin Luther King’s book, Stride Toward Freedom,³⁴ he remarked in class: “It is easy for me to look back some three decades, to recoil at the beastly social sin of segregation and Jim Crow, and even to imagine myself marching with King.” He then paused, and added perceptively: “But what troubles me is this—what current social practices will I look back on, say, 30 years from now and discover injustices that I had been oblivious to?”³⁵

The social justice conscience of this student has been informed in no small part by his Adventist forebears, a heritage that also informs the objectives of La Sierra University’s Path of the Just. This commitment to making a difference today and in this world that God so loves comports beautifully with the metaphor employed by our denomination’s prophetic co-founder: “The branches of the Tree of Life extend over into this world.”³⁶

In Summary: Bad News and Good News

- The good news: Passing on story, rite, and symbol can empower us as individuals and as communities.
- The bad news: Story, rite, and symbol can lose their power and become nothing more than empty form.
- The good news: Prophetic individuals in every era hear and speak an “oc-tave too high” in calling us to be just and righteous.
- The bad news: We can become so comfortable with our ways of doing

and being that we kill those prophets who challenge the status quo.

- The good news: A new generation may well come to recognize the prophetic foresight of these change agents that their parents killed or silenced and honor martyred prophets in stained glass.

- The bad news: Subsequent generations may come to imprison these prophets in stained glass, relegating them to a merely symbolic role.

- The good news: Yet God finds ways in every place and time to challenge human beings to do justice, to love mercy, and to walk humbly.

- The bad news: Various principalities and powers and Apocalyptic beasts continue to rear their heads.

- The good news: Kingdom communities ultimately triumph over these false principalities and powers, for in this Great Controversy that is life, prophets refuse to be silenced, the Faithful Woman of the Apocalypse is victorious over the Harlot, and the Baby wins over the Dragon. Good news, indeed!

May our students, our communities of faith, and the citizens of this world ever be empowered by such stories, symbols, and rituals as have inspired inductees on La Sierra University’s *The Path of the Just* to call for justice to roll down like waters. And may such empowerment inspire each of us to “Go and do likewise.” ☞

This article has been peer reviewed.



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of *The Path of the Just at the university. An ordained Adventist minister, Dr. Teel holds academic and professional degrees from Pacific Union College and the Andrews University Theological Seminary as well as from Boston University and Harvard Divinity School.*

NOTES AND REFERENCES

1. Unless otherwise indicated, all Bible texts in this article are quoted from the New King James Version. Texts credited to NKJV are from The New King James Version. Copyright © 1979, 1980, 1982, Thomas Nelson, Inc., Publishers.
2. Examples of the numerous prophetic calls for enacting justice include Micah 6:8; Amos 5:15; and Jeremiah 5:25-29.
3. Matthew 26:26-29; Mark 14:22-25; and Luke 22:13-20.
4. Surah Al-'Ankabut (29:45) states: "Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do." Surah An Nisa' (4:103) states: "And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times." Sura Hud (11:114) says: "And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember."
5. Surah al-Ma'idah (5:48) contains an interesting remark that also appears again in Surah Ash-Shura (42:8), to the effect that if he had so desired, Allah could have made humankind to be all one *ummah* (i.e., one community of faith). The version in Surah 5 goes on to add a particularly open-spirited explanation. "We have ordained a law and assigned a path [*minhaj* or 'religious custom'] for each of you. Had Allah pleased, He could have made you one people; but it is His wish to prove you by that which He has bestowed upon you. Compete with each other in good deeds, for to Allah you shall all return and He will declare to you what you have disagreed about."
6. Confucius, *The Doctrine of the Mean* (Kila, Montana: Kessinger Publ., 2004).
7. Explicit examples from but a single source include Deuteronomy 10:18, 19; 14:29; 16:11-14; 24:17-22.
8. In an interview with the Academy of Achievement, Maya Angelou refers to the Earth as "this blob of spit and sand" ("Maya Angelou Interview—Page 5 / 9—Academy of Achievement," *Academy of Achievement Main Menu*: <http://www.achievement.org/autodoc/page/ang0int-5>). Accessed December 27, 2011. When she spoke at La Sierra, she referred to our planet as "this spit of sand called Earth."
9. For a biblical overview of the individual and community theme, see C. Norman Kraus, *The Authentic Witness: Credibility and Authority*, Chapter 4: "Individual-in-Community"; and for

a historical overview, see Chapter 5: "Individual and Community: Historical Developments" (Grand Rapids, Mich.: W. B. Eerdmans Publ., 1979). See also University of California sociologist Robert N. Bellah, *Habits of the Heart: Individualism and Commitment in American Life* (Berkeley: Univ. of California Press, 1985).

10. Robert Morse, "Which Colleges Have the Most Student Diversity?" *U.S. News and World Report* (July 21, 2011): <http://www.usnews.com/education/blogs/college-rankings-blog/2009/08/27/which-colleges-have-the-most-student-diversity>. The article references a study published on August 27, 2009, noting that La Sierra University ranked among 13 U.S. colleges and universities that rate a diversity index of 0.70 or higher. ("The highest rating of 0.74 meaning that "nearly 3 out of 4 people you run into there will be of a different ethnic group.")

11. Abraham Joshua Heschel, *The Prophets* (New York: Harper & Row, 1962), pp. 9, 10. Other key works on the Hebrew prophets include R. B. Y. Scott, *The Relevance of the Prophets*. (New York: Macmillan, 1944); and James D. Newsome, *The Hebrew Prophets* (Louisville, Ky.: John Knox, 1984).

12. See the three-part series printed in 1970 in the *Review and Herald* authored by Roy Branson: "Ellen G. White—Racist or Champion of Equality?" (April 9):2, 3; "Slavery and Prophecy" (April 16):7-9, and "The Crisis of the Nineties" (April 23):4, 5. See also the sources in Endnote 33 of this article.

13. Ellen G. White, "Testimony for the Church No. 5" (Battle Creek, Mich.: Steam Press, 1859), p. 23. Also in Ellen G. White, *Testimonies for the Church* (Battle Creek, Mich.: Steam Press, 1871), vol. 1, pp. 136, 137. See Endnote 33 for additional sources that explore the stance of early Adventist leaders and the anti-slavery movement.

14. See John Allen, *Rabble-Rouser for Peace: The Authorized Biography of Desmond Tutu* (New York: Free, 2006).

15. Kraus, *The Authentic Witness*, op cit., pp. 82, 83.

16. This point is briefly elaborated in an editorial by Charles Teel, Jr., "Personal Ethics and Social Ethics—Of One Piece of Cloth?" *Update*, published by Loma Linda University Center for Christian Bioethics 1:4 (1985).

17. See Delmer G. Ross, *Iner S. Ritchie: Medical Evangelist* (Riverside, Calif.: Stahl Center Publications, 2007).

18. Exodus 19:5, 6.

19. Exodus 21-26.

20. Charles Teel, "The Radical Roots of Peruvian Adventism," *Spectrum* 21:1 (December 1990):5-18. A key source documenting the social, political, and religious state of the Peruvian highlands during the first half of the 20th century is Dan Chapin Hazen, *The Awakening of Puno: Governmental Policy and the Indian Problem in Southern Peru, 1900-1955* (Doctoral dissertation, Yale University, 1974). The initial chapter documents the complexity in defining the indigenous population (estimated as high as 90 percent), the severe repression of the these people, the contri-

butions of the Stahls on behalf of the indigenous population in these highlands, and the fact that the Stahl presence contributed to the inclusion of a religious toleration clause in Peru's national constitution in 1915.

21. Deuteronomy 10:17, 18.

22. Deuteronomy 10:19.

23. See Herbert Ford, *Flee the Captor* (Hagerstown, Md.: Review and Herald Publ. Assn., 1994).

24. Pearl S. Buck, *The Good Earth* (New York: John Day Company, 1981).

25. Peter Conn, *Pearl S. Buck: a Cultural Biography* (New York: Cambridge University Press, 1996).

26. Matthew 5:45.

27. Bonhoeffer, Dietrich. *The Cost of Discipleship* (New York: Macmillan Company, 1963).

28. James 2:14-18.

29. James 1:27-24.

30. See Ferdinand Schlingensiepen, *Dietrich Bonhoeffer, 1906-1945: Martyr, Thinker, Man of Resistance* (London: T&T Clark, 2010).

31. Revelation 18:11-14, KJV, RSV.

32. White, *Testimonies for the Church*, vol. 1, p. 359.

33. Joseph Bates, *Second Advent Way Marks and High Heaps, or a Connected View of the Fulfillment of Prophecy, by God's Peculiar People From the Year 1840-1847* (New Bedford, Mass.: Lindsey, 1847), p. 48. For further discussion about Adventists and race, see such works as Roy Branson's 1970 three-part series in the *Review and Herald* (referenced in Endnote 13), and Ronald Graybill, "America: The Magic Dragon," *Insight* 2 (November 30, 1971), pages 6-12, 37; Jonathan Butler, "Race Relations in the Church," *Insight* 10 (January 30, February 6, 14, and 20, 1979): "Adventism and the American Experience," in Edward S. Gaustad, ed., *The Rise of Adventism: Religion and Society in Mid-19th Century America* (New York: Harper and Row, 1974), pages 173-207; Charles W. Teel, Jr., "Remnant," in Charles W. Teel, Jr., ed., *Remnant and Republic* (Loma Linda, Calif.: Loma Linda University Center for Bioethics, 1995), pages 1-35; and "Bridegroom or Babylon? Dragon or Lamb? Nineteenth-Century Adventists and the American Mainstream," *Adventist Heritage* 11:1 (Spring 1986), pages 13-25; "Withdrawing Sect, Accommodating Church, Prophesying Remnant: Dilemmas in the Institutionalization of Adventism," unpublished paper presented at the Theological Consultation for Seventh-day Adventist Administrators and Religion Scholars at Glacier View, Colorado, 1980; Michael Pearson, *Millennial Dreams and Moral Dilemmas: Seventh-day Adventists and Contemporary Ethics* (Cambridge: Cambridge University Press, 1990); Zdravko Plantak, *Seventh-day Adventism, Human Rights, and Modern Social Ethics*, Ph.D. thesis, King's College, University of London, 1994.

34. Martin Luther King, Jr., *Stride Toward Freedom: The Montgomery Story* (New York: Harper & Row, 1958).

35. La Sierra University Honors Program student, religion major and pre-medical student, and 1988 graduate Reuben Sutter.

36. Pamphlet 24 in the Ellen G. White Estate contains the reference to the metaphor of the Tree of Life.