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Archives, Statistics,  
and Research (ASTR)  
Newsletter - Issue #4  
(Summer 2020)



## Have you wondered about the future in the past few months?

Have you thought about how much our lives and church ministry will change after the quarantine? And what will the future bring? The worldwide pandemic had deepened the truth that “no man ever steps in the same river twice, for it’s not the same river and he is not the same man” (Heraclitus).

Caught in this unexpected crisis, we have been reminded that nothing under the sun remains forever. We have been challenged to reevaluate our priorities and to rethink our values. One of them is our families and our children. The warm and beautiful summer months in different continents include several holidays which remind us about the important place these people, and especially children, take in our lives, about their rights, well-being, and safety. One day, when we are gone, they will continue. It is a good enough reason to make our world, the church, and families a better place for them to flourish. And most importantly, we should be concerned about how to increase their resilience to the deadly virus of sin and how to prepare them for the meeting with their Lord and Savior at His second coming.

In particular, in summer many countries also celebrate Father's Day. Such a moment is an excellent time to remember that this is our Father's world, and we all are His children. Although at times, we forget many things God led us through, the church history and the Office of

Archives, Statistics, and Research are here to inspire us with stories about those who went out of their comfort zones to serve others. In this issue, you will read about the use of the dillineascope in evangelism. Can you guess how long ago they were used? You will also see an update on the Adventist Church's statistics and an update on the Journal of Adventist Archives. You will read more about which ships some church workers traveled on as they advanced the work. You will also find a story about one missionary family who served in Papua New Guinea; it is a sample of many such stories which are now available and will continue to be added to the online *Encyclopedia of Seventh-day Adventists* (ESDA) which just launched on July 1. We hope you will find this story interesting and moving.

Amid uncertainty and worries, when everything passes and changes so quickly, let us be encouraged by the following Bible promise: “Jesus Christ is the same yesterday and today and forever.” (Heb. 13:8, NIV). He is leading His ship to the haven. We are His children, and He is the Lord of history.

We at ASTR hope you enjoy your summers to the greatest degree possible while always remembering, no matter our circumstances, God is always with us!

Galina Stele,  
Research and Evaluation Manager



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## Searching for cultural harmonies: Eric Boehm in Papua New Guinea

The Encyclopedia of Seventh-day Adventists has just launched as of July 1, 2020. With the Encyclopedia's launch, you can read the whole story about Eric Boehm (1910-1984) and his wife Dorothy (c. 1911-1940) who were missionaries in Papua New Guinea (PNG), as well as many others. As many missionaries must do, the Boehms quickly learned the Motu language and some of the local village dialects. Eric, with the help of Lester Lock, son of veteran missionary Norman Lock, translated and printed the Papuan Advent Hymnal. Dorothy Boehm died of malaria shortly after giving birth to their second son. With his second wife, Grace Jean Reynolds, Eric continued missionary work.

Eric and Dorothy Boehm left Sydney aboard the SS *Montoro* to the Aroma mission on the Papuan coast on January 13, 1937. They arrived in Port Moresby on January 21, where they were greeted by Pastor W. N. Lock and his family and Charles E. Mitchell and family. They spent a few days at the mission headquarters at Mirigeda and then boarded the small mission ship *Diari*, arriving at Aroma on January 28. Working at Aroma, the Boehms quickly learned the Motu language and some of the local village dialect. In preparation for the arrival of their firstborn son, Eric and Dorothy travelled to the Mirigeda Training School, near Port Moresby, a trip that took up to a week by canoe or two days by mission ship. While at Mirigeda, Eric, with the help of Lester, son of veteran missionary W. N. Lock, translated and printed the Papuan Advent Hymnal on the very same press he had used in his printing apprenticeship at Warburton some years earlier.<sup>1</sup>

Toward the end of 1939, the family returned to Australia on furlough, and their second son, Raymond Leighton, was born at the Warburton Hydro near Melbourne. Unfortunately, Dorothy became quite ill after the delivery, and the local physicians, not being familiar with tropical diseases, did not diagnose her cerebral malaria in time. Ten

days after giving birth, Dorothy died, at 29 years of age, just before the antimalarial medicine she needed arrived at the hospital from Melbourne.<sup>2</sup> This left Eric with two young sons, one of them a newborn. Eric's sister, Leila Hill, and her husband, Richmond, took the two young brothers into their home in Wahroonga on the outskirts of Sydney and looked after them.

In the photo below, Eric Boehm plays an instrument for an audience of indigenous tribe members in Fore District, PNG, 1950.



With his sons well cared for, Eric returned to Papua New Guinea in early 1941 and worked in the Gulf and, with war approaching, dug air raid trenches. When Port Moresby was bombed, an evacuation order was given, and he accepted an offer of passage on the *Potrero* to Cairns. Once back in Australia, he took a train from Cairns all the way south to Sydney. When he walked into the headquarters office at Wahroonga, there was all-around relief because the office had lost all contact with him as a result of the lack of communication caused by the confusion of the war.

In April 1942, Boehm began a period of service in pastoral evangelism in New South Wales.<sup>3</sup> On September 23, 1942, he married Grace Jean Reynolds, a registered nurse at Sydney Sanitarium and Hospital. A



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## Searching for cultural harmonies (cont.)

few weeks later, he was ordained to the gospel ministry at Wahroonga on October 3, 1942.

The following two incidents from Boehm's ministry illustrate both the hardships of mission work and God's providential care. In 1949, Eric was visiting Togaba Hospital and staying with the Barnard family, when the house burned down late at night. Made of local bush materials, the house burned very quickly, and he lost everything, including his briefcase that contained the union mission hand-written ledger. Consequently, there was much added work with the local missions to reconstruct the lost files. In addition, he lost his Bible and all his sermon notes, and this was a long-term loss. Eric also lost all his clothes except the little he was wearing late at night when the house caught fire.

Some 18 months later, Eric took responsibility for the 45-foot mission vessel *Light*, and the family moved to Manus Island for three months. With the disruption of the war, there had not been any regular church program. Some months were spent providing communion, on all days of the week, and conducting baptisms and marriages. When visiting Wuvulu in the Western Islands, Eric was ordered off the island by the locals when making his second visit, but Grace, being a nurse, noted a number of tuberculosis (TB) cases, and Eric reported this to the District Commissioner. A patrol brought a number of these ill people back to the mainland for treatment. Adventists visiting people in the hospital shared their food with these TB patients and did their best to make them comfortable, and in time they came to believe that it was the good Adventist food and hospitality that made them well. On hearing of this, their chief demanded an Adventist missionary be located on their island.

Grace died on November 24, 1983. Eric's last words to Grace had been, "Good night Grace. I'll see you in the morning." The next year Eric had a heart attack and died on November 12, 1984. The Boehms, like many other missionaries, await the morning of resurrection when Jesus

will welcome them into His everlasting kingdom.

1. "New Book in the Motu Language," *Australasian Record*, March 21, 1938, 2.
2. D. Sibley, "Dorothy Boehm obituary," *Australasian Record*, July 8, 1940, 7.
3. Eric Alan Albert Boehm Personal Service Records, South Pacific Division of the General Conference Archives, Folder: "Boehm, Eric Alan Albert," Document: "Worker's Personal Service Record."
4. Ibid.
5. "Gain and Loss," *Australasian Record*, September 19, 1949, 6.

Lester Devine, adapted from ESDA

## Adventist Church Statistical Update

We were scheduled, of course, to have a GC Session this year, and thought it would be nice to update our readers on the membership statistics of our church. While the GC Session will have to wait a year, the statistics can still be shared! - Below you will see the number of members, baptisms, and congregations as of January 1, 2020:

**Global membership—21,556,837**

**Baptisms during 2019—1,188,038**

**Church congregations—91,140**

For more statistics, please see our latest  
ASR [here](#).

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Office of  
Archives, Statistics,  
and Research

**2020**  
ANNUAL  
STATISTICAL  
REPORT  
Volume 2



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## 2020 Adventist Yearbook released!

The Adventist Yearbook provides information on church entities such as the General Conference Divisions, Unions, and Conferences; Educational Institutions (excluding primary schools); Food Industries; Healthcare Institutions; Media Centers; Publishing Houses; Radio and TV Stations; and Risk Management.



We are happy to announce that the 2020 issue has been published and is available for purchase. To order go to <http://www.PacificPress.com/Yearbook>.

Rowena J. Moore has served as the SDA Yearbook Editor since 2002. We are grateful for the amazing job she has done throughout the years. And, as her plans for retirement during the summer and autumn months approach, we wish her infinite blessings as she prepares to begin a new chapter in her life. Thank you, Rowena!



We now are happy to introduce the new SDA Yearbook Editor, Maggy S. Neyra. Originally from Mexico, she is a third-generation Adventist; comes from a paternal family of several SDA workers, pastors, administrators and healthcare providers. She previously served in the Youth



Department of the Texas Conference of the Southwestern Union Conference; and at the General Conference in the Secretariat, and IPRS (formerly TRIPS) departments. Maggy is married to César Neyra, and a mother to a young adult daughter and teen son. She enjoys playing the organ and piano, as well as reading, cooking and spending time with her family.

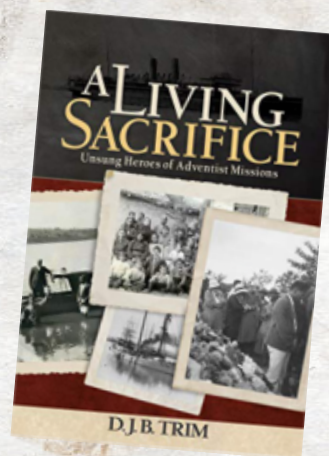
## Announcement of forthcoming book on the Mission Enterprise

At ASTR we will be releasing a new book over the summer (2020), authored by David Trim, with assistance from several ASTR staff. It will focus on the history of the “mission enterprise” in the Seventh-day Adventist Church.

It will accomplish several goals—detailing the statistical trends for missionary endeavors, trace the evolving and critically important role of planning and coordination for mission performed by the GC Secretariat, and outlining a suggested path for the future of our mission efforts to be as efficient and focused as possible. It will serve as an excellent complement to the previous book by Dr. Trim on the mission enterprise from the perspective of individual missionaries, *A Living Sacrifice* (seen below, and currently available for purchase at your local ABC or for Kindle at [Amazon.com](https://www.amazon.com)).

More updates to follow!

Michael Younker





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## How did Adventists travel prior to the invention of the airplane? A lot of the time they travelled by ship!

Indeed, sometimes Adventists reported on such travels in church periodicals. On September 26, 1896, Stephen N. Haskell (seen to the left)

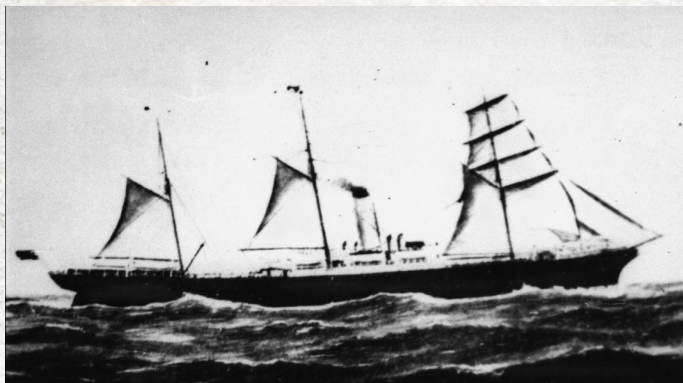
was aboard the *Thermopylae*, bound for Melbourne, Australia, and those on the ship had seen the last iceberg of its voyage on that day. The

*Thermopylae* had reached Cape Town, South Africa, on September 16, at 4:00 PM, a day earlier than Haskell expected. He had to rush to catch his boat.

"As I was in one of the suburbs, it left me only

an hour after receiving the telegram," he reported to the readers of the November 17, 1896 issue of the *Review*, "to finish packing, secure a cab, and drive four miles to the dock" for the ship's departure less than five hours after it arrived, at 8:40 PM.

Part of the Aberdeen White Star Line, the *Thermopylae* traveled monthly between London, Cape Town, and Melbourne, and carried passengers and freight (mostly Australian wool). The second ship bearing this name (the first being a tea clipper that rivaled the *Cutty Sark* for speed), the *Thermopylae* was launched in 1891 and eventually shipwrecked in 1899, but that was three years after Haskell's voyage. The following photo (top right) of the *Thermopylae* can be found on the website of the State Library of Queensland, at the following address: (<https://hdl.handle.net/10462/deriv/105143>).



The second photo (below) does not have any clear attribution, but was also found online. Haskell reported to the *Review*:

"The voyage was not a pleasant one for the passengers. It was very cold and boisterous" and, to give his readers an idea of the crossing, he quoted extensively from the captain's report of the voyage, which was also printed in Melbourne newspapers upon their arrival. The temperature dropped rapidly, snow fell heavily, sometimes mixed with hail, and the seas were high with occasional gale-force winds. The ship went far



enough south that icebergs were spotted; the report details one iceberg that was "over half a mile long, and six hundred and forty feet high." Imagine that!

The captain logged over one hundred icebergs in "a



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space one thousand miles long by twenty miles wide" and speculated that there were more unseen in the dark and in the heavy snows. Haskell commented, "These large islands of ice, moving amid the foaming billows, and at times covered by the white spray, are truly to be numbered with the wonders of the deep." They saw their last iceberg on September 26.

Haskell also spoke highly of the *Thermopylae's* captain, Alexander Simpson, a well-known man of his profession, calling him "a social Scotchman" and observed that he "made daily visits to his bedridden passengers, speaking encouraging words to them." Despite the rough weather, Haskell stated that the other passengers and the crew "went far toward making the voyage a pleasant one, and we enjoyed much of the blessing of God."

The *Thermopylae* arrived in Melbourne on October 6, 1896, and Haskell was met by people he knew, which made him glad, as it would probably make all of us glad after such a journey!

*Ashlee Chism*

### **Update on Journal of Adventist Archives**

The first issue of the Journal of Adventist Archives is being put together this summer, and we look forward to the chance to read more about what Adventist researchers are currently working on! From the looks of it, you'll learn about how Adventist bakeries and cookies have been a tasty part of our history, as well as learn more about the critical value of personal diaries when exploring our history!

*Michael Younker*

### **Sharing the light of truth through magic lanterns**

In January of this year an Indian friend of mine from SUD days sent me two heavy wooden cases obtained from a



retired SUD worker living in Prakasapuram, Tamil Nadu. An American SDA missionary going on Permanent Return, and obviously looking to downsize, had gifted it to her father. These cases held approximately a hundred or so colored slides that were exclusively used in an old projector known as a delineascope. These particular slides reflected on the life, times and teachings of Christ, and were effectively used as an evangelistic tool by SDA evangelists in Madras (known today as Chennai), the capital of the Indian state of Tamil Nadu and located on the Coromandel Coast off the Bay of Bengal. Here at ASTR we were pleased to get these slides, as we already owned a delineascope - but had no slides for it.

Our delineascope was made by the Spencer Lens Company (Buffalo, New York) in the 1930s, but its exact provenance is unknown. Housed in a well-worn leather case, it has obviously seen several evangelistic crusades.



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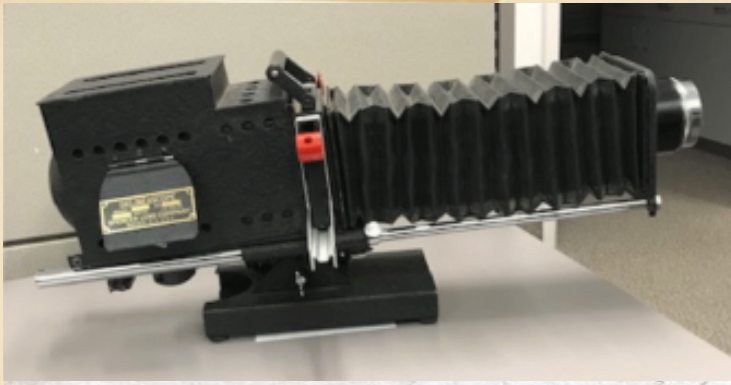
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This brand of delineascope was produced from the early nineteen-twenties through the early nineteen-sixties. It could project both slides and print images, color and black-and-white, and was used in K-12 education as well as in colleges, universities, and training situations. Powered by electricity, the main disadvantages of this projector were that it had no audio capabilities and was large and heavy.

The SDA publication *The Ministry* (January 1947) articulated the difficulty in spreading the Adventist message, especially in training nationals to travel throughout India with our message. "The peoples of India speak hundreds of languages, many of which are represented by small groups of advent believers, drawn mostly from the poor and depressed classes. It has been no small undertaking to train and educate young people from such groups and qualify them to meet people socially and economically superior. Now and then, during the years, a worker of real ability arose, but because of the language situation his ability could not be used for teaching and training outside of his own little community, which, moreover, usually provided no capable material. Therefore, only the comparatively few who could be instructed in English could be trained at all. That number, thanks to our training schools, is gradually increasing. Authorities estimate the illiteracy among India's population to be up to 92 per cent. But not all the 8 or 9 per cent reported to be literate are actually so."

The delineascope allowed native speakers to present the same SDA message that was being presented in every SDA evangelistic undertaking - and with visual effect. It effectively bridged regional language differences by having speakers present who were fluent in the local language. There was no need for charts, diagrams, expensive publishing tracts, fluency in English, etc. The glass slides provided delivery of a uniform Adventist message that was almost unlimited in variety of illustration and very economical.



Delineascopes eventually became outdated with the development of smaller and lighter film, filmstrip, slide and overhead projectors. They were eliminated with the rise of the radio, TV, and now internet evangelism. That said, however, it is always fascinating to compare our methods of evangelism today with those that have gone before us.

Roy Kline



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## Employee profile: Galina Stele

In this issue, we're happy to have the chance to profile Galina Stele, our Research and Evaluation Manager here in ASTR. We thought we'd ask her a few questions about herself, and learn what exactly her duties entail here in service for the Church.

*Q: So, where are you from, Galina? Tell us about your background.*

*A:* I was born in a village of Achai-Vayam in the Kamchatka peninsula, Russia, where my parents worked at that time. This region was populated by the Koryaks, Chukchi, Eskimos, and other groups, who believed in spirits and followed shamanistic practices as other ethnic groups in Siberia. This village was a state farm, which also served the function of education and civilization. The main occupation of local people was cattle (wild reindeers) breeding as well as hunting and fishing. My father was a livestock specialist and later a director of the state farm. Mom was a primary school teacher but lost her job after becoming an Adventist when she married my father. Soon my parents left for Almaty, Kazakhstan, but later, when I was nine, they returned to work there for four more years. My father built an eighth-grade school in the village, which became a great blessing for many kids. These were good years when I got acquainted with totally different cultures of tribal people, became aware of the many challenges their lifestyle faced, and enjoyed with my siblings the beauty of northern Siberia with its long snowy winters and short but beautiful summers. We were the only Adventists in that region.

*Q: Could you describe your early faith life? What was it like to choose Jesus where you grew up?*



*A:* Besides Kamchatka, another important place where I grew up and spent a big part of my youth was Almaty, then the capital of Kazakhstan. My grandparents lived there and played an important part in the local church. My grandfather was one of the first converts to Adventist faith in the North Kazakhstan and one of the two first elders from Kazakhstan who were trained and ordained for ministry in Moscow by leaders of the Adventist church. In addition to local nationalities, in Almaty, people of European backgrounds composed a large part of its population; this was also reflected in the Adventist congregation. This congregation became my church. It had an interesting history and survived severe persecution during repressions (see my article, "Counting Apples," in [Mission 360](#)). It always had a focus on music and youth ministry, although the involvement of children and young people in worship services was prohibited.

Nevertheless, church leaders did a great job passing their experiences and faith to the younger generation through regular underground youth meetings, music ministry, and short-term camp meetings in the mountains. The church



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also used such events as funerals or weddings for evangelistic purposes involving young people as much as possible. Sermons, church programs, and underground Bible classes for youth had established my faith. I still remember several sermons that I heard when I was small. When we were in Kamchatka, I missed the church very much and understood for the first time that I needed the church. I anticipated parents' vacation in summer to come back and be able to attend the church worships again. Of course, my parents also played a significant role in strengthening my siblings' and my faith. Being a teacher by calling, my mother shared with us Bible stories and some works of Ellen White. It was not safe to be a believer at that time, and Adventists had additional problems because they kept the Sabbath. Shared testimonies of fellow believers, example of my parents, and personal experiences with the Lord also strengthen my faith.

*Q: Before coming to ASTR, what other places have you lived, and what kinds of educational and work experiences have you enjoyed?*

A: I have worked for the Adventist Church in several different capacities. While in high school, I helped my parents in a local church in a nearby town where my father started his ministry. The congregation there was predominantly German, and this enriched my cross-cultural experience even more. At that time, I also started, together with my sisters, typing the Sabbath School lessons, Ellen White's works, and other literature on a typewriter. Production of religious literature was prohibited, and we had to be cautious.

In 1982, I was baptized, and in 1985, I graduated from the University of Foreign Languages in Almaty. Being an Adventist, it was almost impossible to finish school, but God performed His miracles every year, and I was able even to complete assignments of two last years in one year. In

1984-1986 I worked as a secretary in the Bible School for ministerial training. The church used to prepare its ministers through underground Bible courses. But with perestroika in the country, new opportunities had come, and the church got permission to open the Adventist seminary, which became the first Protestant seminary in the Soviet Union. I was glad to be a part of this exciting initiative and time when a dream and prayers about the Adventist theological seminary and the hard work towards its fulfillment had been realized and rewarded.

In the summer of 1986, the location for the seminary was found at Zaoksky village, about 70 miles from Moscow. The seminary was built over the remains of the burned village school. The same year I married Artur Stele, who, after graduation from Friedensau University, worked as a young pastor in Tashkent. Shortly after our wedding, we were sent to continue pastoral ministry in Almaty, where Artur was ordained and where our son was born. In 1988, we were called to Zaoksky Theological Seminary, where Artur became a dean and also a pastor of a local congregation. I started teaching at the seminary. We worked at Zaoksky seminary till 2000.

During this time, God performed many miracles for the Adventist church in the Soviet Union as well as for our family. By His miraculous Providence, I also had an opportunity to get theological education from Andrews University when my husband was sent there. I received an MA degree with an emphasis on Mission and Systematic Theology in 1993, MDiv Equivalency in 1994, and a DMin degree in Mission in 1996. The church needed Artur at Zaoksky Seminary where he was president, and we had to interrupt our studies several times, traveling back and forth. In between our studies at AU, and after my graduation, I taught practical theology classes at the seminary. It was an exciting time when all pastors and church administrators went through Zaoksky



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regular or intensive courses. There were many evangelistic opportunities after the collapse of the Soviet state, and we were also involved in different activities with other teachers and students.

In 2000, after Artur was elected the president of the Euro-Asia Division, we moved to Moscow. I continued to teach some intensive courses at Zaoksky seminary as an adjunct professor in practical theology and worked as Shepherdess Coordinator for the Euro-Asia Division in 2000-2007, and Director of Institute of Missiology in 2007-2010. Additionally, I was a general editor of the ESD Shepherdess Journal and a magazine for pastors and elders. I was also involved in the development of a small-group program for the division, providing material for small groups for each quarter, and wrote a book on a small-group approach. I also was a speaker in many conferences, congresses, Pastors' Kids and youth events, and evangelistic meetings, including two satellite campaigns in the Euro-Asia Division (Kiev, 2006 and Niznij Novgorod, 2008); a speaker for a morning devotion at GC Session in St. Louis (2005); in Women's Ministry and Shepherdess International Events at GC Session in St. Louis and Annual Council in Manila (2008).

*Q: Tell us, when did you join ASTR? What are your specific duties here? Any particular highlights of things you've done or learned while here?*

*A:* After Artur was elected General Vice-president of the GC in 2010, we moved to Maryland, USA. I joined ASTR in January 2012 and worked first as a program evaluation assistant, then research and program evaluation assistant, and, since January 2016, as a research and evaluation manager. My responsibilities include the coordination of human-subject research projects commissioned by the GC administration or Future Plan Working Group Committee for strategic planning and decision making. Additionally, we have to disseminate human-subject research data through

presentations, articles, and research blogs; evaluate church ministries, events, and organizations; and build a network of Adventist researchers around the world. Highlights include the organization of association of Adventist human-subject researchers (AHSRA) that was formally organized in 2013; two global Nurture and Retention Summits (2013 and 2019) conducted with the GC Nurture and Retention Committee; participation in the annual AHSRA conferences; development of Mission-Effectiveness Evaluation Handbook and Manual and evaluations of Hope Channel, AR/AW, SunPlus, and AWR. It is interesting and rewarding to be connected with contracted teams of Adventist researchers in different divisions and educational institutions and coordinate research projects, especially on a global scale such as the nurture and retention surveys, Pastor survey, and two global Church Member (GCMS) Surveys. The last 2017-2018 GCMS collected 63,756 valid responses becoming the largest church member survey ever conducted in our church. On May 4, 2016, we launched the ASTR Research website and sent out the first Research Newsletter. In April 2020, we circulated our [100th Newsletter](#). I Will GO 2020-2025 strategic plan is the second GC strategic plan based on the research results provided by our office. I consider it a privilege and an obligation to share the research findings as well as highlights from Adventist history with church leaders, members, and Adventist researchers via blogs, publications, and presentations at different church events.

Our website is [www.adventistresearch.org](http://www.adventistresearch.org).

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Thank you, Galina, for taking some time to share about yourself and your work! It's wonderful to learn about how ASTR is working to maintain a connection with and understand the church members around the world in order to better serve our plans to spread the Gospel!



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## As always, remember to help us Tell the Story!

As a reminder, our purpose here at ASTR is to tell the Adventist story. We want to inform and inspire church members toward a renewed commitment to the mission of the Seventh-day Adventist Church by sharing our history. You can help us to tell the story in two ways:

**First**, help us to preserve the story: your stories and the church's story! Letters and other documents, memoirs, photographs, tape recordings, audio and video cassettes, films, and historic books and magazines: all enable us to recover the story of how, in the words of Ellen White, "the Lord has led us . . . in our past history" and of how God has worked in the lives of individual church members. They are the raw materials from which Adventist history can be researched by scholars and without which parts of that history will be lost. So please, send us your family's documents, photographs, and other historic materials so that they can be preserved and used to help the great Second Advent Movement fulfill its prophetic mission.

**Second**, help us to conserve and to share the story—to pass it on to the next generation. Historic Adventist photographs and movies allow us to connect with our past in a way nothing else can, because we look into the eyes of those who sacrificed to make this church. We want to digitize those precious resources, scanning them electronically so they can be accessed by everyone. We especially want to connect with young people. By digitizing photos and movies, we can help them to understand "the way the Lord has led us and His teaching in our past history"—we can help them to connect with our pioneers and be inspired to service.

**Haven't received your Newsletter? Sign up [HERE](#). For previous issues visit our [website](#).**



### Your gift of \$20 could:

- Digitize 100 feet of film = five minutes viewing time
- Conserve, digitize, and display an historic Adventist photograph
- Contribute to our continuing effort to preserve and digitize rare Adventist books, pamphlets, and magazines

### Two ways to Donate:

- 1) Mail your remittance to:  
GC Office of Archives, Statistics, and Research  
12501 Old Columbia Pike, Silver Spring, MD 20904
- 2) Donate Online by visiting:  
[www.adventistarchives.org/tellthestory](http://www.adventistarchives.org/tellthestory)  
and click the "Donate" link.

