

THE JOURNAL OF

Adventist Education

SUMMER 2003



Cover Story:

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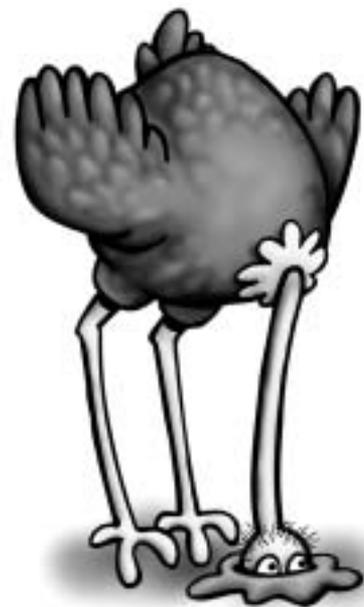
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Confessing God as Creator

Adventist education cannot be separated from the command of the third angel, who calls for the worship of “Him who made heaven and earth” (Revelation 14:6, NKJV). This call is more than a reminder of our origin: It is a call to acknowledge God as Creator.

An agnostic might dismiss the Genesis account as a fable. A scientist could look to “an accidental collocation of atoms”¹ for the origin of life. A philosopher might turn to a first cause. And a poet could describe life as a “tale told by an idiot, full of sound and fury, signifying nothing.”² But the Christian cannot but begin with a faith affirmation, “In the beginning God created. . . .”

Why is continual affirmation of Genesis 1 so important to Christian faith and education?

1. The Ultimate Reality

First, the Christian perspective of history, time, and space finds its origin and meaning within the contours of Genesis. For the Christian student and teacher, God constitutes the ultimate reality. He is the cause and designer of life. “In him we live, and move, and have our being” (Acts 17:28, KJV).

The Bible’s description of God’s involvement in the shaping of human life makes it clear that the Creator of the cosmos is not a distant, impersonal, absolute force, idea, or mind, but a Person. In saying that the Creator is a Person, we are not ranking God’s nature relative to our own. At the least, we are saying that God cannot be less than the human person, and this at once destroys human pretension to create its own god. At the most, we are saying that the incomprehensible, infinite God has revealed Himself to us through a relationship that can only be described in terms of personhood.

This Person, however, must be seen not in terms of the limitations inherent to humanity, but in terms of relational possibilities that involve love, fellowship, communication, and historical and existential purposes. Hence we can describe God as entirely other and still approach Him as immediately near. He is both transcendent and immanent.

2. Both Other and Near

Christian education must also remain committed to the Genesis account because only that account keeps the Creator distinctive from creation and yet relates Him to it. We thus avoid the twin temptations of identifying the Creator with creation (i.e., pantheism and Eastern mysticism) and isolating the Creator from creation (i.e., platonic metaphysics and secular humanism, which attempt to explain nature and human potential without a personal God).

Thus a biblical insistence on a creation *ex nihilo* shows that God is transcendent over and independent of His creation. At the same time, He is personal and capable of relating to His creatures. In other words, God creates and relates without depending on any pre-existent substance or external motivating force. He is entirely other, absolutely Himself. Christian education thus provides an accurate understanding of the Creator-God that forces Christian teachers and students to reflect upon their limitations, but also em-

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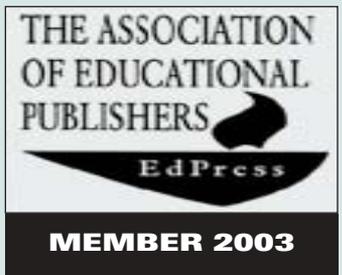
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Still Teaching After Two Millennia

What Can We Learn From the Master Teacher?

As a teacher, he has been called “outstanding” and “exemplary.” Others have questioned his effectiveness, and some have said he was a bad teacher. Yet, amazingly, he is still teaching 2,000 years later. Can contemporary teachers learn anything from this controversial teacher? Well, let me share with you some of the skills that he has taught me. They have revolutionized my teaching.

As you probably guessed, I am talking about Jesus. Several of His students said He taught “as one having authority, and not as the scribes” (see Matthew 7:29, KJV and parallels). Since His contemporaries did not have tape recorders, camcorders, or electronic notebooks, how did the Gospel writers produce such vivid recollections of

His lectures some 20 to 30 years after He had departed the classroom? And further, what made Jesus’ teachings so memorable that they have withstood the test of time—as effective and relevant today as in A.D. 30?

What made Jesus’ teachings so memorable that they have withstood the test of time—as effective and relevant today as in A.D. 30?

By Bertram L. Melbourne

These questions have intrigued me for some time. My study has given me a greater admiration for Jesus and provided valuable insights from His teaching techniques.

Now, what did it mean that Jesus taught with authority and not as the scribes? How did the rabbis teach? One commentator says they constantly quoted past scribal authorities. In comparison to the rabbis, even the greatest of them, Jesus taught in His own name.¹ Shogren concurs, “Scribal authority arose from the learned interpretation of Torah and the citation of earlier rabbis.”² Ellen White adds, “The teaching of the scribes and elders was cold and formal, like a lesson learned by rote. . . . The rabbis spoke with doubt and hesitancy, as if the Scriptures might be interpreted to mean one thing or exactly the opposite.”³

Jesus exhibited four types of authority that are instructive:

1. *Sapiential authority*, or authority deriving from knowledge. He knew the Scriptures well. We see Him quoting the Old Testament at 12 years of age when He talked with the temple elders, when Satan tempted Him in the wilderness, in the synagogue at Nazareth when He expounded to His neighbors about His calling; when He explained the new birth to Nicodemus, when He interacted with the scribes and Pharisees (many times), when He challenged the money changers in the temple, and when He walked with the men on the way to Emmaus after His resurrection.

Jesus was also well acquainted with nature. Ellen White writes: “The Saviour’s life on earth was a life of communion with nature and with God. In this communion He revealed for us the secret of a life of power. . . . He found recreation amidst the scenes of nature, gathering knowledge as He sought to understand nature’s mysteries. He studied the word of God, and His hours of greatest happiness were found when He could turn aside from the scenes of His

labors to go into the fields, to meditate in the quiet valleys, to hold communion with God on the mountainside or amid the trees of the forest.”³³

2. Jesus also taught with *moral authority*. No guile was found in His mouth. His life reveals the epitome of virtue and moral principles. John the Baptist recognized in Him “a purity of character that he had never before perceived in any man. The very atmosphere of His presence was holy and awe-inspiring.”³⁴ The beauty of His life enhanced the authority of His words. He lived what He taught to the extent that his disciples were so impressed they invited Him to teach them to pray (Luke 11:1).

3. Jesus had *personal authority*. There was a consistency between precept (His teachings) and example (His behavior). Ellen White says, “He exercised the greatest tact, and thoughtful, kind attention in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul.”³⁵

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4. And finally, He had *charismatic authority*. People flocked to Jesus to hear His teaching.

Clearly, then, Jesus' knowledge and authoritative teaching, as well as His exemplary life, set Him apart from His contemporaries and their teaching practices. But are there other factors that made His teaching memorable and still effective 2,000 years later? If so, what are some of these factors?

Jesus' Use of Illustrations

Jesus used numerous illustrations to enliven His teaching, and to appeal to the various kinds of learners in His audience. His effective teaching strategies included parables, figures of speech, and other literary devices. Although parables were a common method of pedagogy at the time, Jesus employed them in unusual and memorable ways:

1. *Jesus turned conventional values upside down*, according to Robert Johnston, a religion professor at Andrews University in Berrien Springs, Michigan.⁷ The rabbis told the parable of the 11th-hour workers to suggest that those who were called early to work for God had thus borne the brunt of the toil and the heat, and therefore would receive the greatest reward. Jesus used this same parable to demonstrate that longevity of service is not as crucial as response to God's call, coupled with quality, purposeful service. Consequently, all workers in God's vineyard receive the same pay.

2. *Jesus communicated the unknown by using the known*. By telling stories about everyday things such as wheat, millstones, coins, and leaven, Jesus used items with which people were familiar to teach deep spiritual truths about which they were unfamiliar.

So often in our classrooms and pulpits, we de-emphasize the known and concentrate on the unknown. As a result, we accentuate differences and downplay or ignore similarities. Too many times, teachers and preachers dismiss the spiritual beliefs of the people with whom they work, viewing them as wrong or pagan, rather than using these concepts to help their hearers understand the truths of the gospel. Jesus' teaching method has taught me that focusing on disagreements divides and polarizes people, while stressing commonalities tends to bring them together.

3. *Jesus used natural things to illustrate spiritual concepts*. For example, in speaking to Nicodemus, Jesus employed illustrations like water, wind, the womb, flesh, and spirit. As a teacher of the law, Nicodemus was doubtless familiar with these concepts. Jesus' intent appears in these words, "Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony. If I have told you earthly things and you do not be-

lieve, how can you believe if I tell you heavenly things?" (John 3:11, 12, RSV). Jesus thus demonstrated the integration of faith and learning as well as the transfer of learning, two vital aspects of learning and spiritual growth. Too often, we compartmentalize life and learning and fail to achieve the transfer of learning that is so crucial for comprehension.

4. *Jesus used current events and everyday experiences to capture the attention of His audience*. Many scholars think that when Jesus told the parable of the Good Samaritan, the attack on the traveler had recently occurred. It must therefore have been very much on the minds of the people. This event offered the perfect illustration for the lesson He wanted to teach when the lawyer asked Him, "Who is my neighbor?" Jesus captured this same immediacy in the parable of the 10 virgins and that of the sower. Imagine how dynamic our teaching and preaching would be if we followed the example of the Master Teacher!

5. *Jesus used His parables to awaken curiosity*. Human beings are curious and want to know the reason behind actions and happenings. We can use this God-given faculty to advantage in our teaching by modeling Jesus' methodology. As He awakened His listeners' curiosity, He inspired reflection, which led to comprehension and learning.

When Jesus told the parables of the sower, the wheat and the tares, the mustard seed, and the leaven, He piqued the disciples' interest. On several occasions, they asked Him to explain His parables. Our teaching and preaching would be revolutionized if we used Jesus' method of stimulating inquiry, then pressing home the truth by appealing to the heart.

Rhetorical Devices

Jesus used figures of speech and rhetorical devices in His instruction, which made His teaching creative, effective, and memorable. Some of these strategies included the following:

1. *Hyperbole*, or exaggeration for dramatic effect. We find examples in the story of the speck of dust in the brother's eye versus the plank in the speaker's eye (Matthew 7:3), and the camel's trying to go through the eye of a needle as illustrating a rich man trying to enter the kingdom of heaven (Matthew 19:24).

2. *Pun*, a play on words, using terms that sound alike but have different meanings. Matthew 23:24 and the story of the guides who strained at a gnat but swallowed a camel is one example, in the Aramaic, of Jesus' use of a pun.

3. *Simile*, the comparison of like things. In the parables of Matthew 13, Jesus employed familiar objects, like leaven, mustard seed, and a drag net, to illustrate what the kingdom of heaven is like and how its principles can be understood.

Jesus used numerous illustrations to enliven His teaching, and to appeal to the various kinds of learners in His audience.

4. *Metaphor*, a comparison between unlike things. Jesus used this device extensively in the Gospel of John, where the parables of the Synoptic Gospels are replaced by metaphors. He is described as the Bread of life, the Door, the Good Shepherd, etc.

5. *Paradox*, a statement that seems contradictory or absurd but which may actually be true. Examples of paradox in Jesus' teachings include the first being the last and servant of all (Mark 9:35); the truly great being the least (Luke 9:48b), and the goug-

Jesus' teaching method has taught me that focusing on disagreements divides and polarizes people, while stressing commonalities tends to bring them together.

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ing of the eye and amputating of the foot (Matthew 18:8, 9).

6. *Epigram*, a terse, witty, pointed, and often antithetical statement. An example is: "Whosoever exalts himself shall be humbled and whosoever humbles himself shall be exalted" (Matthew 23:12, NASB).

7. *Logical Arguments*⁸: (a) the *reductio ad absurdum* that aims to show that a statement cannot be sound, since it leads to an absurd conclusion. This appears in these statements of Jesus: "any kingdom divided against itself is laid waste; and any city or house divided against itself will not stand. And if Satan casts out Satan, he is divided against himself, how then will his kingdom stand?" (Matthew 12:25, 26, NASB). (b) The *logical dilemma*, an argument that forces a choice between two conclusions, as in, "He who is

without sin among you, let him be the first to throw a stone at her" (John 8:7, NASB). (c) The *argument ad fortiori*, which states that if something is true, then something else has even greater reason to be true. Jesus used this in statements like, "If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him" (Matthew 7:11, NASB).

Imagine the results if we emulated Jesus' use of these rhetorical devices in teaching and preaching! Imaginative thinking, reading, and preparation as well as the application of Jesus' teaching methodology will help us, too, to "teach with authority."

Jesus Taught Even in His Absence

A third reason why Jesus is still teaching 2,000 years after His departure is this: He was able to teach even when He was not physically present. Does this sound absurd? Let me illustrate by using two examples.

The first concerns Mary Magdalene. Jesus had to cast out the devils from her seven times until she learned to sit at His feet even when He was not there. Only then did she gain the victory. We see here the imagery of a pupil/teacher relationship, since in those days the student sat at the teacher's feet on a low stool or on the floor. The point is that Mary

gained the victory over her obsessions only after she began to apply the teachings of Jesus even when He was not physically present. Isn't that something we need to learn to do and to teach our students to do, as well?

The second example is even more explicit. Jesus' illustrations dealt with everyday items and experiences, so they continued to teach whenever people encountered the illustrations again. For example, each time Jesus' pupils saw a farmer sowing seeds, they remembered the parable of the sower, and His lesson was reinforced. When they saw a wedding procession, they remembered the parable of the 10 virgins, and Jesus would still be teaching, despite His absence. What if our teaching occurred even in our absence? What effect would this have on students?

I decided to try out this teaching technique. I incorpo-

rated familiar items into my class presentations to provide lessons for my students. One day, as I was about to start class, one of my students said: “Dr. Melbourne, guess what! I saw something that you talked about and I thought about what you said. I figured you would want to know.” She then proceeded to relate her encounter with

As He awakened His listeners’ curiosity, [Jesus] inspired reflection, which led to comprehension and learning.

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the illustration I had used and reiterated what she had learned. By using Jesus’ methods, I, too, had successfully taught in my absence.

Imitating Jesus’ techniques has revolutionized my teaching. They have taught me to be more student-centered in my approach; to emphasize similarities rather than differences; to awaken inquiry in my students, and to use their curiosity to impart needed knowledge. I recommend that other teachers also apply the teaching techniques of Jesus in their classrooms. When teachers give these time-tested teaching techniques some thoughtful contemplation and reflective implementation, students will be intrigued and learning will be enhanced. ☞



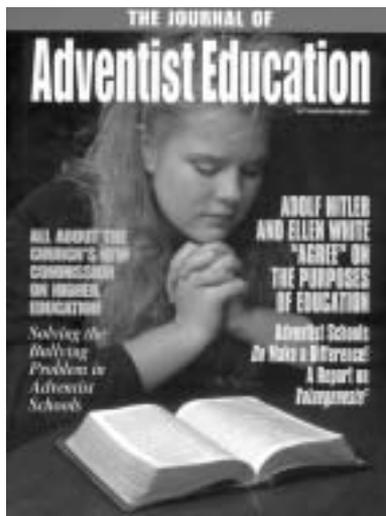
Dr. Bertram L. Melbourne is Associate Dean for Academic Affairs and Associate Professor of Biblical Language and Literature at the Howard University School of Divinity in Washington, D.C. Earlier in his career, he taught religion at the academy level and served as an educational administrator for the Seventh-day Adventist Church in Jamaica, West Indies. Dr. Melbourne later held the position of Professor of Religion and Chair of the Religion Department of West Indies College (now Northern Caribbean University) in Mandeville, Jamaica. Before assuming his current position at Howard University, he was Chair of the Department of Religion and the Division of Religion and Social Sciences at Columbia Union College in Takoma Park, Maryland.

NOTES AND REFERENCES

1. Robert Gundry, *Matthew: A Commentary on His Literary and Theological Art* (Grand Rapids, Mich.: Eerdmans, 1983), p. 137. Compare the *Seventh-day Adventist Bible Commentary*, volume 5, page 360, which states that Christ did not teach “dogmatically, but on His own authority rather than by quoting earlier expositors of the law, as the rabbis did in their teaching.”
2. G. S. Shogren, “Authority and Power,” *Dictionary of Jesus and the Gospels*, Joel B. Green, Scot McKnight, and I. Howard Marshall, eds. (Downers Grove, Il.: InterVarsity Press, 1992), p. 52.
3. Ellen White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Publ. Assn., 1940), p. 253.
4. *Ibid.*, p. 110.
5. *Ibid.*, p. 353.
6. _____, *Counsels on Health* (Mountain View, Calif.: Pacific Press Publ. Assn., 1951), p. 162.
7. Robert Johnston, Andrews University, Berrien Springs, Michigan, Material from an unpublished paper.
8. Daniel Augsburg, *Life and Teachings Class Syllabus* (Berrien Springs, Michigan, 1977).



letters to the editor



Editor's Note: In order for readers to understand the series of events that produced the responses to Dr. George R. Knight's article, "Adolf Hitler and Ellen White 'Agree' on the Purposes of Education," which appeared in the October/November 2002 issue of the JOURNAL OF ADVENTIST EDUCATION (JAE), some background information will be helpful. The article was based on Dr. Knight's presentation at a conference on the philosophy of Adventist education held at Andrews University in Berrien Springs, Michigan, in 2001. The full text of the speech was reproduced in the Journal of Research on Christian Education later in 2001. Both Dr. Knight's oral presentation and the JRCE article were very well received.

In early 2003, the Adventist Review requested permission to post Dr. Knight's JOURNAL article on its Web site. The article produced several thousand "hits" in a few days. It also created some controversy and demands by a few persons that the editor remove the article from the site. Subsequently, the JOURNAL's Editorial Office received several responses complaining about the removal of the article from the Review Web site and requesting a copy of the document. All of the people who requested the article subsequently praised its content in E-mails to my office.

Excerpted below is a representative sample of letters we received and some reactions to the article as posted on the Review's site, along with a response from the author of the article, Dr. George R. Knight, who has written a number of books and ar-

ticles on Adventist education and church history, as well as several books on educational philosophy. Dr. Knight has recently been named "Teacher of the Year" by his colleagues at the Seventh-day Adventist Theological Seminary in Berrien Springs, Michigan.—B.J.R.

A Clear Warning

George Knight is a strong supporter of the prophetic gift of Ellen White. His detractors have no cause for concern on that matter. Nothing in his article casts any doubt on the value of her counsel on education or the underlying philosophy she proposed. His use of an inflammatory example such as Hitler could be viewed as casting Ellen White in bad company. However, I view this as a good example of how Satan can take good ideas and put them to evil use. The warning is clear in the article—we must beware that we do not take the counsels of the Spirit of Prophecy and use them in a manner that is not consistent with the purpose for which they were given.

Lyndon G. Furst, Editor
Journal of Research on Christian Education; and Professor of Educational Administration
School of Education
Andrews University
Berrien Springs, Michigan

Excerpts From an E-mail to the Adventist Review Editors:

I have just read your spotlight article by G. Knight. . . . As a former Jew, converted to Adventism, I am absolutely shocked that in any way you have permitted [publication of] an article with such a title. . . . which is a shame for our movement.

How dared you decently accept the idea of associating a monster responsible for the murder of millions of my race in gas chambers with the lady who most probably described at best [sic] the love of God for humanity. The article and its publishing are sheer shame for the Seventh-day Adventist Church in saying that Adolf Hitler "had a great deal to say about the role of human nature in education," "one of the 20th century's most influential philosophers of educa-

tion." This is nothing but [an] apology [for] the Nazi theories. . . .

Should I remind you that the horrors of concentration camps were discovered by the Allies and especially the Americans? Could it be that Mr. Knight has never learned about these facts? . . .

Have you measured the consequences in terms of image?

No location given

Letters/E-mails Sent to the JAE Editor

Lately, an article published online by the *Adventist Review* has caused significant damage and embarrassment. Since this article originally appeared in the JOURNAL OF ADVENTIST EDUCATION, you also should be aware of [the reaction I sent to the editor of the *Adventist Review*].

Jacques Doukhan

Professor of Hebrew and Old Testament Exegesis and Director
Institute of Jewish-Christian Studies
Seventh-day Adventist Theological Seminary
Berrien Springs, Michigan

(Note: Excerpts from Dr. Doukhan's letter to the *Adventist Review* are reprinted below.—B.J.R.)

The last few days, I have received a number of calls and E-mail messages from Jewish friends and Jewish-American people from all over the world who alerted me to a very disturbing and embarrassing article which was published online by the *Adventist Review*.

The obvious reason for this disarray was the inconsiderate association of Adolf Hitler and Ellen White to promote a sound reading of her writings. While I personally agree with the ultimate point made by this author, I simply question the appropriateness of that sort of rhetoric. I find it indecent and distasteful in regard to what Adolf Hitler means. Not to mention the strange assertion that elevates Adolf Hitler to the rank of "one of the 20th century's most influential philosophers. . . ." This kind of appreciation makes one wonder: Either the author and the editor who cautions him do not know who Hitler was, or they have no idea of what philosophy is. . . . While this kind of rhetoric may get through in an oral presentation, I am not sure it reaches its goal in published

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How to Prevent and Overcome Job Burnout

Discouraged! Depressed! Suicidal! Two highly successful preachers stirred vast audiences with their convincing rhetoric and dramatic presentation. Yet they teetered on the brink of self-destruction.

With fearful, empty eyes, they stared into a hopeless future. Clenching their fists, they struggled to repress the fury in their hearts as they raged at God. The prophets Jonah and Elijah both suffered the classic signs of job burnout.

Burnout didn't happen overnight for these prophets, nor does it occur suddenly today. A Christian educator may be blindsided by a sudden emotional barrage, but more often, the attack is underway long before the victim becomes aware of it.

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Symptoms of Burnout

People begin a new job feeling invigorated and challenged. But over time, the excitement naturally evolves into a routine. If the person maintains the delicate balance between overwork and enthusiasm, this stage can last a lifetime. However, without balance, the employee will begin experiencing the early warning signals of job burnout:

By Kay D. Rizzo

1. Unhappy at work;
2. Debilitating fatigue;
3. Difficulty concentrating and making decisions;
4. Withdrawal from friends and family that may include escape into food, TV, the computer, sports, etc.;
5. Feeling out of control and very angry;
6. A sense of hopelessness; and
7. Sleep disturbances.

Without intervention, the situation can become chronic. Exhaustion, illness, anger, and depres-

sion become a part of daily life.

For many Christian teachers, the chronic stage is exacerbated by the repression of personal feelings. The educator remonstrates with himself or herself, “I was called to do God’s work. How can I feel resentful and overwhelmed?” The consequences of such repression include denial, projection, rationalization, passive-aggressive behavior, displacement, and Pharisaism. An individual can remain in this stage for years before spiraling further down to the “crisis” level.

In the final stages of burnout, the chronic symptoms become critical. Sufferers grow pessimistic and doubt their self-worth. They become obsessed with their frustrations and cannot function effectively. They develop stress-related ailments and may abuse alcohol or drugs, suffer a mental breakdown and uncontrolled rage, and attempt suicide.¹

Psychologist Herbert J. Freudenberger, who coined the term “job burnout,” says: “Burnout is a problem born of good intentions. It happens when people try to reach unrealistic goals and end up depleting their energy and losing touch with themselves and others. The irony of burnout is that it happens to the same person who previously was enthusiastic and brimming over with energy and new ideas when first involved in the job or new situation. . . . As time goes by and all the goals aren’t achieved, the enthusiasm dies and a sort of listlessness sets in. Instead of lowering objectives or accepting reality, frustration is bottled up and the individual tries even harder. The result is burnout.”²

Freudenberger’s description of job burnout suggests that Christian educators are prime candidates. Each year, the Adventist educational system loses some of its brightest and best classroom teachers because of this pernicious, yet preventable problem. Overwork, discipline problems, school downsizing, disagreements with supervisors or colleagues, and lack of resources cause employees to feel stressed, insecure, undervalued, and alienated. What can be done?

Identifying the causes is the first step. The *Maslach Burnout Inventory*, the standard research measure in this field, lists the following conditions that lead to burnout:

- Workload—too much to do, too little time, and too few resources;
- Lack of control—either rigid policies or a chaotic work environment;
- Reward—low pay and lack of appreciation;

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- Community—tension on the job;
- Fairness—a feeling of being treated unfairly by one’s supervisor; and
- Values—conflicting values between employer and employee.³

Just as office furniture and computer keyboards are constantly redesigned to prevent injury and disability, so the social and psychological aspects of work need to be continuously monitored and modified to prevent burnout.⁴

Let’s go back to the prophets Elijah and Jonah. To ease their job stress, their heavenly Employer addressed their immediate needs before delving into secondary problems. The astute

Burnout is a problem born of good intentions. It happens when people try to reach unrealistic goals and end up depleting their energy and losing touch with themselves and others.

administrator can do likewise. For instance, if due to staffing shortages or lack of funds, the supervisor can’t reduce a teacher’s workload, he or she can seize every opportunity to recognize and commend the employee for faithful service, thus meeting the teacher’s need for affirmation.

Suggestions for Supervisors and Administrators

Project morale: Letting people know they’re appreciated takes so little. Get creative. Christian teachers don’t expect huge cash rewards for their service. They didn’t join the workforce to get rich. A box of candy, a quick note, or a simple “give yourself a pat on the back” word of praise during faculty meeting can do wonders for a staff member’s flagging morale.

Praise and thanksgiving: Thank teachers for what they do and praise the quality of their work. “Ah, but that takes time,” an administrator might say. “I have more important things to do.” Wrong. Listening to and affirming employees produces an enthusiastic, effective staff.

Attitude adjustment: The simplest, most inexpensive way for an administrator to improve the work environment for teachers and students alike is to adopt an attitude of gratitude. Remember 1 Thessalonians 5:18: “Give thanks in all circumstances, for this is God’s will for you in Christ Jesus” (NIV). Giving thanks in all things makes us receptive to whatever God has planned for us. The preposition in

this text is significant. Giving thanks “for” all circumstances would be ludicrous. However, giving thanks “in” all circumstances acknowledges that God is in control and will work things out to His glory.

Open discussion: The administrator should consider employees’ points of view and try to empathize with their concerns. This requires careful listening as well as the commitment to implement change.

By discussing with employees the signs of job burnout, plus the promise of healing, the principal can save the careers and possibly the lives of good teachers. And together, they can search for ways to improve working conditions.

Employees should be encouraged to bring to faculty meeting ideas for changes in policies and procedures that will reduce their stress levels and make things run more smoothly at school. The principal should avoid becoming defensive when staff members express honest criticism and make suggestions for improvement.

Setting up a “buddy system” may help, too. Experienced teachers who are empathetic and enthusiastic can

Overwork, discipline problems, school downsizing, disagreements with supervisors or colleagues, and lack of resources cause employees to feel stressed, insecure, undervalued, and alienated.

mentor and encourage their peers who are struggling.

By being aware of the warning signs and the working conditions that can produce job burnout, an administrator will be able to intercede to help over-stressed employees teetering on the brink of disaster.

Why Are Christian Teachers at Risk for Burnout?

Unfortunately, the very idealism that convinces college students to go into teaching is what contributes heavily to burnout. Freudenberger defines job burnout as a state of fatigue or frustration brought on by devotion to a cause, a way of life, or a relationship that failed to produce the expected reward.⁵

Freudenberger’s definition places the Christian teacher at high risk for burnout. Add the tendency for religious people to repress their resentment, and the probability of burnout increases.

Dealing With Difficult People

In their book, *Personality Puzzle*, Florence and Marita

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Having a network of friends can help you prevent and cope with burnout.

The social and psychological aspects of work need to be continuously monitored and modified to prevent burnout.

Littauer write: “Getting along with co-workers is an increasingly important skill. A survey of the top three traits employers preferred in employees revealed a surprising top pick. Eighty-four percent of the respondents included good interpersonal skills. Only 40 percent placed education and experience among their top three.”⁶

Getting along with others is a learned skill. Understanding personality differences can help further this process. Sanguine (loud, enthusiastic), Choleric (take-charge, forceful), Melancholy (quiet, organized), and Phlegmatic (laid back) are four basic personality types that think, dress, communicate, and behave totally different from one another.

As delightful as these personalities and their various combinations can be to study or observe, combining them on a school staff will produce differing opinions on everything from wearing blue jeans on campus to where to park the cars on graduation day. Add a jerk or two to the personality pot, and simple conflicts can reach chaotic proportions.

In his book, *Don't Let Jerks Get the Best of You: Advice When Dealing With Difficult People*, Paul Meier addresses what he calls “the three levels of jerkdom.” Simply put, being a jerk means being selfish. The affliction ranges from mild to severe. On one end of the spectrum, the First-Degree Jerk is merely self-centered, in contrast with the Third- or Nth-Degree Jerk, who has a sociopathic personality and enjoys manipulating and hurting other people.⁷

While you can't change a jerk (unless that jerk is your-

self), you can learn how to deal with one. You can ease difficulties between yourself and a First- or Second-Degree Jerk by lovingly expressing your feelings and standing up for your rights. Your best approach to Nth-Degree Jerks is to confront and, if you get no favorable response, flee.

Avoiding Burnout

Since you can't change other people, only yourself, what can you do to avoid being destroyed by job burnout? First,

arm yourself for battle by identifying your enemies.

Enemy No. 1. While physical and emotional components do contribute to burnout, licking the problem is primarily a spiritual battle. Knowing our weaknesses and shortcomings, the father of lies takes pot shots where we are most vulnerable. Renewing your relationship with God on a daily basis will help you cope with whatever the Enemy throws at you.

Rather than fretting about your situation, take charge. Be a leader, not a complainer. Look for concrete and creative ways to correct or ease some of the problems.

Enemy No. 2: Enemy No. 2 isn't the principal, another staff member, your students or spouse, your kids, or your dog. It's attitude—yours. You may say, “The school is falling down around my ears, my life is in the pits, and I'm supposed to change my attitude?”

It is when your life is falling apart that attitude is most important. “The joy of the Lord is your strength” (Nehemiah 8:10, NIV). This verse is not a clever cliché, but

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Taking time to just “kick back and relax” will help you deal with stress.

God's law of cause and effect. Joy begets strength; strength begets faith; and faith begets healing.

The prophet Habakkuk understood this when he wrote, "Though the fig tree does not bud; though there are no grapes on the vines; though the olive crop fails and the fields produce no food; though there are no sheep in the pen and no cattle in the stalls; yet, I will rejoice in the Lord, I will be joyful in God, my Savior" (chap. 3:17, NIV).

Positive Suggestions

And now, some positive suggestions for dealing with burnout:

1. *Give thanks.* Thank God for the positive facets of your life—for life, nature, friends, and good books. Constantly look for things for which to be thankful. The list is endless!

2. *Praise God.* Peter says that God's chosen people praise Him (1 Peter 2:9). Why? Because He called them out of darkness into His wonderful light. The darkness produced by burnout can be the black hole of despair. I know; I've been there. And I know that praise works to dispel the darkness.

Praise isn't an emotion; it's a choice you can make regardless of your circumstances. It's the physical act of redirecting attention from the problem to the Problem-solver.

Put Post-it notes all over your house, your car, and your classroom reminding you to praise instead of complain. Record your praise daily in a journal. Sing your praise. Play praise CDs and cassettes as you ride in the car or work in your office.

Hold a consecration service in all the places where you've practiced the habit of negativity. Dedicate your desks, your chairs, and your chalk boards to praising God. You may feel silly walking up and down the aisles of your empty classroom, pausing at each desk, praising God for the student who will occupy it, but remember, you aren't alone. Heaven's power team is right there with you.

3. *Look for ways to praise others:* When you are busy finding ways to praise others, you won't be thinking about what is wrong in your life. Commit random acts of kindness that no one can trace back to you. This will also help restore the playful, adventurous spirit of your childhood.

Mail praise postcards to parents throughout the year, telling about the good things their children have done. (Have students address the cards at the beginning of the year so they are ready to go at a moment's notice.)

4. *Surround yourself with positive people.* Avoid gripe sessions. Negative co-workers and friends will tear down your resolve to praise.

5. *Develop the art of forgiveness.* Forgiving yourself and others brings healing to the soul. Let go of all that old baggage of regret and guilt. If you've hurt someone else, even if you feel you were in the right, go to that person and ask for forgiveness. Allow yourself to be vulnerable.

6. *Improve your health habits.* A healthy diet, regular physical exercise, daily worships, and adequate rest will for-

tify your system against burnout. Make time in your schedule to just "kick back and relax." Get involved in a hobby.

When asked to do more than you can handle, learn to say "No." Delegate responsibility when possible.

7. *Renew old friendships.* Find a safe and positive person with whom you feel comfortable talking about your frustrations.

8. *Establish your goals.* Get in touch with your values. Determine who you are and what you want out of life. Then write down your personal and professional goals. List all the big and little things you want to accomplish in your lifetime.

Conclusion

For the Christian teacher, job burnout does not need to be fatal. The Saviour promised to give you knowledge, wisdom, and understanding for the healing of your mind; strength for your body; and the antidote of praise for the healing of your spirit. (See Psalm 103:1-5.)

If you trust Him to lead you, God will either open new horizons for you or give you peace with where you are. Remember, if He chooses not to move your mountain, He will make you a champion mountain climber.

And remember God's promise: "Never will I leave you; never will I forsake you" (Hebrews 13:15, NIV). ✍



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BETWEEN PACIFISM AND PATRIOTISM

Helping Students Think About Military Options



RESOLVED, That it is the judgment of this Conference, that the bearing of arms, or engaging in war, is a direct violation of the teachings of our Saviour and of the spirit and letter of the law of God.

So stated the body of Christian believers recently organized as the Seventh-day Adventist Church, meeting at their fifth annual General Conference session in 1867. As this emerging movement forged its organizational identity, the crisis of the American Civil War forced them to reflect about the implications of their radical faith in dealing with the moral dilemma of war.¹ As I prepare this article early in 2003, the United States is mobilizing for war in Iraq, with thousands of Adventists serving in the U.S. Armed Forces—in both active duty and Reserves, the majority bearing arms.²

While encouraging young people to choose options other than combatant service in the military, the church's official stance since 1972 has recognized the possibility that conscientious Adventists will reach different conclusions on this momentous moral issue. Adventist educators thus face the responsibility of informing those consciences. The historical sketch, interpretation, and resources in this essay are intended to assist educators in developing their own approaches to teaching the issue. The main arguments and the background material are based on American Adventist history, though some comparisons with developments in other parts of the world are included.

By Douglas Morgan

Pacifism, Pragmatism, and Prophetic Witness: 1860-1915

While many of the earliest Seventh-day Adventists considered pacifism, or nonresistance, a part of their radical faith,³ it was also important for the success of the fledgling church to show that its outsider identity did not cause members to resist civil authority. According honor and subordination to earthly governments, too, was commanded by Scripture. Thus, Adventists, who had not spread beyond the Northern states at that point, sought ways to overcome suspicions that their pacifism entailed disloyalty to the Union or sympathy for the Confederate rebellion. Moreover, their passionate

and near unanimous opposition to slavery made for heartfelt identification with the Union cause.

So, the dilemma: If they resisted military service in order to be faithful to Scripture, they risked being accused of disloyalty, which could lead to a severe government crackdown on their fledgling movement. They would also be indirectly abetting the continuation of the slave system they had so fiercely denounced. To participate in armed combat, though, would make a mockery of their claim to be a remnant faithful to “the commandments of God and faith of Jesus.” Their prophetic message would be compromised, along with their witness to the fourth and sixth commandments.

Let us trace, then, how they worked through this dilemma. With the possibility of conscription on the horizon in August 1862, James White, the church’s foremost organizer, set forth a pragmatic line of thought in an *Advent Review and Sabbath Herald* editorial entitled, “The Nation.” White reasoned that if Adventists were drafted, they should submit, letting the government assume responsibility for any violations of God’s law.⁴

White’s editorial sparked vigorous, extended debate in the pages of the *Review*.⁵ Some believers called for Adventist participation in the Union’s “crusade against traitors”—one even fantasizing about an armed regiment of Sabbath keepers that would “strike this rebellion a staggering blow.”⁶ Other believers weighed in for total pacifism, including Henry Carver, who maintained “that under no circumstances was it justifiable in a follower of the Lamb to use carnal weapons to take the lives of his fellowmen.”⁷ Fortunately, before the federal draft was instituted in March 1863, a testimony from Ellen White deftly set forth a position that avoided inflammatory rhetoric, yet took a principled stand on noncombatance. Mrs. White rebuked both the pacifists’ enthusiasm for draft resistance as well as the zealotry of those who longed to volunteer for the Union’s righteous cause. Adventists should not court



James White

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martyrdom by making provocative pronouncements, she cautioned. Yet she also warned that “God’s people . . . cannot engage in this perplexing war, for it is opposed to every principle of their faith. In the army they cannot obey the truth and at the same time obey the requirements of their officers.”⁸

The 1863 federal draft law allowed conscripts to purchase an exemption or to provide a substitute, thereby giving Adventists a way out of their dilemma. Though the hefty \$300 commutation fee placed a financial strain on the church, which tried to raise the funds for those who could not afford it, this provision made it possible to avoid messy confrontation with the government.

Congress, in July 1864, restricted these options to conscientious objectors with membership in a recognized pacifist church.

The Adventist leadership quickly sought governmental recognition of their noncombatant position. Declaring themselves “a people unconditionally loyal and anti-slavery” but unwilling to shed blood because of their convictions, based on the Ten Commandments and the teachings of the New Testament, they obtained an exemption allowing them two options: (1) accepting assignment to hospital duty or care of freedmen, or (2) paying the \$300 commutation fee.⁹ Despite this government recognition, at the local level, many Adventist draftees were refused alternative duty, threatened with imprisonment or court-martial, and harassed when they tried to claim their right to alternative duty.

Obtaining governmental recognition formalized the church’s commitment to pacifism, which though widely held, had not been systematically delineated or expressed in a generally agreed-upon form prior to the war. A resolution voted by the General Conference session of 1865 declared: “While we thus cheerfully render to Caesar the things which the Scriptures show to be his, we are compelled to decline all participation in acts of war and bloodshed as being inconsistent with the duties enjoined upon us by our

divine Master toward our enemies and toward all mankind.”¹⁰

Our Adventist founders’ encounter with the American Civil War thus established a legacy that combined a religiously based pacifism with a commitment to cooperating with government, both as a matter of expediency and in supporting the government’s just cause against the slaveholders’ rebellion. It remained for their successors to adapt the elements of this legacy to new situations.

Matters of war did not again create a major crisis for the church until World War I. However, important developments relating to its noncombatant stance occurred because of the church’s expansion overseas and the Spanish-American War. During the late 19th century, Adventism began winning adherents in European states with universal military service systems.¹¹ While visiting Basel, Switzerland, in 1886, Ellen White wrote a letter in which she briefly referred to three Adventists working in the conference office there who had been called to participate in three weeks of military drill. Mrs. White warmly commended the young men and their course of action, noting that they did not perform the military exercises by choice, but “because the laws of their nation required this.”¹² Though hardly an in-depth “testimony,” the letter from Basel would prove influential. Some European Adventist leaders interpreted it to mean that members need not resist required military service.

Still, the pacifist ethos ran deep if not wide in European Adventism. Russian Adventists in the early 20th century received harsh treatment for refusing to carry weapons, including one convert from atheism who, in 1913, suffered severe floggings while in the penal section of the army.¹³ According to a Soviet study in the 1930s, Adventists were the third-largest group among religious objectors to bearing arms in World War I.¹⁴

Though frequently overlooked, the era of the Spanish-American War, during which America began to emerge as a world power, is significant because pacifism—and with it, protest against war and militarism—were more prominent than at any other time in Adventist history.¹⁵

Adventist leaders warned against getting caught up in the “war fever” sweeping the nation and joining in the cheers for the war as a Christian cause, which were being sounded by mainline Protestant voices. A *Review* editorial decried the “spirit of militarism” being fostered “right within the bosom” of American churches and the companies of “Christian cadets” being trained for action under church auspices.¹⁶ Denominational leaders called on the church to adhere to a pacifist ethic. In a sermon preached at the Battle Creek Tabernacle 12 days after the United States entered the war with Spain, General Conference President George A. Irwin declared “we have no business whatever to become aroused and stirred by the spirit [of war] that is abroad in the land.” Citing several passages from the Sermon on the Mount, he declared that these Scriptures “show what I believe is the position of the Christian in this conflict, and what are the teachings of our Lord and Master in regard to war and the spirit that comes with it.”¹⁷

At the same time, critique of the increased mingling of nationalistic patriotism with Christianity became a prominent theme in Adventist publications. The Christian’s citizenship is in heaven, Adventists insisted, and thus, “Christian patriotism” meant loyalty to the heavenly kingdom, not to any earthly nation.¹⁸

Noncombatancy as Conscientious Cooperation, 1915-1950

The 20th century, with its world wars, Cold War, weapons of mass destruction, and repeated genocide, brought



Three of many conscientious objectors in the American Army during World War I. Dick Hamstra, center, wears the Croix de Guirre (Cross of Gallantry Medal), awarded him for bravery by the French Government. Others shown are Julius Peters (left) and Henry Skadsheim.

Why Adventists Took A Noncombatant Stand

What was the basis for the early Seventh-day Adventist commitment to non-violence? Why did they feel compelled to take such an unpopular stance?

The central rationale running through articles, petitions to governmental authorities, and General Conference resolutions was, quite simply, the obligation to obey the biblical mandate—both the Ten Commandments (particularly the fourth and sixth) and the teachings of Christ. Jesus declared that “peacemakers will be called the children of God,” and exhorted His followers, “Do not resist an evil doer. But if anyone strikes you on the right cheek, turn the other also” (NRSV).

Before the Civil War, the *Advent Review and Sabbath Herald* published occasional articles contending that the sixth commandment and Christ’s teaching that His followers should love their enemies meant that Christians must not engage in killing or use of “carnal weapons.”

While the debate within the church sparked by the pressures of war and the draft in the early 1860s revealed a diversity of perspectives, the assumption that biblical commands were meant to be obeyed framed the entire discussion. Even James White’s controversial initial proposal—that Adventist draftees would not bear moral responsibility for what government compelled them to do—rested on the assumption that: (1) Adventists would not volunteer for service in the army; (2) if drafted, church members would do their best to obtain Sabbath privileges and recognition as non-combatants. Only if such efforts failed would moral culpability fall upon the government (see the *Advent Review and Sabbath Herald* [September 9, 1862], page 118).

In its first official step to obtain recognition as a peace church, the General Conference Committee in August 1864 approved a “Statement of Princi-

ples” for presentation to the governor of Michigan. This document cited the fourth and sixth commandments as imperatives of their faith to which they could not give allegiance in military combat.

The “Statement of Principles” contained no references to Christ or the New Testament, which indicates that adherence to the Ten Commandments was the basis for Adventist resistance to engaging in warfare. After all, keeping the fourth commandment—and indeed the entire Law—was central to their reason for existence.

However, when the church sought federal recognition from the provost marshal general James Fry in September 1864, it also cited “the teaching of the New Testament” in its rationale. Moreover, the resolution adopted by the General Conference the following year cited “the duties enjoined upon us by our divine Master toward our enemies and all mankind,” without explicitly mentioning the Ten Commandments. The General Conference resolution of 1867, cited on page 16, included both “the teachings of our Saviour” and the “spirit and letter of the law of God” in its rationale.

The consistent theme was radical faithfulness to the whole biblical testimony. Early Adventists found imperatives for nonviolence in both in the Ten Commandments and in the teachings of Christ.

However, the early Adventists were not reading Scripture in a vacuum. The movement sprang up in the cultural climate of radical reform in the antebellum North, where the causes of temperance, abolitionism, and peace were bound together.

Millerite Adventist leader Joshua V. Himes had joined with abolitionist William Lloyd Garrison and others in forming the New England Non-Resistance Society in 1838. The society linked repudiation of force, including “militia service” with the millennial theme of bearing a peace testimony “until right-

eousness and peace shall reign in all the earth” (see Henry Mayer, *All on Fire: William Lloyd Garrison and the Abolition of Slavery*, pages 250, 251). Other Adventists supported this movement, and William Miller himself, according to Garrison, was an “outspoken friend” of this and other reform causes (see Ronald Graybill, “The Abolitionist-Millerite Connection” in Ronald L. Numbers and

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William Lloyd Garrison

Jonathan M. Butler, eds, *The Disappointed: Millerism and Millenarianism in the 19th Century*, pages 140-143).

While it does not appear that anyone in the Sabbatarian branch of the broader Adventist movement was also prominent in the peace movement, the Sabbatarian Adventist literature of the 1850s and 1860s breathes the spirit of Garrisonian abolitionism and nonresistance. That radical reform ethos in turn drew on the heritage of radical dissenting Protestantism—from the Anabaptists of the 16th century to the nonconformists of England and New England. A nonviolent orientation was thus an outgrowth of the line of dissenting, “always reforming” Protestantism with which Adventists identified. ✍

challenges beyond even the apocalyptic imagination of Adventism's founders. During the first half of the 20th century, noncombatancy in general remained nonnormative in Adventism, despite significant exceptions outside the U.S. However, a subtle but significant change in emphasis occurred. Most 19th-century Adventists viewed pacifism as a matter of faithfulness to Christ and obedience to the law of God, although they sought to accommodate the state as far as possible without violating principle. Twentieth-century Adventists tended to shift the priority to the Christian's patriotic duty to the nation-state, and sought ways to fulfill that duty within their religious scruples.

With church members facing military conscription for the first time in many years, denominational leaders met in April 1917, one week after the U.S. declaration of war, to thrash out a position. One participant in the Huntsville, Alabama, meeting recalled a "heated debate" in which those

A testimony from Ellen White deftly set forth a position that avoided inflammatory rhetoric, yet took a principled stand on noncombatance. Mrs. White rebuked both the pacifists' enthusiasm for draft resistance as well as the zealotry of those who longed to volunteer for the Union's righteous cause.

religious groups whose principles forbade participation in war, but required them to accept service declared by the President as noncombatant.²¹ No provision was made for a 1-O, or totally pacifist stance.

Holding strongly to their refusal to bear arms, Adventists were willing, even eager, to accept other roles defined for them in support of the war effort. They were, said F. M. Wilcox, "seeking to assist the government in every way possible, aside from the work of actually bearing arms."²²

Though accommodation between church leaders and government was readily achieved, its application produced considerable difficulty and conflict. Church members still faced local draft boards and training camp officers unfamiliar with their church or with government exemptions for noncombatants. Many faced harassment, beatings, court martial, and imprisonment for adhering to their convictions.²³

The problems Adventists experienced in World War I prompted efforts to be better prepared for the next war. However, not everyone was convinced that the direction taken during World War I was the right one. Some, who shared in the wave of pacifism that developed as a reaction to the crusading militarism of many churches during the Great War, urged the General Conference to take a firm stand, not only against bearing arms but also against other forms of voluntary support for the

war, such as buying bonds. General Conference leaders also received several inquiries from student groups concerning the church's position.²⁴

The renewed attention to the problem of military service, however, did not produce a shift toward pacifism or a resistance to militarism, but rather a move in the opposite direction. In May 1934, the General Conference Committee approved a pamphlet by J. P. Neff, *Our Youth in Time of War*, to guide young people in preparing for the possibility of military service in a future war. Adventist youth, said Neff,



British Seventh-day Adventist noncombatant soldiers who were imprisoned during World War I for refusing to bear arms or work on Sabbath.

favoring acceptance of noncombatant service in the military prevailed over those favoring "a more pacifistic stance."¹⁹ In the statement finally agreed upon, Adventists affirmed their loyalty to the government and petitioned that "we be required to serve our country only in such capacity as will not violate our conscientious obedience to the law of God as contained in the decalogue, interpreted in the teachings of Christ, and exemplified in His life."²⁰

The Selective Service law enacted shortly thereafter contained exemptions from combat for members of reli-

War and Peace in the Christian Heritage

How have Christians through the ages dealt with the moral dilemmas associated with war and military service? While an ethic of non-retaliation, peacemaking, and love of enemies is central to New Testament theology, soldiers who appear in various biblical passages were not exhorted to abandon their occupation. The centurion Cornelius, for example, highlighted as the charter Gentile convert, received, along with his household, the gospel message and an outpouring of the Holy Spirit without being required to resign his commission.

On the other hand, the early Christians' passionate commitment to the nonviolence of the gospel message created a tension with requirements for military service. Hippolytus, in the early third century, describing moral standards for new converts (which by then were long-established), wrote: "A military constable must be forbidden to kill. If he is commanded to kill in the course of his duty, he must not take this upon himself . . ." (*The Apostolic Tradition*, cited in Eberhard Arnold, *The Early Christians in Their Own Words* [Farmington, Pa.: Plough Publishing House, 1997], p. 113).

One of Emperor Diocletian's first steps in his escalating efforts to eradicate Christianity included a decree prohibiting Christians from serving in the army because he suspected that they would not obey orders to fight. Several Christians were executed for resisting pressures to deny their faith so they could remain in the Roman army (see Justo L. Gonzalez, *The Story of Christianity*, vol. 1 [New York: HarperCollins, 1984], p. 103).

When Christianity became the religion of the empire after the conversion of Constantine in the fourth century, an entirely new issue came to the forefront, one with which believers have struggled ever since. Christians were now in charge of the army, or later, in modern democracies, had significant influence over those who were in charge and how they should behave. For the most part, Christians since Constantine have been

guided by the theory of "just war," first set forth by Augustine in the fourth century and refined by Thomas Aquinas in the 13th century. Just war theory holds that Christians may rightfully, even lovingly, engage in warfare, if

- the cause of the war is just,
- military action is initiated by legitimate governmental authority,
- this action is the last resort,
- it has a reasonable hope of success, and
- it is a proportional response to the evil it seeks to redress.

During the Reformation in the 16th century, the Anabaptist movement (which was the precursor of the various Mennonite and Amish churches), followed by the Quakers in the 17th century, revived the concept of pacifism as a core Christian value. The historic witness of these and other "peace churches" has gained a broader influence in the wider Christian community in recent decades through the work of scholars such as John Howard Yoder and Stanley Hauerwas.

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“should be patriotic, ready to serve their country’s welfare at personal sacrifice.” To that end, he suggested that they acquire specialized training as medics or in some other field that would equip them for efficient noncombatant military service. Neff denounced pacifists as advocates of “peace at any price,” conscientious objectors for refusing all forms of military service, and “antimilitarists” for their disrespect for “our uniforms and flag.” Adventists inclined toward pacifism protested, but Neff’s approach and spirit prevailed.²⁵

Meanwhile, Adventists organized a program of pre-induction training. As world tensions increased, veterans of World War I expressed concern that the difficulties Adventist soldiers had experienced in that war not be repeated, should another one break out. Everett N. Dick, a historian at Union College in Lincoln, Nebraska, who initiated what later be-

In a sermon preached at the Battle Creek Tabernacle 12 days after the United States entered the war with Spain, General Conference President George A. Irwin declared “we have no business whatever to become aroused and stirred by the spirit [of war] that is abroad in the land.”

came known as the Medical Cadet Corps (MCC), wrote that the purpose of the program was give the Adventist recruit, “who would otherwise be entering the service of his country at a handicap,” an orientation enabling him “to fit into a place where he could serve God and his country conscientiously.” In 1935, the General Conference recommended that all Adventist colleges and academies provide MCC training similar to what had been instituted at Union College. After the war began in Europe in 1939, the program spread rapidly.²⁶

When the Selective Service Act was passed in September 1940, those refusing to bear arms were classified as “conscientious objectors.” Carlyle B. Haynes, head of the National Service Commission (the organization’s name was returned to War Service Commission after the United States entered the war), took pains to show that despite this classification, the



In many wars, Seventh-day Adventists have bravely served as medics and in other noncombatant roles.

Adventist position was quite different from other forms of pacifism. Picking up J. P. Neff's line of argument, Haynes wanted "a well-defined separation drawn between ourselves and war resisters, pacifists, conscientious objectors to war, and all others who refuse service to their country." As "noncombatants," he declared, "we do not oppose war, we do not agitate against war, we do not organize against war, we make no protest against war, we are not unwilling to serve in the military organization when drafted, we are not opposed to saluting the flag, and we are not opposed to wearing our country's uniform."²⁷

A 1941 Fort Worth, Texas, newspaper article on an MCC camp described Adventists as "conscientious cooperators," and church leaders quickly adopted the phrase.²⁸ Adventists arrived at their unique accommodation by viewing the ethical problems raised by war in strictly individualistic terms. As Haynes put it, "Christian noncombatancy concerns itself only with the individual's accountability and relationship to God." Adventists took no responsibility for the corporate policies or actions of the state; thus participation in the "military establishment" posed no problem so long as the acts they performed were ethically proper.²⁹ As seen in a brief book by *Review* editor Francis D. Nichol, the main question that concerned Adventists was not, How can we avoid complicity in making war? but rather, In view of our conviction against taking human life, "How then shall we make a direct contribution in relation to the armed forces?"³⁰

During World War II, American Adventists enthusiastically embraced the national consensus about the rightness of defending freedom against the aggression of ultra-nationalist dictatorships. Noncombatant military service, rendered more useful by the MCC, offered a way to prove their patriotism.³¹ Moreover, their distinguished service demonstrated that noncombatancy was not cowardice.³² Desmond T. Doss, with his bravery in winning the Congressional Medal of Honor in 1945—the first ever awarded to a noncombatant—provided compelling evidence for that point.³³

Adventists and the Military in Europe

While going to impressive lengths to put noncombatancy to the service of patriotism, American Adventism at the end of World War II remained generally firm on the re-



Left to right, Terry Johnsson, first Seventh-day Adventist in the U.S. Air Force Honor Guard, and Desmond Doss, recipient of the Congressional Medal of Honor—the only conscientious objector to receive this award. Photo taken about 1988-1991.



Rear Admiral Barry Black, Chief of Chaplains, U.S. Navy.

ligious duty of refusing to bear arms. In Europe, however, during the era of the two world wars, non-combatancy as a normative ideal suffered irreparable damage.

As World War I neared, Germany had the largest Adventist membership of any European nation. Ludwig R. Conradi, who played a major role in establishing Adventism in

Europe, led the German church. Drawing on Ellen White's favorable comments from Basel in 1886 about Adventist participation in military drill exercises, Conradi basically repudiated noncombatancy. Under his leadership, the German church took the position that during wartime, Adventist draftees would not only bear arms, but also not make an issue of Sabbath observance. Conradi insisted only on Sabbath keeping by Adventist military personnel during peacetime.³⁴

The General Conference condemned the German course after World War I, though Conradi argued that he was only following guidelines given him by church

leaders. At a meeting in Gland, Switzerland, in 1923, European church administrators agreed upon a statement close to the American position, affirming that Adventists should refuse all combatant service as well as any non-humanitarian Sabbath work. The German church leaders admitted they had erred. However, the statement also included a proviso that each church member had "absolute liberty to serve his country, at all times and in all places, in accord with the dictates of his personal conscientious conviction."³⁵

Thus, the European church's between-the-wars stand was relatively flexible, leaving believers with plenty of room to work out for themselves the tensions between national and religious loyalties. In the post-World War II era, American Adventism followed a similar course.

Noncombatancy Becomes Non-Normative, 1950-

After World War II, the American Adventist church continued a strong program of support for Adventist soldiers, promoting the effectiveness of their service through the National Service Organization (NSO), though it did not recommend that members voluntarily join the military. The NSO functioned as liaison between the church and the Pentagon, dealt with problems faced by servicemen in following their religious beliefs, conducted centers and retreats, coordinated MCC training, and published the newsletter *For*

God and Country.³⁶ NSO materials tended to encourage continuance of the “conscientious cooperation” stance, avoiding critical scrutiny of national military or defense policy.³⁷ However, the church was not immune to the growing skepticism in American society regarding the military, which peaked during the Vietnam War era. While the influence of the “conscientious cooperators” model remained strong, the consensus regarding it was breaking down.³⁸

Responding to young Adventists who felt their faith compelled them to resist all forms of military service—combatant or otherwise—church leaders in 1969 somewhat re-

luctantly went on record supporting those who chose a pacifist stance, thereby making available the 1-O classification for members. While the church had never made military service a test of membership, the 1972 Autumn Council made clear that those who accepted 1-O or 1-A (combatant) classification would not be denounced or excluded. Denominational leaders still recommended noncombatant military service for Adventist draftees (1-A-O classification) but tacitly recognized that thoughtful Adventists might also choose to be pacifists or even to carry arms.³⁹

Consequently, as the Vietnam conflict—and the U.S.

Teaching Points for Students

The accompanying article and its references and sidebars can form the basis for discussions about war and noncombatancy with students. These documents will help young people appreciate the complexity of the moral issues, as well as the courage of those who have stood up for their convictions. But what are teachers to advise if young people ask them directly, “Should I join the military?”*

As a former military chaplain, my concise response to young people who ask me whether they should volunteer for the army, air force, navy, or marines is this: “Look at the whole picture before you make a decision. This includes Sabbath keeping, weapons training, and the issue of control.” However, I find that I get their attention when I describe in some detail what they can expect if they voluntarily enter military service.

Two questions will usually grab the attention of most students considering joining the military. They are:

1. Would you rather give orders or take orders? Most 18-year-olds I have encountered have no difficulty answering that one! I can then point out that if they join the military right out of high school/academy, they go in at the lowest rank and will be taking orders from everyone they encounter. If, on the other hand, they would rather give orders, then they should finish college and enter the military as an officer.

Then they will be dealing with superior officers who generally have a more enlightened worldview than those who command enlistees.

2. Would you rather have a starting salary of \$1,500 per month or \$3,000 per month? Get a current pay chart from any military recruiter or online, and show it to students. Point out that the enlisted person’s pay starts at about 50 percent of what an officer receives. Even if the enlisted person has a two-year associate degree, he or she will earn much less than an officer (college graduate) with the same time in service. Further, use the chart to show students that if they choose to make the military a career, there is a big difference between the pay scale at the 20-year mark for an enlisted person (E-7) and an officer such as a lieutenant colonel (O-5).

Even if the student must take out loans to get through college, he or she will be much better off in every way to have a degree. Students may argue that they can get money for college if they enlist and even receive a bonus for choosing certain fields. However, a comparison of income differentials from the pay chart quickly reveals that those who enter the military with a college degree are better off from day one to retirement.

The student may counter with, “But I can get college classes while I am on active duty!” That depends on the assignment. People in a unit that does lots of field training will not be

able to attend night classes. They will be in the field, on the ship, or in the airplane. The military’s mission is to prepare for conflict, not to provide a college education. *MIS-SION* comes first. If there is time left over, members of the military may be able to get some college classes, but the chances of that are very slim.

The basis for my asking these questions is not to encourage young people to join the military, but to (1) urge them to delay making this decision, which will give them time to mature in their thinking and life experiences so they can make better choices, and (2) urge them to get their education *first*. However, even students who do not have the grades or inclination to attend college will understand the implications of these two questions: “**Do you want to give orders or take them? Are you willing to take 50 percent less pay for the same work?**”

Sabbath Accommodation

It is not true, as some have alleged, that by joining the U.S. military you give up all of your rights. You can re-



draft—ended, the noncombatant principle the church had repeatedly advocated for more than a century had officially been rendered non-normative. The substantial number of Adventist combatants in the Persian Gulf conflict of 1990-1991 suggests that the recommendation has carried minimal weight in practice.

Through the NSO, now under the umbrella of Adventist Chaplaincy Ministries, the church continues to provide high-quality resources for guidance on how to be a faithful, Sabbath-observing Adventist while in military service. Whether the principles of Adventism call into question the

quest noncombatant duty (that is, military duty that does not require training with or use of a weapon). Usually, this is restricted to assignments in the medical field for enlisted personnel, or serving as a chaplain or doctor in the



officer corps. Not all services offer this option—the U.S. Marines do not have any noncombatants. Other forms of duty will require weapons training and use. You can also request Sabbath privileges.

However, once again, there are significant differences, based on whether you enter as an enlisted person or an officer. If students join the military as officers, they will work with peers and superiors who have a wider view of life and therefore will be more likely to gain accommo-

dation on Sabbath observance. Enlisted men and women usually have supervisors who are younger, less educated and experienced, and thus less likely to allow Sabbath privileges.

The important point to stress is that for the military, MISSION takes precedence over all else. If the mission, or training for the mission, demands Sabbath duty, the commander can give a legally binding order for all troops to be at their assigned posts, regardless of whether that goes against their conscience or usual practice. And some tasks must be performed on a continuous or emergency basis: People need to be fed, to be cared for when ill, etc. In wartime, military action may continue seven days a week, 24 hours a day, and no one is exempt from commands given during a battle.

One major change in the U.S. military relating to Sabbath accommodation has occurred in the past decade. Until recently, Sabbath-keeping soldiers had to show why the unit commander should accommodate their request for Sabbath privileges. Now, the commander must justify to his or her superior officer why the accommodation cannot be made.

All basic training programs, in all services, officer or enlisted, schedule required training on the first few Sabbaths. Military persons will probably have more freedom after the first few weeks of basic training, but keeping the Sabbath can still be a serious challenge.

Sometimes, recruiters tell prospective enlistees that they can have time off to worship. But in basic training, no

wisdom of entering the military in the first place—particularly when one is not compelled to do so—does not currently seem to be a prominent issue in church pulpits and publications.

Nonetheless, careful consideration of the moral issues inherent in peace, war, and combat remains vital to the worldwide Adventist community, heightened of course by increased world tensions. “A Seventh-day Adventist Call for Peace,”⁴⁰ approved by the General Conference Spring Council in 2002, reflects this concern and makes specific recommendations for peace education in the denomina-

one is routinely given a 24-hour period off for any reason. The recruiter may not understand that a Sabbath keeper wants more than an hour off once a week to attend church.

As with other accommodations for conscience, it depends on the assignment and the mission of the group to which one is assigned.

Church Support for Members of the Military

The church, through Adventist Chaplaincy Ministries, provides literature, Bible kits, devotionals, a newsletter, and mediation for North American Division church members serving in the U.S. military. For additional information, call 1(800) ACM LIST, send an E-mail to acm@gc.adventist.org, or check the following Web site: <http://www.AdventistChaplains.org>.



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U.S. Army in 1994 as a full Colonel (Chaplain) after nearly 24 years of active duty. He holds a doctorate in education and four Master's degrees.

* Facts in this sidebar relate to the U.S. military. Teachers in other nations should investigate the local situation regarding the rights of those who voluntarily enter the military, as well as information about required military service, and advise students accordingly.

tion's schools and churches.

Unanimity on this complex and momentous issue will likely continue to elude the Adventist Church, as it has the Christian Church as a whole. Yet it touches on matters so central to the gospel message that no serious believer can avoid addressing it. Doing so with intelligence and integrity will require recovery of a history that has to a large extent faded from our collective consciousness. ✍



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Park, Maryland. He previously taught at Southern Adventist University in Collegedale, Tennessee, and served as Editorial Director of the Collegiate Quarterly (Sabbath School) and College People magazine. He holds a doctorate in the History of Christianity and a Master's degree in Religious Studies from the University of Chicago; and a B.A. in Theology from Union College, in Lincoln, Nebraska. He is the author of *Adventism and the American Republic: The Public Involvement of a Major Apocalyptic Movement* (University of Tennessee Press, 2001), as well as a number of journal articles.

A resolution voted by the General Conference session of 1865 declared: "While we thus cheerfully render to Caesar the things which the Scriptures show to be his, we are compelled to decline all participation in acts of war and bloodshed as being inconsistent with the duties enjoined upon us by our divine Master toward our enemies and toward all mankind."

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At Camp Desmond Doss in Michigan in 1956, Medical Cadet Corps members learn how to transport the wounded as part of their training for military service.

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Information and Sources for Further Study

Project Whitecoat

In one of the most intriguing episodes in the history of American Adventist involvement with the military, more than 2,000 Adventist draftees fulfilled their military duty between 1954 and 1973 by participating in a program testing defenses against biological weapons. With the new level of threat from biological weapons in the early 21st century, the story becomes all the more relevant.

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The Nazi Specter

The tragedy of Christian complicity in the militarist, racist, and genocidal extremes of Nazi Germany looms as the ultimate warning over all subsequent Christian involvement with the state and the military. The story of Adventism's travail under Nazism is bound up with the controversy about military service in Germany emerging out of World War I. As the following list of sources suggests, Roland Blaich, now retired professor of history at Walla Walla College, has made the greatest contribution to uncovering the painful truth about the extent to which Adventism succumbed to the Nazi temptation.

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Ostriches or Eagles?

Can Risk Management Soar on Your Campus?

Ostriches and eagles are two majestic birds with very different reputations. One is a symbol for apathy and denial, with its head buried in the sand; while the other soars at great heights, symbolizing freedom, power, and achievement. Today, we find both of these attitudes on the campuses of Seventh-day Adventist educational facilities. What have we learned about risk management since our pioneers organized the first Seventh-day Adventist school in Battle Creek, Michigan, 131 years ago? Will we further the vision of our founders, or will we forget the lessons learned from past events? Will we ignore practices that can cause serious injuries, needless loss of life, or damage and loss of the assets entrusted to our care?

Are our school administrators acting like ostriches, with their heads buried in the sand of apathy and denial? Or are they soaring like eagles to new heights by making safety a priority throughout the ministry of Adventist education? The choice is ours each day. Every person has a part to play in ensuring school safety—educational administrators, teachers, auxiliary employees, and volunteers.

“We have nothing to fear for the future, except as we forget the way the Lord has led us in the past. . .”—familiar words to Seventh-day Adventists from the pen of Ellen G. White.

By Arthur F. Blinci

This sound counsel can be applied to the risk-management practices at every Adventist institution.

Today, many Adventist schools face risk-management challenges. All educators have a duty to follow the counsel of the Apostle Paul to the young pastor Timothy: *“Guard what has been entrusted to your care. . .”* (1 Timothy 6:20, NIV). In essence, risk management means being a faithful steward of the assets entrusted to us. These assets include every person who enters our classrooms or sets foot on campus—especially students. It involves the proper care and maintenance of facilities, vehicles, and equipment. It requires careful planning to prevent accidents, and treating employees with respect and care, thereby avoiding litigious actions that can cause financial loss. Are we up to these challenges? Let’s examine some recent events that suggest risk-management measures we can employ to prevent similar losses in the future.

Risk Management Challenges

Maintenance of Facilities. To effectively manage risk, we must first do a careful review of our fa-

Are our school administrators acting like ostriches, with their heads buried in the sand of apathy and denial? Or are they soaring like eagles to new heights by making safety a priority throughout the ministry of Adventist education?

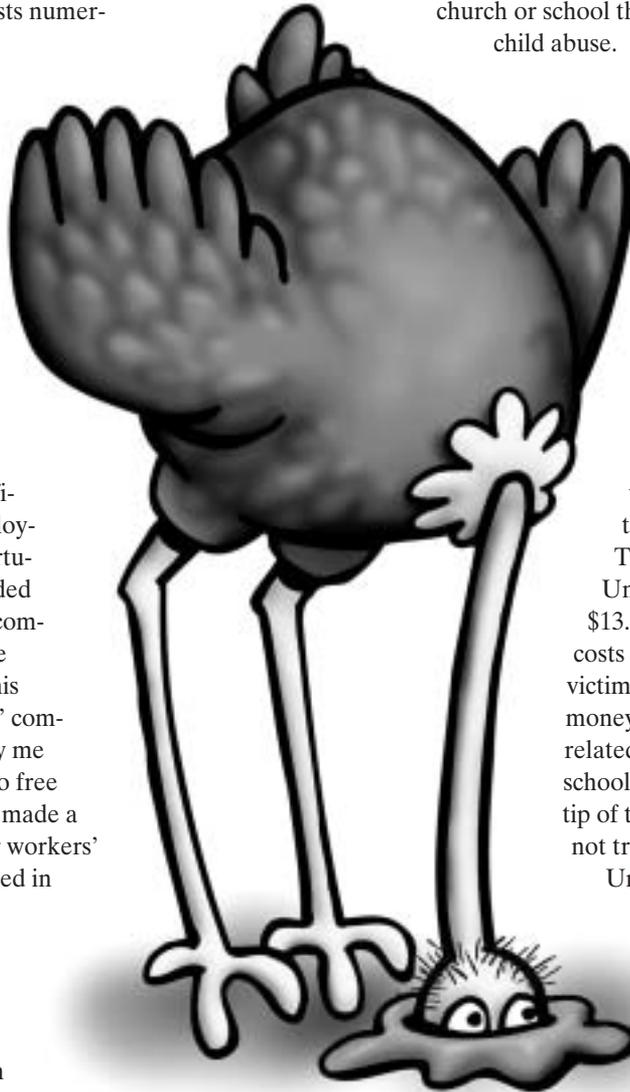
ilities. Is there an accident waiting to happen at your school? The number-one cause of loss within Adventist churches and schools is a slip, trip, or fall. These can be caused by many factors, most of which can be easily corrected at minimal cost. The extension cord strung across a walkway, the loose handrail on the stairway, the rickety ladder used to change a light bulb, the icy sidewalk or parking lot are all examples of the ostrich syndrome at work. Simple solutions are available in each case: Put duct tape over the cord, tighten the bracket, replace the ladder, and salt or sand the sidewalk. Risk-management records indicate that these types of accidents cause serious injuries to students, employees, volunteers, parents, and guests numerous times each year. In some of the most serious cases, these accidents have caused injuries costing more than \$250,000 in medical expenses, lost work, and payment for permanent disability.

Workplace Safety. As we review the workplace safety record of the Adventist Church in the United States during the past decade, we find that a number of major insurance companies made significant payments to Adventist employees for on-the-job injuries. Unfortunately, these payments far exceeded the premiums paid for workers' compensation insurance. Today, these insurers will no longer provide this coverage to our church. Workers' compensation fits the old adage, "Pay me now, or pay me later." There is no free lunch. Workplace safety must be made a high priority. In recent years, our workers' compensation losses have averaged in excess of \$3.5 million dollars at church-operated facilities in the U.S. A leading cause of work-related accidents at Adventist schools is injuries that occur during recess and physical-education classes. Be sure to plan for safety

every day as you work for the Lord.

Protecting Children From Harm. Jesus said, "Whoever welcomes a little child like this in my name welcomes me. But if anyone causes one of these little ones who believes in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea" (Matthew 18:2-6, NIV). Children are a special gift from the Lord. We have a solemn responsibility to love them and train them in the paths of righteousness. Unfortunately, too many children are victimized by adults who were entrusted with their care. No situation

will cause a more profound spiritual crisis within your church or school than dealing with allegations of child abuse.

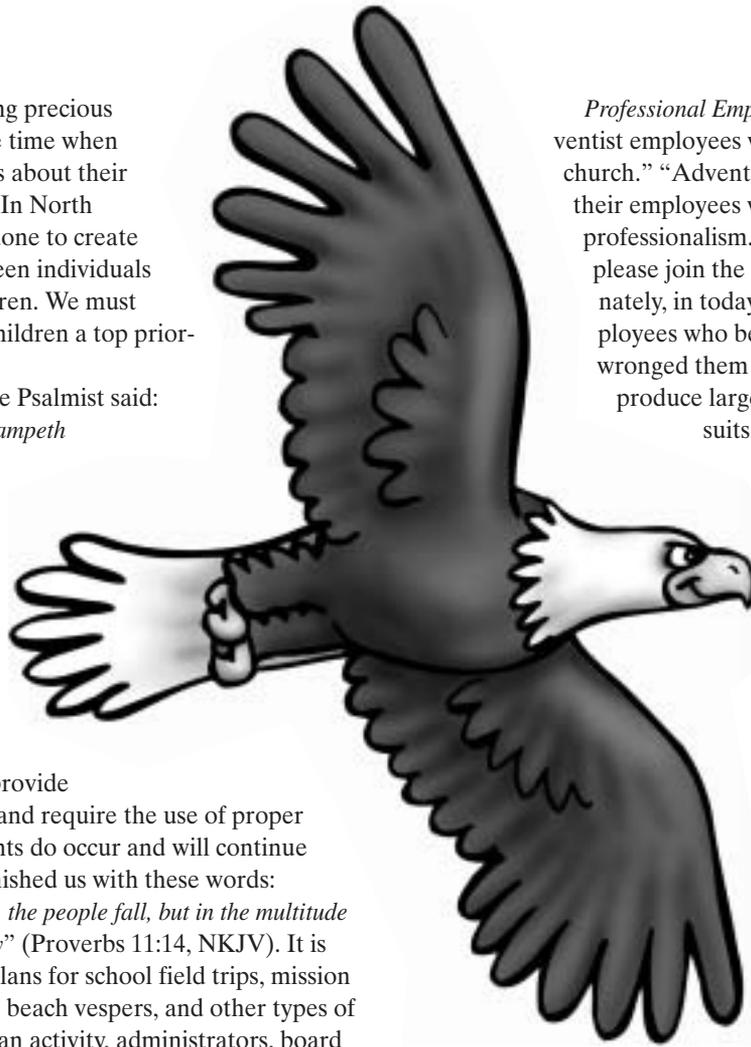


The ostrich syndrome tells us that child abuse does not occur in Adventist churches and schools. Oh, how I wish this was true! The sad facts are since 1985, Adventist Risk Management has dealt with more than 250 cases alleging child sexual abuse. Victimized children have had their lives destroyed, their innocence violated by people whom both they and their parents trusted. These cases all occurred in the United States and cost more than \$13.7 million for legal defense costs and indemnity payments to victims. More than half of this money was paid out for incidents related to students at Adventist schools. We believe this is only the tip of the iceberg, since ARM has not tracked cases outside of the United States, nor do we believe all cases have been reported.

Statistics tell us the average child-abuse victim is between 8 and 11 years of age. Is it any wonder that

Satan is at work destroying precious children during the prime time when they are making decisions about their lifelong walk with Jesus? In North America, much is being done to create awareness and to pre-screen individuals who minister to our children. We must make protection of our children a top priority on our campuses.

Planning Activities. The Psalmist said: “The angel of the Lord encampeth round about them that fear him, and delivereth them . . .”; therefore, no harm will befall the activities planned by our schools, right? Ostrich thinking at work again. Yes, the Lord does promise His watch care, but unless we carefully plan activities, provide appropriate supervision, and require the use of proper safety equipment, accidents do occur and will continue to do so. Solomon admonished us with these words: “Where there is no counsel, the people fall, but in the multitude of counselors there is safety” (Proverbs 11:14, NKJV). It is vital to carefully review plans for school field trips, mission trips, band or choir tours, beach vespers, and other types of trips. Before authorizing an activity, administrators, board members, parents, and adult lay leaders have the duty and the right to examine the planning that has taken place. There is synergy in the collective power of individuals working together to review the details of activities before they occur. It takes courage to cancel or postpone an activity to avoid placing children at risk if the activity cannot be done safely. Unfortunately, we have seen the tragic loss of life occur during activities that were poorly planned or not properly supervised. Permanent paralyzing injuries have caused pain and disability to both children and adults. Many accidents could have been prevented if we had taken time to carefully plan the details. Situations that caused catastrophic injuries have brought multi-million-dollar claim settlements. Every school employee must ensure that safety is a major focus of all event planning.



Professional Employment Practices. “Adventist employees would never sue their church.” “Adventist employers always treat their employees with dignity, respect, and professionalism.” If you believe this, please join the ostrich family. Unfortunately, in today’s litigious society, employees who believe the church has wronged them often bring lawsuits that produce large damage awards. Lawsuits for workplace discrimination, defamation, and wrongful termination have cost the church six-figure settlements on many occasions. Today, we must insist on the best in denominational employment and human-resource practices. Employers must educate employees regarding the numerous employee-benefit programs to which they may be entitled. More and more, employees will have a choice of various alternative programs, which means information must

be given at the time of employment and portability options properly explained at the time of transfer or termination. The Golden Rule, “Do to others as you would have them do to you” (NRSV), is sound risk-management counsel as we interact with colleagues and associates in employment-related situations.

Administrators should receive training in how to deal sensitively with people from diverse backgrounds and cultures. Schools should establish—and enforce—policies relating to fair treatment of employees and students.

Travel Safety. Travel presents numerous risks. Permission and medical authorization forms must be obtained from parents or guardians and kept on hand. Important documents must be protected—passports, visas, credit



Careful planning is necessary to prevent accidents.

cards, and cash are ready targets for thieves. Luggage, backpacks, and especially laptop computer cases are often stolen in a moment of un-watchfulness.

Learning different cultural customs and practices can be challenging. Keep aware of your surroundings in order to avoid injury or loss. Make arrangements in advance for appropriate travel accident insurance for your group. Failure to plan for the details of each trip may result in unnecessary

In essence, risk management means being a faithful steward of the assets entrusted to us.



School fires can cause serious financial losses and even death.



Workplace safety must be made a high priority.



disruption by that pesky ostrich syndrome. Whenever a group goes on a trip sponsored by a denominational organization, these factors must be considered.

Soar Like an Eagle

Will risk management soar on your campus? The decision is yours. Isaiah reminds us that we need not live like an ostrich. *“Those who hope in the Lord will renew their strength. They will soar on wings like eagles”* (Isaiah 40:31, NIV). Our hope and confidence is found in the loving arms of our Lord.

Adventist Risk Management is proud of its heritage in

...serving our church. We are committed to continue to provide quality risk-management programs carefully designed to meet the needs and vision of a dynamic Adventist educational system. In upcoming issues, we will share specific risk-management solutions that focus on how your school can undertake practical steps to avoid the pitfalls of the past and prevent unnecessary losses. We believe the Lord wants us to apply best practices in all

aspects of ministry. We invite you to include risk management as part of everything your school undertakes so your ministry of Christian education will soar like an eagle! ✍



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How to Make Trust Services a Contributing Partner in Your School

Many Adventists and friends of the church find giving to church-operated schools one of their most rewarding choices.

My wife, Sharon, and I sat on the side of the bed in our tiny hotel room in Nicosia, Cyprus. It was June 26, 2002, and we had just received the most devastating phone call that a parent can imagine.

The call informed us that our 20-year-old daughter, Kari, had been involved in a terrible automobile accident on a rain-slickened highway in Charlotte, North Carolina. The report from the neurosurgeon offered no hope. Kari had suffered major brain injuries, was on life support, and would not survive.

We sat and cried. We were halfway around the world, yet had to begin the unimaginable process of alerting family members, making decisions regarding life support, organ donation, and a funeral, plus trying to get home.

By Jeffrey K. Wilson

Only one decision was easy. A few minutes after learning the horrible news, we conceived a fitting memorial to Kari Annette Wilson's short life. We would give and raise money for a music-department endowment fund in her name at her alma mater, Andrews Academy in Berrien Springs, Michigan.

My wife and I are both products of Seventh-day Adventist education. Our parents sacrificed so that neither of us spent a day in public schools. And we have educated our three children in Adventist schools.

Kari had graduated with honors in 2000 from Andrews

Picture Removed

Academy. Her teachers made a major impact on her physical, mental, and spiritual growth. The area that especially blessed her life was the music program. She was a member of the academy band, orchestra, choir, and special choir, and she had taken voice lessons. In the ministry of music, performing with her peers, she had blossomed from a shy little girl into a confident young woman.

Of all the decisions we have had to make since Kari's death, the one to "give back" to Andrews Academy by providing permanent financial assistance to purchase music and instruments, provide scholarships, and make financial grants for other young students from now until Jesus comes has been the easiest and most rewarding one.

In my years of service in the Trust Services ministry of the church, I have been privileged to work with hundreds of donors and scores of schools. In my experience, many Adventists and friends of the church find giving to church-operated schools one of their most rewarding choices.

It's been a joy to help people make eternal investments of millions of dollars into Adventist schools around the world either through outright gifts or through their wills and other estate planning instruments.

The mission statement of the Trust Services department of the Seventh-day Adventist Church reminds us "to encourage members and friends of the Church to continue their support of God's work through Wills, Trusts, Annuities, and special gifts adapted to their local jurisdictions."

Are you aware of the partnership available to you from the Trust Services department of your conference, or mission, union, or division?

One of your greatest untapped resources is the Trust Services personnel in your next higher organization. Trust Services is a part of your staff, a contributing partner that can help bring major donors on board as partners to assist in the ministry of Christian education.

Over the past 30 years, almost U.S.\$1 billion has flowed into God's work through stewardship gifts from church members and friends of our churches and schools. The next few years are critical in securing this kind of long-term support for your school. When people prepare a will or other estate-planning document, they can



Kari Annette Wilson

donate income and assets. They can thus make the largest charitable gift of their entire lives.

In 2 Corinthians 9:11, Paul reminds believers that "you will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God" (NIV).

For many church members and friends of the church around the world, Seventh-day Adventist education has been a major factor in their moving out of poverty and into a well-paying profession. As they think about the generosity of others who made their vocation possible, they can be inspired to "give back" to their alma mater so others can receive the same blessing.

A crucial step for any administration and board is to identify individuals and groups who can be tapped for support. When your board, your staff, and alumni see the community as potential investors in the work of your school, there is a change of attitude. They begin to see fund raising as a powerful way to capitalize on the worth of the school.

How do you find the people who want to see the goals of your school achieved? Start close to home and fan out from there—the school board, faculty and staff, retired faculty

and staff, parents, students, neighbors, local and national business persons, and other friends of the school. As you think and pray, you'll be able to add to this list.

Identifying school loyalty is an important early issue as you look for donors. Remember, it is not your school, but a composite of the experiences, shared with peers and teachers, that molded the students while they were enrolled. People give to *people* more than *projects*. Alumni often view former teachers and schoolmates as having helped them become what they are today. Capitalize on that loyalty, affection, and appreciation. Ask them to be partners with you as volunteers, mentors, and donors.

Here are some areas in which people can become partners and donors with you in the mission of your school:

Capital Improvements. These include land, new buildings, renovations, equipment, roofs, carpeting, or air conditioning. Most schools need to continually update technology, farm equipment, industries, etc.

Worthy Student Endowment Funds. This area is one where I have found enormous interest among donors. You should have in place several permanent worthy-student endow-

ment accounts (meaning you don't spend the principal, only the earnings from interest). Also, be prepared to set up new accounts in memory or in honor of the donors' loved ones. This was a major factor for Sharon and me in building a permanent Christian education memorial for our daughter.

Endowed Chairs. Wouldn't it be nice to have salaries for certain teaching or administrative positions paid from earnings of permanent endowments? How about a dependable income independent of tuition and church subsidies? Many secular schools have endowed chairs, and several Adventist colleges now have them, as well. Let your donors know

what's possible, and you may generate some interest.

Now that we've laid out the opportunities for partnering with Trust Services to secure much-needed resources and allow your best supporters to invest in God's eternal kingdom by giving to your institution, let's look at how to convince them to give:

Nine Short Principles for Obtaining Major Planned Gifts From Alumni, Parents, Church, and Community

1. *One is the loneliest number.* As a school administrator, you must be prepared to start alone with your vision, your

Stories About Giving

Lewis and Della Mae Carson are alumni of Emmanuel Missionary College (now Andrews University) and retired denominational auditors. Teaming with the Trust Services director, an attorney, and their financial planner, they put together an estate plan that provides a tax-free inheritance to their two children while making major gifts (again tax free) to Andrews University and other church entities.

"We are so excited about this special plan," says Della. "We worked for the Lord for so many years. I stayed home when the children were small and we had so very little, but we did as much as we could, and the Lord has richly blessed us."

Lewis adds, "We worked our way through school, and now, we want to help other youth who have to work. God has made it possible through the living trust and irrevocable insurance trust for us to give a lot more now, and even more later, than we ever imagined. We simply can't praise God enough!"

★★★★★

Audrey Stockton Sniegon spent 40 years as a librarian, half of that in Seventh-day Adventist schools. She and her husband, Fred, are retired in Florida. She says, "Christian education has always been of prime importance in my family. My brother and sisters and I traveled an hour's trip by streetcar and bus across Detroit in all kinds of weather to a little church school. We have no children to inherit our assets. . .[so] there was a nagging sensation that we needed a will or something to give us a sense of security regarding our estate.

"It all seemed too difficult, too mind-boggling to even think about. So we just kept putting it off, hoping for an answer which, of course, never came—until the day we picked up *Legacy* [a Trust Services newsletter]. There we learned that Andrews [University] has an estate-planning department that helps alums like myself navigate through the confusion of estate planning.

"When we discussed our wishes for the ultimate distribution of our assets, we made it clear that God's work was paramount—our church, our favorite Adventist charities, but especially the needs of today's Adventist college students. Among the gifts to be distributed from our estate will be money to establish a permanent endowed scholarship fund in our names. . . .We feel really good about that!

"We now enjoy a peace and security regarding our financial future as well as the economic future of God's work on earth."

★★★★★

Henry and Betty Egner are retired church members living in Ohio. Because they became Seventh-day Adventists later in life, they never attended our schools. Their only son died in an automobile accident years ago. They have established planned gifts that benefit academies in several states, as well as an Adventist university.

"I like charitable gift annuities," Henry explains, "because that way, my money is already earmarked for what it will go for, we get a very substantial return based on our ages, much better than we would get at a bank, and a good tax deduction."



Fred and Audrey Sniegon

Over the past 30 years, almost U.S.\$1 billion has flowed into God's work through stewardship gifts from church members and friends of our churches and schools.

plan, your goals. Remember, successful fund raising begins in the mind of one person who takes the idea to a few more people until finally, a common goal is set and achieved.

You won't be alone for long, however, as you share the vision with your board, your conference/mission president, your Trust Services officer, your teachers, and the donors you already have on board.

Fund raising will help your board think more broadly and look more carefully at the product (the wonderful committed students you baptize and graduate each year) to maintain financial support for the school. Support and enthusiasm build on each other.

This may be a new concept for many Seventh-day Adventist school board members, but it is a fact: School boards have a vital role in fund raising. It's part of their job description. *If they are managing the affairs of a church school, they must have included it in their own current giving and in their wills.*

The best way to break the impasse of having no major donors is to become one yourself! Contact your Trust Services officer, who will put you in touch with an experienced attorney for drafting the necessary legal documents (wills, trusts, etc.). In some countries, the Adventist attorneys who work with the Trust Services department will prepare wills

at no cost for those who remember God's work in their financial planning.

2. It takes time to change minds. Expect a period of consciousness raising. For many, this will be a new idea—to give to Adventist education through planned gifts and wills.

Don't expect immediate results, but as you share your own personal testimony, you will plant seeds of change in constituents' minds. Let people warm to the idea of giving through their wills to their school. And when you receive gifts, ask permission to share the story with others. Example is a powerful motivator.

3. Good times, not crises, raise money. People like to invest in success. They want a return on their investment—souls for God's kingdom, buildings, programs, and students in your school that wouldn't be possible without their gift. They want their money to make a difference. People give to support excellence, not to repair a leak. This means long-range planning. Start with the school's current situation, then think about where you want it to be tomorrow and how you plan to get from here to there.

4. Paint the picture by the numbers. Do your homework before contacting potential donors. Put together a statement that describes your school and its contribution to God's work. Spell out what you will do with major gifts and how their gift will help achieve your goals. Show how essen-



Andrews University's new Howard Performing Arts Center was made possible by a lead gift from community members John and Dede Howard. The center will provide a state-of-the-art venue for the performance of fine music and is intended to be a cultural resource for southwestern Michigan and the adjoining region of Indiana. Its official opening is scheduled for mid-October, 2003.

tial these additional funds are to your mission. Keep it positive.

To build a strong case, be sure to include the following elements: (a) your track record, your school's history, roots, heritage, and accomplishments; (b) a clear statement of current needs and opportunities; (c) information about what has already been done to meet the need. Donors like to make the gift that puts you over the top or meet a challenge grant; (d) a clear description of the solution to your needs; (e) an indication of what others are doing to help; and (f) a clear statement of what is required to reach the goal. In other words, provide a laundry list that includes projects, opportunities, endowments, buildings, and programs—with price tags attached.

5. *Keep your standards high.* The College of the Ozarks is a small church-related college in rural southwest Missouri. It requires every student to be in a work program, and has high standards. "Excessive display of affection in public" is prohibited. Jewelry, long hair, and ponytails on men are barred. The institution accepts only one in every 12 applicants. And there is no tuition. The work philosophy is the backbone of the college and the reason it annually received millions of dollars, primarily through planned gifts in wills and trusts. This keeps the school tuition-free for those who work their way. The school has a \$254 million endowment, contrasted with the average of \$20 million for the average U.S. college its size. (See the *Washington Post*, [April 27, 2003], p. A6.)

6. *Nothing succeeds like success.* Begin by contacting individual donors before assembling a larger group. Talk with your board chair and select board members, the Trust Director, and the conference/mission president before bringing the item to the full board. Begin with those who are already committed to your school—parents, volunteers, faculty and staff, alumni, etc.

7. *Spread the leadership around.* Share responsibility for fund raising with volunteers enlisted from each group you hope to reach. Ask volunteers from the board

A crucial step for any administration and board is to identify individuals and groups who can be tapped for support.

to solicit other board members, to share with others their personal commitment to making your school a beneficiary in their wills, etc. Recruit a volunteer from each alumni class—perhaps the class president, secretary, or other officer—to rally class support for their alma mater. Recruit a local business owner to make a gift, then ask him or her to accompany you as you approach other businesses. Volunteers who donated to the school make the best solicitors. Before people

Picture Removed

can ask others to give, they must first have given themselves.

8. *It takes money to raise money.* Anticipate realistic costs in initiating a fund-raising program. Initial expenses can be controlled by using volunteers, but adequate budget for staff, publications, and programs is essential. You will find lots of free ideas, pictures, ad and brochure copy, and descriptions at the General Conference Trust Services Web site, <http://www.willplan.org>. By the way, if you use this World Wide Web address in your ads, potential donors from all over the world can gain access and respond. We will pass on these inquiries to you through your Trust Director.

9. *If at first you don't succeed, try again.* Don't be discouraged if some people say "No." Expect it, but don't let it get to you. Use the negative comments to refine your approach, and keep going.

God will give you donors who will thank you for giving them the privilege to make the greatest investments of all time—investments in heaven. Your rewards will be in smiling faces coming up out of the baptismal fount, walking up to receive their diplomas, and going out to serve the Lord. Your rewards will also be in hugs you receive around the tree of life from donors and students you brought together by God's grace for eternity!

Remember Jesus' words in the Sermon on the Mount, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also" (Matthew 6:19-21, KJV).

And finally, one more critically important principle: Say "thank you." When donors make gifts either outright or through wills, find at least seven ways to thank them. When people feel appreciated, they want to give again and again, and they are likely to remember your institution in their estate plan.

Here are a few ways to say thank you: (1) a handwritten note, (2) a formal letter, (3) a phone call, (4) a personal visit, (5) a dinner (in your home or in the cafeteria) or (6) a private tour of the campus, (7) a small gift or memento with the school name or logo, or (8) a special invitation to graduation, the building dedication, or other campus events. You can add many better ideas to this list. Say "Thank you" to at least three donors every day.

Each year, my alma mater invites me to attend a Sunday morning brunch. This includes a delicious meal provided by the school, beautiful music from the school choir, a devotional talk by an alumnus or staff member, and a progress report by the principal. All the above are flavored with "Thank you's" of one kind or another to the

hundreds of donors present, all of whom have made current gifts, and many of whom have remembered the school in their wills.

Some closing thoughts before you contact your Trust Services officer:

- Today, many people are amassing assets of various kinds, including cash, stocks, bonds, real estate, and retirement plans. Develop procedures to help them invest sacrificially in Adventist schools.

- Don't feel reticent about approaching people about their estate gifts: "Many manifest a needless delicacy on this point. They feel that they are stepping upon forbidden ground when they introduce the subject of property to the aged or to invalids in order to learn what disposition they design to make of it. But this duty is just as sacred as the duty to preach the word to save souls.

"Here is a man with God's money or property in his hands. He is about to change his stewardship. Will he place the means which God has lent him to be used in His cause, in the hands of wicked men, just because they are his relatives? Should not Christian men feel interested and anxious for that man's future good as well as for the interest of God's cause, that he shall make a right disposition of his Lord's money, the talents lent him for wise improvement? Will his brethren stand by, and see him losing his hold on this life, and at the same time robbing the treasury of God? This would be a fearful loss to himself and to the cause; for, by placing his talent of means in the hands of those who have no regard for the truth of God, he would, to all intents and purposes, be wrapping it in a napkin and hiding it in the earth" (Ellen G. White, *Counsels on Stewardship*, p. 323).

- A Christian will provides for three things: (1) loved ones, (2) those less fortunate, and (3) the Lord's work. An endowment project such as the one my wife and I set up, the Kari A. Wilson Music Endowment Fund at Andrews Academy, accomplishes all of these goals.

- Think of the future. To be young is to study in Christian schools you did not build. To be mature is to build Christian schools in which you will never study.

In conclusion, I suggest that you consider the mission statement from the Planned Giving and Trust Services department of Andrews University as you establish your own Trust Services department: "Our mission is to provide practical, professional, and spiritual assistance to alumni and friends of Andrews University who wish to benefit the

Lord's work here through planned giving." 



Jeffrey K. Wilson is Trust Services Director at the General Conference of Seventh-day Adventists in Silver Spring, Maryland. He and his wife, Sharon, established a music endowment fund in honor of their daughter, Kari Annette Wilson, to benefit students at Andrews Academy in Berrien Springs, Michigan.

Why You Need to Be Savvy About Learning Styles

Anyone who has ever lost a document in a computer knows how frustrating that can be. This loss usually results either from failure to save the information properly or to save it in a way that makes it easy to find and retrieve—storing it on the hard drive, saving it in a labeled folder, or copying it onto a floppy disk. Each person chooses to save the file in the manner that best suits his or her needs. Those who consistently lose documents may need to develop a better system for organizing their files.

The above example offers a useful analogy to teaching. As student populations around the world become more diverse, not only in terms of culture but also abilities and learning preferences, teachers must find new ways to accommodate this variety and individualize their approaches in order to meet the needs of every student. One way to do this is to understand that each student needs to process, file, and retrieve information according to his or her conceptual frameworks, i.e., just as people choose how to save information on a computer. However, students may not know their preferred learning style or combination of styles. Teachers must, therefore, use a variety of teaching methods to help them “save” new knowledge in the proper “files” so they can retrieve and use it later. No one method of “storing information” is better than another. It depends on what works best for each individual student.



By Dorothy J. Patterson

Understanding and Accommodating Diversity

The exploding student diversity in schools has special importance for us as Seventh-day Adventists because we operate the world's largest centrally organized Protestant educational system.¹ By recognizing the responsibility of our schools as educational pioneers, we embrace the doctrine that we are “one body with many members, called from every nation, kindred, tongue, and people. . . . In Christ . . . distinctions of race, culture, learning, and nationality . . . must not be divisive among us. We are all equal in Christ. . . .”

We are to serve and be served without partiality or reservation.”² Consequently, we must find ways to better understand and accommodate diversity—especially as it relates to educational practices.

Staying Up to Date

What, then, can we do to ensure that all of our students, of every grade level and culture, have the opportunity to maximize their learning potential? First, we must remain current in our content areas—by staying up to date on new developments, contemporary trends, and innovations, then appropri-



ately integrate this knowledge into our lesson plans. This will make us more aware of the various ways students learn and the need to use diverse teaching methodologies to reach a variety of learners. Educators, at every level, need to “study to shew [themselves] approved” (2 Timothy 2:15, KJV), in order to increase their teaching effectiveness and ensure that *all* their students are successful. This article will offer some information about students’ cognitive styles—the ways they “file” information—as well as suggested teaching methodologies that can *easily* be integrated into *any* lesson plan.

Cognitive Styles

Learning styles can be concisely defined as “[individuals’] characteristic approaches to learning and studying”³—that is,

the different ways they perceive, process, and communicate information.⁴ Educational researchers have identified three basic types of learners:

Visual learners process information best through the use of sight (i.e., pictures, models, diagrams, demonstrations, and other visual aids). In order for these learners to get maximum benefit from a lesson, they must see the teacher’s facial expressions and body language. They usually sit at the front of the class so nothing will obstruct their view of what’s going on. They like to highlight and underline areas in their books and take copious notes to aid them in absorbing information.

Auditory learners use hearing as their main source of information. A preference for lectures, discussions, and listening to the comments of others—all these characterize auditory learners. They are interested in voice intonation and pitch and benefit from reading assignments aloud or taping lectures to play back at a later time.

Kinesthetic, or tactile, learners prefer hands-on approaches to acquiring information. They like to explore the physical world in which they live. Easily distracted, these learners need variety and activity.

Though many people have one predominant learning style, most individuals learn well through a combination of approaches. Keeping this in mind, we will explore some of the general learning-style traits. Additionally, students’ beliefs about their own capabilities play a part in their academic achievement.

Locus of Control

Clinical psychologist Julian B. Rotter proposed a social learning theory that includes the concept called “locus of control.”⁵ Simply put, “locus of control” refers to people’s beliefs about the reasons for their successes and failures. If people believe that they succeed or fail because of factors they can control, such as effort, then they are said to have an *internal* locus of control. On the other hand, if they believe their successes and failures are due to factors beyond their control, such as luck or innate intelligence, then they are described as having an *external* locus of control.⁶

While “locus of control” is not an either/or proposition, it does tend to predict behavior. “People can be classified along a continuum from very *internal* to very *external*.”⁷ Students with an external locus of control orientation are more likely to get discouraged when they get poor grades and blame the teacher, the rigor of the course, school policy, or other factors. Students with an internal locus of control feel more in control of their lives, though they may engage in withering self-criticism when they fail.

If a student appears to have an external locus of control, the teacher will need to make special effort to motivate him or her. Anita Woolfolk suggests several ways to nurture students’ self-worth: (1) Take special notice of their progress; (2) Revise the grades on selected assignments after students

show improvement; (3) Discuss finished assignments with each student, praising what was done right and explaining what was done wrong and how it can be improved; (4) share examples of how you—or some admired person—overcame personal challenges.⁸ Regardless of students' orientation—internal or external—teachers must make every effort to encourage and to foster confidence within every student, at every opportunity.

Major Methodologies

The best way to help students achieve maximum success is to use various methodologies—*daily*—in order to accommodate the learning styles and preferences of *all* students. Here are some general teaching methods that will help all students learn, regardless of their cognitive styles.

- **Learning Centers:** These are usually found in the elementary classroom, but they can easily be adapted and used effectively at the secondary and college levels. There are various types: *skill centers* (to allow practice of skills learned); *discovery/enrichment centers* (to provide activities that enable students to enhance their prior knowledge base); *listening centers* (to provide instruction through listening or language labs); and *creativity centers* (which focus on arts, crafts, music, creative writing, and poetry). Learning centers can provide an accessible in-class resource if teachers (or departments) devote a portion of their space to mini-libraries of books and periodicals from their content areas.

- **Independent Study:** This can mean that students work alone on assignments or that they choose their own learning objectives, methods, and materials. They may help to construct a course syllabus or assist in setting up guidelines for a class project. Teachers can also use independent study to make assignments based on *time lines*, i.e., breaking up larger assignments into smaller parts. When they are given a schedule and are required to turn in portions of their assignment at set intervals throughout the term, students learn to pace themselves. They become better organized and gain a clearer understanding of concepts and the steps necessary to achieve a goal. (A good example of this is a research paper assignment that requires students to submit, at designated intervals, note cards, an outline, a working bibliography, etc.) This allows the teacher to assess students' progress on a continuing basis and to provide help in a timely manner. Requiring students to submit parts before the whole also deters cheating.

Portfolios also lend themselves to use in independent study. In art or writing classes, for example, students may collect their work for a designated time (possibly a semester) and submit the best representations of their skills for grading. Teachers can use contracts and progress reports to encourage students to self-evaluate. Also, providing rubrics—specific guidelines—will help students keep up with due dates and deadlines.

- **Cooperative Learning/Collaborative Groups:** By working closely with other students—in communities—each member of a group learns better. This type of real-world learning enables students to connect their studies with their

prior knowledge and helps them to work with other students to accomplish designated tasks. Collaborating in small groups, students experience what it is like to interact in real-life work situations. Group interaction helps them to develop the social and cooperative skills essential to their future lives. Each member has the opportunity to contribute to the success of the group and the lesson goals.

Additionally, collaborative groups provide an opportunity for the teacher to assign students of varying ability and sundry cultures to work together cooperatively, as well as to better understand people dissimilar from themselves. Of course, the teacher must guide this type of learning—monitoring group progress, ensuring that students are staying on task, and helping students resolve interpersonal and learning-preference conflicts. One way to prevent groups from



allowing one member to do most of the work is to specify that each member will receive a separate grade (for completing assigned tasks within the group) as well as a collaborative grade. As with independent study, breaking assignments into parts and assessing progress at regular intervals will help ensure the success of this approach.

1. **Peer-Tutoring:** With this strategy, students work in pairs. More advanced students can enhance their understanding of a content area by helping others to master it. Some students find it easier to ask questions of their peers, feeling embarrassed to speak up publicly because they do not comprehend the material as readily as their classmates do. This approach encourages qualities like responsibility and empathy, and improves student self-esteem as well.

2. **Use of Advance Organizers:** These tools—usually prepared lists or visual aids—help provide structure for students, enabling them to organize and link their prior knowledge to the material that they are about to study. Advance organizers help illustrate how the parts relate to the whole, how the items are interrelated (i.e., when beginning a lesson on clouds, a teacher

can provide an overview of the four types of clouds before describing each in detail). Advance organizers may include outlines, study guides, goal and objective statements, structured overviews, previews, summaries, syllabi, and discussion guides.

3. *Modeling*: This technique can be used in virtually every content area (including those requiring manual and physical dexterity, such as crafts, sports, and shop courses) to teach mental skills and broaden students' horizons, as well as to teach new ways of thinking.⁹ Because behaviors and attitudes can be taught, this technique is perhaps the most important one available to denominational teachers as they seek to model Christlike behavior.

Classroom discussions, in all content areas, are critical



avenues for the integration of faith and learning. Through discussion, educators can teach their students how to think. They can encourage them to see the validity of viewpoints other than their own, at the same time illustrating that *every* viewpoint is not sound and that *all* viewpoints should be evaluated using the eternal principles of right and wrong found in the Scriptures.

Additionally, teachers must show enthusiasm for the topics they teach. If they are not excited and “psyched up” about the subject matter, how can they expect their students to be?

A Note on Multiple Intelligences

Besides employing a variety of methodologies, teachers can also apply Howard Gardner's philosophy of learning called multiple intelligences.¹⁰ Gardner's view contradicts the conventional wisdom that mathematical and language abilities are barometers of overall intelligence. He contends that human beings are “smart” in various ways (e.g., verbal-linguistic, logical-

mathematical, visual-spatial, musical, bodily-kinesthetic, interpersonal, intrapersonal, naturalistic, and extentionalist). Gardner asserts that (1) *all* individuals possess these intelligences, though some demonstrate greater gifts in some areas than in others; (2) with guidance and encouragement, most people can develop any one or *all* of these intelligences; (3) the intelligences work together; and (4) people may exhibit ability within each intelligence in a variety of ways.¹¹ The bottom line is that *everyone* is intelligent in many ways.

By allowing students a variety of ways to fulfill class requirements (for instance, allowing them to make a diorama or PowerPoint presentation about World War I rather than requiring everyone to write an essay), teachers can ensure that all students succeed. Another strategy for a multiple-intelligences assignment would be to assign the production of a brochure marketing the school and allow students to choose what part they will play in this process. Some can plan the size and shape of the brochure and research the costs and schedule for production (logical-mathematical), others can design and actually print a sample brochure (visual-spatial), while other students present the finished brochure to the class and to the school board (verbal-linguistic). In other content areas, some students might write poems or music while others might perform these compositions.¹²

Implications for Teachers

So, what are the implications of these techniques for Christian educators? It's really quite simple. We have been given the ultimate charge by Christ Himself to “Go ye therefore, and teach all nations” (Matthew 28:19, KJV). The multicultural classroom filled with diverse students is a reality, and we must prepare ourselves to effectively teach all of our students, regardless of their abilities or learning styles.

Teachers must also become knowledgeable about a variety of cultures: lifestyles, family patterns, religious and political beliefs, occupational preferences, etc. They can start by surfing the Internet and reading books and magazines, or by taking college or online courses.

Another important way that teachers can better comprehend diversity is to visit the homes of their students. Such visits can produce priceless benefits for both students and teachers. In addition, teachers might schedule in-depth classroom explorations of different countries—perhaps on a monthly basis—inviting speakers and artists and having students sample the foods of the various cultures.

In addition to familiarizing themselves with different cultures, teachers should learn about the dynamics of the various learning styles. And, even though the above-mentioned strategies, used routinely, will accommodate the learning styles of a variety of students, it would be even better for teachers to assess the learning styles of their pupils. Several simple assessment instruments are available online.¹³ Applying the results from these inventories will help you adapt your lesson plans to

meet the needs of every student. (Note: It's helpful to discover your own learning style preference so that you do not teach using only that approach.)

Finally, be sure to make your classroom welcoming to students of all learning preferences. By using your learning style savvy, you will be able to respond to the Creator's edict to teach all your students "with all wisdom, so that we may present everyone perfect in Christ" (Colossians 1:28, NIV). ☞



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at workshops on effective techniques for teaching writing and learning styles/multiple intelligences.

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13. Using an Internet search engine such as Yahoo or Google, type in the words, "Learning Styles Inventories."

Editorial Continued from page 4

powers them, through the grace of God, to reach for eternal possibilities.

3. Authentic Living

The doctrine of creation is crucial to Christian education because of its perspective on ecology and history. Genesis shows that God created this Earth good, and that we are only His stewards; the Earth is not ours to treat any way we wish.

The essential goodness of creation thus denies the concepts of both dualism on the one hand, and the meaninglessness of history, on the other. As Niebuhr points out, God's creatorship "is a revelation of His majesty and self-sufficient power." "The doctrine of creation escapes the error of the naturalists who, by regarding causality as the principle of meaning, can find no place for human freedom and are forced to reduce man to the level of nature. It escapes the error of the rationalists who make *nous* into the ultimate principle of meaning, and are thereby tempted to divide man into an essentially good reason, which participates in or is identified with the divine, and an essentially evil physical life."³

The prophet Isaiah directed despairing humanity to God's creative activity in order to discover meaning in history. "Has it not been told you from the beginning? Have you not understood from the foundations of the earth? It is he who sits above the circle of the earth, and its inhabitants are like grasshoppers; who stretches out the heavens like a curtain, and spreads them like a tent to live in; who brings princes to nought, and makes the rulers of the earth as nothing" (Isaiah 40:21-23, NRSV).

Adventist education today can do no less. Genesis inevitably points to Revelation. Creation moves toward consummation. Despite its chaos and disorder, its confusion and hopelessness, its wars and rumors of peace, this world is not without hope: It is moving toward an inevitable climax. The words of the angel of Revelation 14:6 provide the educational agenda for our schools: "Fear God and give him glory, for the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water" (NRSV). ☞

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letters to the editor

Continued from page 10

form; it is in fact counterproductive, since many readers were turned off right from the beginning and were therefore not able to receive and appreciate the important message that comes through the rest of the article.

Attention Ploy

What an embarrassment! I was visiting with a non-Adventist parent when I glanced down at my desk, where someone had placed the JOURNAL OF ADVENTIST EDUCATION. My face burned as I caught the title of George Knight's article. Should I try to flip it over inconspicuously or simply trust that it would go unnoticed?

George Knight could have made his point without resorting to such an attention ploy. Yes, of course I read the article, so you succeeded, if that was your goal. Perhaps you might spend some time thinking of some of the other things you unwittingly accomplished, such as ensuring disgust and a lack of trust in your readers. Please, no more of this type of sensationalism.

Lorraine Wilson

Via E-mail

Creating a False Impression?

I am aware of the need to provide "attention grabbers" on the front cover, but I hope that you will understand my shock to see an article that linked Mrs. White to Adolf Hitler. I believe that I understand the message that the author attempted to convey; however, the cover and title may be the only thing read by some individuals. I would hate to think that a false impression was created in the minds of others.

Bonnie Eder

Associate Superintendent of Education
Texas Conference
Alvarado, Texas

Misleading for Students?

George Knight has done more than any living person to promote an understanding and appreciation of

Ellen White and her writings through the printed page. The text of his recent JOURNAL article is another example of his excellent work.

I recognize that Dr. Knight is a master at attention-grabbing and headlines. This ability has often been beneficial in terms of encouraging persons to pick up a book or article about Ellen White that he or she might otherwise not have read. However, I am concerned about the juxtaposition of Adolf Hitler with Ellen White both in the title and the illustrations for his article. My focus as an Associate Director of the Ellen G. White Estate is to promote a practice of the principles of Ellen White's writings among youth. A challenge to that goal is the current perception among many youth that Ellen White is draconian, authoritarian, and rigid. Though the text of Knight's article certainly opposes that view, my concern is that most youth will read the headline as they pass the magazine on the periodical display rack or on the teacher's desk, but they will not read the article. Therefore, their erroneous perception of Ellen White will only be reinforced.

I appreciate your efforts to include more information about Ellen White and her writings in the JOURNAL.

Cindy Tutsch

Associate Director
Ellen G. White Estate, Inc.
Silver Spring, Maryland

Crass and Deplorable

The article comparing Ellen White's beliefs to Adolf Hitler's beliefs should never have been [written]. To draw such a parallel is to show total disrespect for the Spirit of Prophecy. To make any comparison, even as an attention getter, is irresponsible and sadistic. To emblazon the title on the cover of the magazine is without excuse, crass, and deplorable. [This article] will jeopardize the church and put it at further risk to the world.

Garland Cross

Via E-mail

Response Posted on the Adventist Education Forum <http://edforum.adventist.org>

(reprinted by permission)

"How clever! I want to see what Dr. Knight has up his sleeve this time!" That was my first reaction when I began to read the article.

Then, a note of alarm came into my mind: "What will come out of this article if certain people see the comparisons?"

By the time I finished, I was saying, "Now, that's my kind of article." Why is it that we cannot see the call to restoration as part of our "official" statement of philosophy?

[I especially liked the chart on page 20], which describes the primary aim of Christian education: "Leading young people into a saving relationship with Jesus Christ."

Secondary Aims: Character development, with sub-aims—Development of a Christian mind, Development of social responsibility, Development of physical, emotional, and social health; Development for the world of work; [and the Ultimate Aim or Final Outcome:] Service to God and other people for both here and the hereafter.

Great article—and just in time for us to use in finishing our statement for the Middle States Association of Colleges and Schools.

Clarence Dunbebin

Takoma Park, Maryland

Response From George R. Knight:

It was enlightening to read the responses to my recent article on Ellen White and Adolf Hitler. By and large, they demonstrated that the readers are rightly concerned. I would like to take this opportunity to respond.

It absolutely astounds me that some respondents found the article to be a glorification and appreciation of Hitler when its third page plainly states that "Hitler. . . valued physical health because it made better soldiers, better killers. For him, character meant mindless obedience so that any order would be carried out, even to the cold-blooded murder of innocent men, women, and children. Willpower



meant the ability to do the distasteful if ordered to do so,” and so on for another couple of paragraphs. Beyond that, the editor’s subscript to the photo on that page indicated that “The underlying philosophy of education according to Hitler produced soldiers who would unquestioningly commit acts of barbarism.”

Of course, there are some who would say that we should never mention Hitler’s philosophy. That is somewhat akin to saying that we should never talk about Satan’s strategies. The devil would like nothing better.

There is a great contrast between Satan and Christ and their philosophies. Ellen White developed the Conflict of the Ages series of books around that theme. The same contrast exists between Hitler and Ellen White. Furthermore, we have the same controversy (subtle at times) in the field of education.

And where did the idea for my article come from? My Jewish doctoral advisor, Joshua Weinstein (born in Jerusalem in 1920, freedom fighter in the Israeli liberation movement in the 1940s). Josh helped me see in the first philosophy course I took from him that the Holocaust had been spelled out in *Mein Kampf* nearly 20 years before it came to full fruition. “It was all right there,” he told us, “but nobody was reading, and those who did read didn’t understand.” His burden was that civilized people should never make the same mistake again, that they should read not merely for the words but also for the philosophy that gives the words meaning.

To Josh, *Mein Kampf* had a message that must never be forgotten: that even good educational ideas can be put to diabolical ends; that it is philosophy that makes the difference and not mere words.

The fact that some have misunderstood my article should be a wake-up call. It is time to move to a deeper understanding of the past—and that includes the subtle and deceptive workings of Satan and his human followers.

At this point, we need to deal with some of the allegations made about the article. To state that Hitler was an influential philosopher is a fact rather

than a statement regarding the rightness or wrongness of his philosophy. His educational program impacted the whole world. To determine rightness or wrongness, one must read for the meaning of his philosophy, which was obviously diabolical.

Ms. Wilson writes that “George Knight surely could have made his point without resorting to such an attention ploy.” In actuality, the comparison between the two *was* my point! That two people with such different philosophies could use the same words and even the same ideas is an absolutely crucial lesson we need to understand. Thus, the comparison of Hitler and Ellen White was the best illustration I could find, since they used the same words but were diametrically opposed in what they were teaching.

Another person writes about the “strange assertion that elevates Adolf Hitler to the rank of ‘one of the 20th century’s most influential philosophers [of education].’ This kind of appreciation makes one wonder: Either the author and editor who cautions him do not know who Hitler was, or they have no idea of what philosophy is.”

It’s vital to disentangle our emotions from our understanding. The article never “elevated” Hitler. The unfortunate historical fact is that his philosophy was powerful enough to create the mindset that brought about the Holocaust and the destruction of much of the world in the 1940s. It would be just as accurate to say that Hitler was one of the most influential politicians of the century. But to say someone is influential does not imply approval of that person’s ideas.

It is somewhat ludicrous to state that the author or editor doesn’t understand who Hitler was or what philosophy is. After all, whole books have been written on Hitler’s educational and political philosophy, and the article was written to contrast the God-given philosophy of Ellen White with the devilish philosophy of Hitler—two people who used the same words but for very different purposes.

In regard to Pastor Tutsch’s concerns, I suggest that my comparison would most likely get more young people to actually read the article,

since a lot more of them, unfortunately, seem more fascinated with Hitler than with Ellen White. It is time that we stop being defensive and let Ellen White stand on her own two feet in the real world. One reason I have confidence in her is that I have read her writings and the alternatives. Our young people, if they do the same, will be driven to what she calls that “something better.”

Ellen White tells us that “it is the work of true education. . . to train the youth to be thinkers and not mere reflectors of other men’s thought” (*Education*, p. 17). I wonder if we really believe that?

Back Issues and Photocopies?

I’ve been asked to lead a breakout session in Pittsburgh, Pennsylvania, dealing with the issues from an article I wrote for the Summer 2002 issue of the JOURNAL OF ADVENTIST EDUCATION. I would like to have copies of the article for the participants at the breakout session. Please let me know if this is possible.

H. Thomas Goodwin

Department of Biology
Andrews University
Berrien Springs, Michigan

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Of Interest to Teachers

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Adventists in Poland Plan Internet Home-School Program

A plan to establish an experimental Internet education program for home-schooling has been welcomed by Poland's Ministry of Education, according to Seventh-day Adventist Church sources in Poland. Endorsed by the Polish Adventist Church, a self-supporting foundation was established to prepare and operate an open learning education method based on the Internet. The venture will aim to reach Polish-speaking children in the country itself and abroad.

Joe Smoczynski, a businessman and initiator of the project, says the new venture represents a partnership between a self-supporting ministry run

by the Adventist Theological Seminary in Podkowa Lesna, the local church, and the Christian Internet site, Service Hope.

"Our contacts with the Ministry of Education officials have been very encouraging in these early stages of making this project happen," he says. "The church has many talented educators and teachers who will be involved in preparation of the curriculum, new teaching methodology, and related issues."

This open learning system is based on significant parental involvement. The new program will provide the administration, structure, techniques, material, and teacher involvement in order for parents to guide their children through the compulsory educational years.

In its initial stages, the new school will offer a program for the first three grades of a K-12 schooling. "We hope to be ready in a couple of years, but the initial stages of creating the project are behind us," says Smoczynski.

Educators behind the project say the program will provide a solution for parents who are committed to their children's education but are in circumstances where they need to stay at home.

Wladyslaw Polok, president of the Polish Adventist Church, says the combination of the church's 100-year-old tradition of home-schooling and modern technology "will bring us in the forefront of compulsory education in Poland." He says the project will benefit many sections of society, including the thousands of Polish families living abroad, such as diplomats.

"Our Christian-based open learning method is

going to be the leader showing the standards by which students should be assessed," adds Polok.

The school will offer its program to everyone, but will be based on principles of Adventist education, says Dr. Zdzislaw Ples, rector of the Adventist Seminary in Podkowa, Lesna.

"By using the Internet, we can monitor the progress of the children through custom-written software and therefore instruct and guide parents in a way that the government standards are met," he says.

"As a parent of four children and two grandchildren, but also as a teacher and minister, I am glad that we in Poland are setting up an educational program that emphasizes our Adventist values of character building," he says. "The Ministry of Education is supporting us wholeheartedly in this project."

The school is expected to be directly registered with the Ministry of Education as an experimental program. The ministry officials have asked the foundation to provide the required documentation for formal approval of the new school. Virtually all schools are registered in the local district or county. It is rare for permission to be granted for an experimental school with a standard government education grant. The organizers say that since they are an Internet school for compulsory education, they cannot register in the district or county because they do not fulfill the local legal educational requirements.

For more information about the Internet site Service Hope, go to: <http://www.nadzieja.pl/>. — Source: Adventist News Network. ✍



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Volume 65, 2002-2003

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