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THE TEACHER'S ROLE IN *Student Resiliency*

She lumbered along alone, with her head bowed down—turtle-like. We happened to leave the lunchroom at the same time that day. I wasn't in a hurry, so we sat in the sun on a split-log bench by the volleyball court. I put down the sheet of paper that I was carrying, folded my hands, and shoulder to shoulder, listened to her story.

Her life was pointless, she said. She had no friends. Her parents were divorced. School was irrelevant. She was self-conscious about being overweight and slow. She felt trapped. The year before, when she was 15, she had jumped from her apartment balcony. A metal railing below deflected her fall. While it possibly saved her life, she survived with a fractured leg and hip. That's why she limped. If only she had died, she lamented. Her mood was lifeless and as damply cool as the log on which we sat.

Her future could be happy and rewarding, I rejoined. She had a gentle manner. Maybe she could become a preschool teacher. Or work with troubled teens. It would help that she could relate to their experiences. I told her how rewarding it was for me to be a teacher. But nothing I said seemed to lift her mood or head. The bell rang, ending the lunch period. I felt defeated. Despite our talk, she hadn't smiled or perked up at all. Prodded by the bell, she clumsily climbed to her feet and shuffled away, leaving me to reflect for a moment longer.

Her home situation was dismal. She was stuck. Her future did indeed look bleak. I wondered if my time and effort had been wasted with such a hopeless case. But when I picked up my sheet of paper—what a surprise! Underneath it the log, damp from a morning drizzle, was completely dry. The paper itself had gone droopy, but left behind was a phantom in the exact shape and size of the paper. Silently, unnoticeably, it had desiccated the surface of the log. That dry area was a sign that my caring enough to listen to a depressed teenage girl might have left its mark, too.

Which teacher hasn't been called accidentally "Mom" or "Dad" by a student? It's a well-earned Freudian slip. Besides parents, teachers are often the most stable and accessible adult presence in the life of young people. Teachers are the anchor in a current of shifting relationships for some. Research shows that the presence of caring adults in the life of a young person contributes to resiliency. The JOURNAL has published a number of articles on this topic.¹ A sense of "connectedness" protects students from high-risk behaviors such as alcohol or other types of substance abuse and engaging in sexual activity. It helps them cope with emotional distress and fosters hope. Among other positive benefits, resiliency is a protective buffer to help them withstand misfortunes, even when they result from unwise choices.

It may not feel like it, nor is there evidence of an immediate impact with every student. Nevertheless, teachers, guidance counselors, and others who work with young people *do* make a difference. "So let's not allow ourselves to get fatigued doing good. At the right time we will harvest a good crop if we don't give up, or quit. Right now, therefore, every time we get the chance, let us work for the benefit of all, starting with the people closest to us in the community of faith."²

NOTES AND REFERENCES

1. For more information on ways that teachers contribute to resiliency, see: V. Bailey Gillespie, Gary L. Hopkins, and Stuart Tyner, "Making Students Bulletproof—Resilience, the Paradigm of Hope," *The Journal of Adventist Education* 61:02 (December 1998/January 1999):10-14; Gary L. Hopkins and Tim Gillespie, "Connectedness: The Key to Student Success," *ibid.* 65:03 (February/March 2003):30-33; Shawna Vyhmeister, "Building Resilient Christians: A Goal of Adventist Education," *ibid.* 69:02 (December 2006/January 2007):10-18. All these references are available online at <http://jae.adventist.org>.

2. Galatians 6:9, 10, *The Message*. Copyright © 1993, 1994, 1995, 1996, 2000, 2001, 2002. Used by permission of NavPress Publishing Group.



It has been well established that the majority of Seventh-day Adventist high school-age students in the North American Division (NAD) (United States, Canada, and Bermuda) attend public schools, and up to 75 percent of Adventist young people enrolled in tertiary institutions attend public colleges and universities.¹ Recognizing this, excellent ministries are operating on many public university campuses, such as the Adventist Christian Fellowship.² But research also clearly demonstrates that Adventist colleges and universities, as a whole, have not been effective in contacting church members attending public schools, in order to give them an opportunity to consider Adventist institutions in their college search process.³

PROVIDING OUR YOUTH WITH ACCESS AND OPPORTUNITY TO ATTEND ADVENTIST COLLEGES

Of the Adventists who graduated from public high schools in North America and planned to enroll in college for the 2005-2006 school year, 77.4 percent received no recruiting contact from any of the Adventist colleges and universities in the North American Division. In addition, Adventist students in public high schools were generally unaware of most of the church's colleges in North America. In focus groups, NAD families with children in public schools expressed a desire for contact with the church's colleges and universities; many couldn't understand why they hadn't been contacted. "Don't Adventist colleges want our young people?" they asked.⁴

This raises the possibility that many Adventist young people in North America are not attending denominational colleges and universities due to lack of awareness and lack of contact by the schools. In church and school meetings, the reasons why Adventist young people are not attending church schools are usually alleged to be the following: (1) Most Adventist family incomes are low, so they cannot afford a private education; (2) Adventists don't believe their church's schools offer excellent academics; (3) there is a lack of commitment and lack of support for denominational

schools; and/or (4) Adventists today are unwilling to sacrifice and save for a private education at an Adventist college or university.⁵ While these factors may certainly have an impact, the research described in this article challenges these assumptions.

This article will report on research that details how Adventist families and young people describe their feelings about Adventist colleges as well as what they want and expect. The findings should be widely applicable to any Adventist school, K-16, in the North American Division, and also relevant to the church's schools elsewhere. The article will also describe the steps taken by the NAD colleges and universities as a result of the research study.

Background for the Research

In 2003, the senior executive teams of the accredited Adventist colleges and universities in North America, in order to collaborate more closely, established a consortium called the Association for Adventist Colleges and Universities (AACU). Although most NAD institutions are owned and operated by union conferences (several are directly governed by the General Conference), it was decided that collaboration would surely benefit the constituents served by the institutions. The group recognized that 60 percent of the approximately 25,000 young people who at-

tend the NAD colleges are Adventist,⁶ but that the majority of college-age Adventists attend public colleges or universities. The AACU administrators were united by a shared mission—to effectively reach every Adventist young person, no matter what type of high school they attended. They desired to offer each young Adventist in North America equal access and opportunity to attend a denominational college, if he or she so desired.

As a result of AACU's initiatives, a coalition of the marketing and enrollment professionals from all the NAD campuses emerged under the auspices of the Adventist Enrollment Association. They launched a research project whose goal was to understand and communicate more effectively with Adventists attending public high schools in the United States.⁷ The group focused on Adventist students attending public high schools because the colleges had collectively identified this population as being very difficult to target and reach.

With a few exceptions, the church's colleges in NAD have traditionally devoted the majority of their recruitment resources to Adventist students in the more than 100 academies in the United States, Canada, and Bermuda. Adventist academy students are relatively easy to

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recruit; they are already acclimated to an Adventist educational environment and generally value the academic, social, and spiritual benefits of an Adventist school. College recruiters visit these academy campuses multiple times a year, interviewing juniors and seniors, speaking in classes, and sometimes conducting weeks of prayer. The union-operated colleges hold an annual College Days event, which academy students in their union are required to attend. The Adventist Enrollment Association also sponsors an annual college fair circuit (begun in 1999) on all academy campuses in North America, allowing the 13 colleges a venue to simultaneously showcase the entire accredited Adventist higher education community at each academy.

However, while the total aggregate enrollment of the North American Division colleges has increased steadily over the past 20 years, the enrollment in NAD academies has not followed the same trend. Since 1990, academy enrollments have decreased significantly, and several academies have closed or merged.⁸ No longer can Adventist colleges depend solely on academy students to meet their enrollment goals;

thus, the focus on providing access and opportunity to Adventist youth attending public schools has become a critical strategic initiative, not only for Adventist young people, but also for the future success of the colleges and universities.

Shifting Demographics

Demographics are shifting in the North American Adventist Church, which affects school marketing and recruitment. There are fewer Adventist youth in NAD now than 20 years ago. In a recent report titled “Seventh-day Adventists in North America: A Demographic Profile,” by Monte Sahlin and Paul Richardson, out of 1.2 million Adventists in North America, 141,604 are young people between the ages of 15 and 24. Due to the “graying of Adventism” (the median age for Seventh-day Adventists in North America is 51, compared to a median age of 36 in the United States and 35 in Canada), only one NAD family in five has school-age children in its household; this represents a 25 percent decline since 1990.⁹

With a shrinking base of young people, how do the NAD educational institutions find individual students, particularly if they are attending public schools? Although the Adventist Church maintains a centralized database of members,

primarily for membership records and address lists for a select group of church publications, no church department has created a comprehensive list of youth for schools to use in recruiting. Each school must conjecture where the young people are through word of mouth, the good will of local pastors and church clerks, and requests from parents and students who are actively seeking information. This lack of an accurate, systematic method to identify and locate church youth complicates the ability of schools to provide access and opportunity to every young member.

Shifting demographics are evident in the ethnic makeup of the church as well. The percentage of Caucasian Adventists in North America has declined over the past 20 years to only half the membership. By 2030, Caucasians will no longer constitute a majority of the NAD membership, but neither will any of the four largest ethnic segments; rather, there will be a “majority minority” of African-Americans, Hispanics, Asians, and other ethnicities who in combination outnumber Caucasians. It is important to note that in Adventist households with children, the “majority minority” already exists: 43 percent



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of NAD households with children are Caucasian; 57 percent are from other ethnic backgrounds.¹⁰ Therefore, enrollment demographics for North American Division schools are changing rapidly, and marketing and communication methods must adapt to these changes as well.

The good news demographically is that Seventh-day Adventists in North America are a well-educated people. The percentage of members with a college degree (61 percent) is more than

double that of the general population in the United States.¹¹ What is unknown is whether college attendance among current and future generations of Adventist youth will continue at that high rate. Multiplying the number of college-age young people in the church by the average U.S. rate of college attendance suggests an optimistic projection of available youth to populate the NAD colleges and universities, if access and opportunity are provided.

Against this changing demographic

A A C U

The 13 accredited colleges and universities in the North American Division that are part of the Association for Adventist Colleges and Universities enroll, collectively, nearly 25,000 undergraduate and graduate students each year throughout the United States and Canada.

- Andrews University (Berrien Springs, Michigan)
- Canadian University College (Lacombe, Alberta, Canada)
- Florida Hospital College of Health Sciences (Orlando, Florida)
- Kettering College (Kettering, Ohio)
- La Sierra University (Riverside, California)
- Loma Linda University (Loma Linda, California)
- Oakwood University (Huntsville, Alabama)
- Pacific Union College (Angwin, California)
- Southern Adventist University (Collegedale, Tennessee)
- Southwestern Adventist University (Keene, Texas)
- Union College (Lincoln, Nebraska)
- Walla Walla University (College Place, Washington)
- Washington Adventist University (Takoma Park, Maryland)

backdrop and the uncertainty about the motivations of today's college-bound Adventists, the research study commissioned by AACU asked the following questions: *What do Adventist youth think about the church's colleges? How aware are they of NAD Adventist colleges? How can the colleges find and target Adventist young people attending public high schools, and what messages will resonate with them?*

Additionally, the study sought to ascertain whether there were differences in perception and attitudes between Adventists who attend denominational academies and those who attend public high schools, are home schooled, or attend other private high schools. Has the traditionally high perception of the value of an Adventist education diminished?

The Research Study: Three Groups of Students

The study was constructed to occur during a very specific time of the year—in the summer after high school graduation but prior to college enrollment in the fall. The study grouped Adventist students by the type of high school they attended, so that information regarding the students attending public high schools could be obtained.

Three college-bound groups were identified and compared throughout the study:

(1) Academy/Adventist College (students who graduated from an Adventist academy and were headed toward an Adventist college);

(2) Non-Academy/Adventist College (students who graduated from a public school, private non-Adventist school, or attended home school, and were headed to an Adventist college); and

(3) Non-Academy/Other College (students who graduated from a public school, private non-Adventist school, or home school, and were headed toward a non-Adventist college).

A “mixed methods” approach was selected for the research methodology, applying both qualitative and quantitative techniques in a sequential two-phase design. The first phase of the research, an explorative study using focus groups, was conducted in professional facilities

in Los Angeles, California, and Nashville, Tennessee. Focus-group participants were Adventist students and parents from the three groups listed above. A professional moderator guided the focus groups, while enrollment managers from the Adventist colleges observed from behind two-way mirrors.

The insights gained from the focus groups shaped the building of a survey instrument for use in a nationwide telephone survey, which comprised the second phase of the study. In-depth phone interviews (lasting an average of 18 minutes each) were conducted by a professional firm using computer-assisted software connected to a database of purchased and provided names. All the students in the database were self-reported Seventh-day Adventists, having indicated their denominational preference on college entrance examinations and in other surveys used to compile the database.

Findings and Recommendations¹²

About two-thirds of the youth contacted by telephone (64.8 percent) were non-academy students; slightly more than one-third (35.2 percent) were academy students. Of the non-academy students, 82.3 percent attended public high school, 12.2 percent attended a non-Adventist private school, and 5.5 percent were home schooled.

The findings indicated that where a student goes to college was clearly related to the type of high school he or she attended. Students who attended an academy were more likely to attend an Adventist college. An interesting finding was that Adventist students who attended a *private* non-Adventist high school were also more likely to attend an Adventist college, whereas students who attended a public high school were more likely to attend a public college or a private, non-Adventist college.¹³

The study also revealed that, compared to all other ethnicities, African-American Adventists attended public high schools at a significantly higher rate and also attended non-Adventist colleges at a significantly higher rate



(over 70 percent). Following behind the African-Americans were Hispanics, also attending public high schools and public colleges in high percentages (more than 60 percent). NAD Caucasians who attended Adventist academies enrolled at Adventist colleges at a significantly higher percentage than other ethnicities.¹⁴

These findings mirror what authors Ramirez-Johnson and Hernandez uncovered in a previous study called *Avance*, a project conducted by the Hispanic Education Advisory Committee of the NAD among Hispanic adults and youth. They found that of the 20 percent of the Hispanics sampled who were attending college, the majority were enrolled in public colleges and universities.¹⁵ Adventist minority students were, for the most part, not attending Adventist academies, nor were they enrolled in Adventist colleges.

Are Public School Students Connected to the Church?

School and conference administrators often wonder about the connectedness to the church of students who do not attend Adventist academies or colleges. In other words, if a student doesn't attend an Adventist secondary or tertiary institution, there is a perception that the student or family must be poorly connected to or grounded in the

church. The AACU study challenges this myth, as it found no significant difference between the three research groups in regard to church attendance or Sabbath observance. Committed Adventists appeared in equal percentages in all groups.¹⁶

Awareness Levels

The students in both the Nashville and Los Angeles focus groups showed a surprising lack of awareness of Adventist colleges. This was especially the case for the non-academy groups. While talking to the Los Angeles group of non-academy students headed to public colleges, the moderator said, "None of you selected a religious school. Were you considering one?" There was silence, then "No" came from around the room. The moderator began to read off the names of the Adventist colleges, then added: "Tell me if you've ever heard of them." After a few college names were read, one student asked, "Are these in, like, California?" "No, they are all over the country," the moderator replied.

The telephone survey also revealed that most non-academy respondents were unaware of Adventist colleges. Academy graduates recognized the names of the church's colleges and universities in the U.S. and Canada at twice the rate of public school graduates. Un-



Pacific Union College

aided, non-academy graduates could name only three of the 15 NAD colleges that existed at the time of the survey.¹⁷

Focus groups of parents conducted in Nashville and Los Angeles produced similar results—they were also unaware that the Adventist Church supported more than a dozen colleges. The parents reacted strongly, seeming annoyed that the church or their pastor had not communicated this information to them. This lack of awareness suggests that Adventist pastors should familiarize themselves with all of the Adventist colleges and universities and inform their church members about the offerings available. It should be noted that in the Lutheran denomination, which operates 40 colleges in the U.S. and Canada, posters and informational kits are made available to each church, listing all 40 Lutheran colleges. In addition, Lutheran churches publish a Web link (<http://www.lutherancolleges.org>) that showcases all the colleges. NAD Adventist colleges are similarly showcased at <http://www.adventistcolleges.org>. This Web link should be shared with every church member.

Parents in Los Angeles asked why multiple non-Adventist colleges were recruiting their children, but none of the Adventist colleges had contacted them or their child. One parent said, “I noticed that other colleges were asking for

Abby. I would like the Adventist colleges to ask for the children that are in the church. None of these colleges contacted us or sent a letter. They should be saying, ‘Why don’t you join our college, why don’t you come over here; this is what we offer.’ There was none of that.”¹⁸

The telephone survey also revealed significant differences between the groups in terms of being contacted or experiencing any form of recruitment or communication from an Adventist college. Seventy-one percent of the Academy/Adventist College group were recruited by an Adventist college or university, in contrast to only 44.8 percent in the Non-Academy/Adventist College group and 22.6 percent in the Non-Academy/Other College group.¹⁹ Unless Adventist colleges approach youth in the non-academy groups, these young people will not have access and opportunity to attend their institutions, and additional enrollment from these groups cannot be expected.

The findings regarding lack of awareness and lack of intentional communication or contact by NAD higher education institutions again mirrors the *Avance* study, which cited several reasons for Hispanic youth not attending Adventist colleges. The most commonly cited reason, according to

authors Ramirez-Johnson and Hernandez, was the lack of awareness of the colleges and what they offer. They suggest that colleges be more aggressive in their recruitment of Hispanic Adventists: “Assume that Hispanics are unaware that your institution exists. Not only are church institutions missing an entire population of potential students, but Hispanic Adventist youth are being denied the opportunity for the Christian higher education that can be so valuable both to their temporal and their spiritual well-being. Adventist higher education needs to make the Hispanic community an integral part of its constituency.”²⁰

College Choice Motivators: Different Yet the Same

At the beginning of the survey, students were asked to list the college factors that motivated them. An initial pattern of differences clearly emerged between students headed toward Adventist colleges and those headed to public colleges or other private colleges. Students planning to enroll in Adventist colleges consistently placed importance on the spiritual environment, on friends, and on students sharing the same beliefs and values. These groups already valued the environment that Adventist colleges offer.

On the other hand, the students who



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did not attend Adventist academies and who were not headed toward Adventist colleges valued factors such as location or price, which confirmed findings from a study by the Institute for Higher Education Policy, which reported that in general, students enrolling in public institutions are more likely to choose location or price as their main reasons for choosing a public college. Their peers enrolling at private colleges pick other factors as most important. These results were mirrored by the majority of Adventist students in this study.²¹

But in spite of the initial choices on the survey form, which indicated that the non-academy group was most interested in the location of a college or its price, it was interesting to note what happened by the end of the focus groups and phone interviews. When read a list of 10 statements that defined college attributes, the non-academy group picked the statement, “Adventist colleges can offer you spiritual growth and spiritual opportunities that you simply can’t find elsewhere” as making them more interested in attending an Adventist college. In fact, this group rated this statement at a higher aggregate percentage than the other two groups; it was by far the most motivat-

ing of the statements for the non-academy students.²² Why did this group not value or mention the spiritual environment factor in earlier questions and then rate this statement highly toward the end of the survey? The focus group responses suggested an answer.

Within the focus groups, a sort of transformation took place among the students headed toward non-Adventist colleges. As the topics progressed, and the moderator began mentioning the college attributes of a spiritual environment and being able to associate with friends of like beliefs, it was interesting to see these concepts sink in. Clearly, the Adventist students attending public high schools had never thought about these concepts much before. The moderator, a Christian research professional, almost found himself in an evangelistic position concerning the benefits and offerings of an Adventist college, due to the audience reaction. As the students slowly absorbed the attributes commonly associated with Adventist colleges during the focus group, they began to actively dialogue with the moderator about the value of a spiritual environment. The same phenomenon occurred in the parent groups.²³

The college enrollment personnel behind the two-way mirrors at the focus

groups were fascinated by this shift in attitude among the non-academy participants in regard to the value of a spiritual college environment. The shift points out the complete lack of familiarity and awareness of these young people and their parents with Adventist school environments. Their interest in the dialogue about a spiritual environment points out the value of communication and conversation regarding the values and distinctiveness of Adventist colleges. Church groups, pastors, and leaders should discuss these benefits with parents and families on a regular basis, and provide proper opportunities for college choice by including the colleges and universities operated by the church in conversations. This research demonstrates that these kinds of discussions make a big difference in perception and knowledge regarding the benefits of Adventist colleges and universities.

A Myth: Academic Quality Not Valued

Educators sometimes postulate that the reason the non-academy students do not choose Adventist colleges is because they perceive the schools as academically inferior. This study appears



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to have soundly repudiated that myth. All groups of prospective students (those who were not aware of any of the Adventist colleges were not included in these results) gave high ratings to the Adventist colleges in the area of academic excellence.²⁴

The study showed that while academic excellence is a foundational attribute for college choice, it was not a marketing differentiator among the Adventist groups. This came out clearly in both the focus groups and the phone interviews. Students were not choosing Adventist colleges for their excellent academic programs (which they rank as important and perceive the colleges to have); instead, they were choosing Adventist colleges over public universities because of the differences in spiritual-growth opportunities, personal attention from caring faculty, and the potential to form lifelong friendships with students holding similar beliefs and values. Therefore, these are the differentiators that Adventist colleges must market. The differentiators, however, function only as long as academic excellence is maintained as a foundation, and the schools offer strong academic programs that interest students.

Thus, this study does not suggest that Adventist schools can neglect academic excellence; rather, it must be the bedrock of each institution, and fostered and

communicated as the strong base upon which the differentiators are supported. When shopping for colleges, students typically first check out the majors and programs offered, and then they and their families consider the differentiators. It should be noted that it is possible to highlight excellent academics through an attribute all groups find important—personal attention from faculty. Marketers and recruiters can highlight faculty connectedness, a hallmark of teaching excellence, to emphasize the quality learning environment with engaged faculty and students at Adventist colleges.

College Choice Barriers: Lack of Awareness, Cost

The study conclusively showed that the largest barrier to attending an NAD Adventist college was lack of awareness, followed by lack of knowledge of the benefits of attending a church-sponsored college, and the lack of recruitment among the non-academy group. The lack of awareness was the most significant finding of the AACU study. It is critical that the Adventist Church and its North American colleges and universities create higher awareness levels in the Adventist population. A foundational principle in marketing,

including educational marketing, is to create awareness of a brand; without it, consumers will not know about the benefits of purchasing the product.²⁵

Although not as significant as the lack of awareness, secondary barriers to attending an Adventist college uncovered in the study were cost, distance from the student's home, lifestyle restrictions (mandatory worships, conservative dress code rules, diet restrictions), the perception of a strict or judgmental environment on campus, the lack of a sports program, and a desire to attend a big-name school.

While the survey found no significant difference between the three groups with regard to household income, cost surfaced as a factor of concern in the Los Angeles focus group and was rated by a large percentage of the non-academy group as a key concern.²⁶ Because of this concern, affordability and the availability of financial aid need to be prominent in communicating with this group. According to Lewison and Hawes, marketing approaches should emphasize value and benefits in contacting prospective students and not focus on the negative aspects of price and cost.²⁷ Obstacles to college attendance should be seen through the lens of value, focusing on the brand experience and the value they receive from the product.²⁸ It is especially important to emphasize educational value and benefits first, particularly among the non-academy group, as well as to offer a financial planning approach that makes a private college education affordable. Low-income students with good grades can often obtain generous financial aid that enables them to attend college.

A positive financial planning approach includes providing examples of how other families in similar circumstances were able to achieve their educational goals. Testimonies about scholarships, work opportunities, and sponsorships give families practical information about affordability. The good news is that students headed toward Seventh-day Adventist colleges and universities in the survey reported receiving more financial aid than the students headed toward public colleges

and universities, irrespective of household income.²⁹

A few students mentioned barriers to attending Adventist colleges being lifestyle restrictions, required worships, and judgmental environments, which mirrors the Maguire Associates study in 2001 among 70 Christian colleges in the Council for Christian Colleges and Universities.³⁰ Barriers to attendance in that study included concerns about “closed-mindedness” and strict rules, so Adventist students are no different than students in other denominations regarding concerns about strictness and rules on a Christian campus.

It is important to note that colleges which provide a spiritual environment and are connected to particular denominations often require chapel attendance and maintain rules considered “strict” in order to highlight their distinctiveness and to foster a different environment than the ones found on public college campuses. George Marsden in *The Soul of the American University: From Protestant Establishment to Established Nonbelief*,³¹ James Burtchae II in *The Dying of the Light: The Disengagement of Colleges and Universities From Their Christian Churches*,³² and Robert Benne in *Quality With Soul: How Six Premier Colleges and Universities Keep Faith With Their Religious Traditions*³³ have demonstrated collectively that it is in the best interest of a denominational college to retain the distinctiveness of chapels, worships, and lifestyle requirements. Without them, Christian colleges become like public institutions and over time, lose their faith-based distinctiveness.

Marketing Communication: What Makes Students More Interested?

Statements describing various college attributes were tested in the focus groups and telephone surveys. Among all groups, including the students who had attended high school and were headed to a non-Adventist college, the top three messages that were most motivating and the most likely to increase interest were these:

1. Adventist colleges can offer spiritual growth and spiritual opportunities



that you simply can't find elsewhere;

2. At Adventist colleges, you have easy access to professors who understand the value of providing personal attention to each student; and

3. At Adventist colleges, you can develop lifelong friendships and relationships with students who share similar beliefs and spiritual values.³⁴

These three top messages also appear in prior research regarding Adventist enrollment. D. W. Hunt's 1996 study identified top factors that families consider most important when sending students to Adventist boarding academies: a spiritual environment, concerned and caring teachers, and school climate.³⁵ Philip Mainda's 2001

research addressed the factors influencing school choice among the Adventist population in Michigan. He discovered that for grades K to 12, there was a significant relationship between school choice and parental perceptions of spiritual values-based education.³⁶ Could these school choice factors be timeless differentiators for Adventist families regardless of the level, whether elementary, academy, or college? The importance of the spiritual environment, personal attention, and close contact with caring, believing teachers cannot be underestimated as a differentiating and motivating factor for Adventist school choice.

Link to AdventistColleges.org

Help spread the word about Adventist colleges and universities by linking both your school and your church Webpage to AdventistColleges.org. Linking to the site keeps search engine rankings high, which helps youth looking for information about Adventist colleges. The site can provide valuable information to families making decisions about college, and includes information about the nearly 500 different programs of study available, the admissions requirements, links to each college, and access to a common online application.

Suggestions for sites to link to AdventistColleges.org include:

- Church Websites
- Conference and union Websites, including education sections
- K-12 Website



Washington Adventist University

Recommendations for Action

A fundamental recommendation as a result of this study was that Adventist colleges and universities, in partnership with the NAD Office of Education, create a comprehensive, integrated, and coordinated marketing plan to reach all Adventist youth, particularly those not attending denominational academies. The colleges should cooperate to create a common branding strategy under the auspices of AACU. With the NAD's changing demographics, colleges need to work together and collaborate closely in order to ensure access and opportunity for each Adventist young person. Gone should be the days when individual colleges battle for name recognition and worry about stealing students from each other's territories. The goal should be to find the best college for each Adventist young person. The low awareness levels by students and parents are simply unacceptable for a denomination that values education so highly and has spent so much to keep it viable.

Like other denominational college consortia that have already gone down this road (the Lutheran, Catholic, and Churches of Christ college associations), Adventists will be more successful at influencing non-academy students to enroll in denominational colleges if they

collaborate to market and brand themselves as a coordinated system of colleges with a set of educational benefits and strengths common to all.

Strategic Steps

As a result of this research, and the subsequent release of the full study in 2008, the Adventist Enrollment Association and AACU have made significant progress on collaboration to market to and communicate systematically with NAD youth who are not enrolled in Adventist academies. Success is more likely through working collectively to reach this particular market. AACU has created a Joint Marketing Committee, which launched the following joint projects: mailings to Adventists attending public high schools, community/church-based college fairs, calling campaigns, publicity, and advertising. An online application on a shared Website (<http://www.adventistcolleges.org>) went live in 2007. The mailings employ a consortium branding approach, with all NAD colleges listed, and use the top three marketing messages revealed by the research to create interest among all groups surveyed. The resulting "leads" and contact information for interested students generated by these joint marketing projects are regularly sent to all of the colleges for follow-up.

In 2009, AACU voted to hire a mar-

keting director to work on behalf of all the NAD colleges and to expand the work of offering access and opportunity to Adventists attending public schools. Funding for the position came from the NAD colleges and the union conferences, along with the support of a visionary donor who believes in the value of Adventist higher education to transform lives. Rob Weaver, a former chair of the Joint Marketing Committee and a former vice president for enrollment at Union College, stepped into the role and continues to expand and strengthen the collaborative marketing strategies. In 2010, under Weaver's guidance, AACU intensified its communication strategy, launching the "Adventist Choice" campaign, implementing more focused mailings and e-mails to Adventist youth, and establishing a parent e-newsletter. Because of the common application that is now available, student applications have increased significantly at many of the colleges and universities, and enrollments from the Adventist Choice strategy are aggressively tracked.³⁷ So far, the strategy is showing success, although much work is yet to be done, and greater collaboration is needed with unions, conferences, pastors, and local churches to build awareness and ensure ongoing conversation regarding the benefits of

Adventist education at all of the colleges and universities.

AACU and the Joint Marketing Committee continue to emphasize research and a data-driven approach to shaping future marketing strategies. Another research study currently underway seeks to evaluate student outcomes based on the college attended, whether Adventist or public or private. In addition, a study similar to the one described in this article is being considered, so that the results of the institutions' recent collaboration can be evaluated. Are students in public schools more aware of NAD colleges now than they were five years ago?

As N. Clifford Sorensen wrote in 2002 in this journal, regarding the NAD colleges collaborating together on various projects, "We can surely praise what occurred serendipitously . . . with respect to joint endeavors. However, today's environment requires a more comprehensive and coordinated approach." Sorensen showed great foresight in calling for the commitment of appropriate human and monetary resources to the collaborative process in order to ensure success: "Given our long history of vigorous and competitive individuality, successful cooperation will require both a carefully crafted strategy and the identification of mutual benefits within partnership agreements. We must define outcomes and expectations and commit the necessary human and monetary resources to this process, which cannot be viewed as a short-term or one-time quick-fix operation. In summary, many factors will impede or stall consortium efforts. Most if not all can be overcome by dedicated and unrelenting effort."³⁸

The North American Division and its colleges and universities have embraced the concept of collaborating systemwide on marketing and enrollment management strategies to provide every Adventist with an opportunity to learn about the college choices available in the NAD. While an Adventist education may not be the right fit for every family or all students, every Adventist family deserves to be informed about the church's education

MARKETING AND ENROLLMENT LESSONS FOR ELEMENTARY AND SECONDARY SCHOOLS

The practical lessons learned from the AACU research and the collaborative work among the NAD tertiary institutions provide a road map for elementary schools and academies, as well.

- **Collaboration:** The North American Division colleges and universities have discovered that working together on marketing and enrollment ensures a professional focus on the art and science of communication and enrollment management. By joining forces, more can be accomplished through shared budgeting, shared projects, and shared learning. This approach can be used by elementary and secondary schools to build common working manuals, templates, and workshops that incorporate best practices in marketing and enrollment techniques. A conference, or several schools, might consider collaborating on mailings, advertising, information sessions, and/or calling campaigns.
- **Church focus:** The students and families who attend public schools can be reached through local churches. Make sure pastors and youth leaders visit your facility and are familiar with your program. Find ways to engage your pastors and churches in ensuring access and opportunity for every youth.
- **Lavish and sustained communication:** Just because the salient facts about your school are obvious to your leadership team doesn't mean that they are common knowledge among your constituents. Make sure to maintain a constant flow of positive messages about school events and the successes achieved by your students. Effective ways to do this include mailings to church members in your area and regular church bulletin inserts. Your conference or union may be able to provide you with a mailing list by requesting the E-Adventist database.
- **Resources:** In light of the economy and the bombardment of messages from competing schools, a skilled and dedicated person who is trained in marketing should be in charge of your school's marketing and enrollment efforts.
- **Messaging:** The research and literature show that Adventist families choose church-sponsored education for these differentiating factors: the spiritual environment, the personal contact and mentoring of excellent teachers, and the opportunity to learn in a community of like-minded believers. These messages make a difference when academic excellence is a core value of the school and families can perceive quality and value from the combination of superior academics and a strong spiritual environment.
- **Financial planning:** Printed materials and messages should focus on affordability, detailing clearly the variety of ways that families can finance a private education.
- **Follow-up:** Track inquiries and quickly follow up with families who express interest. Offer and promote school tours on a regular basis, and regularly schedule information sessions at your school and local churches.
- **Evaluation and assessment:** Ask a professional to evaluate your materials, your messaging, and your school tour. Pay attention to the small details that make a difference.
- **Benchmarking and Best Practices:** Our NAD college professionals learned quite a bit from looking at what the Lutheran colleges had done in terms of collaborative research and marketing. If there is a successful private school in your area, no matter what the affiliation, see what they are doing in the areas of communication, marketing, and recruiting. You could pick up some valuable tips.
- **Mission:** Your goal should be access and opportunity for every Adventist youth to enroll in a Seventh-day Adventist school.

system and to know how to investigate its options for their young person.

The church as a whole is called to this task by the 2005 GC Commission on Higher Education: "The church looks to Seventh-day Adventist higher education for its next generation of leaders,"³⁹ and "The church needs to take a serious look at . . . how to best reverse the trend of large numbers of church youth choosing non-Adventist institutions for their higher education needs as opposed to our own institutions."⁴⁰

With this encouragement, work should continue, not only by AACU, but also by all pastors and by all church leaders and educators, on communicating the advantages and benefits of an Adventist higher education to all church constituents. In addition to providing fair access and equal opportunity to each college-bound Adventist in the NAD, this systematic strategy will ensure that a healthy base of Adventist young people continues to be available for each institution into the future.⁴¹ ☞

This article has been peer reviewed.



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T H E

B L U

THE COLORFUL HISTORY of an Adventist Metaphor

During the 1988-1989 academic year, the Andrews University alumni magazine *Focus* published a list of terms called “Adventese,” indicating the extent to which Adventists used everyday English with subcultural meanings. The *Adventist Review* revised and lengthened the list in 1993 to about 470 terms, declaring that church members had developed their own vocabulary. Most words were names of people, places, or institutions, but the list also included ordinary terms with special meaning for Adventists. Appearing on both the *Focus* and the *Adventist Review* lists was *the blueprint*.¹

Blueprint: From Its Technical Origin to Adventist Literature

Blueprint is a 19th-century term that emerged from Sir John Herschel’s experiments with light-sensitive ferric compounds. Two major applications were blue photographs, called cyanotypes; and technical plans for construction and engineering, first with white lines on a blue ground, and later with blue lines on a white ground.² Technical plans were referred to as *blue prints*

and *blue-prints*, and finally *blueprints*. Before 1900, technical blueprints were being used extensively throughout the United States.³ Over time, the term developed into a metaphor, meaning a detailed plan, a pattern or set of rules to achieve an objective, or a body of experience that becomes a model for future activity.

This article traces the journey of *blue print/blueprint* from Herschel’s experiments into the Adventist lexicon as it appeared in denominational periodicals in the United States and Australasia. Except for the two years that she spent in Europe, these two regions were where Ellen White, the author of Adventist educational philosophy, lived and exerted a sustained presence in church development. Official church publications in these locations reveal the public debate about the *blueprint*, but not what writers said privately or in correspondence. The most prominent forums where the term *blueprint* appeared were the *Review and Herald* (1850 on; since 1978 called the *Adventist Review*), *The Youth’s Instructor* (1852-1970), the *Journal of True Education* (1939-1967) and its forerunners, *The Christian Educator* (1897-1899), *Christian Education* (1909-1915), *Christian Educator* (1915-1922), and *Home and School* (1922-1938). In the South Pacific, the *Australasian Record*, established in 1898, was the important periodical.

References to *blue print/blueprint* appeared in the Adventist media shortly before 1900. Early examples in *The Christian Educator* referred to both cyanotypes applied to nature study, and to building plans.⁴ At that time, Adventists were launching their elementary education program. Given Ellen White’s emphasis upon nature as revealing God’s presence and His creative power, the use of blue prints in nature study caught on well. Early 20th-century articles in *The Youth’s Instructor* and *Christian Education* also promoted the use of blue prints in nature classes.⁵

The figurative use of *blueprint* among Adventists began at least as early as 1917.⁶ From this point on, references in Adventist media to cyanotypes dwindled, finally disappearing altogether. Eventually, when the word appeared, it was either a metaphor or a reference to construction plans.

Authors and editors tended to use *blueprint* in keeping with the purpose of the journal for which they were writing. Accordingly, it was in the *Review and Herald* that the term received its greatest variety of applications. Writers often referred to God’s *blueprint* for human lives, but over time their usage extended

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to every aspect of Seventh-day Adventist life and organization. By deliberately connecting the term *blueprint* to Ellen White's writings, authors established the Spirit of Prophecy as the basic meaning of the term.⁷ Also of importance was the recognition that some writers gave to Scripture as the *original blueprint* from which all other *blueprints* were derived.

Significantly, Ellen White never used *blueprint* in her writings, most likely because it had not yet become an accepted figure of speech in formal usage. After her death, editors in the Ellen G. White Estate inserted *blueprint* in topical compilations of her writings, and when updating the vocabulary in one of her books, they substituted *blueprint* for another word she had originally used.⁸ The implication of the absence of the term *blueprint* in Ellen White's works is crucial: *When authors attach the word to her writings, it represents interpretative meanings that they, not she, applied.* It is only natural that these interpretations would vary.

Ellen White's writings are not the only ones that Adventists have tagged as a *blueprint*. Lawrence E. C. Joers, A. L. Bietz, Merlin L. Neff, and J. H. Meier all published books advertised as *blueprints* of one kind or another.⁹

Howell, Wilcox, and Reynolds and the *Blueprint* for Education

Adventists eventually tied the term *blueprint* more closely to education than any other church activity. Two persons were prominent in this development. As General Conference secretary of education from 1918 to 1930, Warren E. Howell lost few opportunities to tell Adventist educators that their careers and schools were to align with Ellen White's counsel. A colleague remarked that during his tenure as associate editor and editor of the denomination's education journal, Howell issued ringing "appeals that we forsake not the blueprint of Christian education which had been given the people of God through the instruction received in the Spirit of prophecy."¹⁰

Actually, as an editor, Howell used the term *blueprint* sparingly, but he proclaimed the idea profusely. Especially telling were his six presentations at the denomination's first global education conference in 1923 at Colorado Springs, Colorado. While liberally seasoning his remarks with reminders about the evangelistic purposes of Adventist education, he also warned against the dangers that higher education, accreditation, and graduate study in secular institutions posed for the church's schools.¹¹

In 1930, Howell left education for other duties in the General Conference, but not before cautioning that modernism and kindred trends were insidious threats to Adventist education. At the same time, he admitted that at least some post-baccalaureate study was necessary for college faculty, as was accreditation, given the need for higher education to systematize preparation for various professions. For support, he relied on Ellen White's advice that the College of Medical Evangelists (Loma Linda, California) should meet all requirements to validate its program. And he asserted that "we have toiled for more than fifty years to build Seventh-day Adventist schools after the divine blue print."¹²

Ironically, Howell's earlier interpretations of Ellen White's instruction about Adventist education were vehement arguments against the very things he now conceded were necessary. This turnaround helped set the stage for animated debate about accreditation in the 1930s. The issue climaxed at the 1936 General Conference session with a vote to allow all Adventist colleges in North America to apply for approval by regional accrediting bodies.

Although Howell kept a low profile in education after 1930, he consistently maintained that accreditation did not violate Ellen White's counsel. But however convincingly he explained his change in position, he failed to persuade F. M. Wilcox, long-time editor of the *Review and Herald*. In 1935, Wilcox exhorted schools to be "loyal in closely following the blue print," warning that graduate study and accreditation undermined their Adventist



Ellen G. White

identity. Again, he warned delegates to the 1936 General Conference session about the dangers that "standardizing agencies" brought to religious education, especially Adventist schools.

After 1936, Wilcox recognized that accreditation was a reality and an apparent necessity in Adventist education, but between 1938 and 1953, he frequently reiterated his apprehensions, characterizing accreditation and graduate study by Adventists in secular institutions as modernism and intellectualism that would lead to the demise of spirituality in Adventist schools. "Only by frequent review of the educational blueprint of Christian education in the writings of Mrs. White . . . can we maintain our integrity and hold our schools to their high and holy objective," he repeated verbatim in several warnings.¹³

Howell had promoted student labor and manual training as important features of the so-called *blueprint*, but for both himself and Wilcox, the *blueprint* was above all else a spiritual mat-

ter, a philosophy of redemptive education. To restore God's image in lost human beings was to be the supreme identifying characteristic of denominational schools.

Although Howell's early interpretation of the *blueprint* opposed accreditation and post-baccalaureate studies, by 1930 he had established a denominational accrediting system and formulated ideas for a Seventh-day Adventist graduate school, intending with both initiatives to protect the character of Adventist education. By contrast, Wilcox's concept of redemptive education left the impression that the *blueprint* juxtaposed accreditation and intellectual achievement against spirituality. In his view, intellectualism was incompatible with Adventist education.

But a younger generation was at work to reconcile these elements. The leading spokesman was Keld J. Reynolds, history professor and academic dean of La Sierra College (Riverside, California), who became an associate director of the General Conference Department of Education in 1946.

"Adventists are rightly concerned about following the blueprint of Christian education," he wrote in *The Journal of True Education* in 1948. "We mean a distinctive philosophy," he continued, adding that "Christian education as we interpret it is closely related to redemption, having as its first objective to restore in man the image of his Maker." Noting that Adventist schools had developed according to dif-

fering organizational patterns in the United States and Australia, he stated that "Almost any national system of education which leaves the conscience free, permits the employment of consecrated Adventist teachers and the inclusion of Bible in, or in addition to, the curriculum, can be made to fit the blueprint of Christian education."¹⁴

Reynolds' statements thus defined *blueprint* as a philosophy that breathed through instruction to permeate the atmosphere of denominational campuses. Howell and Wilcox had also stressed redemption as the bedrock issue of Adventist education, but along with other educational leaders, they took for granted that agriculture, student labor, and manual training were part of the *blueprint*.

Following the creation of the General Conference Department of Education in 1901 came the articulation of elementary, secondary, and tertiary education programs. In 1910, Adventist educators met to establish the church's first systematic curriculum.¹⁵ By assigning specific class credit to student labor and manual training, and determining how much of this credit applied to graduation requirements, they established

new policies for Adventist education.

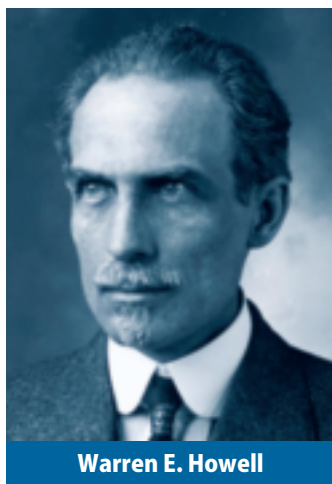
Until this time, Adventist schools had been individually responsible for student labor and manual training, but the 1910 meeting legitimized these features as denominational policy, thereby fulfilling one of Ellen White's goals. By then, it was apparent that Adventist educators felt strongly enough about the issue to regard it as an identifying feature of denominational education.

That vocational opportunities had been widely implemented was evident in Howell's articles in the *Review* after his visits to two colleges in 1940. Commending them for following the *blueprint*, he emphasized not only effective administration and a spiritual atmosphere, but student labor and industrial activity as well.¹⁶ In the same year, Howell also wrote that academy principals maintained the *blueprint* when they updated the church's secondary curricula by affirming Bible study as central, and continuing with student labor opportunities and vocational and industrial classes, making certain that all such activity was appropriate for each campus.¹⁷

In defining the *blueprint* as a philosophy, Reynolds did not deny the importance of the typical work-study curriculum, but he sensed that Adventist education must adapt its basic principles to changing circumstances. Howell had seen that the level of professional education was rising

and that White's advice to the College of Medical Evangelists logically applied to other professions that were critical to the church, such as teaching and nursing. The outcome was universal accreditation for Adventist education. Reynolds projected these conclusions to higher levels of academic performance and a broader range of degrees that required deeper study. The graduate education feared by Wilcox and visualized by Howell was becoming a distinct possibility.

The school of advanced studies inaugurated in 1934, which eventually became the Seventh-day Adventist Theological Seminary in Berrien Springs, Michigan, represented only a partial fulfillment of Howell's expectations. The wider breadth of academic activity that he envisioned materialized when Emmanuel Missionary College and the College of Medical Evangelists reorganized into universities and offered graduate study in a variety of fields. E. D. Dick, who had had a long career in both denominational schools and church administration, assured church members in 1957 that graduate schools were in keeping with the traditional ideals of denominational education.¹⁸ Speaking at the Andrews University commencement two and a half years later, *Review and*



Warren E. Howell



Francis McClellan Wilcox

Herald Editor F. D. Nichol delivered what may be regarded as the keynote address for the era of the Adventist university.

Graduate schools differ from colleges, he said, in that they “attempt . . . to enlarge the borders of human knowledge.” Claiming that Christianity had too long been on the defensive about its teachings, he challenged the Adventist university to educate students to combat flawed reasoning in modern thought. “[L]et us teach our university students the proper use of the skeptical faculty. God gave us that faculty to protect us against the plausible delusions of the devil.” Few, if any, had more vigorously applied Ellen White’s often-quoted dictum that Adventist education should prepare students to think for themselves rather than to reflect other people’s thoughts.¹⁹

Reynolds had helped lead the way to this point in Adventist education. In 1950, he had published a serialized history of Adventist education in the *Review and Herald*, concluding with a cover article that traced denominational philosophy of education from its beginning to Ellen White’s book *Education*. He called upon Adventists to reject popular educational philosophies, such as John Dewey’s pragmatism, in favor of a genuinely Christian, biblically based philosophy, “inseparable” from Creation, the fall of humankind, and the plan of redemption. Any church, he declared, that follows this philosophy follows the *blueprint* of Christian education.²⁰



Keld J. Reynolds

In a time line of Adventist education, Reynolds traced events from 1853 to 1903, ending with the publication of *Education*, which he called the “major blueprint” for the church’s global network of schools.²¹ Already, he had begun a series of eight articles, “Straight From the Blueprint,” consisting of outlines treating nearly every imaginable aspect of Adventist education and supporting each detail with a direct quote from Ellen White’s writings.²² Following the thought progression of *Education*, which states unequivocally that the ultimate purpose of education is to restore the image of God in humanity,²³ Reynolds first focused on the spiritual character of the Christian teacher and the biblically grounded philosophy from which the structure of Adventist education rose. Only then did he proceed to the tools of implementation, such as curriculum and discipline.

Reynolds’ writing left little doubt where Adventist education stood. He demonstrated that one could quote from Ellen White to support any detail in denominational education, but at the same time, no one could mistake his central point: Christian education emerges from a philosophy that seeks to transform sinful human character and restore humans to their rightful

place as redeemed children of God. The details are the tools showing how to go about this task. Thus, *fundamental philosophy provides the purpose for Adventist schools, and their purpose defines their identity.*

Conflict About the *Blueprint*

Reynolds, *et al.* had touched a sensitive nerve. While Adventists generally agreed that education was to be an experience of spiritual growth, they commonly cited Ellen White’s statement about harmonious development of the mental, physical, and spiritual powers as the best definition of the *blueprint*.²⁴ For those who quoted the statement in this manner, the spiritual was a given, but dependent upon the physical and the mental. Looming large in their thinking was an ideal that included small rural schools, a labor program that required everyone, including teachers, to work, and a stress on practical knowledge rather than scholarly excellence as an end in itself. Ellen White had, indeed, advocated all of these ideas.



A. G. Stewart

Those subscribing to the view that this was the correct interpretation of the *blueprint* had reason for concern. In the United States, during the three decades following World War II, regulatory legislation, more stringent child labor laws and fair labor standards, and technological advances created difficulties for Adventist colleges and secondary schools. It had be-

come much more difficult to operate profitable school industries with student employees available only part-time for nine months of the year. Due to the rising costs of modernization, keener competition, and decreased demand for their products, many Adventist schools closed their farms and industries. Urban growth swallowed up some rural campuses. As enrollments grew, institutions lost their intimate character. Many Adventists alleged that the church’s schools were “not following the blueprint.”

This debate went international. In Australasia, it peaked in the 1970s. A. G. Stewart, an early 20th-century student at Avondale College and later a missionary to the Pacific Islands, recalled that the Australian school was regarded as a *blueprint* for a global education system.²⁵ When a new school in Australia added agricultural science to the routine curriculum, the *Australasian Record* publicized it as “A School With a Blue-Print.”²⁶ A Carmel College faculty member put to rest all doubt that the study of agriculture was still alive and well among Adventists by reporting that the Western Australian Education Department had approved his institution’s agricultural program.²⁷

The *Record* regularly featured schools throughout Australasia

with agricultural programs or industrial enterprises. Two examples were Betikama Adventist High School on Guadalcanal that began a successful copper industry in 1976,²⁸ and a farm at Pengana School in Tasmania, which yielded abundant crops of foodstuffs. Writers declared that these schools followed the *blueprint*.

“We need have no fear for the future of our Christian schools, provided of course that we endeavour to move back into the blueprint of education as so graciously given by God to the Adventist Church through the counsel of Ellen G. White,” one author observed about the Pengana School.²⁹ In 1978, a year-long series of articles in the *Record* extolled the virtues of rural life, declaring that a trend was underway: Adventists were moving to the country and establishing small schools according to the *blueprint*.³⁰ Avondale College implemented an “Avondale College Blueprint,” a plan encouraging all faculty and students to work daily in school agriculture or community projects.³¹

Discussions in Australasia said little or nothing about redemptive education but portrayed student labor and the study of agriculture as fulfillments of the *blueprint*. While these elements had also been prominent in the United States, American definitions of *blueprint* emphasized the spiritual character of education more strongly. A clash of ideas in Adventese was in the making, helped on by the economic and social issues plaguing the United States after World War II.

Adventist schools both benefitted and suffered from the climate of the societies in which they operated. They had been growing bigger but more expensive. Instead of depending on institutionally provided jobs to pay for their education, college students relied on grants or loans from public monies, with the latter leaving them heavily in debt. With increasing frequency, students also brought to their campuses preferences in dress and entertainment that challenged traditional Adventist standards. For many church members, Adventist colleges and secondary schools appeared progressively less like the ideal they perceived in Ellen White’s writings.

Reacting to these trends, Raymond S. Moore wrote *Adventist Education at the Crossroads* in 1976. His ideas were not new to Adventism. In the 1950s, he had written triumphant articles as well as a book about miracles and progress at Japan Missionary College. While president of that institution, he had instituted dramatic change based on Ellen White’s *Education. The Youth’s Instructor* observed that Moore’s story “revealed how God’s hand is strong toward those who follow His blueprint.”³²



Walton J. Brown

Moore’s proposals dealt with the format of education, primarily at the college level, but were also applicable to secondary and elementary schools. He suggested that a student work-study program would cure the ills of Adventist schools and recommended reducing enrollments to about 400 in order to require every student to participate in a work program. He advocated reduction of teaching loads to allow teachers to supervise student labor, shortening the daily curriculum to four hours of class time with four more hours for labor, and adding a third block of four hours for Bible study and religious activity.

In Moore’s plan, older students would assume some of the academic instruction relinquished by teachers when they supervised labor. He urged all schools to relocate in the country but at the same time recommended that school leaders take advantage of urban businesses by negotiating agreements with them to employ students. If schools encountered accreditation problems, they

should request status as experimental institutions. Although Moore avoided the term *blueprint*, he told readers that he drew his solutions from the “Scriptures and the writings of Ellen G. White.”³³

Adventist educational leaders thought Moore’s ideas were radical. However, some church leaders believed that the time had arrived for Adventist education to align better with the *blueprint* as they interpreted it. Introductory statements in *Crossroads* by two Gen-

eral Conference vice presidents fell short of an endorsement but challenged educators to use Moore’s book to inspire reform.

In keeping with this sentiment, E. H. J. Steed, head of the denomination’s temperance program, alleged in 1976 that institutional troubles were the result of digressions from the Heaven-sent plan that should guide denominational policies. “If operated according to the divine blueprint, Seventh-day Adventist institutions will avoid much of the criticism leveled against institutions today,” he wrote, also asking if it was not time “to step into the breach with the divine blueprint?”³⁴ Although Steed aimed most of his darts at the denominational health-care system, he also targeted education.

Adventist educators began to respond, not calling critics by name, but answering their charges. In a two-part feature in the *Review*, Walton J. Brown, then General Conference director of education, discussed change in denominational schools, the size of Adventist schools, career training, faith-sharing, and the quality of school plants. Adventist education “may be even closer to the ‘blueprint’ than that which was offered many years ago,” he asserted.³⁵

Two years later, in 1980, Reuben Hilde, an associate director



E. H. J. Steed

in the General Conference Department of Education, published *Showdown: Can SDA Education Pass the Test?*, a critique that squarely addressed the issue of the *blueprint*.³⁶ Hilde was not easy on Adventist schools, admitting that educators needed to plan better curricula and improve financial support, but his primary message was this: Restoration, redemption, and renewal “summarize the fundamental purpose of our schools.” He urged educators to study all traditions in light of the principle of restoring God’s image in sinful humans.³⁷

In a lengthy interview with the *Adventist Review* editors in 1984, three church education leaders discussed both the nature and traditions of Adventist education, including the *blueprint*. The common element in Adventist education, they concluded, was commitment to God’s service, rather than specific requirements for content and practice.³⁸

The debate precipitated a mixed and sometimes passionate reaction from the Adventist public, but the discussion subsided after 1985, when George Knight’s *Myths in Adventism* decried popular use of the term *blueprint*, calling this idea a myth that portrays Ellen White as an inflexible prophet. Citing her writings, he demonstrated that no single pattern for all denominational schools ever existed.³⁹

Conclusion

Even though the high-pitched debate over the *blueprint* of Adventist education may have subsided after Knight’s book appeared, the notion itself persisted, partly because the term had achieved its own niche in Adventese. So what does the Adventist experience with *blueprint* teach us?

Decades of usage show that writers and speakers have often used the term without defining it; they have simply declared, with no explanation, that a given institution or person followed (or failed to follow) the *blueprint*. These vague allusions have left readers to interpret the *blueprint* according to their own definitions. When referring to everything, *blueprint* means nothing.

At the other end of the spectrum has been the narrow application of *blueprint*—student labor, for example—in a manner to suggest that one specific aspect of education constitutes the *entire blueprint*. Both extremes confuse the issue.

It is instructive to remember that the many references to the *blueprint* of education reveal that most writers were creating an emphasis rather than a dichotomy. Those who believed that the *blueprint* meant small, rural schools did not deny that Adventist education was also to be redemptive, and neither did those who argued that the *blueprint* was primarily a philosophy



Reuben Hilde



George R. Knight

of redemptive education deny that country living and student labor were beneficial and part of Ellen White’s instruction.

To a degree, both emphases emerged from Adventist politics. Avondale School for Christian Workers was founded as an official denominational institution, which meant that that implementation of Ellen White’s advice became denominational policy in Australasia. In contrast, the network of so-called self-supporting institutions in the southern United States, which White encouraged as the American version of the Australian model, operated under private control. Because of White’s backing, those in self-supporting schools found it easy to think that their institutions replicated what they called the *blueprint* better than denominational schools.

But Ellen White’s advocacy of the Southern self-supporting schools of her time did not mean that she rejected denominational education. Shortly before embarking for Australia, she

told a mother that God in His providence had established Adventist schools and that her daughter was far better off on a denominational campus where a spiritual atmosphere existed than she would be elsewhere.⁴⁰ White also donated the proceeds from the sale of her book, *Christ’s Object Lessons*, to help relieve the debts of Adventist schools. She supported *both* the denominational and the extra-denominational education of

her time, but protagonists of each model have often claimed to implement the *blueprint* more closely. Sometimes their rhetoric has reached highly charged levels.

Knight argued that the common application of *blueprint* to describe Ellen White’s counsel about education distorts her intentions because it implies a single design for all Adventist schools.⁴¹ Hilde pointed out that *blueprint* has also suffered from misleading and judgmental use. An example of Knight’s and Hilde’s complaints is the assertion that Adventist schools must be small and rural, otherwise they *cannot* conform to the *blueprint*. Knight documented that Ellen White did not set forth a single plan for all Adventist schools, while Hilde added that she also called for schools in cities for students who were unable to attend institutions in the country.⁴²

While admitting that he agreed with some criticisms of denominational schools, Hilde declared that some of the most serious damage to Adventist education came from church leaders who focused on a single point in education, supporting it with copious citations from Ellen White, which produced an imbalanced expectation of what schools are to accomplish. Misap-

plied concepts relating to the *blueprint* have “hardened into an inflexible mold,” he declared. “[T]he phrase ‘getting back to the blueprint’ has a righteous sound and appears undebatable, but in reality it can be, and has been, very misleading.”⁴³

Ellen White’s statements regarding school size prompted Moore’s recommendation to cap enrollment at low levels. To implement this suggestion would have required Adventists to at least double, if not triple the number of their colleges in North America alone, incurring heavy costs for land and construction. Financial integrity of institutions, spending denominational money wisely, and providing educational opportunities for *all* Adventist students were also principles that Ellen White espoused. Thus, Hilde advocated larger schools as the more cost-effective way of providing education for all Adventist youth who wished to attend.

Critics have sometimes said that principles never change, and therefore, Ellen White’s counsel means exactly the same thing today as it did when she wrote it. Frequently combined with such statements are judgmental comparisons and criticism of denominational schools, or allegations that institutional difficulties are divine punishments for failure to follow the *blueprint*.

Such thinking is dangerous. That is not to say educators never make bad decisions, but categorizing calamity as divine judgment overlooks the fact that in a sinful world, educational problems can originate from a variety of causes over which Adventist schools have little control. They have experienced restrictions and expropriation by authoritarian governments, financial dislocations resulting from out-of-control economies, and demographic shifts that change constituencies. These conditions have produced a variety of problems, ranging from threats to Adventist identity to closure. Operating a school by Adventist principles in the highly regulated and socially conscious 21st century is not the same task as in a *laissez faire* United States during the 1880s and 1890s. The ideals endure, but innovative educators must find ways to fulfill Ellen White’s advice in contemporary ways that are appropriate to the environment in which their schools function.

The *blueprint* debate reveals much about Adventists’ understanding of prophetic inspiration. When discussing the critics who believed that changes in the Adventist health-care industry contradicted the *blueprint*, F. D. Nichol pointed out that “inspiration also sets down the principle that time and place must be considered in applying divine counsel.” A General Conference vice president, W. J. Hackett, also warned Adventists not to forget that inspired counsel “is of two basic types. The first is . . . timeless. . . . The second . . . applies these principles to specific areas at specific times.”⁴⁴

Adventist education began with the ideal that the small, simple, and rural were necessary conditions to maintain spiritual identity. Church growth and changing environments have challenged that premise. Scrutinizing their philosophy, Adventist educators came to understand Ellen White’s advice to mean that the spiritual/redemptive formed the defining center of ed-

ucation, based upon principles that do not change but which can function in a modern world where the large, complex, and urban are the norm. In essence, the debate about *blueprint* revolves around this issue—defining what is central and permanent in contrast to what is conditional and adaptable.

If we choose to call Ellen White’s instruction about education *the blueprint*, the breadth of her understanding of education dictates that we must define the term clearly enough to ensure meaningful discourse. The apt metaphor that appeared in *Adventese* a century ago has lost much of its meaning because writers and speakers have too often twisted it to suit their purposes. Sometimes it has become a weapon to separate supposed educational goats from supposed sheep. For some, it has been a kind of imprimatur to authenticate a given program, institution, or even a person as “traditionally Adventist.” As the early experience of Warren Howell demonstrated, notwithstanding their sincerity and authority, speakers and writers have sometimes forced *blueprint* to mean what they want it to mean, rather than what a balanced definition should encompass.

The debate about *blueprint* will continue, but as we better understand its history and the principles God has given for the operation of Adventist schools, we will improve our understanding of the issue, which will result in enlightened conversation and more responsible decision making. ✍

This article has been peer reviewed.



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7. This summary is based on a survey of articles printed by the *Review and Herald* and *Adventist Review* from the 1920s through the 1990s.

8. Chapter 30 of *The Publishing Ministry* (Washington, D.C.: Review and Herald Publ. Assn., 1983) is entitled "ABC—Spiritual Blueprint." The preface to *Evangelism* (Washington, D.C.: Review and Herald Publ. Assn., 1946) states that the book constitutes a *blueprint* for evangelism. In *Acts of the Apostles* (Mountain View, Calif.: Pacific Press Publ. Assn., 1911), page 28, Ellen White wrote that "The gospel commission is the great missionary charter of Christ's kingdom." In *Unlikely Leaders* (Nampa, Idaho: Pacific Press Publ. Assn., 2010), an updated and abridged version of *Acts of the Apostles*, pages 12 and 13, the same sentence reads "missionary blueprint."

9. For example, advertisements for Joers' *God Is My Captain* in *Review and Herald* (November 15, 1945), page 22; Bietz' *The Know-How of Christian Living in The Youth's Instructor* (November 20, 1951), page 20; Neff's *Give Us Peace in Review and Herald* (October 18, 1945), page 21; and Meiers' *What Catholics and Protestants Should Know* in *The Youth's Instructor* (February 12, 1957), page 20.

10. E. D. Dick, "W. E. Howell" (obituary), *Review and Herald* (July 29, 1943):19.

11. Howell's presentations appeared in *Proceedings of the Educational and Missionary Volunteer Departments of the General Conference of Seventh-day Adventists in World Convention* (Washington, D.C.: Review and Herald Publ. Assn., 1923). For his keynote address, see "God's Way in Education," *Review and Herald* (July 12, 1923), pages 5-8.

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13. Wilcox's articles, which appeared in the *Review and Herald*: "Christian Versus Secular Education" (October 24, 1935), 3-7; "Two Kinds of Paths" (June 1, 1936), pages 65-69; "Safeguarding Our Schools and Teachers" (September 1, 1938), pages 2, 6; a series of four articles, "Worldly Education" (October 21, 1943), pages 2, 10; (October 28, 1943), page 29; (November 4, 1943), pages 2, 8, 9; (November 11, 1943), pages 2, 10, 11; "Alarming Trends in the Educational World" (September 21, 1944), pages 1-3; "Danger of Worldly Education" (August 2, 1945), pages 3, 4; a four-part series, "Christian Education" (August 7, 1947), pages 4, 5; (August 14, 1947), pages 3, 4; (August 21, 1947) pages 4, 5; (August 28, 1947), pages 6, 14; "The Ancient Landmark—The Only Safe Guides" (May 5, 1949), pages 20, 21; "A Personal Appreciation" (April 13, 1950), page 6; and "Forsaking Sound Doctrine," Part I (April 19, 1951), pages 13-15, and Part II (April 26, 1951), pages 12, 13.

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15. See "The Convention," *Christian Education* (October 1910), pages 26-28. For a discussion of the issues, see Charles C. Lewis, "Should the Industries Be Taught in the Colleges?" *ibid.* (September 1909); pages 21, 22; "Editorial," *ibid.* (December 1909), pages 15, 16; C. A. Russell, "Should the Manumetal Arts Be Eligible to College Credit?" *Christian Educator* (March 1917), page 198 (*manumetal* was a term writers and speakers of the time used to describe manual and mental activity in formal education); and O. J. Graf, "Keeping the Balance in Christian Education," *ibid.* (May 1917), pages 262-265. Nearly all the February 1918 issue of *Christian Educator* was devoted to agriculture and farming on Adventist campuses.

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*“What
Mean These
Stones?”*

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

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

God’s call to covenant in the Hebrew Torah:

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

God’s call to kingdom in the Christian Gospels:

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

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

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

LA SIERRA UNIVERSITY INAUGURATES “THE PATH OF THE JUST”

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

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

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

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

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

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

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

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

BY CHARLES W. TEEL, JR.



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

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

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

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

The Path of the Just’s Contribution to Campus Life

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

Student Life Programming—new

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

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



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

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

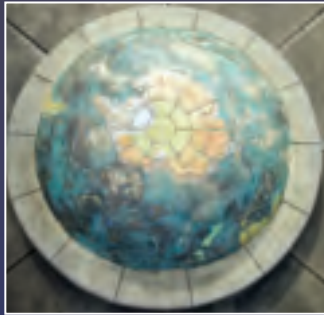
University Classes—curricular studies. The Path of the Just offers a giant visual aid for such diverse academic areas as geography, world history, and international studies. One guest lecturer in the Biblical Ethics and the Modern World class was a General Conference Religious Liberty official whose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

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

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

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

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



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

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

The Path of the Just Draws Inspiration From Biblical Themes

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

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

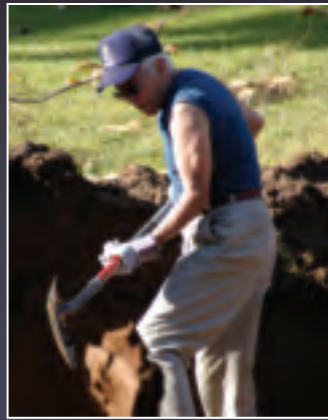
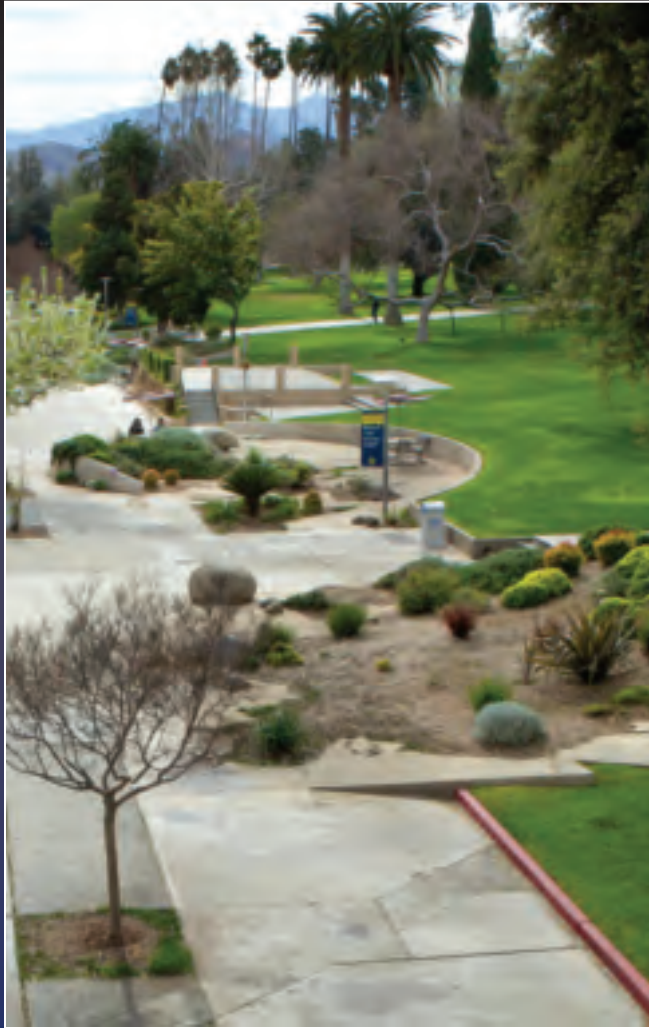
unto a perfect day,” it should come as no surprise that moral sensitivities evolved as biblical writers and actors achieved a fuller understanding of God’s will. This metaphor reminds us that our contemporary understanding of God and Truth continues to develop as prophetic voices throughout history hear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

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

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

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

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



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



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

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

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

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

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

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



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



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

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

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

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

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

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

INITIAL HONOREES ON THE PATH OF THE JUST

Each commemorated on split granite boulders

ÓSCAR ARIAS SÁNCHEZ

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

ELIE WEISEL

Author
Holocaust survivor
Advocated for human rights

DESMOND TUTU

South African churchman
Awarded the Nobel Prize
Advocated for human rights

MOTHER TERESA

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

ANA & FERNANDO STAHL

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

HARRY MILLER

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

JOHN WEIDNER

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

PEARL S. BUCK

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

INER SHELD RITCHIE, M.D.

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

VERNON L. NICKEL, M.D.

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

DIETRICH BONHOEFFER

German churchman and esteemed theologian
Martyred by the Third Reich

ART PICK

"Mr. Riverside"
Creator of community
Mentored marginalized populations

JAMES & AVRILLE KAATZ

Southern California churchpersons
Fostered lay inquiry
Promoted an open church

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In Summary: Bad News and Good News

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

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

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

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

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

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

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

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

This article has been peer reviewed.



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

NOTES AND REFERENCES

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

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

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

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

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

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

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

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

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

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

18. Exodus 19:5, 6.

19. Exodus 21-26.

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

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

21. Deuteronomy 10:17, 18.

22. Deuteronomy 10:19.

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

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

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

26. Matthew 5:45.

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

28. James 2:14-18.

29. James 1:27-24.

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

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

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

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

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

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

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



ADVENTIST COLLEGES ABROAD

A few years ago, I met in southern California with a large group of La Sierra and Loma Linda University students who had just returned from a year in the Adventist Colleges Abroad (ACA) program in France. After the meeting, we decided to have dinner in a restaurant. While waiting to be served, we had an animated conversation in fluent French.

As we shared our European experiences, the young waiter called out loudly, "Welcome to California. I take it you are all tourists visiting the area." He was surprised to learn that the students were all Americans and asked why we were all speaking French. The students told him of their fantastic adventure of spending a year in France, learning a foreign language, acquiring cross-cultural awareness, traveling around Europe and getting better prepared to thrive in a multicultural world. The young waiter, a student himself at the University of California, was so fascinated by our story that he decided to join the ACA program at Collonges, France.

Some months later, I was traveling with a colleague from one

A Well-Kept Secret in Adventist Education

of the European colleges to Walla Walla University (College Place, Washington) to promote the ACA programs. We were at the departure gate for a connecting flight when we heard an announcement: "Is there a passenger here from Adventist Colleges Abroad?" We were quite startled, as we could not imagine how anyone at the airport would know about us. Soon I was amazed to see a United Airlines employee displaying one of our large banners announcing "Adventist Colleges Abroad: Learning Without Borders." The banner had apparently fallen out of its display case during the previous flight, and they no longer knew to whom it belonged. I ran to the counter and reclaimed the banner, thanking the representative.

To my surprise, he started asking me about the program. Could students who are not Adventists join in? Could I give him some information for his daughter? We exchanged e-mails, and eventually his daughter did study in Spain, where she had a magnificent experience.

Opportunities for spreading good news can occur anywhere,

BY O D E T T E F E R R E I R A



Clockwise from top left: ACA students contemplate nature in Germany (Friedensau Adventist University). River Plate Adventist University ACA students on a historical tour in Argentina. The beautiful campus of the Adventist University of France in Collonges is one of the European ACA study sites.

anytime, even at an airport. The good news of salvation can be shared in many ways, and I believe that the ACA experience is a powerful spiritual tool, not only for those who don't know God, but also for the ones who already do and are seeking a closer walk with Him.

A Brief History

Adventist Colleges Abroad is a study-abroad consortium comprised of 14 Adventist colleges and universities in North America and 13 colleges and universities abroad. These 27 institutions work together to prepare students for foreign-language fluency and cross-cultural awareness.

In 1961, La Sierra University sent the first group of American students abroad for language study to Collonges, France. After that group of 90 returned with glowing reports about their experience, Pacific Union College (Angwin, California) sent a group to Spain. Other North American Adventist colleges and universities recognized that language programs abroad could greatly enhance the international aspect of their curricula, and soon several other institutions joined in the venture.

Eventually, the idea of a consortium emerged to ensure uniform requirements for all participating colleges. The first organizational meeting took place at Andrews University (Berrien

Springs, Michigan) in the summer of 1961 and resulted in the formal creation of Adventist Colleges Abroad.

The ACA's headquarters is located at the North American Division Office of Education in Silver Spring, Maryland. ACA programs are monitored and supervised by a director and ultimately by the ACA Board of Directors. Its chair is the NAD vice-president for education; and its members are the presidents, vice presidents, registrars, and modern-language department chairs of the Adventist colleges and universities in North America.

Having the full support of the church has greatly enhanced the consortium's chances for success. Because of ACA's link with the denomination, both parents and institutions feel safe in sending their students abroad. The link to church headquarters provides assurance that someone is monitoring the programs and caring for the students while they are in a land far from home—giving attention to their academic programs and achievements, to their well-being and cultural adaptation, as well as to their spirituality and other concerns.

The ACA Edge

As the Seventh-day Adventist Church faces inter-cultural demands on a global scale in achieving its mission, this produces a number of challenges. To help students become global citizens



Clockwise from top left: To learn Russian, ACA students enter through this gate at the Ukrainian Institute of Arts and Sciences.

Study tour of archaeological sites in Athens for ACA students enrolled at the Athens Study Center in Glyfada, Greece.

Happy ACA students in Thailand (Asia-Pacific International University).

of the 21st century, we must engage them in learning that prepares them to think and behave in more sensitive ways. International experiences will be crucial to the cognitive, affective, and behavioral development of graduates as they go forth into lives that will increasingly demand intercultural competence. ACA can and is helping the world church accomplish its global mission.*

Developing intercultural competence is a vital part of higher education today, but this does not come by accident. Walking the streets of Paris does not magically make one fluent in French or an expert in European literature and culture. A well-constructed academic curriculum is needed, and that's what ACA provides. Some programs abroad offer only three hours of class per week. Students in such programs may benefit from sightseeing in the host nation and make new friends, but they often return home knowing hardly a word of the language and ignorant of the country's culture and history. But ACA has an edge. Tourism is not its primary component; rather, it emphasizes learning in a different cultural milieu—by immersing students in an intensive program that demands 25 to 30 hours in class each week. In addition, the fact that the Adventist Church has a consortium of excellent col-

leges and universities abroad that are ready to go the second mile to make this experience a positive one in the lives of students creates an opportunity that cannot be underestimated.

Focused study abroad, in a program such as ACA provides, prepares young people for many job opportunities that demand multilingual skills. ACA also opens employment opportunities in international organizations, foreign service, and international enterprises. Many of those who complete the program choose to work for the global mission of the Adventist Church.

ACA participants and their parents offer glowing recommendations of the program. This is obvious from quarterly ACA evaluations. One student from Michigan wrote: "I have met God in Argentina. I will never forget my roommates' examples of faith. There is so much joy in their spiritual lives. It is contagious." Recently, two parents from southern California contacted the ACA office, expressing the same feelings about their children's experience on the first Sabbath at River Plate University in Argentina. A young person from Andrews University who was studying in Spain answered one of the questions about the spiritual environment on the campus of Sagunto College by saying: "I do not know enough Spanish yet to be able to evaluate the quality of the sermons preached on Sabbath, but I know that the spirit of God is here, as it is revealed by the great love and care that the Faculty

* Anne and Keith Chambers, *Developing Intercultural Competence and Transformation* (Sterling, Va.: Stylus Publishing, 2008), p. 128.



Clockwise from top left: Young people who enroll in ACA spend 25-30 hours a week in class, far more than in most study-abroad programs. The students shown here are at the Spanish Adventist Seminary in Sagunto, Spain. ACA students enrolled in Bogenhofen Seminary take a cultural tour of Austria. Brazil Adventist University ACA students visit a cave.

and Staff show us every day.” Another student from Southern Adventist University in Tennessee wrote from Villa Aurora, Italy: “The ACA program has opened my eyes to the world.” She went on to explain how this experience had helped her to embrace differences, respect others more, and better prepare for life.

The ACA Impact

Although ACA prepares students for a better understanding of the world in the 21st century and provides strong academic and cultural components, its core mission is spiritual development. Currently, many former ACA students are working for the church all over the world using their linguistic and cross-cultural skills. According to surveys conducted by Adventist Colleges Abroad, about 40 percent of ACA students decide to serve the church.

Since its beginning in the 1960s, about 20,000 college students and quite a number of academy students have studied abroad in ACA’s program. Many of our denominational leaders, university presidents, professors, secondary school teachers, pastors, and other church professionals are ACA alumni. They concur that the year abroad was one of the best of their lives, very often defining their future careers and decisions to serve the church. One student from Pacific Union College, returning from a year of study in France, said: “I know I am no longer the same person but I feel

that I am a much better one now.” A former La Sierra student credits her government position in Washington, D.C., to the fact that she studied at the Spanish Adventist Seminary and achieved fluency in Spanish. A successful lawyer in the D.C. area attributes a large portion of his success to the two years spent as an ACA student at Bogenhofen, Austria.

The ACA Programs

At present, ACA offers summer and/or academic-year programs in Spanish, French, German, Italian, Portuguese, Russian, Japanese, Chinese, and even Greek and Hebrew (for religion students) at participating colleges in countries around the world—from Asia to Europe, and Central and South America. While ACA only accepts college students during the academic year, qualifying academy students can enroll in its six-week intensive summer programs.

ACA students can complete majors and minors in languages and art as well as combined majors in a variety of areas: business, political sciences, international studies, and others. All ACA credits are automatically recognized by Adventist American universities and a growing number of public universities. The ACA programs also prepare students for external state examinations leading to recognized diplomas. Such diplomas in



Above: One of the many benefits of ACA: the opportunity to study art in Florence, Italy.

Right: Majestic building at Newbold College in England, site of one of the newest ACA programs.



foreign languages equip ACA alumni to teach a foreign language when they return to their home countries. The ACA students from most of the programs regularly achieve a success rate of 90 percent on these demanding examinations. Take the case of the DALF (*Diplôme Approfondi de Langue Française*) offered by French universities, for which students prepare at Adventist University of France in Collonges-sous-Saleve: The linguistic and cultural level is so high, the certificate states that whoever has succeeded in those exams has acquired the proficiency of a national! The IFLE (French Language Institute at Collonges) is one of only 30 private institutions of higher learning in France that has received the renowned “labellisation” from the French government.

Furthermore, ACA European programs not only conform to the Common European Frame of Reference for languages (CEFE) set by the Council of Europe and by the Bologna Convention, but also fulfill the foreign-language requirements of all North American Division colleges and universities. ACA students can return home with a diploma in Business French (TEF, supervised by the Chamber of Industry and Business of Paris). The Spanish Adventist Seminary in Sagunto prepares students for diplomas certified by the University of Salamanca, one of the oldest institutions of higher learning in Europe. The

Spanish ACA program also has a partnership with Alcalá de Henares, one of the most prestigious universities in the world.

The ACA school at Villa Aurora, Italy, prepares students for the PLIDA (Italian language certificate examination) with the Dante Alighieri’s Institute of Florence. Students interested in art cannot find a better place to study, as Florence is a world-renowned art center. Students can now earn a minor in art at Villa Aurora, as well as minors and majors in Italian language and culture. Bogenhofen Seminary in Austria offers the ÖSD (Österreichisches Sprachdiplom Deutsch), a diploma that includes knowledge of the three varieties of German spoken in Austria, Switzerland, and Germany. Friedensau Adventist University in Germany offers preparation for examinations with the famed Goethe Institute.

ACA students obtain a total of 18 credits each quarter, for a total of 54 quarter hours per academic year, or nine quarter hours for the six-week intensive summer programs. In one academic year, a student going abroad who enrolls at the intermediate level will almost totally complete his or her major, with only the last three courses needing to be taken at the home campus. Minors can be completed during two quarters abroad.

An important feature of ACA programs is that most students can spend one year abroad and still graduate in four years. Such students are usually enrolled in the humanities, but ACA attracts

Summer Sites (six-week intensive study):

- Athens Study Center, Glyfada, Greece
- Bogenhofen Seminary, Bei Braunau am Inn, Austria
- Brazil Adventist University, Sao Paulo Campus, Sao Paulo, Brazil
- River Plate Adventist University, Libertador San Martin, Argentina
- Adventist University of France, Collonges-sous-Saleve, France
- Italian Adventist College, Villa Aurora, Florence, Italy
- Saniku Gakuin College, Chiba-Ken, Japan
- Spanish Adventist Seminary, Sagunto, Valencia, Spain
- Asia-Pacific International University, Saraburi, Thailand
- Ukrainian Institute of Arts and Sciences, Kiev Region, Ukraine

Academic Year Program Sites:

- River Plate Adventist University, Libertador San Martin, Argentina
- Friedensau Adventist University, Moeckern-Friedensau, Germany
- Bogenhofen Seminary, Bei Braunau am Inn, Austria
- Brazil Adventist University, Sao Paulo Campus, Sao Paulo, Brazil
- Adventist University of France, Collonges-sous-Saleve, France
- Italian Adventist College, Villa Aurora, Florence, Italy

- Spanish Adventist Seminary, Sagunto, Valencia, Spain
- Newbold College, Bracknell, Berkshire, England (a new program just added to ACA)

All ACA cultural tours are a part of the academic programs and are included in the tuition.

Entrance Requirements

Summer Courses

- No language pre-requirements; beginners accepted.
- Minimum GPA: 2.5. Four levels offered in most programs

Academic Year

- French and Spanish, one year of language learning required
- Minimum GPA: 2.5
- Good citizenship in the home college/university in the U.S.
- Placement tests are given upon arrival abroad to determine linguistic level.
- Students from non-Adventist institutions are also accepted.

students from other areas of studies as well: sciences, pre-med, business, law, religion, nursing, art, etc. Even if the majors are in a totally different area, ACA students can still return to their home campus with enough credits for a double major or a minor.

ACA also offers a wide choice of internships in a variety of locations: in art at museums and art galleries in Florence, working with refugees in Spain; preparing for diplomatic careers at the United Nations, involvement in public health with the World Health Organization, and engineering and scientific research with the European Organization for Nuclear Research, all in Geneva; business internships in Germany and Austria; health professional internships in Argentina; communication internships in Brazil, etc. Each ACA institution offers a number of opportunities and choices.

Financial aid applies to these programs. For a relatively low cost, students can spend a summer or a year abroad, with all credits counting toward their degrees in the United States.

Professors, physicians, and other professionals also enroll in the ACA programs, as many of them need to learn a foreign language for research. Ph.D. candidates join ACA programs because they need German or French for their degrees. Religion students join the programs in Greece for the joy of learning Greek abroad and for the privilege of reading the Book of Revelation on the Island of Patmos.

A Place in Adventist Higher Education

A strong mission emphasis is an integral component of the ACA programs. For ACA teachers and program planners, the students' spiritual well-being is as vital as their academic achievements. ACA is blessed with committed directors and faculty. Loving care is a vital part of each program. Every time we hear one student expressing his or her desire to serve God, to be baptized, to give the testimony of how his or her heart was changed through one of these programs, we can rejoice and say: "It's well worth it."

Studying abroad tends to bring students closer to God. The ex-

perience, however, does not occur without struggles and problems. For some, the battle with the language is difficult; for others, the culture shock is disorienting; and for many, being far from family and friends can be traumatic. But in the end, most students readily affirm that this was the best experience in their lives. In fact, study abroad provides a solid preparation for many aspects of life. Resilience, greater maturity, more patience, acceptance of what cannot be changed, increased self-confidence, and developing a positive attitude in the face of adversity are six of the most-often mentioned qualities developed while studying and living abroad.

Human beings naturally tend to resist changes, differences, and the unknown, and to be suspicious of what they do not understand. Contemporary society has a compelling need to develop a common basis for dialogue among nations and cultural groups. This will happen only if we can overcome the barriers separating us. There is an urgent need to learn how to live in harmony in this complicated world. The new generation can and must understand and implement this better than its elders.

The world started with one language, and it will end with one language. In the meantime, communication skills, including foreign-language and cross-cultural competence, need to be a part of any serious curriculum, both in K-12 and in higher education. ACA provides one such tool to help young people acquire cross-cultural, multilingual skills. As one ACA alumnus remarked: "If you cannot go ACA for a year, go for a quarter or a semester. If you cannot go for a quarter, go for a summer, but just go!"



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GRADUATE
BUSINESS EDUCATION
IN ADVENTIST COLLEGES
AND UNIVERSITIES:

**HISTORY AND
CHALLENGES**



Graduate business education is in high demand everywhere, including the Seventh-day Adventist Church. Since 1990, 34 Master's programs in business have been started at various Adventist colleges and universities; 14 of these programs were initiated between 2005 and 2010. How did graduate business education get its start within the denomination? What is its story?

Sometimes the confluence of timing and vision gives a particular institution or a person the opportunity to “mother” growth in a particular area, which subsequently supports the church’s institutions in a unique way. Such is the case with graduate business education in Adventist higher education. Interestingly, its roots, like the roots of the medical work of the church, were established in Battle Creek, Michigan. Battle Creek Sanitarium became the “mother” of a large number of Adventist hospitals and medical institutions, with its graduates leaving Michigan to serve around the world.¹ Similarly, Battle Creek College, the church’s first institution of higher learning, which eventually became Emmanuel Missionary College and then Andrews University, was the educational “mother” whose offspring established undergraduate business education, and ultimately graduate-level training, around the world.

The Beginning

The *First Annual Catalogue* (1875) for Battle Creek College did not list specific courses but did include *Mayhew’s Practical Book-keeping Embracing*

Single and Double Entry, Commercial Calculations and the Philosophy of Morals of Business (1866) as one of the college textbooks. The *Second Annual Catalogue* included bookkeeping as a separate course.² By 1879, the college had a Commercial Department, which continued when the school moved in 1901 to Berrien Springs, Michigan. Other Adventist colleges that opened between 1880 and the early 1900s also had commercial departments. The typical curriculum included courses in the history of business, bookkeeping, business law, office machines, and various secretarial subjects.³

Because the late 1800s and early 1900s were the era of the “self-made” businessman, commercial departments did not possess significant academic stature at most colleges and universities, public or private. While Ph.D. degrees existed in some disciplines, they were not available in business. The courses offered by commercial departments were seen as too practical to be part of a standard university curriculum, but they were considered essential in an Adventist college because of the need to train church employees.

The years after World War II brought major changes to colleges and universities across the United States, as thousands of men took advantage of U.S. Government funding for advanced education as they sought to reintegrate into U.S. society after the war.⁴ Enrollment in all colleges and universities across the U.S., Adventist schools included, increased dramatically—in some cases doubling almost overnight.⁵

Business curriculum offerings expanded and became more specialized in response to the enrollment expansion.⁶ Along with specialization came an increased demand for business fac-

ulty, especially academically trained teachers with terminal degrees. At the same time, a new business accrediting body, the AACSB (Association to Advance Collegiate Schools of Business) developed standards for business curriculum, library holdings, faculty qualifications, and faculty research. Departments of business became schools and colleges of business and gained significant academic respectability within their academic communities. Doctoral programs in all business specialties quickly developed at the major universities across the United States, and to some extent in Europe.

Adventist schools struggled to keep up with the rapid changes in the business field. In the early 1950s, the church had only about 30 to 40 business teachers—all white males.⁷ The business faculty of the typical North American Adventist college throughout the 1950s and into the mid-1960s consisted of one or two men. If a woman was hired, she generally taught only secretarial courses like typing and shorthand.

By the late 1950s, the male business faculty members usually had earned Master’s degrees. Dr. Robert Firth, chair of the business department at Union College (Lincoln, Nebraska) from 1952-1964, described his resources as: “two faculty, a small office in the basement, a phone, a typewriter, a shared reader, and \$500 a year for books and magazines for the library.”⁸ Firth taught six classes a semester and took graduate work toward his doctorate in management at the University of Nebraska in his “spare time.” He completed his Ph.D. in management in 1960—the first doctorate in management in the denomination. At that

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Page 40: Secretarial science student in the 1970s. Above: Early Adventist college business departments often focused their curriculum on secretarial skills—shown above is the Emmanuel Missionary College (now Andrews University) Stenographic Department, 1911-1912.

time, seven Adventists, worldwide, had business-related Ph.D.'s, most of them in economics or accounting, but none in management (e.g., Economics: Ralph Kooreny at La Sierra College [Riverside, California] and Charles Stokes at Atlantic Union College [South Lancaster, Massachusetts]; Accounting: Robert Boyd at Pacific Union College [Angwin, California]).⁹ Wayne VanderVere, who taught at Southern Missionary College in Collegedale, Tennessee (now Southern Adventist University), and is probably the best-known Adventist accounting teacher, received his Ph.D. from Michigan State University in 1967. VandeVere was the first Seventh-day Adventist to hold both a Ph.D. in accounting and the CPA certificate.¹⁰

The Need for Business Graduate Education

By the early 1960s, the Adventist Church recognized the need for quali-

fied personnel with graduate degrees in varied fields to serve its growing educational institutions around the world. Accordingly, the Seventh-day Adventist Theological Seminary was transferred from Washington, D.C., to the campus of Emmanuel Missionary College in Berrien Springs, Michigan. The move made it possible to create Andrews University, with initial graduate programs in teacher education, school administration, and ministerial education.

In 1964, Robert Firth was asked to join the Andrews University faculty for the specific purpose of developing a graduate program in business to help upgrade business personnel in church institutions. Although the church initially focused on developing graduate programs in the United States, these early moves would be repeated around the world and in every division. The graduate programs in other territories, but especially those specializing in business, would model their graduate programs after the ones at Andrews.

Dr. Firth's assignment to strengthen

the undergraduate business program at Andrews, create an M.B.A. curriculum, and find the necessary faculty for the graduate program—all in one year—was a difficult one. Given the scarcity of church members with doctorates, Firth described the experience as one of "searching for faculty" everywhere possible.¹¹

The Andrews M.B.A. program opened in the summer of 1965 with Firth and Wayne VandeVere (borrowed from Southern Missionary College for the summer) teaching the classes to the 10 students enrolled in the program. Five years later (1970), the business faculty at Andrews consisted of a total of five faculty (all Caucasian men), three of them doctorally qualified in business. By the time Firth retired from Andrews University's School of Business Administration (SBA) in 1993, it had 21 business and computer science faculty, 15 of whom had doctorates, three of whom were women, and two of whom were minorities.

Firth served as chair of the Business Department at Andrews from 1964-1978 and remained a member of the business faculty until his retirement. Between 1978 and 1993, he developed the Andrews University Press and made many overseas trips as part of the institution's affiliations program. His work with affiliations during the 1980s and early 1990s helped Adventist colleges around the world to build and improve their business programs through consultation and in some cases, by arranging scholarships to Andrews University that provided advanced business education for business faculty at affiliated campuses.

Today, most of those colleges are highly acclaimed universities offering their own degrees that are fully recognized by their local governments. Some of them, such as Babcock University and Valley View University in Nigeria and Ghana respectively, have surpassed the mother school, Andrews University, in the size of their business enrollments.¹²

The impact of the first graduate business program at Andrews University and the foundation laid by the initial faculty under the direction of Robert Firth cannot be overemphasized. When starting graduate business education at Andrews University in 1964, Firth studied the AACSB standards and requirements and followed their recommendations for a "common body of knowledge" as a basis for requiring courses for undergraduate majors and the graduate program. As a result, the curriculum he developed has become a worldwide model that has helped to maintain a standard of excellence in business education within the Adventist educational system.

Many of the original purposes of the Andrews M.B.A. program have been fulfilled as numerous Adventist institutions (educational, medical, publishing houses, food factories, and conference, union, and division offices) have been staffed by its graduates. While the alumni records at Andrews University are incomplete, it is known that its M.B.A. graduates from the first 25 years went on to serve the church at all levels of direct church administration (conference, union, and division), as well as to replicate the Andrews business program

at colleges and universities around the world. For example, the university's M.B.A. business alumni have taught or are currently teaching at 20 colleges and universities.¹³ At the present time, three division treasurers are graduates of the Andrews M.B.A. program, as well as the General Conference treasurer and undertreasurer. Numerous union and conference treasurers, General Conference auditors, and hospital and school administrators are also alumni of the Andrews business program.

Although the second Master's program in business in Adventist educational system was started at La Sierra University (then a campus of Loma Linda University) in 1982, the real growth in graduate business education

within church-related colleges and universities did not begin until the 1990s. As Figure 1 indicates, over the past 20 years there has been an explosion of graduate degrees in business offered at the denomination's colleges and universities, starting with an M.B.A. with a health-care emphasis at the Adventist International Institute of Advanced Studies (Philippines) in 1990, an M.B.A. at River Plate Adventist University (Argentina) in 1991, and at Montemorelos University (Mexico) in 1993. The challenges of rapid growth are discussed later in this article.

The influence of the School of Business at Andrews University has continued through its sponsorship, since 1997, of the biennial summer confer-

Figure 1

Starting Dates for Adventist Business Master's Programs Worldwide¹⁴

1990-1995	1996-2000	2001-2005	2006-2010
Six programs	Nine programs	Five programs	Fourteen programs

Figure 2

Summary of Adventist College and University Business Programs, in 2011¹⁶

Division	Number of Schools Offering Four-year Business Programs (Undergraduate or Graduate)*	Identified Business Faculty*
East-Central Africa	5	31
Euro-Africa	None Identified	N/A
Euro-Asia	2	19
Inter-America	9	63
North America	11	75
Northern Asia-Pacific	2	14
South America	8	156
South Pacific	3	21
Southern Africa-Indian Ocean	3	19
Southern Asia	3	21
Southern Asia-Pacific	11	131
Trans-Europe	1	None Identified
West-Central Africa	3	79
Total	61	641

In some cases, it was impossible to identify whether a business program existed at a college/university or how many faculty were in the area of business because the breakdown by discipline was not available in either the *Seventh-day Adventist Yearbook* or in General Conference statistics. As a result, these numbers are probably understated.



Above: Robert Firth (1964-1993) and Dale Twomley (1978-1983) both served as chairs of the Department of Business Administration at Andrews University. Twomley was named the first dean of the School of Business Administration when it was formed in 1980.

Right: Malcolm Russell, longtime economics professor at Andrews University (1979-2002), chats with students in front of Chan Shun Hall, current home of the School of Business Administration.



ence for Adventist business faculty worldwide. These conferences provide a venue for presenting research papers, encouraging research collaboration and conversation about issues of mutual concern, and opportunities for professional growth for business education faculty throughout the denomination's higher education system. The increasing numbers of business education faculty attending this conference from outside of North America indicates that it is fulfilling a worldwide need for a collegial and professional forum for Adventist business educators.

The Picture Today

In 2010, 62 Adventist colleges and universities offered four-year business programs and/or graduate work in business.¹⁵ Eleven of these colleges/universities are in the North American Division (NAD); five of which offer a Master of Business Administration degree. Outside the NAD, numerous Adventist colleges/universities offer graduate work in business, in addition to related undergraduate programs. Two church universities in the Philippines offer a Ph.D. in business (Adventist International Institute of Advanced Studies and the Adventist University of the Philippines).

In 2011, the current number of identified business faculty at these schools, as included in the *Seventh-day*

Adventist Yearbook, was 641—a huge increase over the 30 to 40 business faculty in denominational schools in the 1950s. The student population at the Adventist colleges/universities with these departments/schools has continued to increase over the years as well. Schools with enrollment greater than 3,000 students (2009 figures—the latest available) are in West Africa (Babcock and Valley View universities), the Philippines (Adventist University of the Philippines), Korea (Sahmyook University), South America (Brazil Adventist and Peruvian Union universities), the Caribbean (Northern Caribbean University and University of the Southern

Caribbean), and the United States (Andrews University). Many business programs in East Africa, Central Africa, Argentina, Inter-America, Indonesia, and the United States are approaching enrollments of 3,000.

Current Challenges

What blessings God has given and what growth the Seventh-day Adventist business programs have achieved since Battle Creek College started its Commercial Department in 1879 and even since the 1950s! We have much for which to praise God. However, with growth comes both new problems and challenges that are familiar to those who entered graduate business education in the 1960s. Specifically, the challenges are as follows:

1. **Insufficient numbers of Adventist faculty.** All colleges and universities must search for business faculty. But the challenge is magnified when a college or university desires to recruit business faculty members who are *also* committed Seventh-day Adventists. One reason for the shortage of business faculty is that graduates have many options within the business field other than teaching. Thus, despite the fact that Adventist schools graduate high numbers of business students every year, few of them go into teaching and even fewer of those work in Adventist schools. As a result of the faculty shortage, many institutions contract their business classes to local business people or educators at local colleges and universities. These individuals may or may not be Seventh-day Adventists.

2. **Academic quality of faculty in business.** Closely tied to the shortage of faculty to staff Adventist business schools is the lack of discipline-specific training in business for the faculty who teach business courses. Outside of the United States, business is often the largest major on campus, a fact that only increases the need for appropriately educated faculty to staff all the subject-area classes that must be taught to an ever-increasing number of students. At times, the only solution seems to be to find someone (anyone!) who is willing to teach a business class, irrespective of his or her academic background. The

School of Business at Andrews University, from time to time, receives calls for help from around the world, asking for books or teaching helps for someone who “had a bookkeeping class in high school” whom the caller wants to teach a college accounting class “because no one else is available.” While one can certainly understand the immediate pressure to find a teacher for a class that is about to start, hiring poorly qualified teachers does not strengthen a school’s educational program in the long run.

3. **Academic quality of the programs offered.** There is increasing pressure from the tertiary institutions’ various constituencies to offer a wide variety of business specialties. Within the United States, the pressure to increase undergraduate offerings and/or Master’s programs often occurs because of declining or static enrollment at the institutional level (even if the business school’s enrollment is stable or growing). Outside of the United States, where business programs already have large enrollments, the pressure to increase offerings may result from local competition or the expertise of one or more faculty members.

As a result, some colleges and universities find themselves offering more programs or majors within the business department than they can support with sufficient qualified business faculty. Business accreditation bodies have long questioned the viability of a program or major built primarily on one individual.

Whether or not the Adventist college/university seeks business accreditation, it is unwise to create a curriculum based on the strength of a single faculty member, as that does not provide different perspectives on the subject taught and may jeopardize the program if that professor leaves the school. Institutions should analyze their programs and build on areas of strength, while at the same time considering the needs of and opportunities available to their students.

4. **The demand for graduate business programs.** The above issues have produced increasing pressure in Adventist colleges/universities worldwide to offer graduate business programs, irrespective of their readiness to do so. The call is often heard for the church to “grow its own” to accommodate increasing business enrollments and to



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Slimen Saliba, dean of the Andrews University School of Business Administration (1984-1993), displays the model of Chan Shun Hall, the new home for the school that was built in 1989. Inset: The building today.

address the growing shortage of academically trained business faculty. While “growing its own” is an excellent strategic goal, doing so at the expense of quality academic programs may produce unfortunate and unintended consequences. Conversely, careful planning can lead to strong programs that positively influence multiple constituencies far into the future.

As Adventist schools worldwide seek to inaugurate or grow business programs, they should keep in mind that standard qualifications for undergraduate courses require the faculty to have Master’s level degrees, with department heads having doctoral degrees. To teach courses at the Master’s degree level, faculty must either hold doctoral degrees in their specialty or be recognized experts in their fields. Offering a Ph.D. requires that the university be able to support the research required for this terminal degree, including extensive faculty and library resources.¹⁷

As a church, we must immediately address the growing demand, especially

outside of North America, for sufficient business-qualified Adventist faculty, ideally with doctoral degrees, and for quality academic programs that will equip business persons in the 21st century. If we do not have well-trained Adventist teachers for the growing business student population within our institutions, the options are to (1) employ non-Adventist teachers for what is, in many cases, the largest department on campus, or (2) limit business enrollment until Adventist faculty can be found/trained. Given that many schools see a business program as a source of financial support for the school as a whole, it is likely that schools will hire non-Adventist faculty for the church’s business programs. This choice will make it more difficult to train young people for business within the church’s educational philosophy.

Several possibilities exist for meeting these challenges:

As noted above, two Adventist institutions in the Philippines have developed doctoral programs in business and one more, Montemorelos University in Mexico, has received approval

from the General Conference to begin its candidacy once certain conditions are met. The church has a responsibility to adequately support these programs to ensure that they are not just viable, but excellent, in order to attract top-quality Adventist students.

Alternatively, the church might consider establishing doctoral programs in business at the General Conference-sponsored graduate schools that already exist in the various divisions. While this would likely be an undesirable choice for those schools already hosting or planning to host business doctoral programs, it could help the church to pool its already-stretched resources in locations that are currently GC supported, but geographically close to the student’s home country. An alternative would be for several divisions with members who speak the same language to collaborate on offering business doctoral programs.

Another approach that could be productive: If the school lacks sufficient re-

sources to offer a doctoral degree in business, it might consider partnering with its already-established school of education. For example, when the business department lacks the faculty or library resources to introduce a Ph.D. program in business (given the business requirement for dissertations and extensive research in specialized areas), the business faculty might collaborate with the professors in the school of education to create a doctorate in business education, thus combining the strengths of two faculties. Such a degree would be specifically designed to meet the need for teachers of business education within the church.

The church might also consider setting aside funding at the division level to sponsor select business faculty to Adventist or public universities for doctoral study. This has been done in the past, with admittedly mixed results. Those who have been sponsored often do not return to the institution once they receive their terminal degree. However, many of the business faculty presently serving in our colleges and universities around the world gained the opportunity for additional education through church sponsorship. The church should not entirely reject this option, even if the return on its investment proves to be less than desired.

In the late 1950s, the church moved to address the shortage of educationally qualified workers by creating a university to upgrade personnel across all church institutions in the disciplines of education, administration, business, and theology. As a result of that vision and commitment, today one can go to almost every Seventh-day Adventist organization and institution around the world and meet a graduate from Andrews University. The General Conference should make a similar commitment today to train the necessary teachers, business managers, and accountants for its organizations and institutions. This would require vision and funding, but the demand and need already exist.

We have come far in our journey from a Commercial Department at Battle Creek College to graduate education in business at numerous Adventist colleges and universities around the world.

We have trained many graduates to work for the church and serve as loyal laypersons. But the task is not yet complete. Despite the challenges, we must move forward with vision, courage, and confidence that the God who has brought us this far will certainly be with us as we move into the future. ✍

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13. Locations include the following: *United States*: Andrews University, Atlantic Union College, La Sierra University, Pacific Union College, Oakwood University, Southern Adventist University, Southwestern Adventist University, Walla Walla University, Washington Adventist University; *Canada*: Canadian University College; *Africa*: Helderberg College, Solusi University; *England*: Newbold College; *India*: Spicer Memorial College; *Caribbean*: Northern Caribbean University, University of the Southern Caribbean; *Australia*: Avondale College; *Far East*: Asia-Pacific International University (Thailand) and its predecessor, Mission College, as well as at one of the schools that merged to form APIU, Southeast Asia Union College (Singapore); *Philippines*: Adventist International Institute of Advanced Studies. Information compiled in 2011.

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New England Adventist Heritage Tours

UNDERSTANDING THE ROOTS OF ADVENTISM

Field trips and historical tours provide an essential tool to enrich the learning process for teachers and students. The quality of learning in almost all disciplines and at all levels can be enhanced by incorporating field visits to appropriate sites in the curriculum. Such visits are particularly profitable in history courses, enabling students to experience a “primary source” in their study. At each site, the students will discover that events of the past “come alive” in a more profound way, and they will be more likely to approach history “as a living and engaging discipline.”¹

As Seventh-day Adventist schools seek to incorporate appropriate field visits to strengthen various aspects of their cur-

riculum, they must go beyond mere secular sites. They should challenge their students to discover their historic and foundational roots—in faith, in education, and in denominational history. An Adventist heritage tour can provide a perfect opportunity to help students discover their past and better understand the present and future. While there are a variety of Adventist heritage sites across the United States and Canada (and other parts of the world), this article focuses on sites in New England where Adventism began, which have become a staple for teaching the Adventist Heritage class at Southern Adventist University in Collegedale, Tennessee.

Southern’s tour program began in 1999 when I approached

BY MICHAEL W. CAMPBELL



Page 48: Ascension Rock, between the William Miller Home and Chapel in Hampton, New York.

Left: Southern Adventist University students on the New England Adventist Heritage Tour begin the 1,000-mile trip late in the afternoon before midterm break. The bus travels through the night to maximize participants' time at the historic sites.

Center: Southern Adventist University student, Danny Paulliah, contemplates the second coming of Christ at Ascension Rock.



Left: A state historic marker commemorates the "birthplace of the Seventh-day Adventist Church," near the east entrance to Washington, New Hampshire.

Above: This building in Washington, New Hampshire, was an early meeting place for Millerites and later became a Seventh-day Adventist church. The Millerite Adventists who met here are considered to be the earliest group of Sabbath-keeping Adventists in the world.

Dr. Jud Lake, at that time a new religion professor at the university, about hosting such a trip. He agreed to be the faculty sponsor for this tour. Over the past decade, on these tours, I have personally found my faith as a Seventh-day Adventist strengthened by learning about the sacrifice and commitment of our church's pioneers. From both a historical as well as a spiritual perspective, I have benefited from these trips, and I have also seen lives changed! One student made a decision to be baptized after going on our very first tour.

In addition, I have learned stories that have revealed insights into the lives of denominational pioneers. They were real people who had a passion for Jesus. They also had personal struggles and disappointments. I've learned about how difficult life was for ordinary people during that time period. As a result, I have found myself culturally enriched. Yet the most important

lesson I've learned is that the tours' "hands on" experience is an exciting way to transmit Adventism's unique worldview to a new generation. "We have nothing to fear for the future," wrote Adventist Church co-founder Ellen G. White, "except as we shall forget the way the Lord has led us, and His teaching, in our past history."²

Which Historic Sites to Visit?

If you are planning a historical/academic tour—whether to New England or some other part of the world—the first and most important task is to identify which sites to visit. Each fall, Southern Adventist University offers a four-day tour (not including travel time to and from New England) with one hour of college credit. Most Adventist colleges offer similar tours, especially trips to Europe, the Holy Land, and even Africa that



Clockwise from top left: The William Miller Chapel, built by Miller in 1848 as a safe haven for ostracized believers after the Great Disappointment, is currently owned by the Advent Christian Church. Southern Adventist University student, Caleb DeVost, writes notes in his journal during the Adventist Heritage tour. Students on an Adventist Heritage Tour have the memorable experience of foot-washing at Ascension Rock.

offer anywhere from three to six hours of college credit depending on the length of the trip. (See the sidebar on page 54.)

A newly updated guide complete with GPS coordinates and directions is available for New York and New England historic sites. Prepared by Merlin D. Burt, this colorful volume, *Adventist Pioneer Places: New York and New England*, is an essential guide.³ Paul Gordon and James R. Nix's *In the Footsteps of the Pioneers*⁴ is helpful for sites such as the railroad cut in Freeport, Maine, where James White worked long hours to support himself and his family. Burt adds a few "new" sites, including the Hazen Foss and Harmon homes in Poland, Maine, which are now standard on Southern Adventist University tours.

Through the work of Adventist Heritage Ministry (AHM) (<http://www.AdventistHeritage.org>), a number of sites have been preserved and opened to the public: the William Miller

Farm near Hampton, New York; the Hiram Edson Farm in Port Gibson, New York; and the Joseph Bates home in Fairhaven, Massachusetts. AHM also operates the Historic Adventist Village in Battle Creek, Michigan. However, the majority of historic sites are privately owned, so visitors should respect the residents' privacy by not trespassing or lingering near private residences unless invited. Maps and directions are available through the AHM website.

Perhaps the best way to prepare students for a historical tour is to begin with a visit to a living history museum. Such sites abound throughout the United States and Canada and are accredited through the Association of Living History, Farm, and Agricultural Museums (<http://www.alhfam.org>). My two personal favorites for New England tours are Old Sturbridge Village in central Massachusetts (depicting life in

Planning an Adventist Heritage Tour



Top: Home of Joseph Bates on Mulberry Street in Fairhaven, Massachusetts. This is one of several early Adventist sites in Fairhaven that still exist but are privately owned.

Bottom: Welcome sign in Joseph Bates' childhood home, also in Fairhaven, which is now owned by Adventist Heritage Ministry.

One of the most challenging aspects of a tour is the logistics. The most significant challenge (and cost) is transportation. For larger groups, a van or bus is more efficient than separate cars, and prevents the frustration of having part of the group get separated or lost! Plus, with everyone together, the leader can point out interesting historical and local sites, and the students can focus on the learning process. If you must use private vehicles, make sure that each is adequately insured.

I recommend offering a "package" price for the tour that has a cushion of about 20 percent to cover unanticipated expenses. There is nothing more demoralizing and embarrassing than running out of money partway through the tour, or coming back from a trip with a debt for the sponsoring institution. Make sure to budget for emergencies and increases in the cost of items like food. Once the price has been determined, ask for a sizable deposit from each participant.

At Southern Adventist University in Collegedale, Tennessee, students pay for the tour by signing up for one credit hour of tuition, which covers the price of the tour. Then the university asks for a \$95 deposit to confirm their place and to obtain a firm estimate of the number of people who will be participating. Although contracts can be helpful, the "teeth" in such a commitment is monetary.

Based on the maturity and age of the students, planners will need to determine policies and methods of enforcement based upon the institution's behavioral guidelines (i.e., student handbook). Guidelines for appropriate behavior at the historical sites should be compiled into a handout and distributed to all tour participants.

Insurance is essential for a group tour. Most Adventist schools will be covered through Adventist Risk Management but only if the tour is an officially voted trip. Make sure that all necessary paperwork is submitted well before leaving on the trip. Inquire about participants' health insurance and any pre-existing conditions, allergies, or handicaps that would require special arrangements to be considered in advance.

The total cost of the six-day round trip tour from Tennessee to New England and upstate New York has increased from \$315 per student 13 years ago to \$500 today. Although inflation affects the total costs, I have found that the ratio of expenses remains consistent: About 50 percent will go toward transportation, 25 percent for lodging, and the remaining 25 percent for food, entrance fees, and miscellaneous expenses. Be sure to contact sites ahead of time to ask about discounts for tour groups and students.

New England between 1790 and 1840) and Upper Canada Village in southern Ontario (depicting life in the 1860s). Another great location to consider is Mystic Seaport: The Museum of America and the Sea in Mystic, Connecticut, which depicts life in a 19th-century coastal village and can provide tour groups with insights into the career of Adventist co-founder Captain Joseph Bates before he retired from the sea. Immersing tour participants in a lifelike representation of the past helps them envision what everyday life was like for the church's pioneers. Obviously, logistics may determine which living history museum is feasible for your trip.

Planners may want to broaden the tour to include other historic sites in New England. National Parks in the area can be researched online through <http://www.nps.gov>. Some history tour groups will want to explore sites dating to the American

Revolution by visiting battlefields such as Lexington and Concord, and learning about the Boston Tea Party and the historic ride of Paul Revere. Literary sites abound in New England, including Longfellow's home in Portland, Maine; as well as Fruitlands Museum and Walden Pond, both in central Massachusetts. And for those interested in studying colonial America, a stop at Plimoth Plantation (Massachusetts) or Colonial Williamsburg (Virginia) are excellent choices.

A Sample Itinerary

A suggested itinerary for a four-day New England Adventist Heritage Tour could look something like this:⁵

Day One. In the morning, visit the Joseph Bates home in Fairhaven, Massachusetts. There are nearby sites associated with Bates, most notably the approach to the original bridge



Clockwise from top left: Tour guide and article author Michael W. Campell shares stories and early Adventist hymns in the William Miller Chapel.

Interior of the childhood home of Annie and Uriah Smith in Wilton, New Hampshire.

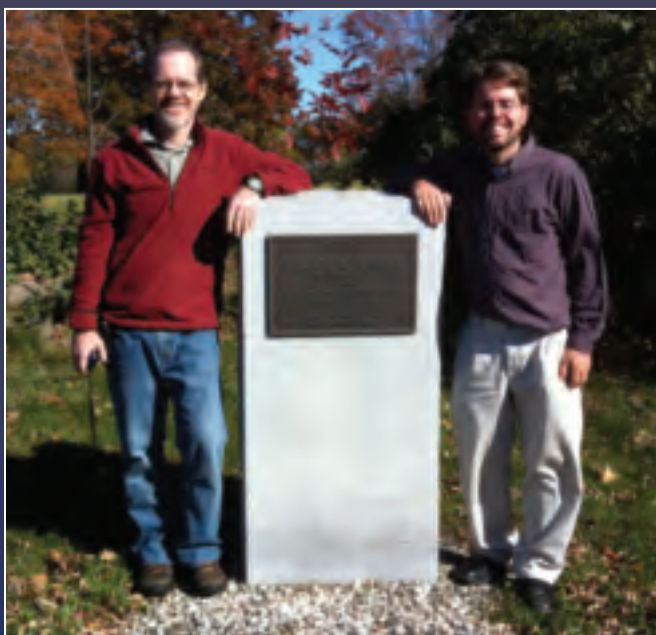
A copy of *The Midnight Cry*, a weekly Millerite paper dedicated to sharing the news about Christ's expected second advent in 1844. The childhood home of Annie and Uriah Smith is now privately owned.

upon which Captain Bates shared with his friend James Madison Monroe Hall that “the news is the seventh day is the Sabbath of the Lord our God.”⁶ Sometimes I take tours across the river to New Bedford to visit the National Park Service’s New Bedford Whaling National Historical Park. We typically spend the afternoon visiting Old Sturbridge Village, about 90 minutes away by bus to the northwest (although some tour guides prefer to reverse the order). Typically, I plan for the group to spend the night in a hotel or youth camp near Leominster, Massachusetts, and stay at that one site throughout the tour because of its central location. Some tours, especially those with more mature participants and more time to travel, may want to explore changing locations for a more in-depth experience.

Day Two. Visit sites in southern New Hampshire such as Leonard Hastings’ potato patch in New Ipswich and Annie and

Uriah Smith’s childhood home in Wilton. In the afternoon, take the group to the Washington, New Hampshire, Seventh-day Adventist Church, and have them participate in an early Advent hymn sing.⁷ I make sure to schedule plenty of time for this last site so guests can walk the Sabbath Trail and engage in spiritual reflection.

Day Three. Visit sites in and around Portland, Maine. On the way, set the context for the day by visiting Haverhill, Massachusetts, to see the grave of Hazen Foss, who refused to share the visions he received shortly before Ellen Harmon began to receive her visions. If the tour occurs in the fall, this area can be counted upon to have some of the most colorful fall foliage. I then continue up to Maine (making sure to stop at the Maine Welcome Center for a restroom break) to sites near Gorham, Portland, and Topsham. Typically, this day focuses on Ellen



Clockwise from top left: Guided tour arrives at the childhood home of Joseph Bates in Fairhaven, Massachusetts.

During a stop at the cemetery in Haverhill, Massachusetts, where Hazen Foss is buried, James R. Nix, director of the Ellen G. White Estate in Silver Spring, Maryland, lectures to tour participants.

A sign outside of the 1834 Meeting House in West Poland, Maine, where Ellen Harmon is believed to have related her first vision.

Tour leaders Jud Lake (left) and Michael W. Campbell with the plaque in Gorham, Maine, marking the birthplace of Ellen G. (Harmon) White.

White's early life and ministry. Recently, I have had the tour group drive north to Poland and then work its way back to Portland since there is more to see (unfortunately, while Adventist Heritage Ministry has worked hard to preserve the sites that they have acquired, many locations are no longer extant). A highlight for every tour I have led is a side trip to Cape Elizabeth to visit the Portland Head Light (<http://www.portlandheadlight.com>), one of the most photographed lighthouses in the United States.

Day Four. After our day in Maine, I like to spend the next morning on a leisurely drive through New Hampshire and Vermont to the William Miller Farm and Chapel near Hampton, New York. A highlight of the journey is a stop at the Vermont Country Store (<http://www.vermontcountrystore.com> for locations and hours) to shop for New England souvenirs. I make

sure to leave a minimum of four hours at the Miller Farm, the "crown jewel" of Adventist heritage sites, now owned and operated by Adventist Heritage Ministry. Here the group has a picnic lunch (if it is raining, we eat in one of the barns) and then divide up in small teams to explore the property.

Afterward, I intentionally leave time to tell stories about William Miller, which culminates in an appeal for students to have the same passion for Jesus that the Adventist pioneers had in their walk with God. As a result of this spiritual meeting, many lives—including my own—have been transformed through a recommitment to Jesus in that sacred space. The tour includes a special communion service in the William Miller Chapel, and if the weather permits, tour participants wash one another's feet on Ascension Rock. At the close of the day, we have an old-fashioned "testimony" time so that participants can

witness to the evidence of God's leading in their lives.

Logistics will constrain the order in which you visit these sites. Some tour guides prefer to reverse the order of days two and three, for example, to help build a spiritual climax, but I have chosen the order described above, specifically to accommodate the schedule of college students on their midterm break. Some tour planners prefer to find lodging on the third night closer to Rutland, Vermont, in order to maximize time at the William Miller Farm on the last day. Each tour is a little bit different and reflects the stories of the tour guide(s) along with the personal constraints of the tour group.

Putting It All Together

Above everything else, the reason for organizing an Adventist Heritage Tour is to combine educational enrichment and faith building for each participant. Southern Adventist University students have shared with me on numerous occasions that involvement in this trip was a "turning point" in their lives. In such a "laboratory" experience, not only do students discover the heritage of the church, but they are also personally confronted with the reality of God's continued leading.

One important fact I like to share with tour groups—especially the ones with students in them—is that most of the pioneers were young people. Ellen Harmon was 17 years old when she received her first vision; other church founders such as Uriah Smith, James White, and J. N. Andrews were in their teens or early 20s during the height of the Millerite revival. I remind them that God is calling young people to finish the work that the Adventist pioneers began.

The stories I share at various Adventist heritage sites continue to inspire me as I have watched the Holy Spirit at work

during these tours. These trips are not only opportunities for education, but also challenges to be ready to meet Jesus when He comes again. ☞

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2. Ellen G. White, *Life Sketches* (Mountain View, Calif.: Pacific Press Publ. Assn., 1915, 1943), p. 196.
3. Hagerstown, Md.: Review and Herald, 2011.
4. Silver Spring, Md.: Ellen G. White Estate, 1990.
5. You will need to add several days for travel to and from New England, which means that the total length of the tour will be somewhere between six and eight days.
6. George R. Knight, *Lest We Forget: Daily Devotional* (Hagerstown, Md.: Review and Herald Publ. Assn., 2008), p. 71.
7. The church has a set of *Advent Singing* booklets in the sanctuary on loan courtesy of the Ellen G. White Estate, Inc.

Academic Credit for Tours*

Depending on the length and complexity of the tour, participants may earn from one to six college credits at the sponsoring institution.

Course assignments vary, depending on the nature of the tour and the locations visited. Listed below are the arrangements for several Adventist university-sponsored tours.

For shorter tours, participants are often required to keep a daily journal, which is to be submitted at the end of the tour. In it, they are to react to what they see and hear on the tour, and take notes on lectures presented on the bus and at historic sites. They may also be asked to respond to questions in a handout. The student's final grade depends on the quality of his or her journal, as well as on participation in the activities of the tour.

For longer tours, particularly international ones, the students can earn up to six credit hours for one course. They can take up to two courses for a two-week tour and one course for a seven-day tour. Some schools that offer overseas

trips sometimes will offer two- or three-week trips. Students are required to meet at least two to three times in class or at another location for briefing before the tour. Some professors use online meeting assignments to bring participants together during winter or summer break.

Course requirements for longer tours are as follows: Students must take extensive notes in a journal every day of their travel and also take pictures to illustrate what they have learned. During the trip, on selected days, the director schedules required lectures or meetings for an hour in the evening. There may be a final test at the end of the tour.

Upon their return, students must complete a 10- to 20-page research paper on a topic related to the class (10 pages for lower-division courses; 20 pages for 300- to 499-level classes).

*Thanks to Jud Lake and Zack Plantak for their contributions to this sidebar.