PARTNERING in the Mission

Pastor & Teacher

RESOURCE MANUAL



"To train

The young

To become true soldiers,

Champions of the Lord Jesus Christ

is the

Most noble work ever given

To man."

– Counsels to Teachers, 166

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Preface

From its inception, Seventh-day Adventist education has been ordained by God – set aside for a holy purpose. To help understand why our Father places such high priority on the school system He has created, consider the following Bible verses and quotations from the *Spirit of Prophecy*.

> ***Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads. Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up.*** **Deuteronomy 11:18-19**

Adventist Christian Education is a matter of priority.

The support and advancement of Adventist Education will only succeed when Adventist parents and educators along with Adventist pastors and congregations act as though we are involved in an urgent, life-or-death spiritual battle for the very hearts and minds of our children and youth.

> ***How can I endure the thought that most of the youth in this age will come short of everlasting life!*** **-2T p. 144 (Statement by Mrs. White)**

Therefore, it is the role of the pastor and educator to lift the veil between the seen and the unseen worlds so that parents know what is at stake for them and their children. Pastors and educators are called to help foster a worldview in parents that says: "There is more to the success of our children than the ability of our sons and our daughters to compete in a secular world."

> ***Train up a child in the way he should go: and when he is old, he will not depart from it.*** **Proverbs 22:6**
>
> ***And all thy children shall be taught of the Lord; and great shall be the peace of thy children*****. Isaiah 54:13**

When viewed from heaven's perspective, true success is the preparation of our sons and daughters to live a life of service to God's glory now as well as preparing to live with Jesus when He returns. Therefore, pastors and educators are called to help parents catch a vision that they are raising children who will sing in Heaven's choir as well as help recruit other singers to praise Jesus for eternity – because He is worthy (Pastor Ron Kelly & Pastor Ron Schultz).

Feedback gathered from several prominent Adventist administrators indicate that pastors currently serving in districts with Adventist elementary schools, as well as pastors attending the Adventist Seminary, do not receive adequate orientation regarding their role and function in working with Adventist elementary schools. Neither do Adventist educators receive any formal orientation as to the role and function of their local pastor. The ambiguity created by a lack of information in this area has prompted pastors and educators to develop their own interpretation of how to relate to each other's area of ministry. At best, guidance in this area has come by word of mouth from other

pastors/educators or through the local conference ministerial department director, conference president or educational superintendent. As a consequence, this lack of guidance has led to an unstructured, haphazard approach by many pastors in their support of the local Adventist elementary school and of teachers in their support of the local church. The identification of good procedures and practices on the part of pastors and educators will provide a framework for a partnership in mission for schools and churches.

Pastors and teachers referenced in this manual were part of a recent study and survey. Inclusion of their comments and reflections are meant to provide a first-hand account of their experiences and thoughts on the subjects addressed throughout this manual.

This manual serves as a guide for pastors and teachers in their collaborative ministry that bolsters Adventist Education and prepares young people for meaningful participation in society and more importantly, prepares them to meet Jesus when he returns.

> ***"Something better" is the watchword of education . . . Let the students be directed to something better than display, ambition, or self-indulgence. Lead them to behold the One "altogether lovely." Once the gaze is fixed upon Him life finds its center. To honor Christ, to become like Him, to work for Him, is life's highest ambition and its greatest joy."*** **– Ed. pp. 296, 297**

Acknowledgements

The development of this manual has emerged from a growing realization that the local Seventh-day Adventist pastor is one of the critical factors in restoring Adventist education to its God appointed position in the work of redemption. The continuance of Seventh-day Adventist schools hinges on the collaboration of pastors and teachers who understand the mission of Adventist education and are committed to present a united front in restoring our schools to that mission. We are thankful to all who have contributed to making this partnership in the mission manual available to pastors, teachers, churches and schools.

On behalf of Dr. Jim Jeffery, Dean of the School of Education, Andrews University; Dr. Ruth Horton, Superintendent of Education, Illinois Conference of Seventh-day Adventists and Garry Sudds, Director of Education, Lake Union Conference of Seventh-day Adventists, we would like to express our deep appreciation to the following contributors:

To the twelve pastors who provided hours of information on their perspectives, suggestions and stories we say, “Thank you.”

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To those who have allowed us to reprint their articles: George Knight, Dick Duerksen, Pam Consuegra, Gary Thurber, Ron Shultz and Ron Kelly, we say, “Thank you.”

To Roger Dudley, “Thank you.”

And most of all, to our dear Friend – the Holy Spirit, we would like to humbly express our gratitude for working through us, as well as those mentioned above, to create this Pastor & Educator Partnership in the Mission Manual.

It has always been our single desire to allow God to use us in the process of developing a manual that will bring pastors and educators together in focusing on the work of redemption in and through students attending the school system our Father has created and set apart for a holy purpose.

Jim Jeffrey	Ruth Horton	Garry J. Sudds
Andrews University	Illinois Conference	Lake Union Conference
Dean School of Education	Superintendent of School	Director of Education

Section I

FROM HERE TO THERE: A CENTURY PLUS LATER

The Background of SDA Elementary Education (1872-1900)

The Seventh-day Adventist church established its first official school in 1872, but did not have an extensive elementary system until nearly 1900. In the book *Chronology of Seventh-day Adventist Education, 2nd Edition,* by Brown (1979), several unofficial church-oriented elementary schools came into existence between 1853 and 1872. The first of these opened in the home of Aaron Hilliard, in Buck's Bridge, N.Y. in the fall of 1853. Five families joined together in hiring the services of Martha Byington, daughter of the man who ten years later would become the first General Conference president (p.3). According to the *Seventh-day Adventist Encyclopedia* (Review and Herald Publishing, 1976), these schools were operated by families, groups of families, or the local Adventist church (p.1296).

In *School Bells & Gospel Trumpet*s, Hodgen (1978) reveals that elementary teachers of that time were women, who, if not living at home, boarded in the community where they taught. Their pay came from tuition collected on a monthly basis and their earnings were slightly below that of skilled labor. The work of teaching was hampered by restrictive community expectations, low income, fluctuating patronage, and insufficient equipment. For these reasons, along with the fact that many women responded to the lure of nursing or marriage, it is no wonder that careers in elementary education were usually brief (p.75).

The first official denominational elementary school opened its doors in Battle Creek, Michigan on June 3, 1872. Twelve students met in the church printing press facility—the Review Printing Press, under the tutelage of Goodlow Harper Bell (Knight, 1983).

Ellen White wrote from Australia to her son Willie that parents there were compelled to send their children to school. Therefore, she counseled, in localities where there is a church, schools should be established if there are no more than six children to attend (Knight, 1983). Adventist educational reformers took this message to heart and began the work of establishing Adventist elementary schools in the United States.

In 1890 the Seventh-day Adventist Church had 6 elementary schools. That number increased to 220 elementary schools by 1900 and 1,977 schools by the year 1930. Knight (1990), in an article written for the *Journal of Adventist Education* (May, 1990, p.15), attributes this phenomenal growth in Seventh-day Adventist elementary schools to two factors: 1) spiritual revival of the church body and 2) an unprecedented growth in the denomination's global mission program. Parents were anxious that their children be schooled in an environment that placed a high priority on building a personal relationship with Christ and sought ways to fulfill the commission to take the gospel to the whole world. The expansion in the Seventh-day Adventist church's emphasis on global missions affected the expansion of the church's elementary schools in at least two ways: One, it increased the number of students in the United States. Secondly, a worldwide educational system was started, thus allowing workers to be trained in their home fields.

It was during the latter part of the 1800s that church leaders sought guidance from the writings of Ellen G. White in establishing schools for the training of the children and youth of the denomination (p.241). One of White's significant contributions to the Adventist church was the work she did in promoting the importance of Adventist education, including an emphasis to initiate a system-wide elementary school

program (Montgomery, 1943). As the prophetic-thought leader of the Adventist church, White wrote several books on education including: *Education (1903*), *Counsels to Parents, Teachers and Students (1913),* and *Fundamentals of Christian Education (1923).* A compilation of her writings appeared in a fourth book, *Counsels on Education,* which was published in 1968.

The growth of Adventist elementary schools from 1880 to 1910 was phenomenal. This is evidenced in the dramatic increase of students, teachers and schools (shown in Table 2).

Table 2: The Growth of Seventh-day Adventist Elementary Schools: 1889-1910

Year	Number of Schools	Number of Teachers	Enrollment
1880	1	1	15
1885	3	5	125
1890	9	15	350
1895	18	35	895
1900	220	250	5,000
1905	417	466	7,345
1910	594	758	13,357

Note: From *Early Adventist Educators* (p. 43), by George Knight, Andrews University Press, 1983.

As evidenced by a comparison of the number of schools and number of teachers, most of the schools were operated by a single teacher. To this day, one of the trademarks of Adventist elementary education continues to be this emphasis on multi-grade education. The Adventist church, in its early years, took seriously the challenge to establish schools where only six students were present. By the year 2000, approximately 63.1 % of the system's K-8 schools in the North American Division were operated by three or fewer teachers (North American Division Office of Education Annual Report: 2000, p. 34).

With the drastic growth in enrollment around the turn of the twentieth century came several problems. The early years saw the educational leaders addressing such areas as the need to organize the schools into a system, the need for a uniform curriculum, the expense of Adventist education, and extremes that came from a rigid interpretation of White's counsel. Knight (*Early Adventist Educators*, 1983) observed that White, in 1901, wrote, "The Lord has not designed any one, special, exact plan in education" (p. 44). Again, in 1907 she noted that, "No exact pattern can be given for the establishment of schools in new fields" (p. 44).

Another key person in the development of the Adventist elementary system of education was Fredrick Griggs, who served as principal of the Battle Creek College preparatory school from 1890-1899. During his tenure, Griggs began to dream of a teacher-training program for elementary teachers. By the mid-1890s that dream became a reality when Griggs implemented a teacher-training department at Battle Creek College (Knight, *Early Adventist Educators*, 1983, p. 186). It was not a coincidence that during this same period the number of Adventist elementary schools soared. The provision of qualified Adventist teachers as well as the enthusiasm of key educators such as Edward A. Sutherland and Percy Magan was directly responsible for the expansion of the elementary program at this time. Sutherland was a prime initiator in developing the Adventist elementary school system (1983, *Early Adventist Educators*, Andrews University p. 181).

Development of SDA Elementary Education (1900-1917)

The year 1901 saw the official organization of the Department of Education for the General Conference of Seventh-day Adventists. In addition to the Department of Education at the General Conference level, unions and local conferences also implemented departments of education, which was vital to bringing order out of the chaos of hundreds of independent schools. The departments of education at the union and conference levels also proved to be beneficial in addressing local teacher concerns, such as the acceptance of year-round employment and adequate salaries for elementary teachers (Hodgen, 1978).

One of the innovations of Fredrick Griggs, who replaced Sutherland as the education department's second director, was to continue the practice started in Harbor Springs, MI in 1891, of holding teachers' conventions. This led to two conventions, one in 1903 and one in 1910. From the 1903 convention came a series of manuals for teachers that set forth the first SDA curriculum and gave resources and strategies to implement the curriculum for grades 1-10. In 1903, Griggs and most other leading educators began to support a plan whereby the salaries for teachers and operating expenses of the church schools were funded by four sources: tuition, church subsidy, appropriations from the conference, and a second tithe.

Another significant event that occurred in1903 was the publication of the book *Education*, by Ellen G. White. Brown (1979) observed that from that time period to the present this book has provided guiding principles to the Adventist system of education. A second volume on Adventist education, *Counsels to Teachers, Parents, and Students*, by Ellen G. White was published during the year 1913. It wasn't long before the first issue of *Christian Education* emerged. Knight (1983) observed that it was "a forty-eight page journal focused on Adventist education" (p. 194). The journal now appears under the name *The Journal of Adventist Education* and continues to be a prominent magazine for Adventist educators.

At the beginning of the 21st century, the Adventist system of education continues to place a high priority on providing elementary, secondary, and college programs which are fully accredited. Brown (1979) observed that this emphasis originated with the first attempt to accredit secondary schools by the Seventh-day Adventist North American Division Office of Education in the year 1917 (p.31).

Why Have Adventist Education?

BY GEORGE R. KNIGHT Printed in *The Journal of Adventist Education*, April/May, 2010

In spite of its outstanding contributions to the church and the larger world, Adventist education is under fire. But the sad fact is that in the early 21st century, the attack all too often is coming from inside the denomination.

Some pastors, for example, have argued that Adventist education "is stealing money from evangelism." A concerned church member recently wrote that "the pastor of my church has decided that Christian education is irrelevant and not soul winning and therefore our local [Adventist] school should be closed so as not to waste any more of the money that he could be putting into his evangelism to win souls. He has previously sent out e-mails stating that it is his intention to see the school closed. Last school year, the school presented a church service at each of the constituent churches, except ours, because the pastor felt it was irrelevant to the members and a waste of time, and told them they were not welcome. He has even

preached a sermon on the evils of not bearing fruit, which is a great sermon topic, except when his whole point was that our academy does not bear any visible fruits and therefore should be closed."

Taking the Long View

As I read that letter, I wondered how that pastor would have evaluated the teaching/evangelistic ministry of Jesus. After all, He intensely taught a core of 12 disciples/students for three years, yet when He went to the cross, not one of them, as far as we can tell, was converted or even understood the central message of His teaching. Far from self-denial and servanthood, they were all arguing about who was the greatest, even as He approached His sacrificial death. And, of course, one betrayed Him and another swore that he didn't even know Jesus.

What a wasted life! From a human perspective, Jesus could certainly have spent His time in a more profitable way.

But He had His eye on the long run rather than the short term. After Pentecost, the majority of those disciples would be transformed into powerhouses for the gospel. So it is with Christian schooling. Results are generally not immediate. Ellen White caught that vision when she wrote of the resurrection morning:

> *"All the perplexities of life's experience will then be made plain. Where to us have appeared only confusion and disappointment, broken purposes and thwarted plans, will be seen a grand, overruling, victorious purpose, a divine harmony. There all who have wrought with unselfish spirit will behold the fruit of their labors . . . How little of the results of the world's noblest work is in this life manifest to the doer! . . . Parents and teachers lie down in their last sleep, their lifework seeming to have been wrought in vain; they know not that their faithfulness has unsealed springs of blessing that can never cease to flow; only by faith they see the children they have trained become a benediction and an inspiration to their fellow men, and the influence repeat itself a thousand-fold. Many a worker sends out into the world messages of strength and hope and courage, words that carry blessing to hearts in every land; but of the results he, toiling in loneliness and obscurity, knows little. So gifts are bestowed, burdens are borne, labor is done. Men sow the seed from which, above their graves, others reap blessed harvests. They plant trees, that others may eat the fruit. They are content here to know that they have set in motion agencies for good. In the hereafter the action and reaction of all these will be seen." (1)*

Myopic vision just won't do in evaluating the true value of Christian education. Short-term evaluations of long-term projects are nearly always distorted and inadequate.

Six Reasons for Adventist Education

1. At the top of the list of reasons for Adventist schooling is that it introduces students to the Bible as a framework for thinking and evaluating. In 1881, in writing about Adventism's first educational institution, Ellen White noted that, "God has declared His purpose to have one college in the land where the Bible shall have its proper place in the education of the youth." (2)

   It does no injustice to that quotation to expand the idea to an entire system of Christian schools. But, and this is a crucial point, the Bible in an Adventist school is never studied as an end in itself. Rather,

the Scriptures provide the framework for everything that takes place on campus, whether it be academics, extracurricular activities, chapels and Sabbath services, or work-study programs.

2. Chief among the "everything else" for which the Bible is instrumental in Adventist schools is introducing young people to Jesus Christ as Lord and Savior. At its core, Adventist education is evangelistic and redemptive. As the book Education puts it, "In the highest sense the work of education and the work of redemption are one . . . To aid the student in comprehending these principles, and in entering into that relation with Christ which will make them a controlling power in the life, should be the teacher's first effort and his constant aim. The teacher who accepts this aim is in truth a co-worker with Christ, a laborer together with God." (3)

   This redemptive role of education means that teaching is just as surely a form of ministry as that which takes place from behind a pulpit. Martin Luther glimpsed that idea. "If I had to give up preaching and my other duties," he wrote, "there is no office I would rather have than that of school-teacher. For I know that next to the [pastoral] ministry it is the most useful, greatest, and best; and I am not sure which of the two is to be preferred. For it is hard to make old dogs docile and old rogues pious, yet that is what the [pastoral] ministry works at, and must work at, in great part, in vain; but young trees . . . are more easily bent and trained. Therefore let it be considered one of the highest virtues on earth faithfully to train the children of others, which duty very few parents attend to themselves." (5)

   And, Ellen White points out, while "it may seem that the teaching of God's word has but little effect on the minds and hearts of many students, . . . some lessons of divine truth will linger in the memory of the most careless. The Holy Spirit will water the seed sown, and often it will spring up after many days and bear fruit to the glory of God." (6)

   The primary function of Adventist education is to help young people find a saving relationship with Jesus Christ. And that function is just as important for children who grow up in an Adventist home as for those who don't. Concerning the evangelistic potential of Adventist education, it is important to realize that worldwide, the percentage of young people from non-Adventist homes attending Adventist schools is more than 50 percent and sometimes runs as high as 90 percent. When we get our perspective right, we will see that public evangelism and Christian education are not adversaries but rather serve as complements to each other in achieving the gospel commission.

   Don't let anyone tell you that the school one attends makes no difference. The power of education was forcefully brought to my attention as a young pastor in Galveston, Texas. One of my professional families wanted to keep their only daughter near to them, so they sent her to the very fine local Roman Catholic school. It is perhaps not altogether surprising, given the power of education, that she dedicated her adult life to being a nun.

3. Even introducing students to Jesus as Lord and Savior is not an end in itself in Adventist education. Adventist schooling at its best leads a person to a lifelong dedication of service to others. It is no accident that the first and last pages of the book *Education* focus on the "joy of service" (7). A major function of Adventist education is to help naturally selfish human beings gain a vision of service for others. That is one reason why Seventh-day Adventist higher education has traditionally been heavily slanted toward the helping professions such as teaching, health care, spiritual nurture, and related

fields. Most church leaders have been trained in Adventist schools. What if we had no such institutions?

Adventist educational institutions at all levels need to be viewed as training grounds for soul winners—in whatever profession they choose. And for the young to be prepared to give a definite sound to their service/soul-winning trumpet, they need to be properly instructed. The magnitude of that challenge becomes clearer when we realize that 74 percent of Adventists are first generation and lack even a basic grasp of the denomination's heritage, structures, and beliefs—and most importantly, an understanding of the church's apocalyptic mission to the world.

4. We noted in our first point above that Adventist education introduces people to the Bible. But that goes far beyond required religion and Bible classes. Adventist schooling helps students to view every topic from the philosophic perspective of Scripture. For example, while the Bible is not primarily about history or science, it does provide a framework for thinking about and organizing the facts of history, science, and every other subject.

   In a similar manner, the Bible provides the tools for valuing and decision-making. Here we have a contribution of Adventist education that is all too often overlooked. And that is unfortunate, since, as one author puts it, "education has to do with the transmission of values" (8). Values are strategic to human thinking and behavior because they form the basis for every decision a person makes in life.

   Our humanistic, postmodern culture has many methods of transmitting values. Young people are influenced by the glorification of consumerism, violence, and immorality in the media, video games, and music; and a peer culture that celebrates drinking, drugging, carousing, and casual sex. Yet public schools in most countries are barred from teaching religion or morality, and cannot even tell students that there are alternatives to evolution. Other schools transmit a distorted view of the meaning of life and the way of salvation. Adventist schooling is one of the most forceful ways of transmitting a biblical value system. That transmission is not perfect, but when one considers the alternatives, it is a giant step in the right direction.

5. A fifth imperative for supporting Adventist education is in the social realm. While any gathering of young people has its potential for problems, that likelihood can be minimized if a large sector of a peer group share a biblical/Christian/Adventist value system and have an interest in developing a future lifestyle that is built upon those values.

   To put it more bluntly, I firmly believe that one of the major contributions of Adventist schools is to bring young people together in sufficient numbers so that they can make lifelong friends and meet spouses who share their vision of what is important in life. I still vividly remember my first three visits as a beginning pastor in San Francisco. Each of those visits was to young church members who had married non-believers. Disorientation and depression were the messages that consistently bridged their individual experiences. At that point in my professional career, I began to view the social function of Adventist education as extremely important.

   We must not forget that most students learn more from other students than from either teachers or parents. Thus, it is important that we do all we can to create an educational atmosphere that maximizes the benefits of peer-group power and the influence of student leaders.

6. There are certainly many other reasons for upholding Adventist education. One of the most important is the influence of godly teachers and other adult role models. Then there is the fact that lessons are best learned when students hear the same message at school, home, and church. And last, but not least in importance, extracurricular activities including sports and other programs often occur during the Sabbath hours in most schools and thus force Adventist students to make difficult choices between their faith and their social life. That reality is an extremely important one for most young people. The obvious solution is the creation of schools that respect both the needs of faith and healthy social development.

Conclusion

Adventist education has held a central place in the building of a unified church, which since 1863 has spread throughout the world. And yet, Adventist education is not keeping up proportionately with the growth of church membership. In 1945, the ratio of students in Adventist schools to church membership was 25 per 100. That figure remained somewhat constant until 1965. But since that time, the ratio has dropped off precipitously, to 15 per 100 in 1985 and 9 per 100 in 2000. At the same time, more non-Adventist students are enrolling in our schools, which makes the actual ratio of Adventist students to members closer to 5 per 100.

As the denomination continues to mature, it needs to constantly reassess its commitment to Adventist education. To lose that commitment would have a devastating effect on the very nature of Adventism as it moves into the 21st century. Re-commitment should be viewed as an imperative as the denomination focuses on advancing the gospel commission.

Dr. George R. Knight has worked for the Seventh-day Adventist Church for 40 years in both its pastoral and educational ministries. He has authored several books on Adventist education, including *Philosophy and Education* (Andrews University Press, 3rd ed., 1998) and *Myths in Adventism* (Review and Herald, 1985), and currently teaches at the Seventh-day Adventist Theological Seminary in Berrien Springs, Michigan.

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2. *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Publ. Assn., 1948), vol. 5, p. 26.
3. *Education*, p. 30; cf. pp. 15, 16, 29
4. For more on teaching as ministry, see George R. Knight, *Philosophy and Education: An Introduction in Christian Perspective*, 3rd ed. (Berrien Springs, Mich.: Andrews University Press, 1998), pp. 198-202.
5. Martin Luther, "Sermon on the Duty of Sending Children to School," in *Luther on Education*, by F. V. N. Painter (Philadelphia: Lutheran Publication Society, 1889), p. 264.
6. White, *Testimonies*, vol. 5, p. 26.
7. *Education*, pp. 13, 309.
8. Arthur F. Holmes, *Shaping Character: Moral Education in the Christian College* (Grand Rapids, Mich.: Eerdmans, 1991), p. vii.

Adventist Education & Youth Retention

The Value-genesis Report, 1990, evidences the impact of Adventist education in the area of retaining the youth in the Adventist church when they become adults. This report was conducted for the North American Division of SDA by Search Institute, Minneapolis, Minnesota. The study involved responses from 12,000 youth, 1,900 parents, and over 700 pastors. The findings of this study were that the range of response for students in grades six through twelve in regard to the intent to remain loyal to the church in adulthood were from 70-77% (Benson and Donahue, Value-genesis Report #1, 1991, p.8).

When compared to the denominational loyalty of like students in six other mainline protestant denominations, Disciples of Christ, Lutheran, Presbyterian, United Methodist, United Church of Christ, and Southern Baptist, the Adventist youth ranked second only to the youth of the Southern Baptist Church in this area. Seventy-six percent of the Southern Baptist youth indicated a desire to remain loyal to their church, while seventy-two percent of the Adventist youth indicated the same (Benson & Donahue, Value-genesis Report #1, 1991, p.10).

The response of students surveyed within the "Your Union" indicated that 75% of the students felt that it was important or extremely important to continue church attendance as adults. Seventy-three percent stated they were satisfied or very satisfied with the Seventh-day Adventist Church (Benson & Donahue, Value-genesis Report #2, 1991, figure #3).

Figure 3

Loyal to Church (Your Union)	75%	Satisfied with SDA Church	73%
Loyal to Church (Other Denomination)	76%	SDA Schools Effective in Converting to Church	86.7%
Loyal to Church (Southern Baptist)	76%	SDA Ministers: SDA Sabbath School Programs are Not Effective Youth Training for Future Membership	75.8%
Grades 6-12 Satisfied with SDA Church	73%	SDA ministers: SDA Schools are Successful in Integrating Religious Values/Doctrines	72.7%

Jerrell Fink (1989) came to a similar conclusion when he stated:

> The SDA schools serve as an effective means of converting young people in the church (86.7% agreement); 75.8% of the SDA ministers believe that SDA Sabbath School programs were not as effective as SDA schools in training youth to become SDA church members; and 72.7% indicated SDA schools successfully inculcated young people with SDA religious values and doctrines. (p.107).

While the research shows a strong intent on the part of Adventist students to remain life-long Seventh-day Adventists, there is additional research that needs to be noted. Roger Dudley, former Director of Church Ministry at the Andrews University Theological Seminary, was on the committee that planned Value-genesis and wrote the complete book on the project: *Value-genesis: Faith in the Balance*. Dudley is of the opinion that the ten-year study reveals that 40 – 50% of those who are baptized in their mid-teens will drop out of the church by their mid-twenties (Roger Dudley, personal communication, February 9, 2004). That is an alarming statistic.

Adventist Teachers: A Call to 'Something Better'

Why Have Adventist Education?

"Something Better" is the watchword of education… Let the students be directed to something better than display, ambition, or self-indulgence. Lead them to behold the One "altogether lovely." When once the gaze is fixed upon Him, the life finds its center. To honor Christ, to become like Him, to work for Him, is the life's highest ambition and its greatest joy. – *Education*, p.296

True education is MORE THAN the pursuit of a certain course of study. – *Education*, p.20

Key Learnings of Adventist Education:

Five key learnings that every child in an Adventist school should experience:

- They will know from experience that they are a son or daughter of God.
- They will experience a relationship with Christ – their "Big Brother" – and understand what He did for them.
- The will begin to discover God's specific CALL for their lives.
- They will understand that their lives are not to be squandered on self.
- They will understand how Christ plans to be with them and use them throughout eternity.

God's Call for Adventist Teachers:

To the teacher is committed a most important work-- a work upon which he/she should not enter without careful and thorough preparation. **He/she should feel the sacredness of his/her CALLING and give himself/herself to it with zeal and devotion**…The schoolroom is no place for surface work. No teacher who is satisfied with superficial knowledge will attain a high degree of efficiency. – CT, p.229

The Reward for Faithfulness to God's Call:

There (heaven) the redeemed greet those who led them to the Savior, and all unite in praising Him who died that human beings might have the life that measures with the life of God. – AA, p.601

Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord. – Matt. 25:21

Section II

CRISIS IN ADVENTIST EDUCATION

Since 1989, private school enrollment figures in the United States have been increasing. From 1989-1999, they rose 15.8%, about the same as the 15.5% public school growth rate for the same ten-year period (Council for American Private Education - CAPE, 2005).

Even though enrollment trends were increasing in the private sector, the trend within the North American Division of Seventh-day Adventists (NAD) in both the K-8 and 9-12 systems of education was on a decline. In 1980, the NAD statistics reflected an overall K-8 enrollment of 54,058 students. In 1990, the enrollment had dropped to 50,207 and in 2000 the figure had declined to 48,246 students (World Report: Adventist Education Around the World, General Conference of Seventh-day Adventists, Dec. 31, 2000).

The same trend was evidenced in the Your Union Conference territory. In 1980, the Your Union Conference enrollment for K-8 schools was 5,257 students. By the year 2000, the K-8 enrollment had declined to 3,460 students. Now, in the year 2012 the K-8 enrollment has continued to dwindle in the Lake Union throughout the North American Division. This reflects a system-wide reduction in the Your Union territory of 1,797 students (Closing Report, North American Division Office of Education: 1980, 2000 & 2012).

While the K-8 enrollment trend in the Your Union was downward, church membership in the Your Union increased from 57,890 in 1980, to 65,750 in 1990, and 72,728 in 2000 (First 2001 Quarter, North American Division Statistical Report). In other words, the potential for an increase in student enrollment did exist during the given time period.

A study of related research suggests several reasons why K-8 enrollment in the Adventist system is on the decline. The ever increasing cost of Adventist education, a loss of confidence by parents in Adventist education, and a lack of commitment regarding the importance of Adventist education are but a few (Fink, 1989, pp.119-120). In addition to these factors, Thompson (1989) concluded that the local church pastor plays a key role in providing direct or indirect support of the local K-8 church school.

In his dissertation entitled, “Perceptions of Seventh-day Adventist Educators in Southern California Concerning Ministerial Support for Christian Education” (1989), Thompson concluded that 86.5% of educators surveyed perceived the pastor as supportive of Christian education. Nevertheless, the same study concluded that 43.54% of the educators felt that the pastor should preach more on Christian education, 34.4% felt that the church should implement a worthy student fund, and 57.4% indicated a

need for pastors to encourage parents to send their children to the local Adventist school. In addition, 66.7% of educators indicated the need for pastors to spend more time at the school, and 46.8% expressed the need for pastors to attend school functions more frequently.

In a similar study by Fink (1989), it was concluded that Adventist ministers perceived the need of Adventist schools to be as important currently as they have been in the past, and that Adventist schools provide an essential service for the Adventist Church. In addition, Fink noted that Adventist pastors must identify methods to continue the operation of Adventist schools. Studies and publications on the subject of pastoral support for church schools reveal interesting notable points. Baker (1996), for example, stated that the tangible effort and action put forth by pastors in support of the church school is at a lower level than their verbal statements affirming intellectual belief in the importance and value of the church schools (p.62).

The need for pastoral support of the Adventist system of education has been well documented by a variety of educators and church leaders as well. In the ValueGenesis Report #3 on School Quality, Benson and Donahue (1991) strongly recommend the need for renewed pastoral support of Adventist schools (p.61). Sahlin (August 1985, pp.12-13, 17) expresses the need for collaboration between pastors and educators in a team approach to further the goals of the church (pp.12-13, 17). In the article "Pastors and Teachers: Partners in Ministry", Wade (June 1990) cited numerous examples of benefits when pastors and educators work together (pp.12-13).

While citations from many authorities express the view that the local pastor plays a primary role in providing leadership and influence to all areas of church programming, none of the official sources of church policy clarify and/or determine what the role and function of the pastor is in relation to the local church school. Also, a review of the three primary sources of information identified by several church leaders by which pastors learn job expectations, The Seventh-day Adventist Church Manual (1995), Pastoral Ministry (1995) and the General Conference Working Policy (2000-2001), revealed no information pertinent to this subject. Unofficial sources, such as books published by the North American Division Ministerial Department, *The Journal of Adventist Education*, and *Ministry* magazine provide little or no emphasis either.

Section III

COLLABORATIVE EVANGELISTIC STRATEGY FOR CHURCH AND SCHOOL

The local church pastor's relationship to the church school is like a shepherd. Pastors are shepherds. But some care more for the sheep than the lambs. Without the lambs the flock will eventually die out. Providing for the lambs through the week with Christian education is vital. Parents/guardians that have children will appreciate a shepherd that is watching out for the lambs. The shepherd and the teachers watch over the flock in shifts. They team together to see that the lambs have spiritual nourishment to make it through the week. – Pastor J

Collaborative Evangelism

The collaborative effort on the part of the church and school to be involved in a long-term vision for their respective missions is central to the success of both the church and the school. Teacher C shared that over the years he has been learning more about evangelism. He explains further that his enlightened understanding is based on what Jesus did in Matthew 4:23: "And Jesus went about Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people." Teaching, preaching and healing, he explains, are all part of the ministry of Christ and "if we are unified as we are called to be in John 17, we (as pastors, teachers, parents and medical workers) will be uniting in our churches to reach out, finding unified ways to touch our neighbors."

Pastor A, in addressing the need for open communication between the church and the school, expressed the opinion that pastors who are new to a district that includes an Adventist elementary school should take the initiative to meet with the teachers and to share with each other their philosophies regarding the mission of the church and the mission of the school.

I have told people on the school board and the church board many times that I have never seen a strong Adventist school that did not have a strong church. Also, I have never seen a strong church that did not have a strong school. I have never seen an independent church that is strong and growing. You have to start with a vision focused on the mission for both the church and the school. This is a necessary element for success. –Pastor K

Implementing a Collaborative Evangelistic Strategy

Through the humble hearts of both pastors and teachers, combined with fervent prayer and Bible study, the Holy Spirit will lead in developing a collaborative strategy for evangelism in the church and the school. Not only are Adventist teachers to be involved in the work of redemption for their students, but the church pastor also fills a vital role in this process. Pastor C recognized the importance of the pastor and the teachers working together harmoniously for the redemption of each student and how his work in this area was hindered if a child did not attend the local elementary school. He explained that it was much more difficult to nurture children in the church and to help them accept Jesus as their Savior if they did not attend the school.

Teacher D shared his thoughts that "the success of this collaboration comes from the conference leadership. If the leadership requires this collaboration and makes education an issue of prominence and focus, then something will happen on a wider scale. Otherwise, it will then boil down to the individual passion a particular pastor has and the initiative of the teacher to make something happen."

Pastor C further expressed the opinion that the primary reason why evangelistic efforts for children who did not attend the local church school were more difficult was because of the counter-acting influence of their parents/guardians. When children are involved in the Adventist elementary school program, the pastor has the opportunity to get acquainted and build stronger relationships with both the students and their parents/guardians.

Teacher A expressed her view that both the pastor and teacher should be a visible team - that they should "work together to conduct student-led evangelistic series at school."

Pastor B also spoke of the evangelistic outreach the school provided for students, as well as the parents/guardians. He articulated the view that the local elementary school must also include in its mission an emphasis on bringing students and their parents/guardians from the community into the school program. Pastor B summarized his opinion by commenting, "They [the students] can get the reading, writing and arithmetic somewhere else, but to build that relationship with Jesus Christ, that is why we have Adventist elementary schools."

Teacher B noted that pastors support evangelism with the students in their participation in school programs, helping to create and support the spiritual atmosphere where students are attracted to and respond personally to the call of the Spirit in their lives. Teacher C involves himself heavily in the evangelism of the church outside the school program, and provides "major support of the church's public evangelism efforts in music, audio/video services and general planning and set up."

"I see the 'How' as a process, not an event," notes Teacher C, "recognizing that the first time they work together not everything will work out perfectly. Start small, start somewhere. Let it grow and tell others that you expect to make improvements and solicit their input on how to do it better." He suggests having young people do a door-to-door survey as one way to begin. From this survey you can better know 1) the interest of a neighbor and 2) you can help your students to do things that make them uncomfortable, which is a great character growth exercise as well as preparation for literature evangelism, and 3) you can get a sense of those persons who are actually students of the Bible. From these interests, he continues, you can develop health series using the resources available in your local church. Later you can invite those contacts to an evangelistic series.

Doctoral Dissertation Findings Describing Collaborative Relations between Adventist Pastors & Teachers by Pam Consuegra, 2012

During the summer of 2012 Pam Consuegra, former Superintendent of Education in the Minnesota Conference successfully defended a dissertation that described the collaborative relationships between Adventist pastors and teachers in the eastern United States. The following are findings from Pam's research.

Four broad themes emerged in this study:

1. **A Sense of Togetherness**
2. **Necessary Ingredients**
3. **Connections**
4. **Benefits of Success/Results of Failure**

 # 1. A Sense of Togetherness:

The following sub-topics emerged within this broad theme:

- Sharing of a Unified Mission and Vision: The mission of church and school was the same.
- Team, Unity, Us: There was little emphasis on the words "I" and "me" – Descriptors used were words such as "we", "us" and "our". The emphasis was on "we are a team."
- Sense of Community: Entire church and school family all had the same goals and objectives for the young people. In essence, collaborative practices between the two were expanded and a sense of "community" was said to exist.
- Anyone Can Make a Difference: There was no one person who had to initiate the collaborative experience. Anyone had the capacity to move the group towards positive relational building. All then became equal participants.

 # 2. Necessary Ingredients:

The Pastors and teachers identified the "ingredients" that created the collaborative environment:

- Kids First Attitude:

  All decisions made have young people in forefront

  Church was built before the school

  When faced with a decision, the question really was "What is best for the kids?"

- Embrace Strengths and Accept Weaknesses:

  Because I am not perfect, I do not expect perfection in my partner

  Maximize strengths in each other for ministry

- Trust:

  Referred to as the "Anchor"

  Confidence that partner "has the back" in public and private meetings

- Respect and Value the Roles and Boundaries:

  The roles of both were clear

- Be flexible and Welcoming:

  Be flexible as ministry needs dictate

- Communicate the Good and the Bad:

  Share both successes and challenges

  Pastor: "I want to hear about the challenges from the teacher FIRST, before I get a call from a parent or church member."

#3. Connections:

The third broad area was that of "Connections." Connections occurred in 3 different areas:

- Interpersonal Relationships Outside of Work:

  Friends

  Intentional opportunities are made for social activities away from church and school

  One pastor and teacher-team family go on summer vacation together

  Skiing, golf, dinner, etc.

- Pastor Connects the Church to the School:

  Pulpit

  Educational Sabbaths

  Visible and active on school campus

- Teacher Connects the School to the Church:

  Visible and active in church

  Connects school family to church through documents such as the school newsletter

#4. Benefits of Success / Results of Failure:

The pastors and teachers also shared the benefits of working in a positive, collaborative relationship.

- Benefits of Success:

  Increased likelihood that students will make a decision for Christ

  Positive role models for students

  Improved health

  Confidence in sustainability

- They also shared the perceived consequences of not working in a positive, collaborative relationship:

  Demise of both the church and school

  Ultimately, some students may not be in heaven

(From: A Multiple-Case Study Describing Collaborative Relationships Between Adventist Pastors and Teachers in The Eastern United States, by Pam Consuegra, August 2012)

Ten Irrefutable Laws for Adventist Pastors & Teachers

by Gary Thurber, President of the Rocky Mountain Conference

Seventh-day Adventist Pastors and teachers:

1. Will have a genuine love for all others
2. Will seek to promote the gifts and talents of each student
3. Will hate sin
4. Will serve others whole-heartedly
5. Will be teachers of the Word
6. Will remain focused on the mission despite ridicule and criticism
7. Will have a passion for Christ & His soon return
8. Will be people of prayer
9. Will treat everyone as a child of God
10. Will be lovers of peace

Two Ministries/One Mission

by George R. Knight

This article is adapted from the author's keynote address at the Atlantic Union Conference Pastor/Teacher Convention held in Providence, Rode Island, in August 2009. (*The oral style has been retained*.)

I have suffered from an identity crisis for nearly my entire career. The problem undoubtedly stems from the fact that I lack a clear professional orientation. I was trained at the Master's level to be a pastor, but after two and a half years went into elementary and secondary teaching and eventually school administration for most of my decade in the field. And my professional record in academia is just as messed up. I was educated at the doctoral level as a philosopher of education, but after a decade teaching in that field at Andrews University, I moved over to the Seminary, where I masqueraded as a church historian for more than two decades. It is little wonder that I am more than a bit confused as to what I truly am.

I suppose my psychological and professional problems and realms of my professional life had a little more contact with each other. One of the most remarkable things about the Adventist subculture is that the only two professional groups that are employed in the local church full time in most congregations have little understanding, sympathy, or even contact with each other's ministries, trials challenges, and contributions. That fact is more than remarkable; it is tragic!

With that historic distance in mind, I would like to congratulate the Atlantic Union pastoral and educational leadership for the understanding that has brought all of us, both pastoral clergy and educational clergy, under one roof for a shared professional convention. To my knowledge, this may be a first at the union conference level in the history of the denomination.

Of course, with a little thought we could have seen the logic of the combination sooner. Martin Luther, the great 16th Century reformer, did: "If," he claimed, "I had to give up preaching and my other duties, there is no office I would rather have than that of school-teacher. For I know that next to the [pastoral] ministry it is the most useful, greatest, and best; and I am not sure which of the two is to be preferred. For it is hard to make old dogs docile and old rogues pious, yet that is what the ministry works at, and must work at, in great part, in vain; but young trees. . . are more easily bent and trained. Therefore let it be considered one of the highest virtues." [13]

Too many pastors have become good at preaching good white evangelical sermons, good black evangelical sermons, and good Hispanic or Asian evangelical sermons, but they have all too often neglected and avoided the truths and mission that have made us Adventists. In the end, that will lead to self-neutering. After all, why go to the Adventist church when the preaching is just as good (if not better) down the street?

To be blunt: If Adventism has an important message and mission, let's hear it in both our schools and churches, or let's get out and do something useful and meaningful with our lives.

The Adventist Church may have two ministries, but we have one message. And it's high time we started emphasizing it in our preaching and teaching with both enthusiasm and conviction. Preachers and teachers who are passionate about Adventism will have a contagious influence. But, on the other hand,

bored preachers and teachers will pass on their boredness to their congregations and students and thereby accelerate the transition to Adventist meaninglessness.

By now, we should be clear on our shared evangelical and Adventist message and mission. But do Adventist teachers and preachers really have the same mission?

The Shared Evangelistic Imperative Of Schools and Churches

That question is one increasingly asked by pastors in congregations of all sizes. Some see Adventist education as just one more thing that sucks both energy and cash away from the important business of the local church. From their perspective, those resources need to be freed up for "more important tasks." I have heard more than once the allegation that Adventist education "is stealing money from evangelism."

A concerned church member wrote that "the pastor of my church has decided that Christian education is irrelevant and not soul winning and therefore our local SDA school should be closed so as not to waste any more of the money that he could be putting into his evangelism to win souls. He has previously sent out e-mails stating that it is his intention to see the school closed. Last school year the school presented a church service at each of the constituent churches, except ours, because the pastor felt it was irrelevant to the members and a waste of time, and told them they were not welcome." This pastor even preached against supporting church school even though four-fifths of the 45 individuals graduating as theology majors in my class at Pacific Union College had been educated in Adventist schools up though academy, with some 13 of them being Preachers' Kids (PK's). But for the past three decades, fewer and fewer (PK's) are entering ministry, as their own parents have downplayed the unique aspects of the message. Also, an increasing number of adult converts entering the pastoral workforce have never spent a day in an Adventist church school or academy. If public school was good enough for them, so the logic runs, It's good enough for their church members' children. The mentality undoubtedly contributes to the ongoing proportional shrinkage of the denomination's educational system. In 1945, the ratio of students in Adventist schools to church membership was 25 percent to 100. That figure remained somewhat constant until 1965. But since that time the ratio has dropped off precipitously, to 15 per 100 in 1985 and 9 per 100 in 2000. At the same time, more non-Adventist students are enrolling in our schools, which makes the actual ratio of Adventist students to members closer to 5 per 100.

Some pastors who see the educational system as anti-evangelistic seem to have logical arguments. Since the school subsidy is often the largest item in the church's budget, couldn't the money from the subsidy and from tuition be redirected to "better" purposes? In addition, the results of education are often not immediately apparent.

But we need to ask whether these assumptions are valid. One pastor who has never worked for a school violently disagrees. "In my experience, " he writes, "Adventist education is one of the most effective ways to prepare young people for the second coming of Christ. Furthermore, I believe that our schools—rightly run—are more successful at doing this than any other single evangelistic method, including Revelation seminars, church planting, felt-needs evangelism, or contemporary worship services. Also, I believe that Adventist education has been the key to propagating our unique Adventist mission in the world." He also argues "that our schools are the legs that ultimately keep the Advent movement running." [15]

The big question as this point is this: Which of the two argument has the force of truth behind it? For the short answer to that question, we only need to turn to world history. It is not an accident that both nations and churches have sought to control education. It has been evident to all that whoever shapes educational policy also shapes the future. Thus, it is not too difficult to see the logic in early Adventism's establishing an educational system that would prepare both future members and future leaders.

Moving beyond the social function of the system, we need to grasp the power of teacher influence. Most pastors do well to see their people one or two hours a week, and communicate mostly in large impersonal gatherings to adults who have already formed their characters and have made most of life's important decisions. In contrast, the average elementary school teacher has face-to-face contact with impressionable students 30 hours per week.

Let me ask you in utmost seriousness: What kind of person do you want to have that kind of influence on your child? Who do you want to define his or her attitudes and values? A nonbeliever, a Christian with a different understanding of the Bible, or a like-minded, dedicated, believing Adventist? Never forget that teachers are powerful links between your children and God and a Christian Adventist way of thinking and lifestyle. Teachers will in one way or another influence your children's understanding of truth and values.

At this point, I need to drop in a personal illustration. As a young pastor in Galveston, Texas, I had a very dedicated professional family who desired with all their hearts to educate their only child in the best way possible. They agreed that the public system was not the answer, but there was no Adventist school. They finally decided that a Catholic school was better than secularism. They were somewhat shocked when their daughter elected to become a nun. That may have been acceptable for a Roman Catholic family, but not for that Adventist couple. They had discovered the power of education as a life-shaping event.

There is no doubt as to the evangelistic potential of Adventist Education. But now we need to ask if its demands really do suck the finances and life out of a church. The only longitudinal study on the topic that I am aware of is a five-year study that revealed that churches that were not related to a school experienced, on average, a loss of both membership and tithe each year of the study, while those supporting a church school experienced increases in both tithe and membership each year.[16] Along that line, it is no accident that historically, bursts in spiritual revival and mission outreach in Adventism have been accompanied by educational expansion.[17] The two go hand in hand.

It should be obvious by now that Adventists in the pastoral ministry and Adventists in the educational ministry have one message and one mission. They both work to reach a lost world for whom salvation in Christ and belief in His glorious appearing are the only real hope.

Both ministries are educational, both are pastoral, and the health of each of them is linked to that of the other. Both are frontline operations in the war against sin and evil, and both prosper most when supported by the other. It is therefore absolutely crucial for educational clergy to privately and publicly support their pastoral brothers and sisters, and for pastoral clergy to energetically support their educational counterparts. Healthy schools have a good relationship with their sponsoring churches, and one of a school's best supporters in terms of both students and finances is a supportive pastor.

Only on resurrection morning will those of us who have been in the ministry of teaching and the ministry of pasturing fully realize the results of our work. May God keep each of us working together until that day.

Now retired in Oregon, **Dr. George R. Knight** taught educational philosophy and church history at Andrews University in Berrien Springs, Michigan, for 30 years.

This article has been peer reviewed.

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(Adapted from Close the Gap Now: 2007)

Section IV

PROMOTING & PROTECTING ADVENTIST EDUCATION

The relationship between the pastor and the school is like that of a bus driver in that the pastor helps connect students with the school, assists in mapping out the direction or route the students will take via the school philosophy and spiritual programming, and helps students discover the ultimate goal a living relationship with Jesus." **–Pastor J**

During an interview, Dr. Walter Wright (2006), then president of the Lake Union Conference of Seventh-day Adventists, expressed the view that, "If we are inspired to believe in Adventist education, we will support our schools and enrollment will not be a problem." Wright went on to say, "The pastor's role in promoting and supporting Adventist schools cannot be overemphasized. His/her influence is absolutely essential" (2006 Interview with Dr. Walter Wright, then President of Your Union Conference).

Jeannette Bryson, director of the Center for Intensive English Programs at Andrews University, and an Adventist educator with over thirty years of K-12 experience, expressed a similar opinion. In an interview she commented, "As a leader, the pastor's support or lack of support definitely influences the decisions made by the church regarding the Adventist elementary school." Bryson further commented, "The pastor's role is probably more one of **promoting** and **protecting** the local school than that of problem-solving and managing" (2006).

In conducting interviews with twelve Your Union pastors selected by their conference presidents for fostering support for Adventist education, their level of passion for Adventist education and their commitment to protect it were noteworthy. Typical statements by these pastors, communicating their high level of passion for Adventist education, were noted in the following responses:

Pastor D commented, "I was won to Christ as a 7th grader in our Adventist elementary school. It changed my life, for which I am eternally grateful. That is why I am so passionate for our SDA education program today."

Pastor E expressed his commitment to Adventist education by stating, “The role of the pastor is to have a commitment to personally support, and to have an unswerving, undying, belief that a child who is not enrolled in an Adventist elementary school has his/her salvation placed in jeopardy.”

Pastor K expressed the opinion that his commitment to Adventist education stemmed from a desire to give something back to the system and teachers that gave so much to him. This pastor remarked, “With all the positive experiences that I had in Adventist education, all the mentors, all the people who helped contribute to my life I feel a conviction that I want to try to give back that experience to others. I want them to have that blessing [Adventist education] in their lives too.”

Each of the pastors participating in this study articulated a clear message regarding their support for Adventist education as well as their belief that the mission of the local Adventist elementary school played an integral part in the overall mission of the church.

As a result of analyzing pastor responses, two themes emerged: the pastor’s role in projecting support for the Adventist elementary school and the pastor’s role in protecting the school program.

The Pastor and Teacher Projecting Adventist Education

The pastor's role in projecting a sense of importance regarding the local Adventist elementary school begins with discovering God's vision for the church and how the school fits into that vision. As was previously noted, prayer is the vehicle by which the pastor receives a revelation from God regarding that vision. Henry and Richard Blackaby (2001) advised that God's people do not develop a vision by their own devising, but rather as a revelation from God. While leaders can dream up a vision, they cannot discover God's will. Only God can reveal His will and He does so to whom He chooses.

The importance of visioning, as it pertains to overall church health, was addressed by Warren (1995) in *The Purpose-Driven Church*. Warren expressed the view that God's intention for every church is that it grows. When churches do not grow, it reflects the fact that they are out of balance in some area from God's intended purpose for them.

Vision is at the very core of leadership. Take vision away from a leader and you cut off his or her heart. Vision is the fuel that leaders run on. It's the energy that creates action. It's the fire that ignites the passion of followers. It's the clear call that sustains focused effort year after year, decade after decade, as people offer consistent and sacrificial service to God (p. 31).

Barna (2001) compares visionary leaders to salesmen. In both cases, the ability to lead depends on the ability to attract people who will invest (p.57). His comments conclude with an explanation regarding how personal pressure subsides as the pastor comes to realize that his role in implementation is simply to be a willing servant to be used by God. The author states, "If you get to the point where God entrusts His vision to you, **selling** it won't seem like such a big deal. Your focus shifts from self-centeredness: What if they reject me? What if I feel uncomfortable? What if I don't do an effective presentation? to a God-centeredness: I can't let God down. What a blessing to be able to serve Him this way. His people will want to get in on this" (p.58).

The pastor responses noted previously identified the significance of the pastor in communicating the vision of the church and the role the school plays in realizing that vision. While the Willow Creek Community Church does not include a Christian school program, the founder, Bill Hybels (2002) does speak passionately in regard to the need for every pastor to sell the vision to church leaders and then to the congregation. This happens when the pastor who has embodied the vision stands in a parking lot or across the table in a restaurant and casts the vision to others on a one-on-one basis (p.41).

The third and final step Hybels (2002) presents in implementing a vision involves **communicating** that vision to the church at large. To do so requires that the pastor develop precise wording enabling him/her to articulate the vision passionately.

Barna (2001) takes the process of communicating the church's vision even deeper. He states that communicating the vision is not enough. For the vision to be realized it must be embraced by church leaders and then by church members who each play a role in the process of reaching the vision. Barna observes, "The pastor must lead the way, but he or she must do so by being a team player—a leader of

leaders . . . and a colleague in ministry" (p.29). According to Barna (2001), the vision may be jeopardized by a pastor who fails to involve the church membership in the implementation stage. This author concludes many church members have no choice but to consume ministry because they are not invited and prepared to do ministry. Barna attributes this to pastors who reject the possibilities afforded by team leadership (p.29).

Visioning is a critical factor in the overall health of the church and the school. Pastor L recognized this premise with the opinion, "When a church and school feel good about themselves and . . . have a clear vision as to where the Lord is leading them and why, then it all comes together."

Pastor I further recognized the importance of the school leadership understanding this principle. It was his opinion that just as the pastor receives and articulates God's vision for the church; the principal/teacher is also to receive and articulate God's vision for the school. This pastor commented, "I see myself as a visionary leader in the church and I want our teachers to be the visionary leaders in the school."

Teacher D focused on projecting this vision through relationships teachers and pastors have with the students: "Creating an atmosphere where young people are supported, loved, challenged, and encouraged to walk with Christ." The students, he concludes, "can be one of the best advertisements on behalf of the school because their testimony is based on experience."

Pastor I suggested a starting point for the principal/teachers in this God initiated visioning process. The starting point would be to prayerfully consider the question, "What does God really want this school to be?" This pastor concluded his remarks with the comment, "I don't have to get in there and do this; but I do want the teachers to think outside of the box."

Teacher C sees that a prerequisite to effectively projecting Adventist Education is working together to develop trust between the teacher and pastor. "Trust," he adds, "is the bridge that communication runs on. For them to build a lasting trust, I have found it often useful to develop a relationship that is cultivated outside of the professional sphere. Then, when these two understand each other and can support each other, it will be far more likely to 'project' a positive view of Adventist Education."

In communicating the role the Adventist elementary school plays as an integral part of the overall church vision, the pastors identified the necessity of both verbal communication and the less subtle influence of living out their passion for Adventist education in way that would draw people to it.

Pastor B addressed the need to continually reinforce the value of the Adventist elementary school in helping the church meet its mission. He observed, "If the pastor isn't talking about the school, other people will begin to sense that he has lost interest in it."

Teacher E suggested projecting Adventist Education in the following ways: 1) Smile as much as you can; 2) love the kids; 3) show an interest in their lives; 4) remember the students and parents' names; 5) laugh when you can, don't be afraid of crying either; 6) play with the students at recess; 7) pray with a student at least once a day; 8) talk to the parents when they come into the school - show interest in

their lives; 8) live what you teach and preach; 9) live in harmony with your staff - unity is essential for success.

Teacher B believed that being visible in every way possible, representing Adventist Education with a positive spirit and attitude, is necessary. He said, “Being ready to comment on the benefits of Adventist Education at any opportunity,” is meaningful to communicating this vision. Teacher A refers to this attitude as “being proud of our affiliation and involvement with Adventist Education.” Teacher D added the element of relationships as necessary in this process. He added that when an environment is created where “young people are supported, loved, challenged, and encouraged to walk with God,” students then serve as the best advertisements and testimonials for the school.

Pastor K shared the perspective that his role in communicating information regarding the Adventist elementary school was not something that only happened from the pulpit. He went on to express the opinion that the pastor should promote the school at every opportunity. He commented,

> *“We promote the school during church time and through announcements. We promote it at church board meetings when we talk about the school program and its needs. We promote it by involving students in the church program. I do it through my involvement in various school activities. I also promote the school when I am involved in sub committees of the church board.”*

Pastor L focused on the need to allow students to participate in communicating part of the school’s vision with church members. He illustrated this point by describing one outreach program that he and teachers implemented. The students presented a short spiritual program in several homes of elderly church members. This opened the door for two generations to interact in such a way that the younger generation experienced the joy of ministering to the older generation. This pastor, who invested only a few hours to drive the students to the homes of the elderly, commented, “After visiting the homes of our senior members, those members began talking with other church members and telling them about these wonderful students and asking when they would come back.”

The Pastor Protecting Adventist Education

Protecting Adventist Education within that vision is necessary to its survival. The greatest threat to the church's vision or the school's existence as part of that vision can be attributed to a lack of focus on the intended purpose. Warren (1995) explains it in terms of what he calls the "Nehemiah Principle." He states that although the wall took 52 days to complete, the people became discouraged at the halfway point—just 26 days into the project and Nehemiah had to continually remind them of the vision. From this illustration, Warren concludes, "Vision and purpose must be restated every twenty-six days to keep the church moving in the right direction. In other words, make sure you communicate your purpose at least monthly. It is amazing how quickly human beings, and churches, lose their sense of purpose" (p.111).

Teacher D was clear in his belief that by upholding the standard that God calls each of His schools to follow, teachers protect Adventist Education. "When this happens," he adds, "it is really God that is protecting the school. When the school decides to follow God's call and mandate as found in [the] Spirit of Prophecy, God will bless the school and prevent factors from occurring that would stop its work. Standards must be upheld in love.

The same need to continually restate the vision of the church and the purpose of the school was reflected in the words of Hybels. When asked how often the vision should be publicly shared with an organization or church, he reminds the leaders that "vision leaks." Thus, effective church leaders are continually monitoring "vision leakage" and are ready to recast the vision when leakage occurs rather than to blame followers for faltering commitment. When the vision fails, it is not usually the fault of the followers, but rather that of the one responsible for sharing it and re-sharing it as needed (p.44).

This premise, when applied to the pastor's role in protecting the school program by monitoring how members value the school and its teachers, is a key factor in the success of Adventist elementary schools. When a pastor monitors the church climate toward the school program and continually recasts the vision in regard to the value of Adventist education, the school is placed in a most advantageous position for growth and continuance. What the pastor promotes usually flourishes. What he/she does not promote soon withers and dies.

In understanding the role of the pastor as protector of the vision for the Adventist elementary school and its program, consider the following story by Pastor B:

"Two years ago we were down to four students and some church members began to talk of closing the school in the middle of the year. During a business meeting, I shared my conviction and philosophy that we needed to have a school. I told the members that it was a faith venture and not something that could be nailed down in dollars and cents. That is hard for many people to understand, but over and over I have seen how the needs of the school are met as funds come from unseen sources. It might be members, or it might be someone else who has visited our church; but the needs have always been covered. That is why we need to keep the Adventist elementary school visible during church time.

My role during the business meeting was to make a case in favor of the Adventist elementary school and then to plead with the members to hang in there."

Today, the small multi-grade Adventist elementary school referred to in this illustration continues to exist with approximately six to ten students annually. This pastor continues to guide the church and it remains faithful in its vision for the church and the school.

Pastor B also addressed the need for a pastor to model a passion for Adventist education by stating, "He has to model! He has to influence! He has to promote Christian education! He has to lead the way!" But to do so, Teacher A summarizes, the teacher "must maintain a personal connection with Jesus and be Spirit-led in his/her pursuit of excellence."

Teacher E felt strongly that this is accomplished by committing to God's plan for His school. It means following what the Bible and Spirit of Prophecy clearly lay out. When presented with an idea, he always asks, "Where do we have support from the Bible and Spirit of Prophecy to implement it?" He is never disappointed in using this approach. Teacher E adds, "If God says not to, then I don't care if the whole town wants it to happen, stand up for what is right. That is how we protect Adventist Education. It wouldn't be that complicated if we didn't make it so."

Education: Our Father's "Do List" for Adventist Schools

The following thoughts are from the book *Education*. They represent the things God tells us to include in Seventh-day Adventist Schools. (Gleanings from chapters 1,2 and 4)

Suggestion: Through deep, earnest prayer ask the Holy Spirit to guide in deciding how each item on the list will be implemented into the school program. Focus on a few at a time.

Chapter 1:

1. "There is a need of a broader scope and a higher aim." The priority is much greater than the study of academics. (13)
2. It involves the harmonious development of the physical, mental and spiritual powers. (13)
3. While the world has great men of intellect and research, there is One who stands higher then they. We are to learn from Him. (13,14)
4. It will prepare students for the joy of service here and for eternity. (13)
5. "Higher Education" is defined as that which is imparted by God, who has wisdom and strength. (14)
6. The only means of "Higher Education" is through communion with God. This is His method of development. (14)

7. Primary focus of all subjects – a knowledge of God. (14)
8. To understand "true education" students need to understand the nature of man and the purpose of God in creating him and in restoring him. (14)
9. To restore in man the image of God is the primary objective of education. (15) (This is to be the overriding theme of all that transpires in an Adventist classroom and school. Students must understand who God is and His love for them.)
10. Life learning: We will continue to grow and our faculties increase through all eternity. (15)
11. The first objective of education is to direct our minds to His revelation of Himself. (16) (Knowing God and His love.)
12. The (Bible) scriptures should have the highest place in education. This is the standard of truth. (17) (Prominent place of Bible study in knowing God.)
13. The work of true education is to create individuals with the power to think and do. To accomplish this, students must be directed to the truth - to the fields for research in nature and revelation, and to contemplate the great facts of duty and destiny. (17)
14. Students must receive a knowledge of God as Creator and Christ as Redeemer. (Prominent place of Bible study in knowing God and Christ as Redeemer.)
15. True education is experiential and leads to character development and to fortified minds. (18) (Bible study must result in application. Be doers and not mere thinkers of the Word.)
16. Teach students to DWELL on Christ's character. (18) (Meditation on the Word.)
17. Independent growth – "as fast and far as possible." (18)

Chapter 2:

18. While the Bible is the primary book of study, nature is a secondary source of spiritual learning. (21)
19. God's original plan for the education of the children was through the home and the school. (22)
20. The most important thing students were to learn experientially was to "reflect the light of the knowledge of God's glory." (22)

Chapter 3:

21. Teach the students that the only source of power that allows them to live above a nature bent to evil is through the power of Christ. To teach students that cooperation with Christ in receiving this power is education's "highest aim." (29)
22. Life's greatest lesson is in unselfish service. (30)
23. The principles that shape the character are: 1) the acquaintance of the soul with Christ; 2) an acceptance of His wisdom as the guide; 3) His power as the strength of heart and life… The student has within his reach the power to realize in himself the noblest ideals." (30)
24. "In the highest sense the work of education and the work of redemption are one." (30)

25. "The greatest principles of education are unchanged. They stand fast forever and ever." (30)
26. "To aid the students in comprehending these principles, and in entering into that relation with Christ which will make them a controlling power in life, should be the teacher's first effort and his constant aim." (30)

The Role of Our Youth in Evangelism

Ellen G. White has much to say about our youth's involvement in evangelism. Our purpose is to train "such an army of youth" so that they too can be a part of finishing the Gospel. Adventist Schools were established to provide this very training. Here are some of Mrs. White's thoughts on the role of our youth in evangelism.

1. Let young men, and women, and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you his grace, and put forth united action? You should consult with men who love and fear God, and who have experience in the work, that under the movings of the Spirit of God, you may form plans and develop methods by which you may work in earnest and for certain results. The Lord will help those who will use their God-entrusted capabilities to his name's glory. (*YI*, August 9, 1894 par. 3)

2. The Lord has appointed the youth to be His helping hand. (*Testimonies*, vol. 7, p.64, ChS 30.1)

3. With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Savior might be carried to the whole world! (*Education*, p.271, ChS 30.2)

4. We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. **Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor**. (General Conference Bulletin, vol. 5, no. 2, p. 24, Jan. 29, 30, 1893)

5. All who engage in ministry are God's helping hand. There is no line of work in which it is possible for the youth to receive greater benefit. **They are co-workers with the angels; rather, they are human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands.** And the human workers, cooperating with heavenly agencies, have the benefit of their education and experience. As a means of education, what "university course" can equal this? With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Savior might be carried to the world! (Ed 271, *YI*, March 3, 1908 par. 4)

6. "The great day of the Lord is near, it is near, and it comes quickly." (Zephaniah 1:14) And a world is to be warned. (Ed 270.3)

7. With such preparation as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to this work. Already many hearts are responding to the call of the Master Worker, and their numbers will increase. Let every Christian educator give such workers sympathy and co-operation. Let him encourage and assist the youth under his care in gaining a preparation to join the ranks. There is no line of work in which it is possible for the youth to receive greater benefit. (Ed 270)

Caring for Your Key Resources: Connecting the Pastor and the Teacher

(Adapted from articles written for Grow My School by Dick Duerksen, editor.)

Christian psychologist and family counselor Gary Smalley was describing "A Loving Wife" to an audience of men when a hand shot up. "My wife doesn't seem to love me anymore. I've given her a good life, financial security, kids, and everything else she asks for, but what can I do to get her to act like she loves me?"

Gary's answer was typically wise and blunt. "Remember how you once courted her as if she was the only woman in the universe? You've got to woo her again."

The answer rang in my head a few weeks later when I was meeting with a group of less-than-supportive constituent pastors. I had provided a tour and a banquet, explained the "congregational value" of actively supporting "their" school, carefully answered all their questions, and given them school-logo hoodies, but the icy relationships were barely thawing. So I asked the "elephant-in-the-room" question: "What can I do to help you become 100% supportive of the school?"

One of the pastors leaned forward and said, "You've got to woo us."

I was insulted and wanted to throw him out of the room. Instead, I smiled and asked, "How can I do that best?"

"The hoodie helped," one of the pastors said. Then we all shared a warm laugh.

Pastors and educators must see each other as a Key Resource and begin to "woo" each other as friends in Christ. Building mutual relationships depends on the success of your "wooing."

1. Pastors 2. Principal/Teachers/Staff

A Few Words on How Principals, Teachers and School Board Members can Purposefully *Woo* Pastors:

1. ***Bling***

   Give them stuff. If you buy jerseys for the 8th-grade class, include one for the pastor – and have one of the students give it to him in front of the church. If you have stuff with the school logo on it, make sure the pastor has two of each - one for him and one for him to give away.

2. ***Honor***

   Say "Thank You" publicly. Praise your pastors in front of their peers, in front of students, and in front of parents - often.

3. ***Value***

   Ask advice. Pastors are pretty smart people. You need their help, and "asking" deepens the relationship – especially if you follow through on the advice.

   "Could you recommend a good book on storytelling? I'd like to tell better stories when I'm working with our pre-school kids."

   Discover the pastor's special hobbies and talents, and then ask her/him to "show-and-tell" with the kids.

   Affirm the sermon (or the skill used in chairing the building committee). Be specific. Describe what you have learned from what you heard and saw – and how you'll use it in your work.

4. ***Support***

   The pastor needs the principal on the church leadership team. Attend church. Be on time to board meetings. Speak up and follow through on assignments. Woo!

5. **Communicate in Writing**

   A monthly greeting card that you have carefully selected at your favorite Dollar Store; irregular *Crayola-and-Elmer's-Glue-Letters* from the 5th grade classroom; little notes complimenting the pastor on what he/she did or said. Written statements of encouragement are always well received.

6. **Communicate on Facebook.**

   If the pastor has a Facebook account (or any other social media internet account) get on it, share pictures, comment on his postings, be a genuinely interested and involved friend.

7. **Communicate by Phone**

   Text something exciting that happened at recess; invite him to the intramural volleyball game on Tuesday afternoon (Don't ask him to be the ref); give him one of your school-logo vuvuzelas and ask him to cheer for both sides.

8. **Communicate by E-mail**

   Be short and clear. Don't send "pretty forwards!" Make the pastor look forward to opening an e-mail from you. Share experiences that might make good "Children's Stories" in church. Provide "cheer moments" he could use to publicly affirm teachers and kids. Point her to articles in the WSJ, JAE, or other publication that would help her as a pastor – and as one of your schools ***Key Resources.***

A Few Words on How Pastors can Purposefully *Woo* Teachers:

1. **High Maintenance**

   Assume that each teacher is a high maintenance person – one who needs regular communication, regular interaction, affirmation and inclusion.

2. **Greet**

   Intentionally create opportunities to interact several times each week. Wave, smile, stop walking and say "Hello!" Your PAUSE opens the door for deeper conversation – at their choice.

3. **Affirm**

   Affirm something about each teacher often. Does this sound like overkill? It's not. Your simple affirmation can shift a negative spirit into a positive one, change a "down" day into an "up," and possibly even transform the way a student will be treated during the next period.

Consider what you could do to affirm in at least one of the following areas.

- *Countenance/Spirit*

- *Classroom appearance*

- *Interaction with students*

- *Interaction with parents*

- *Play*

- *Contribution to the school reputation*

- *Your words, cards, notes, text messages, emails, and conversations of affirmation are your most powerful leadership tool.*

4. Listen

Intentionally visit with each teacher – on their turf or in a totally neutral location. Ask three questions, and take notes on the answers.

- *How are things going for you?*

- *Is there anything I can do to help you?*

- *Can we pray together?*

Repeat what you can do to help and then follow through

5. Include

Maintain a strong and consistent information flow to the principal of the school. Eliminate surprises in areas like finance, church board actions, and community/constituent concerns. If decisions need to be made in areas that will affect the school, provide opportunities for meaningful input in a relaxed setting.

6. WOO Them

In Writing:

Print some note cards at Snapfish.com (or one of a dozen other places – like COSTCO, Wal-Mart, etc.) and send one to each teacher on a frequent basis. "I appreciate you so

much!" or "Love to visit your room and see the good things that are happening." You get the idea!

On the Church Web Page or Communiqué

Make sure the teachers and other staff members are pictured and praised!

By phone:

> Text a note specifically affirming something you have seen a teacher do or say. "Thanks for being so kind to the Johnson family. I saw the heart of Christ ministering to them through you."

In Person:

> Nothing beats an eye-to-eye greeting, encouragement, and involvement. Purposefully seek opportunities to interact with the principal and teachers. Affirm them in public whenever possible. Show the parents and students that these folks are your friends and how proud you are of each of them.



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Schools Thrive When…

- We recognize that Adventist Education is a necessary part of church evangelism.
- We acknowledge that Adventist teachers are called to youth evangelism.
- We expand opportunities for pastors and teachers to work collaboratively to foster this evangelistic ministry.
- We model and teach ways in which the Spirit can be included in daily activities such as decision-making, conflict resolution and interpersonal relationships. (Teacher A)
- We are intentional about educating our church members and constituents about their role in sustaining the vibrancy of Adventist Education.
- Constituents understand that the survival of the church school is directly linked to the survival of the church.
- We actively promote continual spiritual growth among the staff that results in a loving, growing relationship that can be a mirror for the students. (Teacher B)
- Spiritual students are placed in leadership roles.
- Teachers can humble themselves and realize that they are incapable of the task they are given. (Teacher C)
- The Scripture is the basis of educational practice more and more. (Teacher C) Because “Faith cometh by hearing, and hearing by the word of God.” (Romans 10:15)
- Constituents and church members respect, honor and support the mission of Adventist Education in developing spiritual leaders for the next generation.

Indicators of a Healthy Church and School

Here are ten characteristics of healthy churches and healthy schools with a brief descriptor and an accompanying scripture verse. Healthy churches and schools are prayerful and intentional in all of the following aspects of church/school life and ministry.

1. **God's Empowering Presence**
   The healthy church and healthy school actively/intentionally seek the Holy Spirit's direction and empowerment for their daily life and ministry. (Romans 8:16, "The Spirit himself testifies with our spirit that we are God's children.")

2. **God-Exalting Worship**
   The healthy church and healthy school meets regularly to worship God in ways that engage the heart, mind, soul and strength of the people. (John 4:23, "Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks.")

3. **Spiritual Training & Resources**
   The healthy church and healthy school provide training, models and resources for members/students of all ages to develop their daily spiritual walk with God through: prayer, Bible study, worship, service and witnessing. (James 3:17, "But the wisdom that comes from Heaven if first of all pure, then peace loving, considerate, submissive, full of mercy and good fruit, impartial and sincere.")

4. **Learning and Growing in Community**
   The healthy church and healthy school encourage members/students to grow in their walk with God and with one another in the context of a safe, affirming and nurturing environment. (Romans 14:19, "Let us therefore make every effort to do what leads to peace and to mutual edification.")

5. **A Commitment to Loving and Caring Relationships**
   The healthy church and healthy school are intentional in their efforts to build loving, caring relationships within families, between members/students, and within the community they serve. (I John 3:16, "This is how we know what love is: Jesus Christ laid down his life for us, and we ought to lay down our lives for our brothers.")

6. **Servant-Leadership Development**
   The healthy church and healthy school develop individuals/students whom God has called and given the gift of leadership, and challenges them to become servant-leaders. (Ephesians 4:16, "From Him (Christ) the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.")

7. **An Outward Focus**
   The healthy church and healthy school places high priority on communicating the gift of salvation and demonstrating the love of Jesus to those outside the faith. (Luke 19:10, "For the Son of Man came to seek and to save what which was lost.")

8. **Wise Administration and Accountability**
   The healthy church and healthy school utilize appropriate facilities, equipment, and systems to provide maximum support for spiritual, mental and physical growth. (Luke 16:11, "So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches?")

9. **Networking with the Body of Christ**
   The healthy church and healthy school reach out to others in the body of Christ for collaboration, resource sharing, learning opportunities, and united celebrations of worship. (John 17:23, "May they (the church & school) be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.")

10. **Stewardship and Generosity**
    The healthy church and healthy school teach their members/students that they are stewards of their God-given gifts (time, talents & treasure) and challenge them to sacrificial generosity in sharing with others. (2 Corinthians 9:6, "Remember this: whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously.")

(Adapted from *Becoming A Healthy Church* by Stephen A. Macchia, Baker Books, 1999/2006.)

Indicators of a Holy Spirit-Filled School

The following are indicators of a school where Christ abides through the presence of the Holy Spirit:

1. Students and faculty exhibit a high level of "peace & joy." There is a level of contentment and positive interaction between people that is unusual.

2. Students and faculty exhibit a high level of love and respect for each other.

3. Students and faculty talk freely about things like prayer, God's love and acceptance, and other spiritually related themes.

4. The school's mission statement reveals the high and holy purpose for which the school exists.

5. Students and faculty can quote the mission of the school freely.

6. Upon entering the school and each classroom, there is visible evidence that Christ is central to both.

7. The lives of teachers reveal that they are living the "abundant life in Christ." The fruits of the Spirit are on display in their lives throughout the day and every day.

8. A Biblical perspective is central to each lesson taught in every classroom.

9. Students who graduate remain connected to the Lord and the Adventist church.

10. Pastors and teachers work collaboratively in leading students to a decision for Christ and/or baptism.

Intentional Things Educators Can Do To Build Spirit-Filled Schools

1. Teachers spend quality time with the Lord seeking to know Him and to be filled with His Spirit prior to coming to school.

2. Faculty worship each morning is planned to be a time to intentionally seek the presence of God and His power. The needs of students and teachers are prayed for earnestly.

3. Teachers memorize Philippians 4:8 ("*Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things."), apply it to their lives and teach it to their students.*

4. Teachers request that the pastor, school board members and a group of church members serve as prayer warriors for each teacher and classroom.

5. Teachers practice the presence of God in their lives all day and every day.

6. Continually throughout the day they are asking: "What would you have me do, Father?" and when they are not seeking a response from God they are saying, "Thank You, Father, for this and this and this!"

7. Tipping the student body ratio towards having the main student nucleus interested in where the school is headed in philosophy and mission. (Teacher D)

8. Hire spirit-filled teachers and administrators. (Teacher D)

9. Whenever given an opportunity to speak in public, communicate the need for praying for the Holy Spirit in your community. (Teacher E)

10. Consistently tell your team, school and families that God is responsible for any success in your school…because He is. (Teacher E)

11. Whenever you sense tension in a meeting, stop the meeting and pray for the Holy Spirit's guidance.

The promise is ours: that "If we pray for the Comforter, He will come. No if's, and's, or but's about it," concludes Teacher E. "And by the way," he adds, "prayer is the greatest fundraising, problem solving, or unifying tool I have ever seen and used. It is the only way I know to fling open the doors of your school and welcome in the Holy Spirit."

To Do's for K-12 Board in Strengthening "Spirit Filled" Schools

1. Read a portion of the book *Education* at each board meeting and encourage all schools to do the same.

2. Encourage every school to have a plan to reach every student for Christ

3. Provide each teacher with reading materials focused on the Holy Spirit, revival and renewal.

4. Encourage each local school board to hire Spirit-filled teachers who are intentional about their walk with the Lord.

5. Create a DVD orientation for local school boards. It should include strong components in the philosophy of Adventist Education and our vision of "mission-driven" education. The DVD should provide a solid orientation for new board members, but also 5-minute segments that would be shown at the beginning of every board meeting emphasizing "Best Practices" for school board members.

6. Monitor the school progress in reaching every student for Christ.

7. Create a process to reward all schools that read the books *Education* and *How to Kill Adventist Education*.

8. Reward each school for faithfulness in showing and discussing the DVD for school board orientation.

9. Reward the students and faculty on an annual basis when all are able to quote the mission of the school.

Section V

MODELING SUPPORT FOR THE CHURCH AND SCHOOL

***We do not use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people to will and to do His good pleasure.* – EG. White, *Desire of Ages*, p.672**

***Only to those who wait humbly upon God, who watch for His guidance and grace (unmerited favor), is the Spirit given. The power of God awaits their demand and reception ... He is ready to supply every soul according to the capacity to receive.* – E.G. White, *My Life Today*, 57.5**

Modeling the Presence of Christ

At the basic level of church and school leadership, the pastor/principal/teacher derive authority from position and title rather than from talent and ability. While position does provide some level of authority, it is far from the ideal form of leadership. Meaningful leadership involves the ability to attract people, and for them to follow the one leading. In examining the strategy used by Christ to attract followers it is noteworthy that He never used any form of pressure to manipulate or force people to his position. He invited prospective disciples to be part of his mission and left the decision with them by simply saying, "Follow me, and I will make you fishers of men" (Matthew 4:19).

Relation-based evangelism was the constant, daily focus of Christ's mission. But, prior to entering into that daily mission, Christ spent quality time in His most important relationship – that of communion with His heavenly Father. In the book *Gospel Workers*, White (1915) commented, "To the consecrated worker there is wonderful consolation in the knowledge that even Christ during His life on earth sought His Father daily for fresh supplies of needed grace; and from this communion with God He went forth to strengthen and bless others" (p.510).

In the book *Developing the Leader within You,* Maxwell (1993) comes to the conclusion that leadership, in a general sense, is simply influence. Maxwell states, "Leadership is influence. That's it. Nothing more; nothing less" (p. 1).

Maxwell identifies four attainable levels of leadership above the entry level, which is based on title or position. These levels include the following progression: "At level 2, the follower loves the leader; at level 3, the follower admires the leader; and at level 4, the follower is loyal to the leader" (p. 12). It is noteworthy that according to the author, each change of job or assignment results in the leader starting from the entry level and beginning to work his way up the various steps. From step 1 through step 4 the

task of leading becomes increasingly easier since each level specifies a deeper degree of acceptance of, and commitment to, the one leading.

Each of the levels of leadership outlined by Maxwell (1999) is based on the formation of relationships that are strengthened as the leader moves to each successive level. This concept of leading through relationship was central to the model Christ presented when endeavoring to win souls to the kingdom of God. White (1905), in the book *Ministry of Healing,* described the work of Christ as follows: "Christ's method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me" (p.143).

Influencing Through Example

Leadership, at its most basic level, is the ability to influence others in such a way that they will follow. But for Christ centered leaders, the ability to influence others is contingent upon that leader's passion to know Christ and to follow according to His leading and prompting.

Robert Cueni (1991), author of *The Vital Church Leader*, observes that congregations find a minister's (or teacher's) enthusiasm contagious. The belief that, "a leader must be excited about the vision," is noted in this author's words:

"Pastors do well to remember that people are motivated more by the depth of one's conviction than the height of one's logic, and more by the leader's enthusiasm than his or her management skills. Therefore, the effective leaders know that they must do more than articulate the vision for the church. A leader must be excited about that vision." (p.52)

Cueni also identifies two reasons why people follow an enthusiastic leader. He states, "People follow an enthusiastic leader because they want to please such a leader, or, because they find their leader's example convincing. In either case, it is good to be reminded that examples are powerful" (p.71). The importance of a high level of enthusiasm, or passion, was also expressed by Hybels (2002) who stated, "Leaders are not the only ones who are energized by the passion of the vision. Followers thrive on it. Whenever I hear a leader communicating a passionate, heartfelt, God-honoring vision, I am energized whether I want to be or not" (p.35).

Teacher C suggests focusing on a few schools that have the capacity to get things done well as a good starting place of influencing through example. "There needs to be trust in each other's motives," adds Teacher D. Teacher C cites: "When I was in my last conference, the President used to say, 'once you close a school, you'll be closing the church soon'. I think that when the pastoral staff (including at the conference office) sees the value of education, if they recognize the quality of their children's education

will determine the future of their church, they will be eager to support, cooperate and collaborate with their schools."

Modeling a passion for the Adventist elementary school simply by being present during school hours is one way pastors use example to influence their members. Pastor H, who believes in leading by example, described the impact of such a visible witness. He states, "Not only do the families who have children in the school see me there, but other church members know that this is a very important part of what I do."

Another way pastors demonstrate support for the school is through their personal financial giving. Pastor L shared the following illustration:

Years ago we had an auction for the school. People brought in baked goods and I bought a cheesecake. I paid $45 for that cheesecake. After the auction one of the church members came up to me and said, "You could have bought several cheesecakes downtown for that much money." I said, "I didn't buy a cheesecake. My wife and I had already decided how much we were going to contribute to the school fundraiser. I got a cheesecake thrown in."

The personal sacrifice of time and energy on behalf of the teachers and students is another visible strategy by which pastors model their level of commitment to the school program. Pastor F, who visits each classroom nearly every day and speaks briefly with the teachers, identified this quality of servant leadership. This pastor's willingness to help the teachers with "whatever is needed" sends a clear message of support to teachers, students, parents and church members. In addition, this pastor teaches a class in physical education one day each week, thus giving the teachers some free time to do as they choose.

The expression, "Your actions speak louder than your words" summarizes the opinion of Pastor L, who observes, "I really think it is through my example that people are influenced." This pastor concluded his remarks with the statement, "Sometimes pastors say too much and people stop listening. That is why it is important that we say it; but follow up by supporting it with our actions as well."

Pastor D identified how his influence in participating in school maintenance projects served to encourage other church members to participate as well. He believes that his willingness to become involved in physical labor for the good of the school sends a clear message of support to the congregation. He commented, "Most schools cannot afford to hire out all the projects that need to be done to the facility. But if the pastor models for the congregation how to be there and help out, even if it is by sweeping the floor or doing any other menial task, it is clearly seen that he believes in the school program."

Teacher B believes that being as active and supportive of the larger church program—beyond the operation of the school (which is a major operation of the church) – is one important avenue of modeling support through example.

Pastor F noted, “When people realize that this is the kind of leader you are, you will have little problem getting people to follow your example.”

In regard to the importance of demonstrating a high level of enthusiasm for the Adventist elementary school, Pastor B exuberantly stated, “The pastor has to model, has to influence, has to promote Christian education, and he has to lead the way!”

Modeling Support through Relationship Building: Pastors and Teachers’ Views

Understanding the importance and value relationships played in the life of Christ while on earth gives a clear pattern for relations in the church and school setting. Scripture indicates that Jesus “grew in wisdom and stature and in favor with God and men” (Luke 2:52). Christ’s relationship with God and His relationships with other people were vital to His life and ministry.

Ellen G. White (1903), in the book *Education,* cites that “It was in hours of solitary prayer that Jesus in His earth life received wisdom and power” (p.259). While living a life in close communion with His Father, Christ also demonstrated the importance of building relationships with those choosing to follow His leadership. When Philip, a disciple of Christ, asked Him to reveal to all the disciples who the Father was, Jesus responded with the following question and discussion:

“You mean I have been with you all this time, Philip, and you still don’t know me? When you’re looking at me, you’re looking at the Father. How then can you ask me to give you a glimpse of the Father? You must believe me when I tell you that I am the Father in action and that the Father is living out His life in me. All the things I’ve taught you were not just my own ideas, but things the Father wanted me to share with you. It’s the Father living in me who’s doing all this. Believe me when I tell you that the Father would do everything I have done if He were here. So when I speak, it’s the Father speaking through me.” (John 14:9-11)

Pastors & Teachers

Teacher A supports this reality noting, “Students will be drawn to a pastor who knows them. Students will not want to be like a pastor whom they do not like and admire.”

Teacher E shares a list of 'to do's" that has brought him great success and satisfaction in his life and in his work with others:

* Praying for the other routinely
* Saying yes whenever you can
* Seeking to understand before seeking to be understood
* Asking for ways to help them in their ministry
* Speaking to them first, and alone, when you have an issue with them
* Giving them the benefit of the doubt
* Love them like you want Christ to love you

Teacher D supports this belief, and highlights the importance of relationships to any organization. "Satan works to break down relationship because then the work screeches to a halt." Teacher D believes it is important church and school leaders carve out time to build relationship and develop trust.

Pastors in the dissertation study on Pastors Fostering Support for Adventist schools (xxxx) expressed their beliefs regarding the value of Adventist education and their passion for it. It was also noted that the unanimous consensus of the pastors participating in this study viewed their relationship to the school, the principal and the teachers as one of support and not leadership. They identified themselves with such descriptive expressions as: advisor, team player and supporter. In maintaining a harmonious relationship with those directly involved in the daily operation of the school, the pastors participating in this study clearly identified the need for unity between themselves and the teaching staff.

Pastor D identified the importance of seeking God's direction in working together. It was this pastor's belief that the Bible clearly promotes the position that God must build the school program and not the pastor or teachers. "The Bible declares, 'Unless the Lord builds the house, they labor in vain' (Psalm 127:1). This should be a spiritual journey, which comes out of much prayer. That way there will be harmony between them. I support the principal. We are a team."

The need for unity was also a high priority in the ministry of Pastor B. This pastor focused his remarks on the need to spend quality time with the teachers and other church leaders to develop friendships with them. It was his opinion that if the pastor does not take time to build relationships with the teachers and a disagreement arises, the end result will often be a negative outcome. Pastor B noted, "You don't build the relationship just so when you lock heads things will turn out right. But you do need to be working together and the best way to do that is with a friend."

Meaningful relationships between people require a commitment of both time and energy. In addition, lasting relationships also include the qualities of support and acceptance. As Pastor D remarked, "Real love puts the best motive on interpreting another person's actions. I preach this, I teach this, and I

model it as well." This pastor further commented on the amazing impact this philosophy has on the church culture, when the members follow it. He stated, "It makes things hopeful and positive. So the working relationship between the pastor and teachers is a job that we must work on."

Pastor D expressed the same sentiment, that the pastor is wise to build a friendship with the teachers. This pastor expressed the need to know the teacher well in order that he could defend the teacher from the gossip mill. He stated, "You can tell the person talking about your friend that you know this teacher would never deliberately do what had been mentioned. Then you can direct that person back to the teacher."

If the teacher and pastor are friends, it is the best safe guard against a division between the church and school programs. According to Pastor D, the pastor should take the initiative in fostering such relationships. One suggestion he offered to promote such friendships was noted in the comment, "My wife and I have had our teachers over to our house on several occasions. This has helped strengthen our friendships. I think this is one of the best things a pastor can do."

When pastors do not take time to build relationships with the teachers and support them in their teaching ministry, a negative outcome will result.

In such cases, the lack of effort to establish relationships with teachers on the part of the pastor resulted in the teachers concluding that they didn't need the pastor. The fact remained, however, that they did need him, but he was not willing to give of himself to support the school or the teachers.

In the process of building a relationship with the teachers, Pastor I reported on the need of the pastor to be a servant leader. He observed, "The first thing I do when I move to a new district is build a relationship with the teachers." This pastor intentionally seeks opportunities to visit with each teacher, discover any classroom needs they might have, and fulfill those needs to the best of his ability. Pastor I stated, "I want them to know that I am there to support them in their ministry to the young people."

Pastor I also identified the importance of maintaining trust through confidentiality pertaining to conversations between he and the teachers. Confidentiality was considered to be vital to maintaining an "open door" policy with the teachers of the school. With time, the teachers of the Adventist elementary school have discovered that what they say in confidence remains confidential with this pastor. He observed, "If what they say gets back to the school board or the church it only hurts the school, the teacher and our ability to build a team."

Another method used by pastors to build relationships based on support and trust was that of affirmation. Pastor A indicated that he is very intentional in letting teachers know that they are very special and that the work they do is most important. He made the following remark:

"When I am visiting the school I like to walk into various classrooms and say things to teachers such as, 'You are doing a great job!' or, 'Thanks for being at this school.' They have a very tough job. I can say that because my wife is a teacher so I know firsthand how difficult their work can be. I see part of my

work being to encourage teachers and tell them that the Lord has led them into teaching and that it is something very special. Even though it is difficult, it is a very worthwhile.

Offering teachers words of positive affirmation was also a high priority of pastor I. This pastor seeks opportunities at the beginning of school boards and church boards to affirm the teachers publicly. He stated, "I share with the church board some of the things I observed while visiting in the classrooms." Pastor I explained that when he sincerely builds the teachers up in front of the church board it only strengthens the relationship he has with them. In addition, this pastor makes a point to privately give the teachers little notes of thanks and encouragement.

Pastors & Students

Given the fact that the Adventist elementary school is central to this study, the pastor's relationship to the students will be given primary consideration in this chapter.

A significant finding from the research of Barna (2003), author of *Transforming Children into Spiritual Champions,* is that there is a window of opportunity between the ages of 5 and 12 when people are most likely to invite Jesus into their hearts as Savior. Barna asserts the following:

"We discovered that the probability of someone embracing Jesus as his or her Savior was 32 percent for those between the ages of five and twelve; 4 percent for those in the thirteen to eighteen age range; and 6 percent for people nineteen or older. In other words, if people do not embrace Jesus Christ as their Savior before they reach their teenage years, the chance of their doing so at all is slim" (p.34).

Barna (2003) further asserted that both parents and congregations need to re-evaluate the level of priority given to the spiritual development of children in terms of time, energy, and resources. The author concluded that it is during the eight crucial years between ages 5 and 12 that lifelong habits, values, beliefs, and attitudes are formed. This is the primary time in a person's life for moral, spiritual, physical, intellectual, and emotional development (p.18).

A secondary reason noted by Barna for placing a higher value on spiritual programming for the children and youth of the church pertained to the fact that these children will define the future of the church. They, in fact, are the legacy of the church. The author asserts that God never told His followers to take over the world through force or intelligence. He simply told them to have children and then raise them to honor God in all they do. Barna concludes, "Therefore, you might conclude that bearing and raising children is not only our most enduring legacy but also one of our greatest personal responsibilities" (p.18).

Several pastors identified the importance of leading children to Christ during their formative years. While children should not be manipulated into making a decision for Christ prior to the time when they are mature enough to make such a decision, pastor H recognized the value of building relationships with

young children as an integral part of the conversion process. This pastor stated, "I have found that most, if not all, of the children have come to me when they get a little older and are ready to make a decision for Christ. I have studied with each one and taken them through a series of lessons leading to baptism."

A similar view was expressed by Pastor J, who shared the opinion that the pastor represents both God and the church to the children of the church. In such a position of influence, this pastor spoke of the importance of revealing to children the picture of a God who loved them infinitely. The building of such relationships with children was considered to be integral to the work of evangelism. Pastor J commented, "As they grow older, the relationship we have established will serve as the bridge for me to begin Bible studies with each one, which will eventually lead to their baptism."

The significance of relationship building with students was further noted by Pastor K. He addressed the importance of building student-to-pastor relationships prior to conducting a week of spiritual emphasis. He told the following story:

> *When I was an intern pastor, my head pastor told me to go to the school and hold a week of prayer. So I went to the school and asked if I could conduct a week of prayer with a follow up class to study for baptism. They said, "Sure, go right ahead." I went in, did my week of prayer and called for those wanting to begin a baptismal class. Only three students took me up on the invitation and this was a large school. I felt like it was not going very well, but I went ahead and studied with the three students. One day Virginia Simmons, who was in the Education Department at Union College came to my room and she said, "You know you went about this the wrong way. Before you do a week of prayer, you need to come to the school before the event and begin getting to know the students. We will arrange for you to teach them something you enjoy. If you like photography, teach them photography. That way you will get to know them while you are teaching them." And then she said, "Come down once in a while for recess or for field trips or any fun things they are involved in. You have to get to know them. You have to connect with them before you hold a week of prayer." She was right. That is what I have found to be effective over the years in my ministry to students. When I get to know them at school, I am able to reach them much better in the church. I'm able to help them make spiritual decisions.*

In addition to building relationships with students, Pastor J identified his work in serving as a role model for children coming from an ever-increasing number of single parent homes. Since the great majority of single parent homes include the child's mother, this pastor recognized the importance of providing such children with a positive male role model to love and accept them. Pastor J stated, "I love to give hugs to those little children. I know there are some of them who never get a hug from a man who really cares for them." Such simple acts of love and acceptance are this pastor's method of connecting children with a loving church and with a loving God.

While baptism is not the primary objective of Pastor J, he did articulate the position that baptisms often come as a by-product of taking the time to build genuine friendships with the children of his church.

Pastor J stated, “Because I have taken the time to care for them, they feel that what I have to say to them is important.” Even worship talks and chapels take on a different level of meaning when the students are friends of the pastor.

Pastor C expressed the view that it is important for the pastor to recognize that the children in the congregation are just as important as the adults. He shared the following advice:

> *I read a book entitled Kids are People Too. That pretty much sums up my philosophy on this matter. My ministry is not just to the adults, but to the children of the church as well. That is why I mingle with the students at the school. I get to know them and greet them when I see them. Then later in the year, I will conduct a week of prayer and will also have a baptismal class.*

Pastor A commented that pastors in districts that include Adventist elementary schools should take advantage of building friendships with the children while at school. The school setting provides and ideal opportunity for the children to see the pastor as a “real person.” He/she is someone the students can touch and feel and talk with. While maintaining a balance between being a spiritual leader to each child and being their friend can be challenging, it also provides the pastor with a key factor in helping people make a decision for Christ – that of relationships.

One of the rewards for pastors who do maintain the balance between being a friend and spiritual leader of students is the level of acceptance they feel from the students as well as acceptance by the congregation at large. Regarding the acceptance of the students while in the church setting, Pastor A said, “You will often find that the students will look at you during the sermon and even listen. After the sermon, some of them will even compliment you on what you said.” This pastor also spoke of how these children grow up and often remain connected to him and to the church through this friendship established when they were children attending the local Adventist elementary school. Pastor A concluded his remark by stating, “It is amazing to experience the reward of that friendship. So it is important that the pastor establish a good starting point for those friendships.”

Several additional pastors commented on the rewards pastors experience as a result of developing close friendships with the students at school. Pastor B described the blessing of leading students to make a commitment to Christ; but he also identified the positive affirmation the pastor receives from the parents of students who have become friends with the pastor. He described this benefit as follows:

> *There are times when I affirm positive student actions publicly. When I do, I can see the parents’ says to each other things like, “Wow! I didn’t know our child did that!” So then the parents realize that the pastor is involved in the life of their child and that builds confidence and respect. The biggest blessing of all is… helping them decide to use their life and their talents to bless others. This is the pastor’s “pay day.”*

The probability of students paying attention to the pastor during the church service as a result of the relationship built at school was another reward expressed by two additional pastors. Pastor H commented, “The students will respect you at church. If you say something to them in church, they will

listen . . . If their behavior is not acceptable they will respond to your correction." Pastor F observed, "Because they believe in you as their friend, they will listen to you and even seek your advice on some things."

The opportunity to counsel students was another benefit spoken of by Pastor B. He commented, "When the relationship is in place, students have no trouble coming to you for advice." The pastor/student relationship opens the door, enabling the pastor to advise students regarding major struggles in their lives. Regarding the reward that comes with such counseling opportunities, Pastor B declared, "You can't buy that kind of experience."

Pastor L summarized his view regarding the positive benefits that have come to him as a result of the time taken to build relationships with students at the Adventist elementary school. He shared the following story:

> *We went bowling last year and that was probably the most profitable evening I can remember. When you are helping a first grader who can't even pick up the bowling ball, the parents and church members take notice. It changes their whole perception of who you are as the pastor . . . Now I can't even walk into the school for worship on Tuesday morning without all the students trying to show me the book they are reading or the story they are working on. And on Sabbath morning during children's story I get those smiles or waves as they come forward. All of this because of the time I spend with them at the Adventist elementary school.*

Pastor L concluded his remarks on this topic by drawing a comparison between his ministry opportunities with the children in the Adventist elementary school and with his ministry to children not in attendance at the school. He stated,

> *I can't build that close friendship with them. I do my best to become their friend at church picnics and whatever; but you just don't have the time to build a friendship like you do with the children at school.*

Pastor K shared a similar story regarding the sense of joy he experiences as a result of the relationships he has formed with the students at school. He commented:

> *For my birthday the teacher called me over to the school to help sort through some things they were going to throw away. At least that was the story they told me. "When I came into the school the students were all hiding in a room and surprised me. They had made birthday cards for me and we enjoyed cake and ice cream. It was a big celebration for all to enjoy . . . the reason it was significant was because of my involvement in the school. They wanted to show appreciation for that, and it was very rewarding for me to see all the students responding that way."*

In summary, the pastors have identified the importance of developing relationships with the students at the local Adventist elementary school and the rewards that come from that investment of time and energy. Pastor G offered the following thought:

> *Most of the churches I have pastored are full of children. I think that pastors are missing out on an important part of their ministry if they do not get involved in the Adventist elementary school. When Jesus was talking to Peter after the resurrection He asked Peter three times, "Do you love me?" When Peter responded that he did, Jesus said, "Feed my lambs," before He said, "Feed my sheep." Every pastor needs to build into his schedule a ministry for the children of the church. If they do, they will win the hearts of the adults as well.*

Pastors and Church Members

In developing relationships with parents and other church members the pastors participating in this study identified the pastor's relationship with the children of each parent as the critical factor. Pastor F commented, "When you build a good relationship with the children, the parents will respect you because of that. They will see you in a different light than they would otherwise." Spending time with the children has a direct influence on the quality of the pastor/parent relationship. Through the ministry of the pastor to their children, parents become more supportive of the pastor as the leader of the church.

For Pastor J, building relationships with students and their parents is like investing money in the bank. The accumulation of positive experiences with students and their parents is often instrumental in resolving student related issues in a positive way. When a pastor wins over the hearts of the students, he/she usually wins the hearts of the parents as well. "Then if any challenges come up involving a child, the relationship you have established with the family is very important in finding a solution."

In addition to the important role building solid relationships with parents has in resolving student conflict issues, Pastor J also expressed how such relationships had a positive impact on his ability to lead the church. He commented, "I have never had a parent whose children I have worked with ever create problems for me in over twenty years of ministry." It is the belief of this pastor that bonds built with the whole family are initiated by friendships with students at school. Pastor I concurred, "I've had parents come to me and say, 'You have changed the life of my son or daughter.' Now, in terms of leading those people, you don't have any battles or fights. They know that you care and they are ready to follow your lead."

When the pastor has a relationship with the students, it makes an impression on the whole church. While a few members don't like to see so many children participating in the church program, most understand that if we tie the children to the church while they are young and let them do things for the

church service it helps to create a triangle for the home, church and school to work together and be a safety net for our children. When all three of these are working together for our children, it gives them a balanced view of their faith.

School/Pastor Relationship and Church/Teacher Relationship

> *The local pastor is like a cheerleader – He is there to celebrate the victories of the school and to re-energize the team when the chips are down.*
>
> *The local pastor is like a school's defense attorney—He is always pleading his client's case to the jury: the church, the home, and the community.*
>
> *The local pastor is like a loving spouse—for better or for worse, in sickness and in health, through words of praise or constructive advice—his unconditional commitment is always felt.* – Pastor I

The concept of a pastor's ability to discover and implement God's vision for the local church was considered. Barna (1997) identified the importance of such a visioning process and bringing it to fruition by stating that it is the only valid reason for a pastor to accept the responsibility of pastoral leadership. Pastors who accept God's call to the ministry for reasons such as giftedness, a desire for power or because they have been groomed for such service are considered by Barna to be dangerous people (p.50).

The strategies used to implement a God-given vision for the church are a critical factor in how well the vision is accepted by the local church collectively. Change always includes a degree of stress and apprehension. These barriers to change may be minimized. Elmer L. Towns, in *Leaders on Leadership* (Barna, 1997) described two critical factors to consider when implementing change. The first is timing. It is well to remember that people resist change they do not expect. The second factor is having the courage to step forward and implement the change (pp.197, 198).

Practices by participating pastors that tend to strengthen the level of support for the local Adventist elementary school include **church programming**, **home visitations**, and **time at school**.

Within the parameters of this topic, the pastor interview responses were categorized under two categories. The first relates to strategies the local pastor may implement during church-related programs which foster support for the local school. The second category addresses various strategies the pastor may use to promote the school and teaching staff outside of church programs.

Church Programming

A recent study conducted to examine how local pastors can support the local Adventist elementary school during church related programs revealed the strategy mentioned most often by the pastors focused on education sermons or sermons given during "Education Emphasis Day" or "Teacher Dedication Day." Pastor C commented, "We have two church services a year provided by the school. They'll have the students doing the actual church service and all other parts of the program."

Pastor K concurred and made the following statement:

> ***One of the programs that we have, and it happens only one time each school year, is our Education Sabbath. We recognize our teachers on that day. We publicly have the staff of our school come to the front and we present each one with a gift. We work with the Home & School organization on this. Then we talk to the congregation about the importance of our school program. I don't preach that day. The students provide all parts of the worship hour program. While we usually have students preach on this special day, we sometimes invite one of the teachers to share the sermon. We also involve the students in providing the children's story as well as special music.***

Pastor L spoke of the importance of using students to promote the school program simply by their involvement during the worship hour. He observed, "When they are in front of the church doing these programs, you don't have to say much more." Pastor L went on to state that when a student who has been a real challenge gets up front and shares a thought with the congregation or sings, it leaves a definite impact on the adults that Christian education is important.

Like several other pastors, Pastor I conducts a teacher dedication service early in the school term as a way of reminding the congregation of the value of the Adventist elementary school and the sacred call of the teachers. This event is used by some pastors to ask God's blessing on the teachers in the ministry during the school year. Later in the school year, a second Sabbath is designated to promote Christian education.

For the most part, the participating pastors have used the terms "Education Sabbath" and "Teacher Dedication Sabbath" interchangeably. While the teachers are dedicated to God on this occasion, the program is larger than this one component and includes promotion of the school in various ways. In addition to an "Education Sabbath" conducted early in the school term, some pastors also spoke of having an educational emphasis Sabbath later in the school year to remind the congregation of the high value the church has placed on the Adventist elementary school program. Pastor A commented:

We made education Sabbath not just a school activity, but also one for the whole church. The church has named these education Sabbaths "High Sabbaths". Elders are involved in these programs, and of course the school takes the leading role. We plan for these occasions with the school and place the dates in the church calendar early.

Since the church service is the main occasion when the pastor has the attention of the entire congregation, this worship time serves as a prime time to educate church members regarding the reasons for the existence of the Adventist elementary school as well as to generate support for it.

Pastor D uses his pulpit time to establish and maintain a base of support to protect the teachers at the school. This pastor finds various ways to publicly affirm and recognize teacher accomplishments. He remarks, “We try to bring our teachers up-front at the beginning of each school year and dedicate them to the Lord . . . The Adventist elementary school is about people being called to ministry.”

Besides taking time in front of the congregation to affirm and recognize the valuable contribution teachers make within the context of the mission, Pastor D also uses the pulpit to inspire members to treat each other with love and respect, and to always interpret the actions of others in a positive light. Pastor D also spoke of the positive results that come from publicly affirming teachers in an informal way during the announcement period.

Pastor H observed that the announcement period served as a wonderful opportunity to say a few short words of appreciation to the teachers for things he observed while at the school during the preceding week. He also uses the announcement period in the worship service just prior to Christmas or just before the end of the school term to give the teachers a gift certificate from the church to a restaurant. This pastor said, “We want the teachers to know that we value what they do and we want the congregation to be part of that.”

Pastor L stated that in addition to the special educational emphasis Sabbaths he preaches at least one additional sermon on education during the school year. This pastor was also of the opinion that one sermon on education each year was not enough.

In the case of Pastor C, who usually preaches the sermon during the two special education Sabbaths, he articulated the importance of finding opportunities during other sermons to integrate thoughts on the value of Christian education. This pastor concluded the comment by stating, “I have shared my own testimony explaining the value of Christian education in my sermons. I am who I am today as a result of the Christian education my parents provided for me.”

Pastor F also publicly affirmed the teachers by highlighting them in the church newsletter. His endorsement of teacher accomplishments served to affirm the teachers, but also promoted the school program as well. Pastor F made the following observation:

When the teachers complete an advanced degree or upgrade their certification, we want everyone to know about it. When new teachers come to our school, we introduce them through our newsletter and occasionally place the information in the local newspaper as well.

Recruiting Outside the Church Programs

Pastor B addressed the topic of recruitment in terms of the importance of using his positional and relational influence for the good of the school. He observed:

> ***I do help visit various homes and encourage members to send their children. I'm involved with the school board and also encourage participation in raising funds for worthy students. I feel like this is not all the work of the pastor, but if the pastor doesn't spend some time on it, talk about it and visibly support it, the enrollment will go down.***

Pastor J displayed a high level of enthusiasm when he spoke of his role in recruiting students for the school. Pastor J said, "I like to be a part of their recruitment strategy. I like to talk with families from the church as well as families not from our church and encourage them to send their children to our school. I think every member should be a recruiter for the school and that includes the pastor."

The views of Pastor L and Pastor K focused on the importance of home visitation in recruitment endeavors by local pastors. Pastor L commented, "When I have people who have children of Adventist elementary school age, it is nice when I don't go alone, but take the school board chairperson or head teacher or church elder with me." Pastor K went on to conclude that how the pastor relates to the recruitment of students for the school plays a key role in maintaining a positive atmosphere for the good of the school. He comments:

> ***I really think the pastor has to be involved in the visitation of homes that do not have their children enrolled in the school. They need to encourage these parents . . . It is very important that we keep good ties and recognize that even though their decisions are different from what we wish, we need to keep in touch with these families and build our program up so that we can win their confidence. I think the pastor has a big part to play in keeping that atmosphere going.***

School Programming

Another emergent theme related to promotional strategies identified by participating pastors and teachers' responses focused on the promotion of the school program and teachers at times other than during the weekly church service.

In the area of promoting the school program in general, Teacher B noted utilizing broader based resource of people with their interests, experiences and available skills. Teacher C commented that whenever doing programs, churches and schools can blend the two together.

Three pastors addressed the need for the local pastor to be present at school functions. Pastor A mentioned the enjoyment he received from attending school events, but also referenced the opportunity such functions provided for him to mingle with others in an informal setting. He commented, "I attend school functions and especially like the band programs. I usually have opening or closing prayer at such events . . . The fact that my wife is a teacher at the school also leads to more opportunities for me to participate. I like to go to these programs. I mingle with church members and give my support to the school."

Pastor J also expressed the enjoyment he received from attending school related activities and spoke of the positive example created by his attendance at such functions. He stated, "Whenever there is a special school program, I like to be involved with it and supportive of it . . . I want the teachers, staff, and parents to know that I am supporting the school program." This sentiment was also expressed by Pastor I. He remarked, "If there is a school function, I'm there! This helps build confidence between the teachers and me."

Teacher A mentioned including alumni, home-schooled, former and even neighborhood kids in special events and Sunday activities as helpful to school programing.

Pastor A found the promotion of the school to be a by-product of his endeavor to support the school and teachers at the weekly prayer meeting. While praying for the teachers and the school were his primary objectives, those involved in the intercessory prayer process could not help but to have empathetic feelings toward the school program. Pastor A stated, "Praying for the school is always on our list at prayer meeting. This is important to me. We have small groups praying for our school and for our teachers. And we let the teachers know they are being prayed for each week."

Three of the pastors identified unique school activities they were involved in which had positive promotional value for the school program. Pastor D spoke of his involvement in an annual "Open House" for the school. On this occasion, prospective students and their parents are invited to the school for games, food, and an orientation to the school program. He commented, "We have done several activities to promote our school. One that works best is our 'Open House'. And when we put on this program, the pastor needs to be there." Pastor K noted the promotional value of a school talent show. He commented, "We have some programs that are really just dedicated to the school such as the annual talent program. We allow church members to participate in it, but it is mostly for the students. And they love it. This program is their opportunity to put their talents on display.

The third unique program reported by the pastors was described by Pastor L. He spoke of an annual fashion show presented by students who had created their garments in sewing class. Pastor L made the following observation:

> *Last spring we had a sewing class for our students. Then, to display the garment they had created, we conducted a fashion show with a meal on Saturday evening. That fashion show was a real hit. The whole church turned out to watch the students walk down the center isle in the new clothes they had created. The adults cheered out all*

kinds of positive support while the music played. It was absolutely delightful and there was no better advertising we could have done.

Pastor B not only recognizes the value of publicly affirming the teachers, but also occasionally goes further by awarding them a certificate of appreciation during a public event. He made the following statement:

At graduation time last year, I presented the teachers and the school board chairperson with a certificate of appreciation. We passed these out after the students had received their diplomas. On other years, the school board chairperson has done this as well. After such presentations, we invite all of those present to express their appreciation to the teachers as well.

Time at School

A common characteristic of each of the twelve pastors participating in this study is the fact that they not only see school visitation as an integral part of their mission, but that they experience joy and satisfaction from time spent at school. While these pastors expressed the importance of making a commitment to the school program earlier in this study, it is also noteworthy to record their expressed reasons for spending time at the school, the amount of time they spend per week in school visitation, and the activities in which they participate.

Teacher A expressed how important it was that teachers are visible at church and pastors are visible at the school.

In addition to his own presence at school activities, Pastor G commented on the influence when the pastor's spouse is also present at such programs. He stated, "My wife and I show up for all school programs and we make sure these programs are announced so the members are well aware of what is happening."

The influence of a pastor's example was also articulated by Pastor A. He spends time each summer assisting with the work of preparing the school facility for the next school term. He explained, "During the summers, I have worked with the school board members, principal and school board chairperson to get the school ready for the school year. I have painted, moved equipment around, and done whatever was needed to get the classrooms ready."

Reasons for School Visitation

Regarding the reasons given by pastors for visiting the local Adventist elementary school, the responses fell into three general categories: to build relationships with students, to assist students with their spiritual growth, and to support the teachers. Since many of the pastor responses have inter-woven these concepts into their general response, they will not be presented under separate sub-headings.

The pastors participating in this study agreed that building relationships with students is a prerequisite to assisting them in their spiritual growth. While this concept was articulated in depth in chapter seven, a summary view will be included in this chapter to help establish a basis for pastors placing a high priority on spending time at the local Adventist elementary school.

Pastor C identified the significance of how the simple act of playing with the students at recess contributed to the building of relationships with them that, in turn, led to opportunities to assist the children with their spiritual growth. He made the following statement:

> *I see recess as being a very valuable part of building a relationship with students . . . That, more than anything else, has allowed me to build a relationship with the children. They see me as someone who takes an interest in them and they really enjoy it when I come to the school. Because we are friends, they look forward to me coming to the school and having worship with them. Now worship is not a painful experience for them. They look forward to it.*

A similar view was expressed by Pastor G who also maintained that the relationship must be in place prior to helping students in their walk with the Lord. Pastor G gave the following advice:

The pastor must have a personal walk with Jesus himself. Then he will be dedicated to helping the children have that same walk with the Lord. One of the ways the pastor can accomplish this is by playing with the children. He needs to spend time with them and learn their names. He needs to call them by name whenever he sees them.

Like the two preceding pastors, Pastor B also saw the children at the school in terms of the overall evangelistic mission of the church. Once again, the relationship with students was a key factor in the work of child or youth evangelism. While this pastor did not view himself as an athlete, he did recognize the value of being with the students in their play-related activities and the rich dividends this paid in terms of building relationships with them.

This pastor's perception was that his ability to perform athletically was of minimal importance compared to the fact that he was present and interacting with the children during their playtime: "Just being at the school is important. Every once in a while I will go out with the children during recess. I'll go out with them to the swing set or get involved with them in other physical activities . . . Then when I give worship, I make it interactive so that I'm not just preaching to them. Also, when we have prayer, I make that interactive as well. I work at getting them to share spiritual things with me . . . When I ask for prayer

requests there are times when I don't get any, but other times it opens the door to real needs students have. That helps me make the spiritual connection."

While the primary reason pastors gave for visiting the local Adventist elementary school focused on building relationships and ministering to student spiritual needs, a secondary reason that was expressed pertained to their desire to support the teachers.

This was evident in the following response by Pastor F: "One of the things I do is come to the school often. I usually come by the classrooms and take a moment to speak with the teacher. I often ask the teacher if I may speak to the children. I do that as a way of assuring the teachers that I am there for them and that I am also there for the students."

Activities of Pastors While at School

As previously mentioned, the pastor playing with the students was viewed by the majority of pastors to be the most important thing a pastor can do to help establish relationships with students. Additional support for this position came from pastor L who commented, "If there is anything special going on like a birthday party or any special event, I like to be there. I ask the teacher to let me know of any special celebrations. Along with that, it is important to go and occasionally play with the kids."

Teacher B agreed, highlighting the need for variety in the pastor's involvement: "Not just Bible or worship." It is important to participate in other academic venues such as physical activities and social opportunities.

Pastor J also spoke of the importance of playing with the students and associating fun activities with each student's daily walk with the Lord. This pastor commented, "I usually set apart about an hour a week just to play with the students. This has really helped the students see the connection between the church and the school and has helped them have a positive experience with both. They need to understand that their daily walk with Christ can be fun."

Additional school-related activities that Pastor J participates in include providing worship for the students one time per week, conducting weeks of spiritual emphasis at the school, eating "hot lunch" with students once each week, and being involved with any special school programs.

Pastor G responded with a more general statement regarding the activities he participates in at school. He advised, "Just be there and you will find things to do."

Pastor I and Pastor C were more prescriptive in their responses. Pastor I made the following observation:

> *Obviously, it is the home that is the foundation of the spiritual development of each child, but the school is a powerful resource for that. So, I want to be present at the school and in the lives of the children and I do that by being there at worship as often as I can. The students love it when I am there. The days when I am not able to be with them for worship are a big disappointment to them. It is time for all of us to look forward to and enjoy.*

Pastor K suggested that one of the best times for a pastor to interact with students is while driving them to community outreach activities. The following is a description of his involvement in student outreach activities, referred to as Bible Lab activities:

> *Once a month we do a meals-on-wheels program. The local hospital provides hot meals for shut-ins. I pick the meals up at the hospital and take four students with me. That is all my car will safely hold. I have the students go to the door of the shut-ins and hand out the meal, and they pick up an envelope with a filled out menu for the next week. All they have to say is, "Hi. We brought you your hot meal." So it is very simple for them to do, but I get to spend all that time with the students as we drive back and forth. That builds relationships.*

Pastor K also indicated that his time at school included ministry for the teaching staff. On occasion, this pastor would show up at faculty worship prior to the beginning of the school day, encourage the staff, and pray for them as they were about to begin their duties for the day.

A most creative approach to spending time at school was found in the response of Pastor H, who commented, "I have substitute taught for both our upper and lower grade teachers. Sometimes, we will give our teachers a day off and I will go into the room and cover it for them. Another thing I like to do is to drive for school field trips. This gives me more time in direct contact with the children."

Amount of Time at School

In reviewing the data pertaining to the amount of time participating pastors spend at the Adventist elementary school each week, it is noteworthy that every pastor is present at the school at least one time each week to conduct worship for the students and the majority of the pastors visit at least one other occasion to spend time interacting with the students in various activities as well.

It would appear that Pastor I recorded the greatest amount of time spent by any of the pastors at school. It should be noted, however, that this pastor has children attending the local school and that his church office is in close proximity to the school facility. Pastor I made the following statement:

> *I make it a practice of being in the school on a daily basis. When I was working with a one-teacher school, I would have worship one day a week and be around on the other four days. The school where I am currently working has five classrooms so I do worship in each room one day a week. It is easy to do since I have to drop my son off for school anyway.*

A more typical response regarding the amount of time spent each week at the school was expressed by Pastor A, who made the following comment:

> *The amount of time I spend at the school varies. I try to spend a few minutes most days. I also teach a Bible class for the students in the spring so during that time of year I am at the school for a longer period of time. Now, with my busy schedule, it's harder to find the time on a daily basis. But I love to do it! I love to be there and do things with the students.*

Pastor H also has a son attending the local Adventist elementary school and sees time at school not only beneficial in building relationships with students, but it gives him the opportunity to connect with parents as well. The following is his comment:

> *You need to relate to parents as well as their children. I do specific things in the Adventist elementary school to make that happen. My own son is in the school, so, when I go there I always go inside and make myself available to the kids as well as their parents when the students are coming out of school. I'm there regularly. Once a week on Monday morning I do worship for the children. I come back in the early afternoon for recreation with both the lower and upper grade students. That is how I manage to spend time with them.*

Baptismal Classes

Teacher D expressed caution in this area. He noted, "In my years as a Chaplain, I ran across so many young people that had been in an elementary baptismal class and then got baptized because everyone else was. They didn't really understand the meaning behind it and then studied with me at a later time." He cautioned that Pastors should be careful that they are not inadvertently using peer pressure to get students involved in baptismal classes. "It is important to meet individually with the students to make sue they are really interested in participating and set up the time and place in such a way that it does not pressure a student that may not be ready or interested at the time."

Pastors participating expressed a definite understanding of their call to build relationships that lead to baptism. Pastor A summarized the concept best with the words, "When pastors come to the children of the school, baptisms are the result."

Pastor J related his belief regarding the far-reaching implications when a pastor spends time with children assisting them with their spiritual growth. He made the following observation:

"As the pastor, I represent God and the Church to these children. As they grow older, the relationship I have established with them will serve to bridge the gap and lead to Bible studies and baptism. When I take the time to build the relationship, I am not just a stranger looking for quick baptisms. The students will feel that what I have to say is important and our worship talks take on a different meaning when they know me."

Pastor H expressed a similar view in regard to how relationships established with students in the lower elementary grades usually paid rich dividends later, when as youth these students were looking for advice in making spiritual decisions for life that led to baptism.

The experience of conducting a baptismal class for students was not as positive an experience for pastor C. This pastor ministers to students in a school with a relatively high number of students who are not growing up in an Adventist home. Pastor C concludes that in his environment, it is more conducive to conduct individualized baptismal classes as opposed to one large class. He made the following statement:

> *I've struggled with the baptismal class, especially when you have a larger community of non-Adventists with different backgrounds. In previous years I would have one baptism class, but this year I have sensed a need to make it more individualized. When I was doing the class with the whole group, it was hard to accomplish anything because the students were all at different levels.*

Pastor B articulated a similar view regarding an individualized approach to studying with students for the purpose of baptism. The process he has implemented to determine the wishes of students regarding baptismal classes is not based on a public profession during week of prayer meetings, but rather a private request during a student interview process. He shared the following approach:

> *On the last day of our week of prayer, I invite all the children to come in one by one and talk. The teacher determines the order of student visits by random selection. During our conversation I always ask them the question, "If Jesus were to return today, would you be ready to go home with Him?" This always leads to some good discussion and I am able to determine what topics I need to present during our worship time as well as baptismal candidates . . . When it comes to baptismal classes, I have done some in groups and others on an individual basis in their own homes. I especially like to do the studies in homes where one or both of the parents are not Adventists. I don't ever want parents to feel like I am pulling the wool over the eyes of their children. And it also*

> *makes it possible for the parents to be influenced for Christ as they listen to our discussions.*

Pastor G expressed the same view, stating, "I have always said that I would rather work one-on-one with our students in preparing them for baptism." Pastor D also supported the importance of developing relationships with students that lead to baptism while they are young.

Fundraising and Support of the School Program

In considering the role of the local church pastor in the area of fundraising, there are two categories: fundraising for school programs and for the worthy student fund.

The three primary expenses incurred to operate an Adventist elementary school include facility/utility related costs, curriculum related costs, and the cost to employ teachers. While most local conferences in the North American Division subsidize approximately one third of the teacher related costs, the remainder of the expense in this area, as well as the total expense of the other two areas, are the responsibility of the local church of which the pastor, by virtue of position, is the leader.

When pastors participating in this study were asked about the role they play in regard to raising funds for the local Adventist elementary school, a wide spectrum of views were expressed.

The position taken by pastor A in regard to his involvement in raising funds for the operation of the local school was that of co-leader. Pastor A made the following statement:

> *I see the pastor as one of the leaders in this area. The school board chairperson and the principal are the other leaders. Here is an example of how it works. Two years ago, we needed $24,000 to repair the school furnace. When the school board met, I had worship that evening and told them that this was a matter for prayer. The next Sabbath, I went to the church and told the congregation of our need and asked that each member also make this a matter of prayer. A few days later, a person sitting in the congregation when I made the appeal, and who was not even a church member called me and gave us $9,500 for the project. Within two weeks, we had raised all the funds needed and we didn't have to touch the school reserve fund. This is an example of how, on this occasion, I took the lead. But I don't like to do this every time we need funds. I like to involve the others as well.*

The pastor who expressed the greatest level of involvement in raising funds for the local Adventist elementary school was Pastor J. It is noteworthy that this pastor felt that the ability to raise funds was a gift that he possesses and that it brings him great satisfaction to be directly involved in fund raising

projects. Pastor J commented, “In all the places I have ministered I have taken the responsibility of being the point man for school and church fundraising. I’ve been successful at it, so I do it.” The following is an explanation of the process he has implemented for successful fund raising:

> *One thing I do is that I contact the people personally. I visit with them and find out if they would be willing to support Adventist education. I also send out letters. I let people know that I need a response. I let them know what the needs are and then ask them for a pledge. Once I get their pledge, I follow up with a phone call, thank them and ask for a time frame for when the pledge will be given. I send a follow up letter and a pledge card to them and keep a record of the pledge card. That way, if I move on, the next pastor can continue to raise funds. I have one pledge card right now for a considerable donation that will be given for ten years.*

While Pastor A and Pastor J see themselves playing a direct role in the leadership of school fundraising ventures, this was not the response of the majority of pastors. The typical pastor participating in this study tended to see themselves playing a supportive role rather than one of leadership.

Pastor C discussed the importance of assisting the school board chairperson and school board in endeavors to raise funds for the school program. He stated, “I am working alongside, assisting and serving in fundraising projects. I see that as my responsibility and take an active role to work with the board chairperson and school board. I find out what needs there are and then communicate those needs to the church members. I also share those needs in our church bulletin.”

Pastor H stated a similar view regarding his role in communicating the school’s needs to the church. He made the following remark:

> *I don’t mind promoting a school fundraising program on Sabbath, but I don’t like getting into the financial details of any program that is coming up. I’d rather give the members a time and date and tell them what’s taking place and what the program is supporting, but I don’t want to go into the financial details and focus on that during Sabbath.*

Of the pastors who did express the view that they saw themselves in a supportive role and not one of direct leadership, Pastor L was the most emphatic. He described the following concern should a pastor take the leadership position in this matter:

> *As the pastor, I don’t want to get out in front pushing something. I want my church and my school to see their needs. Then, when they come to me, I can get behind them and support them. There are too many churches that have allowed the pastor to implement whatever he has a passion for. Then, when the pastor moves, all that he has initiated and raised funds for soon dies. The program did not belong to the church - it belonged to the pastor.*

Pastor B commented, “It is not the responsibility of the pastor, but if the pastor does not spend some time on it, talk about it, and be visible in supporting it, it will go down.” Pastor K expressed a similar view. He made the following statement:

> *I think the pastor needs to be supportive of fundraising for the school. But fund raising in this church has been a monumental thing. We could not have raised all the funds if it had been all on my shoulders. We have had a lot of people helping out with different projects in this area. I could not have coordinated all of it. I couldn't make all these projects happen. The fundraising program really started with some board members and a few other people who saw the need. Now I can take a less active role in leading out, but I am still there to promote the events, participate in them, and to help out when needed.*

While the pastors did offer a variety of perspectives regarding the role they should play in school fundraising projects for the school, all were in agreement that the pastor was responsible to articulate the school's financial needs to the church, to promote the various fundraising endeavors of the school, and to participate in the fundraising projects for the school and for individual student needs.

Many of the pastors spoke of raising funds through the Florida Citrus Fruit program. This program has been successfully implemented in the majority of Adventist elementary schools.

Worthy Student Funding

As a general rule, it is much easier to raise money for students than it is to raise funds for school-related capital improvements. This view was expressed by Pastor I, who commented, “Raising money for a playground is much harder than raising money for a student. It's hard to say, ‘Here is a life that was changed because of a playground,’ even though the playground does enhance the overall school program.”

One explanation in support of this statement is found in the following illustration by Pastor I:

> *We had a baptism for a student from the community this year. The church supported this student heavily with worthy student funds and now the girl has been baptized. On the day of her baptism all the church members saw how their investment was paying off. As a result of it, there were good feelings toward the school and our teachers.*

Pastor H describes the worthy student program conducted in his church in the following comment: “We have always made the worthy student fund a part of our local church budget so that we educate our people to give an additional five to seven per cent of their income to the local church budget. Within that percentage we designate the necessary funds to the worthy student fund.”

It was noted in the previous section that the pastors participating in this study had a wide spectrum of views related to the role they play in raising funds for the school. That same observation applies to the participating pastor views regarding raising funds for individual student needs, which in most Adventist elementary schools are referred to as "Worthy Student Funds."

Pastor K plays an active role in the process of working between parents who need financial assistance and the school committee that monitors the financial aid program. Pastor K stated, "I have played a leading role in the stadium cleaning project for our worthy student program . . . I have helped with the whole worthy student situation. I do think that this is a very sensitive area and people do not like to talk about their finances. Many times they are more willing to talk to a pastor than to other people.

It was Pastor K's opinion that at the very least, every pastor should serve on the church worthy student committee to help guide that committee in the work it does. By virtue of his/her influence church members are more willing to support worthy student projects if they know that the pastor is involved in the transition of information and how it is handled by the school board.

Pastor E was also directly involved with the student financial assistance program, but implemented a more open procedure in the process of determining who receives financial assistance. In this pastor's church, there are two things the parents of financially needy students must do. The first is to support the child's tuition with whatever they can, and the second is to allow the pastor to mention the family need to the church. If the parents are willing to do that, this pastor guarantees that such children will receive a Christian education. He assumes this to be his responsibility as the pastor.

Pastor B also identified the importance of parents committing to and doing their faithful part as the criteria for their children to be eligible to receive financial assistance. Pastor B observed that in some churches, it is the parent's responsibility to care for the tuition of their children. If they are not able to afford the tuition, the children are not permitted to attend the school. In this pastor's church, a plan has been approved by the church board to determine the family income and the legitimacy of requests for financial assistance. If the parents are willing to fill out a confidential form requesting student aid, and it is verified by the financial aid committee, it becomes the church's responsibility to provide the needed funds to help these children attend school.

Pastor B further commented that even children who have parents who mismanaged personal funds should not be denied entrance into the Adventist elementary school for financial reasons. If the financial needs are verified and the parents are willing to pay what they can, the church bears the additional financial burden. This pastor stated, "It might be that some parents made wrong financial decisions, or got themselves into a bind as a result of buying too many things. We are not going to educate the children without the parents doing a part; but in such cases the church does help out."

In addition to an occasional public fundraising emphasis to raise funds for needy children, Pastor G also reminds the church on a regular basis that the goal is to see the children in Heaven and that the best place, other than the home, to encourage children to have a relationship with Jesus is the local Adventist elementary school.

Pastor H expressed a unique adaptation of the traditional student aid program conducted in most Adventist elementary schools. In addition to funding for financially needy students, this pastor has persuaded the two constituent churches in his district to increase the overall subsidy to the school program, thus allowing a reduction in the tuition for every child in attendance at the school.

In reviewing the data of participating pastors as it applies to their role in identifying financially needy students and raising funds to help defray the cost of tuition, the data indicates that this is a high priority item in the perceived duties of each of the 12 pastors. Thus far, the pastor responses have indicated a commitment by the pastors to be actively involved in the worthy student selection process as well as the fundraising program. Two exceptions to this premise are Pastor J and Pastor H who maintain the same high level of commitment to financially needy students, but have implemented a unique process to raise the needed funds to support them. Pastor J described the procedure used to fund the needs of financially needy students as follows:

"We find out how many students will need some form of financial assistance during the school year. Then, we enter that amount into our church budget. We vote on it at a church business meeting and include it on the financial report each month. That way, it is donated to on a regular basis. It gets treated just like any other church expense. We have done this in all the churches I have pastored and there has never been a question on the worthy student line item in the budget."

Linking the School and Church Programs

The local church pastor, by virtue of position, is the leader of the church and the various ministries that constitute the church program. It is his/her responsibility to monitor all aspects of the church program and to assure that a healthy balance exists between the various ministries. How the pastor performs in this area will have a direct bearing on the overall health of the church as a whole. In *Courageous Leadership*, Hybels (2002) articulates the value he has discovered in bringing leaders from every department before the management team and elders twice a year to present the highlights of their departmental progress and their efforts in helping the church attain its overall goals (p.65).

This view in understanding the purposes for which God has called a church to exist is further clarified by Rick Warren. In *The Purpose-Driven Church*, Warren (1995) expresses the view that, "Every great church has defined its purpose and then somehow figured out a process or system for fulfilling that purpose" (p.109). Warren states that this purpose is not merely a target for the pastor and congregation to aim for, but rather it is the church's reason for being.

In Adventist churches that include the ministry of Adventist elementary education, the local church pastor is the key figure in assuring that there is a balance between the needs of the Adventist

elementary school and the needs of other areas of church ministry. To assure that the church and school remain closely connected in unity of purpose, Pastor F favors the promotion of an intentional plan to have leaders of both bodies interacting with each other on a regular basis. He commented:

> *I make sure that our school board chairman has a report for the church board at each meeting and that the committee members have a chance to ask him questions and become involved . . . We try to minimize those who say, 'Well, it is your program and not ours,' by keeping the lines of communication open.*

Pastor E supported a similar position to keep the channels of communication between the church and the school open. This pastor convinced the congregation that the school board chairperson and principal should be voting members of the church board. Pastor E commented, "We want their input when we make church decisions. We also want them to keep us informed of what is happening in the school program." The decision to include the school board chairperson and principal on the church board was also constructive in that it placed them in a position to address how a church board decision could possibly affect the operation of the school.

In regard to the importance of open communication between the two institutions, Pastor E described the valuable role the pastor plays in bridging the gap between the church and school programs during times of possible conflict between the two. Pastor E notes, "There are times when the school program can be in conflict with the church program. This can usually be avoided by the pastor's presence and support."

The significance of the pastor's presence in resolving possible conflicts was further noted in the following illustration shared by pastor L:

> *There were some in the church who said that we didn't need a teacher's aide. So, we went to a church business meeting that I thought would take fifteen minutes. An hour and a half later we were no closer to a decision than we were when we started. In fact, we had been cut off at the knees with our request. At that point, I decided that the request needed to go back to the school board . . . We needed to present to the church board a compromise that they could feel comfortable with. So the school board re-considered the matter and we found a way that the school could buffer 50% of the total cost. When we went back to the church board, they got a whole different view of the request. Initially, some church members had talked behind the scene of blocking our request. Now, they could see how the school was trying and voted in favor of it.*

Not only is the church pastor instrumental in creating and maintaining a positive working relationship between the church and the school, but he/she plays an equally important role in linking those students whose parents cannot afford the cost of tuition for their child to attend the local Adventist elementary school with those in the church who do have the financial means to help. Pastor K viewed himself as the leader in this area and commented, "If the pastor has talked with the families and brings a legitimate request to the church board and school board they are more likely to provide the assistance needed."

Pastor D shared his conviction of supporting the Adventist elementary school program and teachers in difficult times. This pastor's leadership was instrumental in protecting one teacher from what could have been a devastating outcome as shared in the following story:

> *About a year ago, we came to the realization at the beginning of the school year that we were seven students short of meeting our budget. The initial temptation was to reduce the staff for financial reasons, but we [school board] decided that we could not do that to any one of our teachers. The person terminated would not be able to find another job and it would mean uprooting the whole family. So we decided to bite the bullet and keep the entire staff for the year. It wasn't right to drop someone at that point in the game. This sent a powerful message to all the teachers that we were going to do what was right and not seek a quick fix by letting one of the teachers go. We kept the schoolteacher in question and she was one of the best educators in the conference. We went to the Lord, and the Lord took care of us. We have been on a positive, slow growth mode ever since and God has been faithful in supplying our needs.*

A high level of pastor support for teachers was also identifiable in the comments of pastors when they were asked, "What are your expectations of the teacher regarding their involvement in the church program?" It was noteworthy that all pastors interviewed recognized the high degree of difficulty inherent within the role of the Adventist elementary school teacher. For that reason, the great majority of pastors in this study expressed minimal expectations in terms of teacher duties within the context of the church program.

While some pastors had no expectations for the teachers, other than to be present and visible at church, most were of the opinion that teachers should hold one church position that did not require them to be involved with school age children unless they felt compelled to do so. Pastor F commented, "The thing that I emphasize to the teachers is that we want their primary ministry to be the education of the children in their classroom . . . If they can do that, I think that is a major church office in itself. If they choose to become involved in other areas of the church that is by their choice."

Pastor B went on to state that when church members saw the teacher using his/her abilities for the good of the church, it created a perception that the pastor and teacher(s) are co-workers assisting each other in their ministries. A by-product of this working-relationship was that it made it easier to find church members willing to help with various needs in the school program since the pastor and teachers were perceived to be co-workers. When this has been established, the church members are more willing to be co-workers in the school as well.

Just as the pastor, by virtue of position, has the primary position of influence in the overall church program, so also does the teacher, by virtue of position, have a strong influence in the school and church. With this influence, on the part of both, comes responsibility for how it is used. It is Pastor D's view that just as he is in the school at least once a week doing something of a spiritual nature, so the teacher should be in the church once a week doing something spiritual with the members. This pastor further articulated the following position:

"The church members will not, in blind faith, listen to a teacher they do not know or love or care about. People help other people they know and care about. If teachers are not known in the church for their hearts of love and service, how can we expect to get a reciprocating response in the church members toward them when they need something."

In conclusion, Pastor D identified the fact that 40-60% of the annual church budget goes into Christian education. With the addition of worthy student subsidy funds, the church subsidizes Adventist education in excess of seventy thousand dollars annually.

Several pastors expressed the view that they desired teachers to be supportive of pastor-led evangelistic meetings. The level of support described involved teacher attendance at such meetings, as well as a willingness to reduce homework assignments for students, thus enabling them and their parents to attend such events.

Pastor J stated, "One of the things teachers can do, and I know it's a real challenge for them, is to be supportive of the church when doing evangelistic meetings … Also, if the teachers can be present for mid-week services, it really helps as well. Just knowing that they are interested in what we are doing for outreach and prayer meeting helps a lot."

Concluding thoughts expressed by pastors in regard to their expectations of teachers in their support of the church program was expressed. It was the opinion of Pastor F that, "When the teacher is involved in the church program, it promotes the idea that the school is a ministry and is part of the church program."

33 Ways Pastors Can Support the Teachers and School

1. Have a teacher dedication at the beginning of the year
2. Re-direct parents back to teacher when problems arise
3. Worship with the students
4. Play with the students
5. Attend school functions
6. Baptismal classes
7. Praise the teachers and school at church
8. Utilize the students at church
9. Field trip driving
10. Pray with students
11. Pray with staff members in front of students
12. Allow students to go to church members' homes with pastor
13. Support teachers (ask them how things are going)
14. Share knowledge/skills with students
15. Help unify Pathfinder program with school/church
16. Foster relationships between school students and outside students
17. Recruit with principal/teacher
18. Sermons on Christian Education
19. Home visitation
20. Eat lunch with the students
21. Mediation with parents
22. Be a substitute teacher occasionally
23. Attend school board meetings
24. Home visitation of the teacher/Invite the teachers to lunch on Sabbath
25. Advanced support with honest evaluation
26. Be a sounding board
27. Treat the teacher as a professional
28. Send pastor's own children to school
29. Protect the dignity of the teachers in and out of meetings
30. Be a liaison between church and school boards
31. MODEL A DEEP LEVEL OF PASSION FOR ADVENTIST EDUCATION. Actions speak much louder than words.
32. Pray for Teachers Daily
33. Train Students to give Bible studies and give them opportunities.

(Note: from WI Conference Pastor/Teacher Meeting)

Ideas for Teachers' Support of the Pastor and the Church

1. Attend church-sponsored activities
2. Use gifts and talents in ministries of the church
3. Volunteer to serve in church-sponsored activities
4. Pray with the pastor
5. Invite the pastor (and his family) to special school events
6. Hold pastor recognition event at the school
7. Participate with the pastor in baptism of a student
8. Have students send birthday and/or anniversary note to the pastor
9. Feature home church/constituent churches in the school's newsletter
10. Recognize pastor(s) in school publication
11. Have a "Pastor's Day"
12. Make a special presentation to the pastor (and his wife) at church
13. Place a picture of the pastor(s) in a visible place at the school
14. Send quarterly, semi-annually or annual expressions of appreciation to the church for their financial support
15. Announce selected church events in the school's communiqué
16. Honor an elder or department leader at a school event or in the school's publication
17. Have each classroom choose a department/church ministry that they will pray for throughout the year
18. Have students assist with distributing flyers or announcements for church events
19. Volunteer to clean the church, mow the lawn, rake leaves, etc.

25 Ways Schools Can Support Their Pastors

1. **Be Visible at Church -** Consider your talents and be open to volunteering. Even if you cannot perform regular duties, help out when and where you are able.

2. **Start of the Year -** Invite your pastor to your school's dedication ceremonies. Organize a pastor breakfast. Have students meet with individual pastors and pray on school grounds.

3. **Tell Others -** Tell others about the goods things that are happening at your church. Let them know you appreciate the support of your pastor.

4. **Take Your Pastor Out to Eat -** Get to know your pastor outside of church or school. Enjoy a meal or other activity together.

5. **Talk With Your Pastor -** Find out the history of your pastor. Ask your pastor about the vision he/she has for your school. Let them know you are interested in their life.

6. **Pray -** Pray with your pastor. Their position can be lonely.

7. **Don't Attend Their Church? -** If you have several constituent churches, make an appointment and see the facility and attend on Sabbath when possible. Stay for potluck and branch out by sitting with non-faculty.

8. **Attend Non-Sabbath Programs -** Enjoy a Christmas or other program. Get to know the young people of the church in a non-school setting.

9. **Church Secretary -** The church secretary is a key person. Be friendly on the phone and in person while speaking with the secretary. Be prompt in getting out information for the church bulletin.

10. **Win-Win -** Recognize that the church and school mission is essentially the same. As one prospers so will the other.

11. **Matthew 18 -** Read Matthew 18 and follow the principles outlined there when disagreements with your pastor occur.

12. **Include Your Pastor -** When appropriate, invite your pastor to participate in school outings.

13. **Recognize Your School is a "Church" School -** Your school exists because of support from the "church." Refrain from playing to one end of the theological spectrum. As far as possible meet the needs of those living under the broad tent of Adventism.

14. **Clear Lines -** Keep clear lines of communication. For example, if your school has a field trip on a day when pastors traditionally visit classrooms, make sure you let them know well in advance.

15. **Adopt a Pastor -** Encourage classes to adopt a pastor. Invite a pastor to observe a class. Pray for them and send a note informing them when you brought their name before the Lord.

16. **Money Matters -** Remember that the pastor and church want to be appreciated beyond the funding that they provide. They have their priorities too. Encourage support of the local church family budget in your school newsletter.

17. **Work Days -** Lend students and faculty to a church work bee. Give as much as you expect to receive.

18. **Involve Students on a Small Basis -** Large numbers of students going to a church to conduct a program may not always be the best idea. Investigate how the school can make small but frequent contributions to the Sabbath school or church program.

19. **Baptism -** Besides encouraging baptismal classes, know when students are going to be baptized and "stand" for them as a friend.

20. **Reach Out -** Reach out to youth attending church but not the school. Get the inside scoop from your pastor.

21. **Church News -** Be willing to include church news as appropriate in your newsletter.

22. **Joint Ventures -** Invite the participation of the church/pastor the next time you make a marketing video. Market both the church and school.

23. **School Board -** Express appreciation for pastors and their church during a school board meeting. Keep the agenda tight – they want to go home too!

24. **Evangelism -** The next time the church has an evangelistic series find ways of participating. Support the series by music, attendance, or other means.

25. **Live and Let Live -** Realize that your pastor may not always agree with your understanding of school objectives. When all is said and done, learn to accept the differences. Your school is ultimately in the Lord's hands.

Section VI

GUIDELINES ON SCHOOL BOARD GOVERNANCE

The Relationship Between the Pastor, Principal and School Board

The matter of perception in regards to the working relationship of pastors with the principal and teachers of the school was addressed by Pastor E. This pastor remarked, "I am careful not to come across as the principal's boss . . . I am not her supervisor. The supervisor is down at the conference office." Pastor E concluded his remarks by stating that he was a member of the school board and that the primary agenda of the school board was to respond to the needs of the school as brought to it by the principal. In this pastor's words, "It all comes down to one word—support."

Additional comments that identified the supportive role of the pastor in relationship to the school program included statements from Pastor A, who observed, "The pastor and teachers need to see themselves as a team." Pastor J remarked, "You are co-workers. You need to work as a team and have a team concept." Pastor K compared the roles of the principal and pastor to that of respective CEOs. He comments:

> *The way we operate is that our principal is like a CEO of the school and the pastor is the CEO of the church. The principal runs the school program and the pastor is in charge of running the church. As pastor, I am in charge of guiding all aspects of the church program. There are two separate boards for the church and school.*

In reviewing the comments of participating pastors it was discovered that most pastors are considered to be ex officio members with full voting rights. One pastor was appointed to the school board by position; but was not considered to be a voting member.

All pastors viewed their attendance at school board meetings as an essential part of their job.

Pastor K described his involvement with the school board as being one way he participates in the life of the school. This pastor commented, "I sit on the board as a voting member . . . I have been fairly active in helping bring support for the school and building the support groups that the school needs."

The fact that one pastor was not a voting member of the school board did not diminish his enthusiasm for the school in any way. Pastor G stated that while he cannot vote, he does use his influence to support the principal verbally prior to the time the vote is taken. This pastor also commented on what he does to show support when serious issues are coming before the board. He commented, "I usually

stop by to talk with the principal so that I can lend my support when the time is right. We always talk through situations . . . and often pray together."

The Role of the Principal and the Role of the School Board

There are times when problems arise simply because the school board and the school administrator are not aware of their roles. Here are a few guiding principles to help set working parameters for the school board and the principal:

- The board establishes policies and holds the administrator accountable for implementing them.
- The board does NOT get involved in daily programming at the school or in trying to make things better.
- As Adventist board members we have a God-given obligation to do all in our power to see the principal succeed.
- If, after every effort has been made to help the principal be successful, he/she is still not making it, he/she should be advised to withdraw or be terminated. Since the principal and all school personnel are employees of the conference, the superintendent of education (or designee) must be present for all such meetings. The Matthew 18 principle should be followed when relating withdrawal or termination issues.
- In the economy of God, principals and teachers are not disposable items.
- Perform your tasks as a board member and allow the administration to manage day-to-day operations.
- Recognize that the educational training and experience of the administrator has equipped him/her with the knowledge and skills to deal with most administrative matters.
- Give careful consideration to all suggestions.
- The administrator deserves prior knowledge of all concerns to be discussed at the board meeting.
- Discuss improprieties in private.
- When making decisions, create a balance between strengths and weaknesses. Analyze the problem, not the person.

School Governance & Decision Making

In searching the literature for information pertaining to the role of the pastor in regard to school governance, nothing was discovered that addresses this aspect of pastoral ministry. For that reason, documentation gathered from twelve Your Union pastors selected by their presidents for fostering support for Adventist education will form the basis for this category.

The topic of governance and authority will address the following areas: 1) the relationship between the church and school, and 2) the relationship between the pastor and the principal and school board chairperson.

Positive Board Membership:

10 Ways Members Can Help & Not Hinder the Operation of the School

The following are 10 suggestions to help school board members understand how they can help rather than hinder the operation of the school:

1. Understand the "High Calling" of Board Membership:

    a. In choosing men and women for His service, God does not ask if they possess wealth or eloquence or understanding. He asks, "Do they walk in such humility that I may teach them My ways? Can I put My words in their lips? Will they represent Me? – *MH*, p.31

    b. Board members must realize that they have been called by our Father to reflect His will & not their own while on the board.

    c. Unless the Lord builds the school, its builders labor in vain. – Ps. 127:1 (NIV)

    d. Adventist schools belong to God. We are simply His stewards in caring for them as He would.

    e. To handle sacred things as we would common matters is an offense to God; for that which God has set apart to do His service in giving light to this world is holy. Those who have any connection with the work of God are not to walk in the vanity of their own wisdom, but in the wisdom of God, or they will be in danger of placing sacred and common things on the same level, and thus separate themselves from God. – *EV*, p.639.2

    f. The primary focus of the board is to support the teachers in their work of guiding each student spiritually and also academically.

2. Understand that You are Called to Serve with Your Time, Treasure and Talent:

    g. Whosoever will be great among you shall be your servant. And whoever will be chief among you shall be servant of all. – Mark 10:43, 44

h. By virtue of your membership on the board, you are agreeing to support the school program with your time, your talent and your treasure. You have chosen to participate in the EVANGELISTIC MINISTRY of Adventist education.

i. As board members, our students learn to serve through our example more than our words.

3. Be Willing to Accept Additional Responsibilities for the Good of the School:

j. Ask the Holy Spirit to prompt you in finding little ways you can support and strengthen the administration and faculty.

k. Ask the principal and teachers about their needs. Assure them that you will be praying for them each day and checking with them occasionally to see how the year is going.

4. Be Objective in Evaluating the Personnel, Programs, & Policies of the School:

l. A guiding principle for constructive criticism: "Not until you see that you could sacrifice your own self-dignity, and even lay down your life in order to save an erring brother (TEACHER), have you cast the beam out of your own eye so that you are prepared to help your brother. Then you can approach him and touch his heart –Not until your heart has been re-placed with the heart of Christ in you is it safe for you to correct any person or to suggest any policy changes.

m. Prior to entering any board meeting take some quiet time to ask God to cleanse you and to fill you with His Holy Spirit.

n. As you have opportunity, speak to the workers; speak words that will be strength and an inspiration. We are altogether too indifferent in regard to one another. Too often we forget that our fellow laborers are in need of strength and cheer. In times of special perplexity and burden, take care to assure them of your interest and sympathy. While you try to help them by your prayers, let them know that you do this. Send God's message to His workers: "Be strong and of good courage." – Joshua 1:6 (7T, 185)

o. When parents and church members seek a listening ear, follow the Matthew 18 principle. Here is your speech:

"If you believe a teacher/administrator is performing unprofessionally, go to that teacher/administrator and share the concerns you have. Be sure to do this in private. Keep it between the two of you. If the problem is resolved, there will be harmony. If the matter is not resolved to your satisfaction, go back to the teacher/administrator with the principal or board chair. If the matter still persists, request that a final decision of the matter be made by the school board with the conference superintendent of education present."

5. Be Willing to Give Serious Study to the School Program – Financial, Academic, Administrative and Spiritual:

    p. Seek to understand all parts of the school operation. When you have questions, contact the school administrator (and as far as possible ask your questions outside of board meetings). No one likes to be put on the spot.

    q. Before asking sensitive or difficult questions during the meeting, quietly ask God to reveal to you the motive of your heart. If you find that your motive is to make you look good, or to push a hidden agenda etc., remain silent. If your question needs to be asked, God will prompt another to ask it.

6. Understand the Distinction Between Making Policy & Administering Policy:

    r. School boards set policy and leave the matter of day-to-day implementation of policy to the administration.

    s. Micro-managing: It doesn't work when you tell your mother how to cook & it doesn't work when the board members try to tell the principal how to run the school.

7. Respect the Work & Authority of the Board as a Whole:

    t. Accepting the position of school board member makes you responsible to uphold a sacred trust – CONFIDENTIALITY.

    u. While we smile at the phrase, "Adventist Grape Vine" and view gossip as an almost acceptable Adventist sin, its impact for evil can be devastating. Gossip originated with Lucifer: "Lucifer left the immediate presence of the Father dissatisfied and filled with envy against Christ. Concealing his real purpose, he assembled the angelic host. He introduced himself as one aggrieved and related the preference God had given Jesus to the neglect of himself." – *SR*, p.14. Note: Lucifer went behind God's back and made God and Jesus look bad while making himself look good.

8. Resist Pressure From Groups and Individuals Who May Have Their Own Agendas:

    v. If you are doing your job as a school board member correctly, there is a good possibility that you will lose friends rather than make friends.

    w. When friends or church members seek to use you as a source to hear confidential information or to support their personal agenda and you politely explain that your response to both is NO, watch what happens to your friendships.

    x. There is usually a price to pay for doing the right thing, in the right way, at the right time and for the right reason.

9. Act, Think, and Work as Individuals Rather Than As Representatives of Any Special Group:

    y. While board membership includes representatives from many interests, God calls us to look beyond what is best for our individual interest groups to what is best for the school as a whole.

    z. We must continually see "the bigger picture." When we take care of the bigger picture, usually the smaller interest needs are provided for along the way.

10. Show that YOU are a Living Letter from Christ… Written not in Ink, but with the Spirit of God:

    aa. Words to the old hymn are applicable: "Not I, but Christ: be honored, loved, exalted. Not I, but Christ: be seen, be known, be heard. Not I, but Christ: in every look and action. Not I, but Christ: in every deed and word."

    bb. It's ALL about Him in you and through you.

    cc. The most important thing you can do to prepare for serving on the school board is: spend quality time learning about and communing with Christ each day.

Code of Ethics for School Board Members

Here are some things to keep in mind while serving as a representative for God on the school board:

- Maintain principles of honesty, trust, fairness and integrity.
- Base decisions on mission appropriate approaches and on the philosophy of the educational system.
- Demonstrate attitudes and personal conduct that reflect the principles of the Adventist church.
- Diligently work to improve the understanding and support of the local school and the Adventist educational system.
- Learn and practice the art of compromise without sacrificing principle.
- Support and practice the civil rights of all members of the school community.

- Recognize that the authority of the board is only expressed by its actions as a board. Individual members may speak or act on behalf of the board only when authorized to do so by the board.
- Engage in no personal action that will compromise the school system, the board, or the administration.
- Avoid conflicts of interest and make the board aware when there may be one.
- Base your decisions on facts and your independent judgment.
- Work with the board members in a spirit of unity, cooperation, and Christian courtesy.
- Uphold all board decisions, regardless of any personal disagreements.
- Maintain confidentially of all matters.
- Recognize that your responsibility is not to run the school, but together with your fellow board members, to see that it is run well.
- Refer all complaints and complainers to the school administration/head teacher.
- Be supportive in school programs by attending.
- It is the expectation that each board member, who has eligible children, should have them enrolled in the local Adventist school.
- A board member must be a member of a constituent Adventist Church.

Election of School Board Members

Every school must have an organized school board that is elected by the school constituency or the local church board. This election should be conducted in accordance with the guidelines and policies of the Union Conference and the school constitution. The pastor guides the church board in its selection of school board members who can offer relevant, meaningful contributions to the school board.

Officers of the school board for K-10 school should serve on a fiscal year basis and shall consist of the chairman and secretary (principal). Members of the first board may be chosen for terms of one, two and three years respectively with new members being chosen each succeeding year for a period of three

years. This allows for a core of experienced members remaining on the board each year to ensure continuity of successful educational policy.

Persons accepting the responsibility to function as board members do so with the following expectations (Adapted from *School Board Member: A Quick Start Guide)*:

a. Accept the responsibility willingly

b. Is a loyal and faithful member of the church

c. Is faithful in stewardship of time, talent and financial means

d. Seeks the Lord for divine guidance and courage to make necessary decisions

e. Is ethical and professional in handling information and decisions; exhibits loyalty to God, elected leaders, the pastor, teachers, parents and students

f. Places the interest of the church school above personal interest

g. Keeps the mission of Adventist Education in mind when making decisions

Vacancies are filled in the same way as any other church office - the one filling the vacancy to officiate for the remainder of the unexpired term.

School Board Meetings

The constitution of the school outlines when school board meeting will take place. At the first meeting of the school board, the date and times for meetings are determined. These dates are not set in stone, as circumstances may require changing the dates or adding called meetings. School board meetings are held monthly. Most school boards hold from 8 to 10 meetings per year. Meetings are called by the chairperson or the principal who serves as executive secretary of the school board.

Personnel Matters

Personnel matters are generally regarded as confidential; thus, maintaining confidentiality is necessary to the proper functioning of the board and carrying out the responsibilities of membership on the school board. The Superintendent of Education or his/her designee must be present at meetings for discussion and decisions regarding personnel matters. It is expected that board members, “act with integrity and in good faith for the best interest of others and to protect the organization’s reputation and the good will it has with the community.” (*School Board Member: A Quick Start Guide)*

Handling Parent Complaints

As sure as the school building stands, the pastor can expect to hear complaints from parents and constituents. It is important to receive a direct account from a teacher or principal involved before drawing conclusions. There are clear protocols that guide parents to resolving complaints firstly with the teacher or school personnel before engaging others in the matter. More importantly, however, redirecting the parent to practice the Matthew 18 principle of meeting with the teacher or principal involved to seek to resolve the matter is advised. If initial attempts to resolve conflicts with the persons involved at the school fails, the pastor is often called upon to mediate or provide spiritual counseling in cases of dispute or conflict.

"ANSWERING THE THREE QUESTIONS PARENTS ASK" by Dick Duerksen, editor, Grow My School

Will my child thrive academically at this school?

Studies show that most students who attend an Adventist school will likely score above both their predicted level of achievement and above their grade level. The answer is "Yes."

Obviously, your child will achieve best when encouraged, supported, and affirmed at home, but our "partnership" approach to education will make that easier as you and your child work closely with our staff to assure continued success.

By the way, Adventist education's commitment to academic growth has helped us design a powerful curriculum that will help your child develop strength in all aspects of life – mentally, spiritually, and socially.

Will my child be safe at this school?

Physically safe? Yes. Your child's safety is a key aspect of our mission, and we will never be satisfied with less than 100% success.

Emotionally safe? Yes. The ground is level at our school. We're a safe place where all students are treated alike – as valued children of God. Our staff works tirelessly to assure that each child knows he or she is of "great personal value" and learns to treat others in the same way.

Spiritually safe? Yes. Jesus Christ is central to all we do at our school and His values guide every decision we make.

Will my child be happy at this school?

Yes. Or we will discover "why not," and work with you and your child to do all we can to improve the situation.

One more question you may hear…

For the last couple weeks I have been in Victoria Falls, Zimbabwe with a Maranatha volunteer team who built a 400-student primary school, a 500-student secondary school, and a dozen churches. Victoria Falls has a population of about 60,000 – and one secondary school. The secondary school runs two sessions a day in an attempt to care for 2,000 of the 10,000 high-school-age students who live in the area. The new Mkhosana Adventist School will add at least 500 more "seats."

There are already more prospects than spaces.

The parent of one potential student snagged me under a mupane tree. He wanted to know everything about the new school, and then said, "I will be so proud to have my son in the new school. Going to Mkhosana Adventist school will make him a better person. Sure?"

Will attending your school make my child a better person?

It's really the *great question*. Some parents actually ask it. All parents assume/expect/demand that if they did ask it the answer would be "yes!"

Here's what I told my Zimbabwe friend.

"Yes. Attending the Adventist secondary school will make your child a better person. He will be mentored by the finest teachers – all trained by quality Adventist professors at Solusi University. He will be challenged to learn new concepts, new skills, and new ways of thinking – all rising from the school's dedication to academic and spiritual excellence. He will be inspired by Biblical models for living, and will be given practical opportunities to develop a God-like character of selfless service. If you - and your son – choose to accept this education, you ALL will become better people, and we will be proud to help you reach that goal." How would that answer work at your school?

The Relationship Between the Church and School in Governance

The prevalent view of the pastors regarding the relationship between the church and school can best be summarized in the position of Pastor A. This pastor saw the school as an evangelistic extension of the church and observed, "The school is a ministry of the church. It is an extension of the church program … Our schools are not only educational centered; but they are evangelism centered as well."

Further support for the position that the school board functions autonomously, but under the authority of the church board, was pointed out by Pastor E:

"In terms of governance, I have always taken the view that the school board is a separate entity from the church board. The school board has its own authority to make decisions for the school program. But it must also report to the church and church board. It is important that the church board and school board work closely together."

Pastor D agreed with the previous pastors that the school is included as a ministry within the larger context of the total church program, but noted the uniqueness of the school program and its position of prominence within the context of the various church ministries. This pastor stated, "The school is the crown jewel of the church ... And it is a ministry. It is not a department or a program; it is a God designed ministry ... We do not need to say it is the most important ministry. We should not compare and prioritize the various ministries of the church. But the fact is the school is most special."

Pastor B approached this theme from the perspective that both programs must work harmoniously if both are to succeed. This pastor pointed out, "The church and the school have to work together. A school is not a school by itself. It is an Adventist elementary school." He further observed that if the church does not support the school, the school will eventually die. For that reason alone the school cannot operate independently and must maintain a strong connection to the church.

The church pastor, therefore, plays a significant role in helping assure that a harmonious relationship between the church board and the school board remains intact. By virtue of position, the pastor has an opportunity to influence both boards in a positive way. The uniqueness of the pastor's position was identified by Pastor K. He expressed the view that the pastor is very instrumental in the responsibility of keeping the church board and school board together. He observed:

"I think the pastor has the highest role in making that merger work. It would seem, however, that the principal of the school is hired to operate the program on a daily basis. There may even be situations where multiple churches and more than one pastor work with the same church school. Nevertheless, when it comes to the two boards working in harmony with each other I don't think the principal has the same kind of advantage that the pastor has in keeping those programs working side by side."

Having established the premise that the school board operates autonomously; but under the authority of the church board, we will now consider the relationship between the pastor, who represents the church at large, and the principal and school board chairman who represent the interests of the school.

In regard to the pastor's role in the governance of the school program, the pastors in this study used expressions like team player, co-worker, servant, and supporter to define their position in respect to the operation of the Adventist elementary school. Pastor L addressed the need for pastors to monitor their natural tendency to lead out when relating to the school program.

Pastor L admonished pastors to be very careful not to misuse the influence they have been given. He counseled:

> *We are in a supportive role. You have to keep that in mind. If you don't, the school board will just be a puppet of the pastor. You want the teachers and the school board to know they are the ones in leadership positions and you want them to bring to the church their ideas on how to make the school grow. That way the pastor can stand in front of the church and say, "Here is where the school is headed, come and support us." I have a very important role to play in the school program. I am there to support.*

Pastor J states, "I want the teachers to know that when I'm at a school board meeting, I am there to help them. I'm there to be supportive of them." This pastor also identified those rare occasions when he could not support the wishes of the teachers. On such occasions be remarked, "If issues come up that I cannot support, I catch them after the meeting and we talk it over in private."

Each of these pastors recognized that the teachers they work with are paid professionals who love the Lord and want the best for the children in their care. They are sensitive not to cross the boundary lines of the school program and allow the principal and teachers to remain in place as the school's authority figures. Their position, as articulated by Pastor H is to, "foster support for the school through the church program."

Role of the School Board in Marketing the School

(Adapted from *Lifeline: A Handbook for Small School Success*)

Creating a marketing plan for your school requires team effort on the part of the board, constituency, pastor, teachers, students and parents. The ultimate goal of an Adventist school marketing strategy is to convey that your school is:

- A place where students are nurtured in their walk with Jesus
- A place of academic excellence
- A place where the mission and standards of the church are held in high regard
- An asset to the local community
- An extension of the ministry of the constituent church(es)
- An indispensable link in the partnership of the home, church and school.

The most important piece of the marketing plan is for the principal/teacher to keep the day-to-day functioning of the school in very good order. Students who demonstrate satisfaction, contentment, academic & spiritual growth, and success are the most valuable marketing tools.

Happy families will be your best promoters. “Word of mouth” is the most effective marketing strategy:

- Quote the comments of very satisfied parents on your website and in your school brochure, with their permission.
- Solicit parents who would be willing to give a reference about the school to prospective parents.
- Remember to tap the recent alumni population for testimonials as well.

The board is responsible for locating and delegating tasks to other individuals who will help make the implementation of the marketing plan a success. This includes finding members/parents who will pray daily for the school, students and teachers.

Here are some suggestions for marketing your school:

a. **Create a School Brochure:** Determine your target audience when deciding what information to include in the brochure. Include a clear statement of your admission policy, as voted by the board, so that families understand that your school welcomes students who are supportive of the mission of the school. Appoint someone to take high quality photographs depicting learning situations and spiritual activities and school events.

b. **Website:** Adventist Connect (www.adventistchurchconnect.com) provides a free website and design for all churches and schools in North America. They offer free website hosting, free technical support and training, professional design options, the ability to customize by adding images, and more. The board should appoint one person to update and maintain the website.

c. **Stories:** Families rarely seek out a school based solely on an advertisement. News articles and stories are known to be an influential means to acquaint the local community with your school and to highlight the distinctive quality of Christian education. Visit your local newspaper office to build a relationship and to get advice on what kind of articles they are looking for and the best time to provide them etc.

d. **Newsletters:** On a regular basis, submit articles to the church newsletter. Post the same articles on your website for a wider audience. Also, take the initiative to contact the local conference and union regarding the kinds of articles they are looking for throughout the school year.

e. **Serve the Community**: “Each one should use whatever gift he/she has received to serve others, faithfully administering God’s grace in its various forms” (1 Peter 4:10). See

opportunities to help students experience the joy of serving others for Christ. Explain to them that service is not a project they do and complete, but rather part of the lifestyle for all who seek to be changed into the likeness of Jesus.

Here are some examples of local community outreach activities:

- Canned food drive for the church's or community service centers
- Clothing drive for the church's or community service centers
- Volunteer at the local food bank
- ADRA projects (www.adra.org)
- Operation Christmas Child (www.operationchristmaschild.org)
- St. Jude's Children's Hospital Math-a-Thon (www.mathathon.org)
- Feed My Starving Children Project (www.fmsc.org)
- Nursing home visits
- Adopt-a-Highway

Other Special Interest Groups: Look for special needs that the students of your school might serve. Here are a few examples:

- Homeschooling Families
- Vacation Bible School
- Evangelistic Meetings
- Adventurers/Pathfinders
- Local Museums
- Music Schools
- Preschools

Missions: Some schools may choose to have the students participate in a mission trip. Here are some suggested resources:

- Maranatha Volunteers International (www.maranatha.org)
- One-Day Church or One-Day School (www.onedaychurch.org)
- Adventist Mission Programs on the CIRCLE database (circle.adventist.org/browse/?browse_node=44)
- Teen Missions International (www.teenmissions.org)

Participating in the mission service does not require traveling. Consider involving your students in mission activities right from the classroom. Check out these links:

- ADRA for Kids (Kids.adra.org)
- ADRA Canada (www.adra.ca/LearningResources)
- Education World (www.educationworld.com/a_special/community_service.shtml)

f. **Expand Your Territory:** Create a portable presentation or bulletin board display that includes sample projects and student work to display at fellowship dinners or in the church foyer. Keep the school and its mission ever before the church and community.

g. **Other Ideas:** Consider some of these options: local Radio/TV; list your school in the local phone books; consider the ideas in "Grow My School" newsletters and other marketing ideas on the NAD education website (www.nadeducation.org)

h. **DON'T FORGET TO REVIEW "Promoting & Protecting Adventist Education."** It is located under section 5 in this manual and is written specifically for pastors and educators.

Section VII

BEST PRACTICES FOR PASTORS AND EDUCATORS

The following represents a summary of "best practices" for pastors and educators who foster support for Adventist education:

1. ***Passionately promote Adventist education with actions and words***: The role of the pastor and educator in projecting a clear picture for the congregation regarding the value and importance of Adventist elementary education is one vital to the continuance of the Adventist elementary educational system. In addition to verbally communicating the worth of Adventist education, pastors and educators should understand God's plan to use them in inspiring church members and parents regarding the role the church school plays in the redemption of their children. What the pastor and educator promote with passion usually flourishes. What they give little attention to usually fades away into nonexistence.

2. ***Use positional and personal influence to establish a climate of support for Adventist education:*** It is of vital importance that pastors recognize the potential influence they possess to foster support for the church school by virtue of their pastoral position as well as their ability to relate to others and win their confidence. Pastors have been called by God to lead the church and all its ministries. It is the pastor, therefore, who is most able to present the church school as the "crown jewel" of all church ministries. When pastors place such a high priority on the value of the local school it will have a significant influence on church members and parents.

3. ***Viewing the local Adventist school as an evangelistic center for children and viewing each child as a prospective candidate for redemption:*** Pastors and educators must view the church school as an evangelistic center aimed at bringing the children and youth into a deeper understanding of God and His intended purpose for their lives. Several of the pastors interviewed for this document commented on the benefit they received from the school by providing them with opportunities for child and youth evangelism on an annual basis. It is vitally important that local pastors and educators view each child in the church school as a prospective candidate for redemption.

The local church school creates a natural forum for pastors and teachers to be used by the Holy Spirit in the work of redemption for children, youth and the parents of non-Adventist children enrolled in the school program.

4. ***Pastors are the connecting link between the home, the church and the school:*** While the home is the primary institution concerned with the spiritual and emotional growth of each child, the local Adventist church school is recognized as a viable source to supplement the work of spiritual growth and nurture provided by the parents. The local church pastors will play a significant role as a connecting link between the home, the church and the school as well. Since the pastor identifies directly with each of these institutions he/she is able to encourage the strengthening of relationships between each of them both publicly and privately.

5. ***Pastors view their role in relating with the head teacher/principal as one of support and encouragement:*** In researching this project the 12 pastors interviewed clearly identified their role as being one of support and encouragement. Words like "friend", "supporter", "encourager" and "counselor" were often used to articulate the pastor's relationship with the school personnel. Most pastors stated emphatically that it was not their prerogative to make decisions for the school, but rather to advise and be supportive of those who were responsible for decision-making. The local pastor, while responsible to monitor all ministries of the church, must do so from the position of an encourager and friend. If the local pastor is perceived by the congregation to be making school related decisions, it will be detrimental to both the pastor and the one responsible for the leadership of the school.

6. ***By virtue of position, the pastor establishes and maintains trust and unity between the church and school boards:*** For the church and school to work harmoniously in support of each other the local pastor must serve as a connecting link between the two groups. Working as a liaison between both groups, the local church pastor is able to keep each entity informed regarding the needs, actions and decisions of the other. Therefore, the local church pastor is the key person in establishing and maintaining a climate of trust and unity between the church (represented by the church board) and the school (represented by the school board). By virtue of position, the local pastor is able to keep the channels of communication between both entities ones of openness and mutual respect.

7. ***Pastors and educators value the school as a vehicle for the work of redemption through the building of relationships with children and their parents:*** When teachers and pastors collaborate in implementing an intentional strategy for pastoral visitation during the school day they will discover the rewards for the time and energy expended.

The greatest rewards will often come as a by-product of the personal relationships the pastor forms with the children and youth of the school. Several pastors identified the "blessing" they had received from leading students to make a commitment to Christ and the positive affirmation they had received from the parents of children who had become their friends. While the pastor recognizes the direct benefit of viewing the school as a natural place for the work of evangelism, he/she will also experience less direct benefits that positively impact the ministry of the church in future years.

8. ***Pastors and educators project a high level of support for the school and church by giving lavishly of their time to be present at school and church related events:*** The amount of time spent at school by the pastors participating in this study was considered by them to be vital to building relationships with students, showing support to the teaching staff, and modeling their deep passion for Adventist education to church members. While teachers, by virtue of the demands of their teaching ministry, are not able to give as much time to the church program, it is important that they be present and visible on a regular basis on Sabbath and for church related programs. A pastor's presence at the local church school and a teacher's presence at the church are key factors in projecting support. As was noted by the words of one pastor, "church members notice if I am at the school." The same can be said when a teacher is at church.

9. ***Pastors and educators are to be actively involved in recruiting children for the school:*** When pastors and educators visit prospective homes together it sends a clear message of a unity of purpose to the parents and church members. In addition, the pastor plays a vital role in assuring funding for needy students. The pastors participating in this research were unanimous in articulating their desire to do whatever needed to be done to assure that every child desiring an Adventist education would be given that opportunity. While pastors presented differing views on their level of involvement in recruitment and fund raising, all agreed that they were actively involved in both activities. While teachers may be less able to raise funds for financially needy students they should still lend their support to do what they can as well as lead out in a prayer initiative in the matter of recruiting students and acquiring funds for those needing assistance.

10. ***Pastors and educators should value each other and their ministries:*** At a time in this world's history when the evil one is on a mission to destroy the work of the school and church, God's pastors and educators must come together for the purpose of encouraging and supporting one another. When God's pastors and educators pray for and encourage each other God will honor those prayers and pour His Spirit out in

abundance. For this to happen, pastors and educators must be intentional in building time in their busy schedules to meet with each other and pray. 2 Chronicles 7:14 says, “If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land.” It is time we do what our Father has told us we must do and do it intentionally. If we don’t, the evil one will crowd out these moments of heavenly communion and replace them with the busy things of life.

Section VIII

REVIVING A DYING SCHOOL

The church and school board faced with the need to revive a dying school should recognize that efforts to revive a dying school require time, an honest self-assessment, and most importantly divine guidance and direction. Below are some tips for reviving a dying school.

1. Seek God's guidance and wisdom in the matter.
2. Assess the church's understanding of and commitment to the salvation of its children.
3. Engage in an open and honest discussion of "How did we get here?"
4. Determine the constituency and leadership interest and support in reviving the school.
5. Educate members on the mission and purpose of Adventist Education.
6. Encourage the church family to make the revival of the school a matter of earnest prayer.
7. Put in place a plan to address the concerns and ideas brought out in # 3.
8. Determine if needed funding can be secured to continue the program.
9. Conduct a parent interest survey to determine student inflow assessment.
10. Expand your reach to neighboring churches, recruit, advertise and generate interest in the church school.
11. Find ways to work out transportation needs.
12. Hire competent, qualified teacher.
13. Develop a 3 – 5 year School Improvement Plan.
14. Request an audit of the school's finances.
15. Review the last two Visiting Committee reports. Put in place recommendations for the reports.
16. Conduct an assessment of the facilities.

The Need for Educational Reform

(Summary from *Testimonies vol. 6*, pages 126-140)

The object of our schools is to provide a place where the younger members of the Lord's family may be trained according to HIS plan for growth and development. Satan has used the most ingenious methods to weave his plans and principles into the system of education, and thus gain a strong hold on the minds of the children and youth. It is the work of the true educator to thwart his devices. We are under a solemn, sacred covenant to God to bring up our children for Him and not for the world; to teach them not to put their hands into the hands of the world, but to love and fear God, and to keep His commandments. They should be impressed with the thought that they are formed in the image of Christ and He is the pattern after which they are to be fashioned.

The third angel's message, the great testing truth for this time, is to be taught in all our institutions.

We are living in the closing scenes of these perilous times. The Lord foresaw the unbelief that now prevails … Some will be ready when the Bridegroom comes, and will go in with Him to the marriage … The great, grand work of bringing out a people who will have Christ-like characters, and who will be able to stand in the day of the Lord, is to be accomplished. As long as we sail with the current of the world we need neither canvass nor oar. It is when we turn squarely about to stem the current that our labors begin. Satan will bring in every kind of theory to prevent the truth. The work will go hard, for since the fall of Adam it has been the fashion of the world to sin. But Christ is on the field of action. The Holy Spirit is at work … Will we carefully heed all the light that has been given, keeping constantly before us the one object of fitting students for the kingdom of God?

Then let no more time be lost in dwelling on the many things which are not essential and which have no bearing upon the present necessities of God's people. Let no more time be lost in exalting men who know not the truth, "for the time is at hand." The time devoted to that which does not tend to assimilate the soul to the likeness of Christ is so much time lost for eternity. This we cannot afford, for every moment is freighted with eternal interests.

One great object of our schools is the training of youth to engage in service in our institutions and in different lines of gospel work … The truth comprised in the first, second and third angel's messages must go to every nation, kindred, tongue, and people.

Hindrances to Educational Reform

(Summary from *Testimonies vol. 6, Pages 142-145*)

We are not at liberty to teach that which shall meet the world's standard or the standard of the church, simply because it is the custom to do so. The lessons which Christ taught are to be the standard … Some have urged that if religious teaching is to be made prominent our schools will become unpopular; that those who are not of our faith will not patronize them. Very well; then let them go to other schools, where they will find a system of education that suits their taste. It is Satan's purpose by these considerations to prevent the attainment of the object for which our schools were established. Hindered by his devices, the managers reason after the manner of the world and copy its plans and imitate its customs. Many have so far shown their lack of wisdom from above as to join with the enemies of God and the truth in providing worldly entertainment for the students. In doing this they bring upon themselves the frown of God, for they mislead the youth and do a work for satan. This work, with all its results, they must meet at the bar of God.

Those who pursue such a course show that they cannot be trusted. After the evil has been done, they may confess their error; but can they undo the influence they have exerted? Will the "well done" be spoken to those who have been false to their trust? … When the Lord requires us to be distinct and peculiar, how can we crave popularity or seek to imitate the customs and practices of the world? "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." – James 4:4

To lower the standard in order to secure popularity and an increase in numbers, and then to make this increase a cause of rejoicing, shows great blindness. If numbers were an evidence of success, Satan might claim the pre-eminence; for in this world his followers are largely in the majority. It is the degree of moral power pervading a school that is a test of its prosperity. It is the virtue, intelligence, and piety of the people composing our schools, not their numbers, that should be the source of joy and thankfulness. Then shall our schools become converted to the world and follow after its customs and fashions? "I beseech you therefore, brethren, by the mercies of God, that ye be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." –Rom. 12:1, 2

Though in many respects our institutions of learning have swung into worldly conformity, though step by step they have advanced toward the world, they are prisoners of hope. Fate has not so woven its meshes about their workings that they need to remain helpless and in uncertainty. If they will listen to His voice and follow in His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world. When the advantage of working upon Christian principles is discerned, when self is hid in Christ, much greater progress will be made; for each worker will feel his own human weakness; he will supplicate for the wisdom and grace of God, and will receive the divine help that is pledged for every emergency.

It is no easy matter to gain the priceless treasure of eternal life. No one can do this and drift with the current of the world. He must come out from the world and be separate and touch not the unclean. No one can act like a worldling without being carried down by the current of the world. No one will make any upward progress without persevering effort. He who would overcome must hold fast to Christ.

If we are ever to reach heaven, it will be by linking our souls to Christ, leaning upon Him, and cutting loose from the world, its follies and enchantments. There must be on our part a spiritual co-operation with the heavenly intelligences … It is not men whom we are to exalt, but God, the only true living God.

Though in the past we have come short of doing what we might have done for our children and youth, let us now repent and redeem the time. The Lord says: "Though your sins be as scarlet, they shall be white as snow…"

Throughout the world society is in disorder, and a thorough transformation is needed. Many suppose that better educational facilities, greater skill, and more recent methods will set things right. They profess to believe and receive the living oracles, and yet they give the word of God an inferior position in the great framework of education. That which should stand first is made subordinate to human inventions.

It is so easy to drift into the worldly plans, methods, and customs and have no more thought of the time in which we live or of the great work to be accomplished, than had the people in Noah's day. There is constant danger that our educators will travel over the same ground as did the Jews, conforming to customs, practices, and traditions which God has not given.

Satan works to make the prayer of Christ of none effect. He makes continual efforts to create bitterness and discord; for where there is unity there is strength, a oneness which all the powers of hell cannot break. All who shall aid the enemies of God by bringing weakness and sorrow and discouragement upon any of God's people, through their own perverse ways and tempers, are working directly against the prayer of Christ.

Knowledge of God is the foundation of
All right education.

Counsels to Teachers, 422

MISSION-DRIVEN

Lake Union Conference
Adventist Education

"For the Lord giveth wisdom;

Out of his mouth cometh

Knowledge and understanding."

Proverbs 2:6

Section IX

SUPPLEMENTAL MATERIALS

Self-Assessment: How Focused are You on God's Purpose for Your Life?

Focus is important: "You will never hit a target you don't have." – Zig Ziggler

How focused are you on God's call for your life personally and professionally? Use the following scale to rate yourself in each item:

4 Consistently
3 Usually
2 Sometimes
1 Rarely

1. I know what God's call for my life is and can articulate it clearly and confidently.
2. I share thoughts on God's call for my life with others easily.
3. I share stories regarding God's call for my life with others.
4. I encourage and listen to others when they share stories about God's call for their lives.
5. Things I produce give evidence of God's call for my life.
6. I continually seek God's leading in His call for my life.
7. I intentionally guard against desiring or accepting credit for anything God accomplishes through me.
8. I use public settings as a platform to celebrate God's mission for my life and the lives of others.
9. I remain focused on completing various projects God has prompted me to work on.
10. I spend quality and quantity time with Christ each day in preparation for participating in His call for my life.
11. I seek to provide training for others that they might grow in their understanding of God's call for their lives.
12. When considering activities and projects, I determine if they will strengthen or weaken the mission God has given me.
13. The business of my job does not distract me from focusing on God's call for my life.
14. I seek to find ways to integrate God's call into all aspects of my life.
15. I am focused on achieving God's call (purpose) for my life.

Use your data to identify one theme you will intentionally focus on this year by building measurable action steps and a time-line to complete each step. May the Holy Spirit lead you in the discernment of His desires and in the implementation of what He reveals.

If you find it difficult to identify the purpose (call) God has for your life begin to spend quality and quantity time alone with Christ pleading that He make His purpose(s) known to you.

Article 1: Never Give Up

Practical Insights Regarding Reclaiming Inactive Youth

Stop your crying and wipe away your tears. All that you have done for your children will not go unrewarded; they will return from the enemy's land. There is hope for your future; your children will come home. I, the Lord, have spoken. - Jeremiah 31: 16-17 (Good News)

The loss of young people through the back door is a real issue for the church today. It is imperative that we take steps to make sure that as many as possible of those growing up in the church will remain to become active members. I also believe there is an overwhelming need to reach out to those who may, for whatever reason, have already become inactive over the years and reclaim them for the church.

In undertaking a doctoral level dissertation I undertook a pilot project at a local church. Although the numbers were limited, the findings were significant. The headline news is that over 90% of inactive youth responding to an initial contact, together with a short questionnaire, clearly still saw themselves as being Christian, and fifty per cent felt that they would one day return to the church of their youth.

So how do we help make this a reality? I think we would all resonate with the following assertion that the effective care of young people today must be seen as a) an immediate priority, b) a strategic priority, and c) a critical issue for all Christian leaders (1). I believe that the church – our church – has a limited window of opportunity which demands that the time for action is now.

Summary of Research Findings

1. A summary of the survey findings, that I personally conducted, revealed a number of interesting practical insights that can be summarized in the following ten points.
2. It is imperative that those who are inactive are followed up with and not left to drift away unnoticed. From my limited sample, females seemed more responsive than males to cold contact, but males will respond once a real and warm link can be established.
3. In their early years, friends remain the top reason why young people enjoy attending church.
4. The early, mid and late teenage years are the focal point when youth make decisions for or against continuing church fellowship. The peak age bracket for becoming inactive, in this study, was between ages fifteen and twenty.

5. There exists a continuing contact system through the family. This usually remains intact even when a young person has left church fellowship.

6. The church is not seen as warm and caring and youth often see church members as being critical and narrow minded. The attitude of older members was expressed as the top area of dislike felt about the church.

7. A disconnect exists between dedicating young children and baptism. Only a third of the group were baptized. We are clearly not discipling enough of our own young people while they are actively with us in the church.

8. Some young people may be very sporadic in their church attendance but do not consider that they have cut all ties with the church. Church attendance does not seem to be a major priority for some during their early twenties or period of tertiary education.

9. Virtually half of the group felt they would return to church one day. This provides hope in so many cases that all is certainly not lost.

10. Overwhelmingly, the young people surveyed showed that they still felt that Christianity was relevant in their lives.

11. Each young person is unique and has their own story to tell. We must never treat them as merely statistics (2).

Key Points

There are a number of key points that can be seen from this and other studies. Here I will highlight just three.

The church needs a clear and effective discipling process for young people. This is referenced in point 6 above. This year, being the Year of Discipleship, gives a window of opportunity to address this need for the Ambassador age group (16-21) through some pilot programs in the TED territory. Additionally, we will hold the first Youth Matters Symposium with the title “Discipleship that Lasts,” aiming towards establishing good discipleship models for student-age ministry.

The church warmth and thinking climates are very important. This is as referenced in point 5 above and is powerfully backed up by the European Valuegenesis Survey (See Graph).

It is quite clear that both the thinking climate and the church warmth measures decrease with age, and that we are currently not meeting the needs of our older youth.

The “thinking climate” measures to what extent a church stimulates its members to think, learn and ask questions. The “church warmth” measures how much a church is felt to be friendly, caring and an accepting environment. Both areas are of crucial importance in determining young people’s commitment to the church.

These areas can, and must, be readily addressed through a concerted relational ministry for young adults at the local church level.

Most definitely there are inactive members (please don't use the term backsliders!) who will look to return at some point. Point 8 highlights this, and the reasons, I believe, are centered in a number of issues involving the positive legacy of past church teaching, warm memories and a search for past identity. As one of the respondents to the pilot survey stated, "I still carry and remember a lot of what I was taught every day." Another reflected about a return one day and stated, "My departure from the church was a gradual one, if there is going to be a return, it'll also be a gradual one."

This was also found to be true in another study of returning Adventists who definitely expressed that they still had warm memories from their childhood. "Eight out of ten persons interviewed expressed memories of early Adventism that reminded them of happy times in the church." (3)

Roots and identity are a very powerful combination. The search for identity is not static, and just as it is part of finding one's own identity that pushes young people to challenge their value systems, and sometimes push them away, so too the reverse search for identity may well bring them back one day to their roots. Many young people who question their parents, values and beliefs ultimately accept them as their own.

Conclusion

The desired outcome is that returning "prodigals" will have a chance to return to a church that is ready and waiting to meet them. Such churches may vary in appearance from country to country, but it is clear that any church that wishes to effectively nurture returning young people must make this a priority. In so doing, they will need to have a well thought-out discipleship process in place, a warm climate that encourages spiritual growth and also an understanding of the need of many young adults to re-connect with their spiritual roots.

The good news is that no matter how long someone has been away returning always remains an option. Never give up … there is hope for the future. (4)

1. Andy Hickford, *Essential Youth* (Carlisle, UK: Spring Harvest Publishing , 2003), 202.
2. Research carried out as part of DMin dissertation "Bringing Home Our Adventist Prodigals: A Strategic Plan To Reclaim Youth In The Trans-European Division." (Andrews University, 2009)
3. Tim Lale and Pat Habada, *Ten Who Came Back* (Nampa, ID: Pacific press, 1998), 157.
4. The TED Church of Refuge (CORe) initiative is dedicated to helping our churches reclaim young adults. For further information see: www.churchofrefuge.eu

By Paul Tompkins, Youth Ministry Director, Trans-European Division of Seventh-day Adventists, *Leadership Development Journal* - May 2012

Article 2: The Role of Leadership in Revival

(Chapter Summary from "The Power of the Spirit" by Neal Wilson)

The combined armies of three nations had invaded the land, and Jehoshaphat knew that his forces were no match for them. As the leader of God's people, he did exactly what God wanted him to do:

> *"And Jehoshaphat stood in the assembly of Judah and Jerusalem, in the house of the Lord, before the new court … Meanwhile all the men of Judah stood before the Lord, with their little ones, their wives, and their children … Then Jehoshaphat bowed his head with his face to the ground; and all Judah and the inhabitants of Jerusalem fell down before the Lord, worshiping the Lord." (2 Chron. 20:5-18)*

Jehoshaphat is a role model for the leaders of God's people today … The role of leadership is paramount. The fortunes of the church often swing in the direction in which leaders move. Since leaders, to a large degree, determine the destiny of a group, it is imperative that we direct our people into God's presence through repentance and confession of sin, just as Jehoshaphat did.

The Fate of Modern Israel

As we think upon the history of Israel and try to grasp what happened to God's ancient people, it should be cause for serious heart-searching. Their fate rested upon the shoulders of their leaders. A nation's sin and a nation's ruin were due to the religious leaders.

Today, the leaders will largely determine the future of this church and be accountable for it … What the religious leadership is, the people will usually become. A carnally minded leadership will produce people who will have little interest in spiritual things. However, if the leaders have committed themselves to doing God's will, to glorifying Him before the world, the people will reflect their dedication and the quality of their leadership.

God has given the Seventh-day Adventist Church the responsibility of proclaiming the last message of salvation to a dying world. The world's condition and the message's urgency call for every ounce of energy we possess. Our priorities are to reflect a living relationship with our God. He must be able to communicate through us, unhindered by an agenda that focuses attention upon human interests that war against the completion of the task that He has given us.

Through Ellen White, God has given clear and pointed instruction to the leadership of His remnant church. I wish to share three statements from the life of Nehemiah that emphasize the important part leadership plays in bringing the people into harmony with God's will:

1. The importance of the influence of the priests of Israel, and the position they were in to advance or harm God's cause:

> *Among the first to catch Nehemiah's spirit of zeal and earnestness were the priests of Israel. From the position of influence which they occupied, these men*

> *could do much to hinder or advance the work. Their ready cooperation at the very outset contributed greatly to the success. Thus should it be in every holy enterprise. Those who occupy positions of influence and responsibility in the church should be foremost in the work of God. If they move reluctantly others will not move at all. But 'their zeal will provoke very many.' When their light burns brightly, a thousand torches will be kindled at the flame." ("Zealous of Good Works," Southern Watchman, April 5, 1904)*

If God's work languishes in your institution, conference, or church, you should first examine yourself to see if the cause lies there. It is God's desire for His work to prosper. He will give success where the leadership is dedicated to Him. Where other matters absorb their attention and energy, there will be little or no movement on their part to advance the cause. Let the leaders be on fire with genuine, holy zeal, and the majority of our people will catch the spirit of enthusiasm.

2. Nehemiah's energy and determination inspired the people of Jerusalem; and strength and courage took the place of feebleness and discouragement. His holy purpose, his high hope, his cheerful consecration to the work were contagious. The people caught the enthusiasm of their leader, and in his sphere each man became a Nehemiah, and helped to make stronger the hand and heart of his neighbor. Here is a lesson for the ministers of the present day. If they are listless, inactive, destitute of godly zeal, what can be expected of the people to whom they minister? ("Zeal of Good Works," *Southern Watchman*, April 5, 1904)

If we want to see a revival in the church (and school), it must begin with us. If we want to see the people of God (and students of God) filled with the fire of the Holy Spirit the flames must first blaze in our hearts.

3. The spirit manifested by the leader will be, to a great extent, reflected by the people. If the leaders, professing to believe the solemn, important truths that are to test the world at this time, manifested no ardent zeal to prepare a people to stand in the day of God, we must expect the church to be careless, indolent, and pleasure loving." (Ibid)

If, as we look out upon God's people, we deplore their spiritual condition, lack of zeal, carelessness, and love of pleasure, could it be that they are only mirroring what they see in leadership?

Let the Revival Begin Here

The church's leadership should use every opportunity to prepare the body for the transformation of the Holy Spirit. Meetings provide one major channel for the Holy Spirit to work through for revival and reformation. Ellen White tells us that God often sought to reach His people through General Conference sessions. She says that He was prepared to do great things for His church in 1888, 1893, and 1901. Regrettably, the leadership never seemed to be in a position to allow God to fulfill His wishes. (See 8T, "What Might Have Been" Vision)

The destiny of the church rests with us! We have enough evidence to convince us that God is waiting upon us so He can finish His work … The Lord has stirred His people to begin praying for the latter rain. Having clearly outlined the responsibilities of leaders, He has given us all the instruction that we need to place ourselves in a proper relationship with Him.

Without a God-given vision, a leader is only managing a position.
He may look like a leader, speak like a leader, and even have a position or title
of a leader; but without God's vision for the people,
***he is only managing resources.* – Barna, p.51**

As co-laborers with Christ … our teachers should labor as if inspired from above … Your students may be won to Christ by your holy demeanor, your devotion, your Christ-like walk. - 5T, p.33

We absolutely must have Pentecostal power to finish our task.
It is the need of all needs.
More than that, it is the only hope of the Adventist movement.
And the church must return to Pentecost before Pentecost will return to her.
Coming of the Comforter, p.129

If God is truly all-powerful, why doesn't He manifest His awesome strength more often through more of His people?

As our Father's chosen leaders – pastors and educators,
what can we do to strengthen Mission-Driven pastors
and Mission-Driven teachers in doing
the work of redemption?

Article 3: A Revived People of God

(Chapter Summary from *The Power of the Spirit* by George E. Rice)

A revival fades away for two basic reasons: 1) a reformation did not accompany it, and 2) nobody put a support system into place to maintain the experience (sustainability).

Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies reorganization, a change of ideas, habits and practices.

A reformation brings forth the practical fruits of a revival. Touching every aspect of the life, it changes the way we behave, the way we look and the way we think. All of the tangible and intangible things of life come under the control of the Holy Spirit.

The greatest revival and reformation in history is yet to happen:

> **"Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children."** – GC, 464

Primitive godliness is a lifestyle. If you would like to know what it is, look at Acts chapters 2 to 6 and make a list of everything the early Christians did together and for one another … Before the final visitation of God's judgments upon the earth, we shall see among God's people a reformation in lifestyle that will contain all the elements of the primitive godliness seen in the experiences of the early Christian church.

Support Systems

As I hold seminars on the preparation of the latter rain, I endeavor to impress upon conference administrators that any revival among the pastors (or teachers) will not last unless they establish a support system to maintain the experience. Likewise, I tell pastors (and principals) that revivals will not continue among their church members (or students) unless they create support systems within their congregations. While this can be done in many ways, one of the most effective is Sabbath School Action Units (small groups).

Satan's Ploy

When the church (and school) talks revival, thinks revival, prays revival, and lives in revival and reformation, its members will find themselves right in the center of the Great Controversy.

There is nothing that satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church (and school) and an impenitent (not remorseful) congregation (and student body). If satan had his way, there would never be another awakening, great or small, to the end of time. - 1 SM, p.124

The enemy of truth will do anything within his power to stop revival and reformation among God's remnant people.

> **Often you will hear people say, "*The church may be dead and lifeless now, but wait until persecution comes, then we will see it come to life." But if satan will do anything to prevent a spiritual revival among God's people, he certainly will not persecute the church if a revival will result. The statement so often misquoted actually says, "Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled." – GC*, p.48**

Satan is a good student of prophecy and a keen observer of events within the church. Therefore he will do everything he can to cancel out the effect of the latter rain.

> ***"Before the final visitation of God's judgments upon earth there will be among the people of the Lord a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His Word. Many, both of ministers (educators) and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, satan will seek to extend his influence over the Christian world."***
> *GC, p.464*

She predicted that ministers and people – entire congregations – would leave their previous religious affiliations and join those who proclaim the third angels message under the power of the latter rain. Satan does not want such a thing to happen, so he brings the counterfeit – the charismatic movement – in anticipation of the latter rain.

Is it possible for satan to bring into our church a counterfeit of the latter rain experience – an experience so emotionally charged that church members believe they have been baptized with the Holy Spirit without meeting the requirements laid down by God for the reception of this power?

Ellen White warns us to guard against ecstatic experiences taking "The place of God's Word and obedience to its teachings: it is through the Word – not feeling, not excitement – that we want to influence the people to obey the truth. On the platform of God's Word we can stand with safety." - 3 SM, p.375

> ***"Those things that have been in the past will be in the future. Satan will make music the snare by the way in which it is conducted." (Ibid, 38) Where God's Spirit abides we find calmness and dignity: "Let us give no place to strange exercising, which really take the mind away from the deep moving of the Holy Spirit. God's work is ever characterized by calmness and dignity." (Ibid, 42)***

An 1850 vision showed Ellen White that order existed in heaven and among the angels. She was warned about "the exercises," and told that they were in great danger of being adulterated … therefore implicit confidence could not be placed in these exercises. She then said, "I saw that we should strive at all times to be free from unhealthy and unnecessary excitement. I saw that there was a great danger of leaving the Word of God and resting down and trusting in exercises. I saw that God had moved by His

Spirit upon your company in some of their exercises and their prompting; but I saw danger ahead…" – Ellen G. White Manuscript Releases, vol. 5, p.227

God will have a people revived by His Spirit, a people upon whom He can pour the latter rain, but it will all be done with the order of Heaven.

Interest Survey for Adventist Education

Please share your level of interest in an SDA School in your church or area. The information provided in this survey will inform the Office of Education of the level of interest in setting up a school in your area.

On a scale of 1 to 5, please rate your responses, with 5 being "Strongly Agree" and 1 being "Strongly Disagree."

	Strongly Agree 1	**Agree 2**	**Somewhat Agree 3**	**Disagree 4**	**Strongly Disagree 5**
1. I believe in Adventist Christian Education					
2. I would like to see a school set up in my church/area.					
3. I will support a church school, or area school, if one is set up at my church or in my area.					
4. I will enroll my child(ren) in a school that is set up at my church or in my area.					
5. I prefer not to enroll my child(ren) in an Adventist school.					
6. I want to enroll my child(ren), but need financial assistance.					
7. I believe that a church school or area school will be an asset and blessing to my church.					

Please complete this survey and fax or mail it to your local Conference Office of Education. You may also give this survey to your pastor.

Guidelines for Starting or Re-Opening a School

1. CRITERIA FOR ESTABLISHING A NEW SCHOOL

a. New schools should be established only in counsel with the local conference office of education and thereby receive the guidance and support essential for success.

b. An understanding of the mission of Adventist Education and its philosophy among the church membership.

c. Financial arrangements should be carefully and completely agreed upon before the school year opens to give reasonable assurance of the financial success of the school.

d. To ensure financial stability for the school and supporting church(es), it is required that financial resources be adequate to operate the school without diminishing funds for the other church programs (Sabbath School, evangelism, community services, etc.). The operation of a school may require the church budget, including school subsidy. The average one teacher school budget is determined for the current school year using the attached worksheet (A beginning school will need additional start-up funds excluding facility costs). This does not include tuition that patrons would pay for students who attend.

e. Schools should not be opened unless there is a reasonable assurance that funds will be available throughout the year to meet the financial obligations entailed in properly conducting the school and paying the teacher(s).

f. A facility that is adequate in size and approved by the Conference Association and meets the state's requirements. A school facility must be approved by your local Conference Office of Education Executive Committee and the your local Conference Association.

- The North American Division recommends at least 1,000 sq. ft. per classroom plan and 33 sq. ft. per student.
- Meet state guidelines, including fire code requirements.

g. A minimum enrollment of six students is required with a projection of at least 10 students in 3 or 4 years.

h. A minimum supportive membership of 75 in the supporting church(es). Any exception should be approved by the K-12 Board.

i. Distance from an existing church school must be adequate enough to avoid duplication of costs and services.

j. Authorization for a new school must be voted on by the church in business session to request the local Conference K-12 Board of Education to authorize a new school. The Board of Education's decision is based upon all the above, including enrollment and budgetary guidelines, availability of a budget for a teacher salary, and available teachers. Information concerning the teacher's cost is available from the conference superintendent's office.

2. RECOMMENDED STEPS FOR ESTABLISHING A CHURCH SCHOOL

Months Before Opening School

24 Months	1. Seek counsel from your local Conference Superintendent of Education.
24 Months	2. Review the local Conference philosophy of Christian education and begin development of a local philosophy of education.
24 Months	3. Seek counsel from the your local Conference Office of Education in the operation of a school.
24 Months	4. Contact the local Conference Treasurer for Building Plans and Policies Checklist.
24 Months	5. Select committee(s) to search for appropriate land and for developing preliminary building plans.
20 Months	6. Present the committee(s) findings to the controlling board for consideration and develop a preliminary financial plan for land and construction costs. When both the building and financial plans are finished by the appropriate committees, submit them to the local constituency for approval in a duly-called business session.
18 Months	7. Before negotiating any commitment, submit the preliminary building, site, and financial plans to your local Conference Treasurer and Education Superintendent for study by the Conference Building Committee. Facilities costs must be drawn by a registered architect or engineer in order to receive approval by the State Fire Marshal, and must be done within the boundaries of the state law and with required building permits.

16 Months

8. When the preliminary building, site, and financial plans are approved by your local Conference Executive Committee, your Union, and the North American Division if required, proceed to develop final plans after recommendations have been considered as made by the above organizations.

12 Months

9. Submit the final building, site, and financial plans, including specifications, to your local Conference Association and the Conference Executive Committee for their approval before commencing construction.

12 Months

10. Submit a formal request to the your local Conference Office of Education based on a vote of the church(es) in business session, to operate a school.

    Include the following items with the request:

    a. Name, grade and address of all potential students
    b. Proposed school operating budget for first year
    c. Capital budget for funding of initial instructional expenses:
        1. Library Books
        2. Textbooks
        3. Curriculum Materials
        4. Audiovisual Equipment
        5. Custodial Equipment
        6. Furniture

12 Months

11. The Conference Education Committee will act upon the request, sending their recommendation to the K-12 Board of Education, which in turn makes a recommendation to the Conference Executive Committee.

12 Months

12. The local church(es) should establish a school board and begin the development of a constitution.

10 Months

13. Upon approval by the Conference Executive Committee the following steps are initiated:

    a. The local Conference must request approval from your State Department of Education to operate a new school.

    b. The local Conference Office of Education formally requests the State Fire Marshal for an inspection of the new facility.

8 Months	14. The local school board requests the Conference Superintendent of Education to provide teacher(s).
6 Months	15. The local school board requests an inspection of the facilities by the local County Health Department, if cafeteria/food service is provided.
3 Months	16. The local school board purchases textbooks and curriculum material as outlined in the Your Union Conference Basic Textbook List.
3 Month	17. The local school board shall file with the local Conference Office of Education a copy of the approval for occupancy from the State Fire Marshal before the opening of school.

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