

Institute for Christian Teaching  
Education Department of Seventh Day Adventists

**TOWARD A STRATEGIC PLAN FOR CONVEYING  
CHRISTIAN BELIEFS AND VALUES AT  
ETHIOPIA ADVENTIST COLLEGE**

By

**Leta Bedasso**  
Ethiopia Adventist College  
Shashamane, Ethiopia

**607-06 Institute for Christian Teaching  
12501 Old Columbia Pike  
Silver Spring, MD 20904 USA**

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## Preamble

Ethiopia Adventist College is a Christian institution of higher learning operated by Ethiopia Union Mission of Seventh-day Adventists. It was established in 1947, as a humble teachers' training school and soon grew into regular elementary and secondary schools. The college liberal arts programs were started in October 1964, and continued until 1975, when the college programs were suspended because of adverse social and political reasons. The college reopened its doors again in 1990. Currently the college total population is about 2500, including student enrollments, faculty, staff and their families. The college site is located at 234 kilometers south of Addis Ababa at a 180-hectare property called Kuyera.

When establishing the college, the Church aimed at finishing God's work on earth through preaching, teaching and healing process. These means of conveying Christian beliefs and values are inherent in the great commission to "go into all the world and make the disciples of all nation"(Matt; 28:19, 20), prompting the starting of college programs at an aesthetically a nature endowed site to:

1. Prepare people for the kingdom of God,
2. Train workers and leaders for the church,
3. Prepare an educated laity to serve the world church.

The main focus and mission of the college's existence is for the building of God's kingdom, in the heart of students, in campus and outside its campus through a balanced and integrated model of pastoral ministry that includes proclaiming the everlasting gospel, (Rev:14:6,7), leading and shepherding the flock of God, for which we are commissioned to take the truth to the next generation, "the Seventh-day Adventists operate schools, kindergarten through universities for the purpose of transmitting to their children their own ideals, beliefs, values, attitudes, habits and customs."<sup>1</sup>

In this case biblical principles are adhered to, "Tell ye your children of it, and let your children tell their children, and their children another generation", (Joel 1:3). In this regard it is stated, "The government maintains a highly developed public schools system for making citizens; but in addition to being law-abiding citizens, the Seventh-day Adventists want their children to be loyal and conscientious Christians. There is peculiar to the Church a body of knowledge, beliefs, values, and ideals that must be transmitted to the younger generation in order that the church may continue to exist."<sup>2</sup> Holmes (1975:71), stressed the unique position the Christian schools hold when he stated, "What makes a Christian college unique is only because its faculty and administration have common commitments to religious and moral sort rather than the variegated commitments of secular institution."

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<sup>1</sup> Eastern Africa Division Educational code,  
Bena by printing and publishing (put) Ltd; Harare 1995

<sup>2</sup> (Ibid)

The essay, 'toward a strategic plan for conveying Christian beliefs and values': is an integral part of the whole fabric of the college's mission which identifies physical, mental, spiritual, social and emotional values that it committed to share with its members: students, faculty, staff, their families, and communities around it through the spiritual tools of nurturing, worship, Fellowship and mission."<sup>3</sup>

This preferred future focuses to revitalize the strategic plan for conveying Christian beliefs and values are defined:

**A. Nurture:** is building the kingdom of God through the process of being fed by the word of God spiritually, physically, mentally and socially to grow like Christ and fit to be citizen of the kingdom of God. "Let this mind be in you which was also in Christ Jesus" (Phil 2:5 NKJV).

**B. Worship:** is the process of praising and honoring God through proclamation and acclamation by focusing on his character, attributes, actions and words. "Then I saw another angel flying in the midst of heaven having the everlasting gospel to preach to those who dwell on the earth, to every nation, tribe, tongue, and people, saying with a loud voice, fear God and give glory to Him, for the hour of His judgment has come, and worship Him who made heaven and earth, the sea and spring of water." (Rev 14:6,7NkJV). This is not only part of in-reach and out- reach but also is up-reaching.

**C. Fellowship:** is building close social relationships through sharing sorrows and happiness together and supporting one another's needs as Church family. "And they continued steadfastly in the apostle's doctrine and fellowship in the breaking of bread, and in prayer." (Acts 2:42 NKJV)

**D. Mission:** is the process of building the kingdom of God through proclaiming the good news of God's love in words and action to the students and other people in need around us and beyond. "But you shall receive power when the Holy Spirit has come upon you and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria and to the end of the earth"(Acts 1:8 NKJV).

While formulating a future focused, 'toward a strategic plan for conveying Christian beliefs and values at Ethiopia Adventist College, one may look back and survey the strength, weaknesses, opportunities and threats (SWOT Analysis) that has been experienced by the institution.

### **What are the strengths?**

1. The college was intentionally established in a beautiful site out of city where aesthetical values are realized providing favorable teaching and learning environment.
2. Having well experienced Christian administrators and faculty the college was able to minister to students and the community.
3. The college has chaplaincy and health services keeping students aware of healthful living and proper Christian lifestyle, reaching them through evening and

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<sup>3</sup> Kuyera, Ethiopia Adventist College Spiritual Master Plan, 2003 - 2007

morning worship, Sabbath school, chapel period, colloquium and HIV/AIDS awareness club activities.

4. The faculty is encouraged to start classes with Bible quotation reading and prayer.

### **What are the weaknesses?**

1. The idea of integrating faith and learning in other disciplines has not been understood and seriously taken.

2. Teachers have feelings that their job is teaching, and religious values transmitting are the business of administration and church pastor or chaplain.

3. The college has chaplaincy programs but does not have full time chaplain and enough budgets for spiritual activities.

4. There is lack of strategic plan for conveying Christian beliefs and values.

5. Admission of larger number of non-Adventist students.

### **What are the Opportunities?**

1. Even though curricula are formulated and supervised by the Ministry of Education which says "education is secular", faculty can include the religious teaching in their course out-lines and daily plans.

2. Faculty members are if given enough orientation at regular meetings or at specialized seminars could convey Christian beliefs and values as an integral part of other disciplines.

3. The administration would have committed itself to provide enough budgets for the ministerial activities.

4. The church youth organizations: adventurers, pathfinders and Adventist youth associations can be used as tools for spiritual services and bring in revival and transformation to the heart of their fellow students and the community.

### **What are the threats?**

1. The secularization of educational system is an encroaching threat to enhancing integration of faith and learning. For example, the constitution of Federal Democratic Republic of Ethiopia (1997) states, "Education is secular at all levels."

2. The teachers' attitude of becoming indifferent and lack of total commitment in conveying Christian beliefs and values to students in the classrooms and out of classrooms. As Poe (2006; 60) cited, "Christians often complained about how our great institutions have been stolen by the liberal or secular world."

3. The Christian teachers who believed to be in the faith and selected to fill the positions leave the job creating loopholes for the administration to turn to hiring non-Christian or individuals from other faith.

4. Admission of larger percentage of non-Adventist students bringing in secular influences on campus and class rooms are things requiring a higher degree of consideration. Dr. Calvin Rock (1990:5) reiterated this as saying, "the church, a wholly voluntary organization has survived the vagaries of time, or better stated, has survived the unrelenting ire of satanic opposition, and is a growing, thriving institution with devotes throughout the world. At best the Church can be thought of as one of society's most dignified and moral organization, a house of prayer for all

people; at worst, it may be viewed, in the picturesque language of Adlai Stevenson, who in speaking of the survivability of the United Nations said:

"The house is battered, there are cracks in the walls and inside the cold wind of war and danger and strife from every quarter of the globe rattle the doors and windows, and quite a number of the tenants are behind on the rent but the house is still standing."

Praise the Lord for sustaining His work in spite of difficulties and human limitations. The enemy of God's work is never at rest from stumbling, the great controversy is not yet ended. Gone are the golden days of the pioneers when Bible was taught directly and Christ was presented in the classrooms at all levels with any of the disciplines. It is prime time for the college to use every possible opportunity to enhance integration of faith and learning enhancing God's kingdom and fulfill its purpose and mission through strategically planned ministerial activities."

### **The focus of the Essay:**

The essay is focused toward a strategic plan for conveying Christian beliefs and values at Ethiopia Adventist college," the only institution of higher learning for the Ethiopian union mission. It includes basic and formative ministerial activities which may become a model strategic plan to fulfill the mission of the Seventh-day Adventist Church.

### **What are the Christian beliefs and values to be conveyed?**

The beliefs and values to be conveyed are the whole fabric of Christian worldview as understood and accepted as 27 fundamental beliefs of the Church as expressed in the Bible, the church manual and supported by the spirit of prophecy writings.

#### **A. The beliefs:**

1. As a body of the Church to affirm the authority of the Scripture in all areas of beliefs, values and practices that it is the source of all true knowledge.
2. To accept that God the Father, the Son and the Holy Spirit is one God the Creator and Sustainer of the universe. He created man in His own image and after His likeness (Gen.1:26, 27) and that the purpose of Christian education is to restore man into the same image in which God created him E. G. White (1952).
3. To accept that Jesus Christ came to the world as incarnate Son of God, taught the truth as expressed in the Bible and at the end, suffered, died and raised from the dead and now ministering in the heavenly sanctuary, mediating in our behalf (Heb. 9:12), that those who believe in His name shall be saved (Acts 4:12).
4. To accept Christ's imminent Second Advent to judge between sin and righteous.
5. To accept that seventh-day Sabbath is the day of rest as expressed in the Holy Scriptures that God created the universe in six days and rested on the seventh-day and blessed and hallowed it (Gen. 2:1,2; Exodus 20:8-11)
6. To accept the priesthood of all believers and participate in the spiritual activities and services according to one's talents and spiritual gifts(1Peter 2:9).

7. To accept that we are God's stewards and ought to manage material and human resources faithfully and distribute them fairly (Gen. 2:15).
8. To uphold Biblical discipline procedures in dealing with erring students and faculty to maintain spiritual and moral health of the institution.

### **B. The Christian Values:**

Even though it is difficult to put a demarcation line between the two Christian worldview: beliefs and values, values can be expressed in such virtues of honesty, integrity, fidelity, justice, peace in personal and campus life, and global tolerance and participation. This part of the Christian worldview can be specifically expressed in physical, mental, spiritual, social and civic aspects of an individual life and institutional environment of the college campus.

1. **The physical aspect:** the college endeavors to train each student to have an intelligent understanding of the principles of governing the function and the proper care of their body as a temple of God (1 Cor. 6:9), accepting abstinence from alcohol, tobacco and recreational drugs, and use of physical exercise which the school seeks to establish in each student a consistent observance of lifestyle and healthful living habits and practices that will foster maximum vitality to use them in the service of building the kingdom of glory.
2. **The mental values:** to accept the values of human mental faculties as medium through which we communicate with God do not need to be over emphasized. The school endeavors to stimulate in each student the power to be creative and critical thinkers as well as to supply him with facts and information that he should be able to express his thoughts and ideas.
3. **The spiritual values:** As a church auspiced institution, the college places priorities in the place of religious values in the personal lives of the students. It seeks to instill in each of them an unswerving allegiance and sense of personal responsibility to participate in the classrooms and mission programs of the school
4. **The social values:** The social programs of the college endeavors to guide students into the development of the principles which will find ready acceptance in the Christian sound social order to lead them to a profitable social participation in their lives. As God created male and female (Gen, 1:26,27), to bring a balanced image of God in meeting different gender needs, the school stimulates each student to recognize the values of moral integrity in association with the opposite sex.

**5. The civic Values:** While emphasizing the students' foremost and highest sense of allegiance to belong to the spiritual kingdom of Christ, the college endeavors to instill in each student an intelligent understanding of principles of government developing in them willingness to accept the responsibilities and privileges of citizenship that they should recognize the constitutional rights of individuals and groups with proper understanding of leading domestic and international issues of their time. In this connection Aggarval (1958; 2), puts emphasis on significance of education in producing a well-balanced personality: "There is no doubt that-education plays a very significant role in molding the ideas, habits, attitudes, interests and values of the learner with a view to produce a well balanced personality: aesthetically rich, morally up right, physically strong, socially efficient, spiritually enlightened, vocationally self-sufficient and internationally liberal."

The other philosophers and thinkers supported Aggarval (1958), in defining the significance of education as a holistic development of personality of an educated man:

Aristotle (384-322 B.C), "Creation of a sound mind in a sound body".

Comenius, John Amos (1592-1670), "Development of the whole man."

Confucius (551-479 B.C), "Development of the whole man."

Froebel Friedrich (1782-1852), "Leading and guiding for peace and unity with God."

Lock, John (1632-1704), "Attainment of a sound mind in a sound body"

Pestalozzi, J. H (1746-1827); "Natural, harmonious and progressive development of man's innate powers."

Plato (427-347 B.C), "Developing the body and the soul of all perfection which they are capable of"

Gandhi, M.K (1869-1948), "An all round drawing of the best in the child and man body, mind and spirit"

Sarojini, R.K. (1888-1975), "Training the intellect, refinement of the heart and discipline of the spirit."

### **Basic Assumptions**

It is assumed that the essay toward a strategic plan for conveying Christian beliefs and values will be implemented by the years 2006-2010, through the following activities.

1. The college administration will take initiative and provide budgets to support spiritual activities in campus and out of campus.
2. Given training and orientation the faculty will be spiritually motivated and will play a role model in integration of faith with learning activities bringing Christ into the classrooms when teaching businesses or sciences.
3. The already churched students will actively participate in winning new souls and caring for them
4. The campus staff and their families will be motivated to actively involve in implementing the strategic plan for conveying christen beliefs and values effectively and efficiently by the year 2010.
5. The administration will carefully select committed faculty members that will intentional promote the use of Christian education and increase enrollment of Adventist youth and be selective in admitting others by the years 2010.

6. The campus aesthetic values will be appreciated reflecting spiritual revival and transformation among faculty and students.

### **Evaluation and Monitoring**

An evaluation is formative where one continues assessment of the progress of teaching and learning experiences. It is also summative where one would evaluate whether desired indicators or outcomes are achieved or not.

1. The college president is always responsible for integration of faith and learning and campus spiritual activities, supported by dean of academics, faculty and chaplain.

3. Dean of student affairs closely attends to students' morning and evening worship programs assisted by religious committee chair and students association religious coordinator.

4. The faculty and chaplaincy service act in hand in the glove manner to see the goal of the strategic plan met.

5 The College Board is a relevant body to closely supervise and attend to all college activities of both academic performance and spirituality of the campus on behalf of the constituency.

6. The planning committee will take full responsibility for evaluating and monitoring progress and desired outcomes.

### **Definition of terms:**

**Integration:** The relevant definition given to this according to Webster (1993), is coordination of mental processes into a normal effective personality or with individual's environment. Humberto Rasi (2005:8), reiterated it precisely: "The Integration of faith and learning is a deliberate and systematic process of approaching the entire educational enterprise. From a biblical perspective its aim is to ensure that students, under the influence of Christian teachers and by the time they leave school, will have freely internalized biblical values and a view of knowledge, life and destiny that is Christ centered, service oriented and eternity directed."

**Strategy:** The art of devising or employing plans or stratagems toward a goal.

**Planning:** Webster,(1993), defines as a detailed formulation of program of action. Okumbe, (1998:23), defines it as, "working out in broad outline, the things that need to be done and the methods for doing them to accomplish the purpose set for the enterprise."

**Faith:** - E.G White (1952:253), defines as it is "trusting God, believing that He loves us and knows best what is for our good". Holmes (1975:19), defines that faith, openness and wholehearted response to God's self revelation ... faith does not cancel out created human activities; rather it motivates purges and guides them. He further stressed it when he said, "It is still God's gifts, intended by Him to be fully enjoyed and rightly appreciated within the context of living faith."

**Learning:** Farrant (1980:107), defines as it is the process by which we acquire and retain attitudes, knowledge, understanding skills and capabilities that cannot be attributed to inherited behavior pattern of physical growth.



**Values:** According to Farrant (1980:13), values are those standards of behavior, qualities of character, human relationships, and lifestyles that are admired by a particular society. He further reiterates that they are established by various pressures that society exercises over its members to achieve conformity and are generally maintained by education in all its forms. Many of the scholars agree that values are not absolute but relative and may be interpreted into policies depending on what implication they will have in a given situation. In this essay values are spiritually cherished substance in Colleges learning and services perspective.

**CHART OF STRATEGIC PLAN OF ACTION FOR THE YEARS (2006-2010)**

<b>INGREDIENTS OF COLLEGE SPIRITUAL LIFE</b>	<b>MINISTERIAL ACTIVITIES</b>	<b>RELEVANT PERSONS RESPONSIBLE</b>
1. Nurturing by the year (2010)	<ul style="list-style-type: none"> <li>• Orienting teachers and departmental heads</li> <li>• Preaching &amp; visitation in church members homes</li> </ul>	<ul style="list-style-type: none"> <li>• Church pastor</li> <li>• Department heads and teachers</li> <li>• Church elders</li> <li>• Deacons &amp; Deaconesses</li> </ul>
	<ul style="list-style-type: none"> <li>• Visiting students residences and giving Bible study</li> <li>• Praying in small group and meditating before class begins</li> <li>• Listening, discussing tape and videos in the classrooms</li> <li>• Sabbath school lesson study and conducting branch SSL</li> </ul>	<ul style="list-style-type: none"> <li>• Chaplain</li> <li>• Student residence deans and teachers</li> <li>• Deans, student association religious minister</li> <li>• Sabbath school teacher</li> </ul>
	<ul style="list-style-type: none"> <li>• Seminars on health and temperance and HIV/AIDS awareness</li> </ul>	<ul style="list-style-type: none"> <li>• Teachers, residence deans</li> <li>• Health &amp; Temperance leader</li> </ul>
	<ul style="list-style-type: none"> <li>• Preaching and holding evangelistic efforts twice each year</li> <li>• Organize Bible studies in small groups of students</li> </ul>	<ul style="list-style-type: none"> <li>• Faculty and students</li> <li>• Church pastor</li> <li>• Church elders</li> </ul>
2. Worship by the year (2010)	<ul style="list-style-type: none"> <li>• Praying in small groups</li> <li>• Studying spirit of prophecy books such as SM (1,2,3) Desire Of Ages, Education, etc.</li> <li>• Conducting Lord's supper</li> <li>• Celebrating baptisms</li> </ul>	<ul style="list-style-type: none"> <li>• Chaplain and faculty and students</li> <li>• Church Pastor</li> <li>• Head deacons</li> <li>• Theology students</li> </ul>

	<ul style="list-style-type: none"> <li>• Conducting week of prayer twice a year</li> <li>• Bible study and group prayer</li> <li>• Giving testimony and offerings</li> </ul>	<ul style="list-style-type: none"> <li>• Guest speaker</li> <li>• Stewardship secretary</li> <li>• Church student</li> </ul>
	<ul style="list-style-type: none"> <li>• Providing and improving facilities</li> </ul>	<ul style="list-style-type: none"> <li>• Administration</li> <li>• Maintenance head</li> </ul>
	<ul style="list-style-type: none"> <li>• Congregational singing and praying</li> </ul>	<ul style="list-style-type: none"> <li>• Music committee</li> <li>• Faculty and students</li> </ul>
	<ul style="list-style-type: none"> <li>• Ushering people to worship service</li> <li>• Cleaning place of worship and its environment</li> </ul>	<ul style="list-style-type: none"> <li>• Deacons &amp; Deaconess</li> <li>• Program presiders, church, departmental leaders</li> </ul>
3. Fellowship By the year (2010)	<ul style="list-style-type: none"> <li>• Forming small group of prayer agenda Bible study</li> <li>• Forming prayer partners,</li> <li>• Caring for one another</li> <li>• Comforting each other in time of sorrows, needs and happiness</li> <li>• Sharing testimonies</li> <li>• Sharing each others burden</li> <li>• Communion service</li> <li>• Visiting each other's home</li> </ul>	<ul style="list-style-type: none"> <li>• Chaplain, Head Deacon</li> <li>• Women's Ministry leader</li> <li>• Asst. Sabbath School leader</li> <li>• Faculty and staff</li> <li>• Adventist men's leader</li> <li>• Church social Committee</li> </ul>
	<ul style="list-style-type: none"> <li>• Developing talents and spiritual gifts</li> <li>• Making retreats, camping, hiking, playing together</li> <li>• Interceding for one another in prayer</li> <li>• Recreation</li> <li>• Birthday celebrations</li> </ul>	<ul style="list-style-type: none"> <li>• Adventist youth service</li> <li>• Path finders, adventurers</li> <li>• Church members</li> <li>• Faculty and staff</li> </ul>
4. Mission By the year (2010)	<ul style="list-style-type: none"> <li>• Conducting vacation Bible School</li> </ul>	<ul style="list-style-type: none"> <li>• Vacation Bible School Director/superintendent</li> </ul>
	<ul style="list-style-type: none"> <li>• Praying for un-churched</li> <li>• personal and public evangelism</li> <li>• Bible study with un-churched students.</li> </ul>	<ul style="list-style-type: none"> <li>• Personal Ministry leader</li> <li>• Church pastor</li> <li>• Faculty and staff</li> <li>• Sabbath school Superintendent</li> </ul>

	<ul style="list-style-type: none"> <li>• Helping the needy with food</li> <li>• Giving offerings to support God's Work at home and abroad</li> </ul>	<ul style="list-style-type: none"> <li>• Stewardship leader</li> <li>• Deacons &amp; Deaconess</li> </ul>
	<ul style="list-style-type: none"> <li>• Visiting sick, prisoners &amp; orphans</li> </ul>	<ul style="list-style-type: none"> <li>• Chaplain</li> <li>• Church pastor</li> </ul>
	<ul style="list-style-type: none"> <li>• Distributing Literature</li> </ul>	<ul style="list-style-type: none"> <li>• Corpolture evangelist</li> </ul>
	<ul style="list-style-type: none"> <li>• Bible club Activities</li> </ul>	<ul style="list-style-type: none"> <li>• Co-curricular coordinator</li> </ul>

In regard to conveying Christian beliefs and values to students' minds, Holmes (1995:49), suggests that "the idea must be sold from the point of student recruitment and admission through freshman orientation into the residence hall programs. The other opportunities to be used are chapel programs, campus publications and counseling service". Teachers have a role to play in which it is mandatory to attend to students' quest as Beccera (2006) suggested, for "meaning, purpose, and faith."<sup>4</sup>

As emphasized by the General Conference Department of education, the planning and evaluation of these activities are done by the Following working in team<sup>5</sup>:

- Campus chaplain
- Academic department head
- Student religious coordinator
- Chair of religion committee
- Campus Administrator Ex-Offio
- Director of research and development
- Two other faculty members
- One from among students

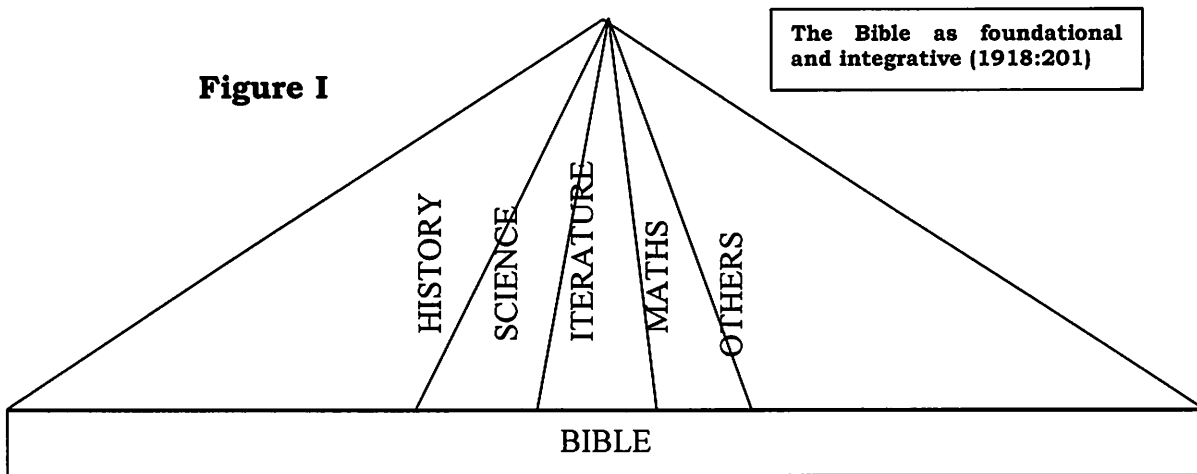
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<sup>4</sup> Beccera, A presentation, Institute of Christian Teaching, Accra, Ghana 2006

<sup>5</sup> A Guide Book for Creating and Implementing a Spiritual Master Plan on Seventh-day Adventist Campuses of Higher Education, GC, Office of Education Feb.24, 1999, p.363

Biblical data supports the views of educators, as Knight (1980: 178) put it: “The very existence of Christian schools as an alternative to public system indicates a different set of philosophic assumptions and educational boundaries from those of the larger culture. A belief in the reality of Jesus as Lord and Savior and trust worthiness of the Bible as the primary source of dependable knowledge for example has let people to sacrifice largely of their time and material goods to establish schools in which the Christian metaphysical and epistemological stance will be central. These beliefs not only account for the existence of Christian schools, they also provide criteria for curriculum selection and emphasis on teaching methodologies and type of relationship that teachers will seek to build with students. Philosophic beliefs in the areas of ethics and aesthetics also influence nearly every aspect of Christian education including such diverse areas as the choice of music and literature to be studied, the process of developing and enforcing rules, the arrangement of the class room and on the playing field. Knight (1980:199), further reiterates that for Christianity, the Bible is both foundational and contextual. It provides a pattern for thought in all areas; this line of thought has let many Christian educators to see the Bible as the integrating point at which all knowledge comes together for a contextual interpretation. The Bible is the focus of integration for all knowledge because it provides a unifying perspective and comes from God, the source of all truth.

Ellen White (2004:62), had shared common view with other philosophic belief when she said, “But God will have a people upon the earth to maintain the Bible and the Bible only, as the standard of all doctrine and the basis of all reforms ... Before accepting any doctrine or percept, we should demand a plain words. “ Thus saith the Lord in its support.”



As reiterated by Green Leaf (2005:27), saying: “This has received sound support when from the outset Ellen G. White urged that classes in Bible should not supplement studies in the “sciences” as she called all other academic courses, but the Bible should be central to all instructions.” In the spring of 1877, Ellen White conducted a week of spiritual emphasis on the campus of Battle Creek during which she stressed the importance of Bible study at the college she reported in a written account of her visit to the campus, that it was established for the purpose of

teaching the science and at the same time leading the students to Savior whence all true knowledge flows.

In other place Ellen White (1952:356) comments appreciating aesthetic values needed for spiritual growth: "I urge our people to make their lifework to seek for spirituality. Christ is at the door. This is why I say to our people. Do not consider it a privation when you are called to leave the cities and move out into the country places. Here there await rich blessings for those who will grasp them. By beholding the scenes of nature, the works of creator, by studying God's hand work, imperceptibly you will be changed into the same image". This is an opportunity to use our God given capacity to appreciate aesthetical values. Bustos and others (1918:54) supported the Ellen White's comments when they said, "learning may be defined as a relatively permanent change in the behavior of the individual brought about by his interaction with his environment. Such changes may be manifested in knowledge, skill, habits, attitudes, values, action and the like, the learner acquires."

It is recognizable how biblical it is to provide a learning environment for students, when sons of prophets requested Elisha, "Let us go to the Jordan and each of us get there a log and let us make a place for us to dwell there" (2kings 6:2 RSV). Unless the Lord builds the house, those who build it labor in vain (Psalm 127:1 RSD). In this regard Hild (1980:15) emphasizes that God is the builder of Seventh-day Adventist school system. If He is not they labor in vain who build it". The boarding school setting in such out of cities environment is favorable, Kuyera site, where EAC is located is ideal place. Poe (2004:61) states that, "a vision for future of Christian education can only emerge from a clear grasp of an institutions founding purpose to serve Christ in relationship with churches. Christian colleges, to successfully deal with the dramatic challenges of higher education at the turn of the century will focus on the strategic issue of how to fulfill the mission for which they were founded".

### **Who is responsible for fulfilling the mission of the Christian college?**

A Christian teacher (church pastor, principal or president, deans etc), should be qualified mentally, physically, socially and spiritually to create a favorable learning environment, C.B. Eavey as quoted by Knight(1980:192) points out that the first in importance for the Christian teacher is spiritual qualification. He has written that, " only one who has been made a new creature in Christ mediate to others God's grace or nurture others in that grace". As the result, those who minister in Christian education:

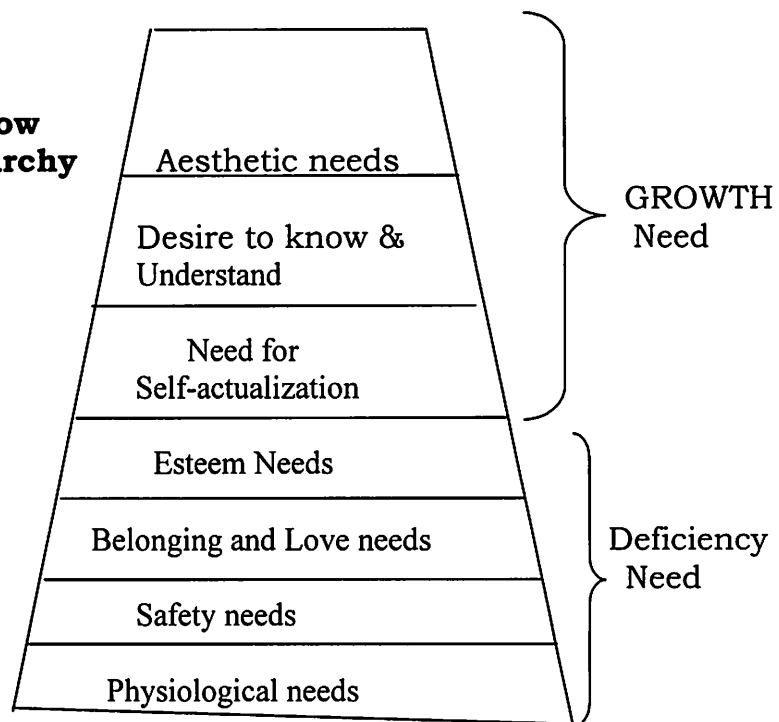
- Must have in themselves the life of Christ and be possessed by the spirit of God.
- Christian education is not matter of mere human activity but one of individual meeting God in Christ.
- It is Christ being experienced by persons who as a consequence, are born again and grow into the likeness of the person they meet.
- A teacher is among the relevant personnel in leading a strategic plan for conveying Christian belief and values.

In this connection Aquino and others (1967:26) emphasized a teacher's accountability when they said, "one of the codes of ethics for public school teachers in Philippines states this as a teacher's responsibility for development and guidance of the youth is a tremendous responsibility for which he is accountable to God, to his country, and to posterity." Thus a teacher's responsibility and accountability are supported by various educators. Among others Ellen White (1952:278), puts it this way, "The true teacher is not content with dull thoughts, an indolent mind, or a loose memory. He constantly seeks higher attainment and better methods. His life is one of continual growth. In the work of such a teacher, there is freshness, a quickening power that awakens and inspires his pupils."

Turning to the learners position Snowman and others (1990:525), gave this remark: "Students are more like to be primed to seek satisfaction of the need to understand and know in classes, if they are physically comfortable, feel safe and relaxed, have a sense of belonging, and experience self-esteem. Since the satisfying of deficiency needs involves dependence on others, teachers have the primary responsibilities for what takes place in the classroom, it is worth emphasizing again that he will play an important role in need gratification of the students. The effective he is in assisting the learners to satisfy their deficiency needs, the more likely they are to experience growth motivation."

**Figure II**

**Abraham H. Maslow  
(1954) need hierarchy**



If a student's normal learning is motivated whether it be covert or overt, other motives can be reactivated. It is stated by Snowman and others (1990:525) that, "the implication of Maslow's theory of motivation for teaching are provocative. One down to earth implication is that a teacher should do everything possible to see that the lower level needs of learners are satisfied so that they are more like to function at the higher levels." If provided with favorable teaching and learning

environment, teachers and students can play role model in enhancing integration of faith with learning.

By creating an aesthetically enjoyable environment such as campus land escape that motivates, it is possible to experience the presence of Christ and the cross in classrooms, integrating and being made the light of the world. How does integration of faith and learning be experienced through a campus ministry? It is good to learn from what scholars say and relate it to biblical support.

According to Lee (2003:29), “may include in the ministry; ministries of teaching, preaching, pastoral care, health ministries, youth, women and social ministries etc. There is biblical foundation that it is God’s gift by His grace. “But you are a chosen race, a royal priesthood, a holy nation, God’s own people, that you declare the wonderful deeds of Him who called you out of darkness into His marvelous light.” (1 Peter 2:9).

In this connection Sire (1990:188) quotes Lessilie Newbigin as saying:

“The church is the bearer to all nations of a gospel that announces the kingdom, the reign and the sovereignty of God. It calls men and women to repent of their false loyalty to other powers, to become believers in the one true sovereignty, and so to become corporately a sign, instrument and foretaste, of the true sovereignty of the true and living God over all nature, all nations and human lives. It is not meant to call men and women out of the world into a safe religious enclave but to call them out in order to send them back as agents of God’s kingship”.

This is founded on biblical principles when, He said, “All power is given unto me in heaven and in earth.” “Go ye therefore and teach all nations.” “Go ye into all the world, and preach the gospel to every creature”. (Mark 16:15).

E.G. White (1940:817) confirms this: “Obedience in following Him was the duty required of each disciple. Among them John lived to be very aged. He witnessed the destruction of Jerusalem and the ruin of the stately temple – a symbol of final ruin of the world. The burden of his testimony to the churches was, beloved, let us love one another,” “he that dwells in love dwells in God, and God in him.” (1John 4:7,16). To his latest days John closely followed his Lord. Holmes (1975:45), supports this biblical perspective when he stated that, “in principle Christian perspective are all redeeming and all transforming, and it is this which gives rise to the idea of integrating faith with learning.” He further reiterates that integrating is an ideal never fully accomplished by anyone but God himself. Public relations material sometimes states that faith and learning are integrated on campus, as if a stroke of the pen makes it an accomplished fact, but there is many a miss and fumble and bungle between the purpose and the achievement.

Holmes (1975:45-60), proposes four approaches to the integration of faith and learning:

1. **The attitudinal approach:** The Christian faith rightly understood creates a positive attitude toward liberal learning because in God’s creation every area of life and learning is related to the wisdom and power of God. It takes reverence and love for God to motivate one adequately and same attitude affects aesthetic values like beauty and creativity.
2. **The Ethical Approach:** Question of justice and mercy haunt us continually, calling for active integration of factual understanding with moral values rooted in the Christian faith and others ...

3. **The foundational Approach:** The Philosophical foundations concerned with methods of knowing and interpreting (epistemology) conception of reality (metaphysics), and basic values. Every discipline has such foundations, and they are utterly strategic for Christian integration.
4. **The worldview approach:** Is the most embracing contact between Christianity and life view. The Christian faith enables us to see all things in relationship to God as their Creator Redeemer, and Lord, and from this central focus emerge an integrating worldview.

Holmes (Ibid) concludes that a world and life view is not the same as a theology. The Christian theology is a study of the perspective itself as disclosed by the biblical revelation. It looks within, whereas a Christian worldview looks without, at life and thought in other departments and disciplines, in order to see those other things from the standpoint of revelation and as an interrelated whole. Integration is ultimately concerned to see things whole from a Christian perspective, to penetrate thought with that perspective, to think Christianly. The author summarizes that a worldview is holistic, exploratory, pluralistic and perspective. Holmes (1975:60) also tells us that academic freedom is essential to the academic task as an attempt to integrate faith and learning and to see things from a confessional perspective is, after all, an attempt to unite loyalty with liberty in Christian education.

Above all Christ's words on the mountainside were the announcement as E.G. White (1940:819) puts it, is that His sacrifice in behalf of man was full and complete. The conditions of the atonement had been fulfilled; the work for which He came to this world had been accomplished. He was on his way to the throne of God, to be honored by angels, principalities, and powers. He had entered upon His mediatory work. Clothed with boundless authority, He gave his commission to the disciples. "Go ye therefore and teach all nations," "baptizing them into the name of the Father, and of the Son, and of the Holy Spirit," and lo, I am with you always, even unto the end of the world."(Matt.28:19, 20).

Divine presence is assured in every activity for building the Kingdom of God in every person's heart.



## CONCLUSION

In regard to our incompatibility with current situation the statement made by Calvin B. Rock (1990:6), fifteen years ago is still relevant: “The products of the atomic age, space and computer, I add, information age, have proliferated so rapidly that while we adjust to one wave of innovations, a new and more revolutionary ones appear.” Schemed by Satan and his hosts, various seemingly humble activities are in the world today threatening youthful mind with defiant acts, if possible still to frustrate the plan of salvation, trials that have been experienced by men of God in the past. The relevant statement for the conclusion of the essay on toward a strategic plan for conveying Christian beliefs and values, as E.G. White (2004:75) referred to the last days events is, “Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven.” Thus the college’s strategic plan for conveying Christian beliefs and values committed to equip the faculty, students, staff and their families campus life with spiritual tools of worship, nurture, fellowship and mission, building the kingdom of grace first in their hearts, homes, classrooms, and church, then extend service to the community in order to prepare themselves for the Kingdom of glory.

Retrieving from reviewed literature and biblical principles, one can conclude that the essay is timely and relevant in a situation where Bible classes cannot be offered.

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