


LEGACY of HOPE: Mission With a Vision

H. RICHARD NIEBUHR'S *The Social Sources of Denominationalism* has become a basis for reflections on the impact of culture and other social forces on the character and evolution of churches, especially the major ones of the Christian family. As time has evolved, one recognizes that some of these factors have indeed affected the life, character, and behavior of certain regions or areas of the Seventh-day Adventist Church as well.

Our faith, once regarded internally as a movement, still labelled

by certain detractors as a sect or cult, appears to be showing, through the seams of its fabric in various points of the body politic, signs of calcification into denominationalism.

Still, as with other systems of thought and practice, we recognize that a given periodic tendency is simply part of the changes that systems suffer. Every generation must still be reminded of the values and goals that gave birth, character, and purpose to this body.

The educational system of this church shares a significant respon-

sibility to sensitize, motivate, and stimulate the youth of this generation to the fundamental spiritual characteristics that have formed and informed this people. Those teachings and their implementation launched them on a universal mission of reform and recovery with spiritual and human consequences of eternal import.

Teachers, school administrators, pastors, and church leaders need to study the nature and character of the stupefying ephemeral factors in our respective cultures, the fads,

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By Gary M. Ross

As the watch continues for Governmental actions that are of interest to educators, three obvious developments come to mind. But remember, all are *potential* at this writing.

Charitable Contributions

The privilege of taking an IRS deduction for donations to non-profit organizations is no longer regarded as guaranteed.

1. Unless legislation is enacted to make it permanent, the charitable deduction becomes unavailable to nonitemizers at the end of 1986.

2. Taxpayers who itemize their deductions instead of using the standard deduction may be required to subtract from the deduction two percent of their adjusted gross income.

3. Fair market value, which has been the basis for determining the deduction for gifts of appreciated property, may give way to a less advantageous formula—the purchase price of the asset multiplied by the inflation rate.

4. Should a modified flat tax materialize, it will lower tax rates and thereby create a disincentive to giving that Government did not intend—for contributors will get back less on the dollar than before.

Student Financial Aid

Here the source of the problem is not tax simplification but rather the fiscal 1986 budget compromise

The author is Associate Director of the Public Affairs and Religious Liberty Department of the General Conference of SDA, and serves as the church's liaison with the U.S. Congress.

struck by the President and Senate Republicans in April and, specifically, its apparent renunciation of the *needs* test in determining student eligibility for loans and grants.

1. An overall \$8,000 ceiling may be placed on the total Federal aid (loans and grants) that any student may receive in a given year.

2. Outright stipends (Pell Grants) would be restricted to students from families with adjusted gross incomes of \$25,000 or less.

3. Federally guaranteed loans (GSL's) would be restricted to students from families with adjusted gross incomes of \$60,000 or less.

The Reach for Antibias Laws

Last year the Supreme Court ruled in the Grove City case that Federal recipients must comply with nondiscrimination laws in only the programs that are specifically funded. Legislation to reverse this finding by generalizing compliance (making it institution-wide) succeeded in the House but died in the Senate. Now, with some changes, the idea is before Congress again.

1. A version introduced by a bipartisan group of Senators and Representatives broadens the Supreme Court's narrow interpretation of antibias laws for education, hospitals, social-service agencies, housing, and transportation.

2. A version introduced by Senate Majority Leader Robert Dole applies only to educational institutions that receive Federal aid, leaving the reach of the laws in other types of institutions "as it existed prior to the Grove City case."

Although immediately directed at sex discrimination, both bills would bar racial, age, and handicap bias as well. Also, by their specificity in regard to recipients, the bills answer last year's charge that civil-rights statutes were being

extended to indirect recipients of Federal aid. And finally, both bills accept the Supreme Court's determination of the means by which educational institutions are rendered "federally assisted"—including the minimal means that did such to Grove City College, despite its claim to be independent.

Updates will appear in these pages as any or all of these matters come to fruition. □

Editorial

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idiosyncrasies, and popularly accepted behavior that betray and mislead our youth. Then, having understood their appeal, create approaches and develop methodologies that will help students bridge the chasms of misunderstanding, misconduct, rebellion, isolation, and ignorance that threaten their sense of purpose. If we will, we can thereby create a way to a renewing and revitalized experience where materialism, pleasure, pragmatism, and self-sufficiency have now made many short-sighted and confused.

For us to ignore or continue a policy of not confronting certain of these issues with deliberation and earnest regard will lead the educational and spiritual fabric of this movement toward an unraveling of the consciousness that has made us the people we are. If we fail to work toward a new focus, fragmentation and polarization of attitudes and behavior will undermine our earlier cohesion. The increasing erosion, in certain highly visible areas of church life, of an identifiable Seventh-day Adventist life-style, the lack of enthusiasm for public evangelism and the sharing ministry of this people, as well as a growing failure of meaningful nurture at the grass roots, can only be regarded as a context for serious

apostasy or reorientation. This could occur while we still keep adding members to our rolls and students in our classes.

The challenge to the church's educational centers in the coming quinquennium will be to incarnate in a strong, motivating manner an understanding of our heritage and mission. It must be the kind of understanding that will fire our students and teachers, as well as parents and preachers, to a firmer adoption of those salient Christian values and goals that have propelled us to the place we now occupy in this present world.—V.S.G. □

Invirtamos en la educación adventista

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Todo educador adventista debe leer las páginas 221-264 del libro *La Educación*, que hablan de la educación y el carácter. La relación íntima entre el desarrollo del carácter, la fe y la oración, el guardar el sábado, el desarrollo social, el escoger trabajo, y el estilo de vida está lindamente presentada en esas páginas.

3. Encuestas han indicado que padres adventistas desean que sus hijos sean instruidos con modales y principios morales; tienen mucho interés en el ambiente espiritual en las escuelas adventistas y el grado de compromiso que los maestros y profesores muestran en relación con dichos principios.

4. De alguna manera tenemos que comunicarle a nuestra comunidad adventista, que atender a las necesidades del alumno individualmente es más importante que mantener una imagen institucional perfecta. Los reglamentos y la disciplina no son hechos para mantener la imagen de la escuela, pero sí para enseñar a los niños y

jóvenes cómo vivir en armonía con Dios y con su prójimo.

El amor por todos los niños, la práctica de justicia, honestidad, responsabilidad, reverencia y cortesía son las características del educador cristiano.

5. Finalmente, los educadores cristianos tienen ideales y filosofías que les indican los reglamentos que deben hacer y cómo actuar.

El educador debe preocuparse en proveer las mejores oportunidades educacionales, aún bajo circunstancias menos que ideales, mientras trabaja para encaminar los niños a Cristo.

La Iglesia Adventista del Séptimo Día ha sido bendecida con una filosofía educacional que está segunda a ninguna otra. El secreto de su éxito está con el personal, no con el material didáctico. El futuro de la educación adventista está en el corazón y en las manos de cada persona que se ha unido a los que practican el ministerio de la educación. □

PIE DE GRABADO

¹ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Publishing Assn., 1948), vol. 9, p. 10.

² Ellen G. White, *La Educación* (Buenos Aires, Argentina: Asociación Casa Editora Sudamericana), p. 13.

³ *Ibid.*, p. 47.

⁴ *Ibid.*, pp. 15, 16.

Investissez dans l'éducation adventiste

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cateur chrétien est avant tout d'amener ses élèves à la connaissance de Dieu. Les activités religieuses de l'école ne sont pas destinées à purifier l'institution mais à aiguiller l'enfant vers le salut et le bonheur. L'amour pour le Christ et pour tous les enfants, la justice, l'honnêteté, le sens des responsabilités et la politesse caractériseront l'enseignant chrétien.

5. Le but de l'éducateur chrétien

est de s'efforcer de donner la meilleure formation possible au plus grand nombre possible d'enfants de Dieu. Nous sommes là pour servir. Tout en poursuivant cet idéal, laissons Dieu nous diriger. Même dans les circonstances les plus défavorables, enseignons les enfants tout en les conduisant à Christ.

Sa philosophie de l'éducation est une bénédiction pour l'Eglise adventiste. La clé du succès de cette éducation réside dans les personnes, et non dans les programmes scolaires. Son avenir est entre les mains de ceux qui forment les rangs du service chrétien par l'éducation. □

Invest in Adventist Education

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and truth, or even by learning their definitions. They learn attitudes, habits, and value judgments through personal relationships with their families and associates. They will incorporate ethical principles into their lives only as they emulate ethical people. Students in an Adventist school must be taught to stand for something, lest they fall for everything.

Seventh-day Adventist education is to send forth individuals who have developed the ability to think and act.

Such an education provides more than mental discipline; it provides more than physical training. It strengthens the character, so that truth and uprightness are not sacrificed to selfish desire or worldly ambition. It fortifies the mind against evil. . . . As the perfection of His character is dwelt upon, the mind is renewed, and the soul is re-created in the image of God.⁴

All Adventist educators should study the section in the book *Education* on character building, found on pages 225-271. The close relationship between character development, faith and prayer, Sabbath-keeping, development of