Nurturing Faith Through Online Learning

Part 1:
Planning Faith Integration

The surge in online learning resulting from the COVID-19 pandemic[1] is but an escalation, albeit a dramatic one, of a growing global trend in the use of online or blended modalities in education.[2] Online learning certainly presents significant advantages, such as enhanced accessibility, a more flexible schedule (including the potential for self-paced learning), and a more global perspective, in terms of interactions with both faculty and fellow students.

However, online modalities can also pose significant challenges.[3] For students, online learning may call for greater self-motivation, better time-management strategies, and even new technology skills. For teachers, the move to online education may involve difficulties with transitioning content and learning activities to a virtual setting, as well as the challenge of motivating student engagement, encouraging collaboration, staying connected with students, and overcoming technical demands posed by online teaching tools.

Perhaps one of the greatest challenges, however, for Adventist educators is the matter of faith integration. How can we shape the online learning environment to nurture the faith of students? How can we provide online experiences that clearly reveal a Seventh-day Adventist identity and mission alignment?

Foundational Constructs in Adventist Education

Whether online or face-to-face (FTF), four cornerstones are foundational to Adventist education. These are:
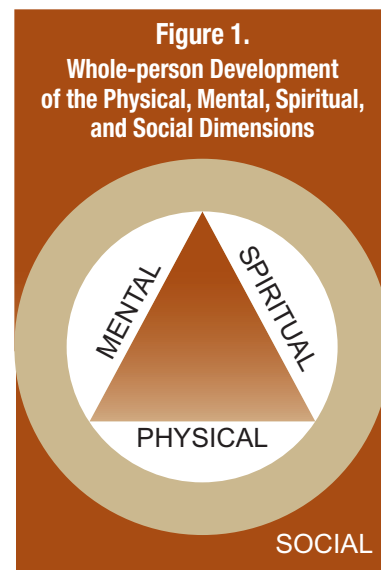
1. *Whole-person development.* Ellen White, describing the facets of true education, pointed to the harmonious development of the "physical, mental, and spiritual powers"[4] in order to prepare the student for a life of service, a key component of the social arena. This multifaceted education is highlighted in the development of Jesus while He was on earth: He "grew in wisdom and stature, and in favor with God and man" (Luke 2:52, NIV).[5] Accordingly, the student, as the *product* of online learning, must be engaged in a whole-person experience in at least these four key dimensions (see Figure 1).

2. *Recognition that all truth is God's truth.* Scripture affirms that "Every good and perfect gift is from above, coming down from the Father" (James 1:17) and that "grace and truth came through Jesus Christ" (John 1:17). Proverbs 2:6 further affirms that "the Lord gives wisdom; from his mouth come knowledge and understanding." Recognizing God as the Source of all truth[6] is a sustaining *paradigm* in Adventist education. Consequently, Adventist educators must intentionally seek to connect all knowledge to its Source, and students should be made aware of that relationship.

3. *Educate for eternity.* Sometimes teachers regress to a restricted vision of what students can become, and focus only on helping students pass the subject or seeking to ensure that they can graduate. At times, that vision is expanded by endeavoring to prepare students to be successful in the broader context of life—in their professions,

Figure 1.
Whole-person Development of the Physical, Mental, Spiritual, and Social Dimensions

MENTAL
SPIRITUAL
PHYSICAL
SOCIAL

BY LENI T. CASIMIRO and JOHN WESLEY TAYLOR V

their relationships with friends and family, and as responsible citizens. Adventist education, however, envisions a broader scope: that "the work of education and the work of redemption are one."[7] Consequently, the ultimate *priority* of education is to prepare students to be candidates for heaven.

4. *Integrate faith and learning.* Ellen White wrote, "The students in our schools and all our youth should be given an education that will strengthen them in the faith."[8] This *process* of faith integration[9] is biblical. "Whether you eat or drink or whatever you do, do all to the glory of God" (1 Corinthians 10:31). Given that God's glory is found in the attributes of His character (Exodus 33:18, 19; 34:5-7), our role as educators is to present a clear, attractive picture of who God truly is. Paul further writes: "Whatever you do in word or in deed, do it all in the name of the Lord Jesus" (Colossians 3:17, NKJV). As we teach our classes and interact with our students, we endeavor to say what He would say and to do what He would do.[10]

While each of these foundational constructs presents special challenges (as well as opportunities!) in online teaching and learning, in this article, we (the authors) will focus on the fourth cornerstone: how to nurture faith in online contexts. We recognize, however, that the four constructs are interrelated. Consequently, while highlighting faith integration, we will also address whole-person development, biblical paradigms, and our purpose of educating for eternity.

A Plan for Faith Integration

Faith integration, a core construct in Christian education, has been quite widely developed in the literature, both in terms of its biblical foundation and conceptual framework, as well as its implementation across a variety of settings (see Box 1). While a faith perspective is certainly vital in traditional FTF learning environments, it is crucial to effectively nurture faith when engaging students in online learning. When teachers in Adventist schools that have recently transitioned to the online learning environment describe their experiences, they identify the element of faith integration as one of the most challenging to articulate and implement.[11]

Effective teaching in any modality requires planning and organizing, not only in terms of lesson preparation but also in designing the whole learning environment. Planning requires understanding the nature of learners and their contexts, and knowing what needs to be taught and how it should be taught so that the goals of instruction will be accomplished, ultimately leading to student learning. Learning is a personal process; but teachers can facilitate learning through careful preparation.

The nature of the online learning environment, however, with teachers and learners being separated by time and/or space and its dependence on

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Box 1. Articles on the Integration of Faith and Learning

Francisco Burgos, "Using the Bible to Teach a Foreign Language," *The Journal of Adventist Education* 79:4 (October-December 2017): 24-29. Available at https://jae.adventist.org/en/2017.4.6.

Leni T. Casimiro, "Faith Presence: Creating Online Environments That Nurture Faith," *The Journal of Adventist Education* 80:1 (January-March 2018): 16-21. Available at https://jae.adventist.org/en/2018.1.4.

Barbara J. Fisher, "Age-appropriate Experiences and Rituals That Help Students Encounter God, Part 1," *The Journal of Adventist Education* 82:1 (January-March 2020): 12-17. Available at https://jae.adventist.org/2020.82.1.3.

Barbara J. Fisher, "Age-appropriate Experiences and Rituals That Help Students Encounter God, Part 2," *The Journal of Adventist Education* 82:2 (April-June 2020): 4-8. Available at https://jae.adventist.org/2020.82.2.2.

Pegi Flynt, Flor Contreras Castro, and Tammy Overstreet, "Developing Presence and Faith in Online Teaching," *The Journal of Adventist Education* 79:5 (October-December 2017): 49-53. Available at https://jae.adventist.org/en/2017.5.9.

Cynthia M. Gettys and Elaine D. Plemons, "A Biblical Foundation Course Design Model That Works: Teaching Millennials in Higher Education," *The Journal of Adventist Education* 79:1 (October-December 2016): 38-45. Available at https://jae.adventist.org/en/2017.1.5.

Michael H. Harvey, "The Importance of Training Faculty to Integrate Faith With Learning," *The Journal of Adventist Education* 81:3 (July-September 2019): 9-16. Available at https://jae.adventist.org/en/2019.81.3.3.

Arthur F. Holmes, "What About Student Integration?" *Journal of Research on Christian Education* 3:1 (1994): 3-5.

Raquel I. Korniejczuk, "Stages of Deliberate Teacher Integration of Faith and Learning: The Development and Empirical Validation of a Model for Christian Education," PhD diss. (Andrews University, 1994). Available at https://digitalcommons.andrews.edu/dissertations/498.

Raquel I. Korniejczuk and Jimmy Kijai, "Integrating Faith and Learning: Development of a Stage Model of Teacher Implementation," *Journal of Research on Christian Education* 3:1 (1994): 79-102.

John Wesley Taylor V, "A Biblical Foundation for Integrating Faith and Learning," *The Journal of Adventist Education* 74:5 (Summer 2012): 8-14. Available at http://circle.adventist.org/files/jae/en/jae201274050807.pdf.

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technology, makes planning for online teaching quite challenging. It is common for new online teachers to ask, How do I teach this lesson from a distance? How can I be sure the students are learning? The need to become proficient in online learning delivery—instructional or technical—not only necessitates greater preparation, but also *different* preparation.

This forward thinking allows for greater intentionality and enhanced responsiveness to what is likely to transpire in the online classroom, thus assuring a greater likelihood of accomplishing learning goals. Consequently, for faith and learning to be successfully integrated, teachers must intentionally plan for this to occur.

Intentional planning for faith integration begins with (1) *instructional design* and the preparation of (2) *the course syllabus*. These, in turn, are reflected in the presentation of (3) *the course modules and learning materials*. Of equal importance is (4) *the personal preparation of the teacher*, who must seek to discover how God and God's truth exist in the course of study that he or she is teaching.

1. The Instructional Design

Although there are many steps involved in planning instruction for online contexts, this article will focus first on instructional design (ID), which may be defined as "the art and science of creating an instructional environment and materials that will bring the learner from the state of not being able to accomplish certain tasks to the state of being able to accomplish those tasks."[12] In short, it is a process of arranging for learning to happen.

Teachers already had to be intentional about course design when they created lesson plans for face-to-face classes. But teaching online, whether synchronous or asynchronous, necessitates that greater emphasis be placed on the initial planning phase.[13] While FTF teachers can often adjust "on the fly" when something was missed in the design process, this is perhaps more difficult in the online classroom. ID allows online teachers to better anticipate ambiguities and address them

before they occur. It then provides them with the opportunity to carefully choose the more effective way to approach class lessons.[14]

Instructional design, however, must be consistent with the instructor's underlying philosophies and beliefs about the learning process. If the teacher believes that true learning cannot be accomplished by merely knowing what is contained in the textbook but requires a transformed life, then the design of instruction will incorporate content and activities that lead students to God.

What does a faith-integrated ID look like? Many ID models (such as ADDIE, Dick and Carey, Gagne, Rapid Prototyping, etc.)[15] are available in the literature, but the most important issue may be how these models are used. Key questions that teachers must ask during an instructional design process that integrates faith include the following:

• How can my students gain a Christian perspective of this course?

• How can my students develop a stronger relationship with God and with one another in class?

• How can this course support the whole-person development of my students?

• How can I encourage my students to be involved in the church?

• What activities can I assign that will engage my students in Christ's mission?

Supporting whole-person development of students in an online class may not be easy. The geographic distance between class members, the self-directed nature of online learning, and lack of balancing the role of technology in class connections can make teacher influence less overt and course impact more uncertain. For whole-person development to occur in the online classroom, teachers must intentionally plan activities that cover multiple aspects of human development.

An example of a course design model that emphasizes the biblical foundation of the course is the Biblical Foundation Course Design Model[16] by Gettys and Plemons. In this model, course development begins with the determination of relevant course concepts and their connections to the Bible, thus creating the biblical foundation of the course. Such biblical principles define the learning outcomes (what students need to know and do), which, likewise, define the teaching/learning activities for the course and the kind of assessments to be given.

Another example of a course design model that specifically integrates mission engagement is the Mission In-

Figure 2.
The Mission integration Model
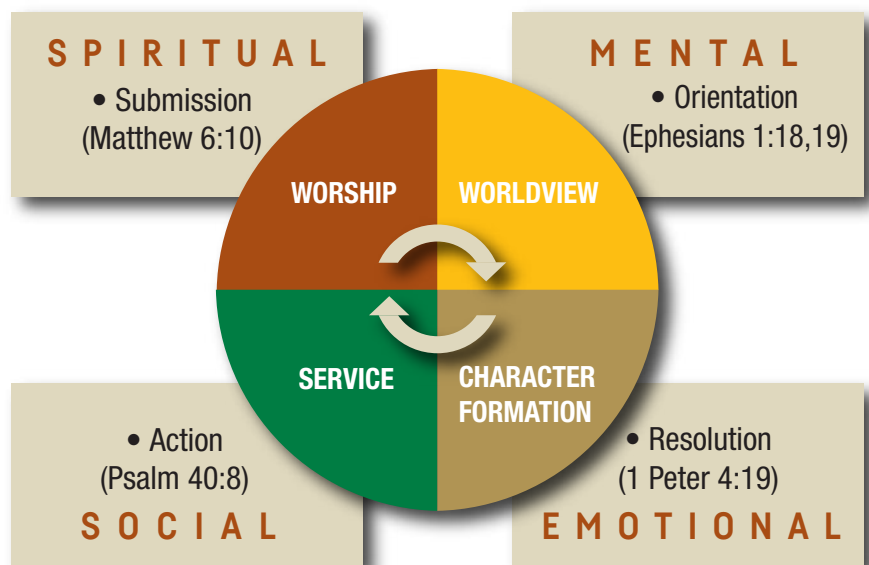
tegration Model (see Figure 2). This model consists of four approaches—worship (discussed in further detail in Part 2), worldview, character formation, and service. Through worship, students are led to Jesus as the model for acts of service and, through carefully designed lessons, perceive the goal of mission in every field of study (worldview). Then, through class interactions and reflections, they are motivated to respond (character formation) in order to do God's will; and finally, as a key outcome, engage in specific acts of service.[17]

2. The Course Syllabus

We now turn to a prime instrument which results from ID: the course outline or syllabus. As teachers endeavor to nurture spiritual development, they must consider at least four elements:

1. *Perspective*. The biblical worldview provides a distinctive perspective for each subject. The contours of this paradigm, in turn, influence teachers' beliefs and priorities as they interact with a discipline and its applications. For some examples of a biblical perspective within an academic discipline, see Box 2.

To delineate the faith perspective that Christians bring to the discipline, teachers should include a specific section in the course syllabus, perhaps titled "Perspective of the Course," where course preparers present biblical worldview elements that form the bedrock of the course. These biblical worldview elements can then be extended throughout class topics (see examples in Figures 3 and 4 on page 8).

2. *Objectives*. The course objectives or goals must be written with the end in mind—what Christian teachers expect their students to know, to be able to do, and to be (attitudes, dispositions, and values) by the end of the course. As employees of Christian schools with a special mission to this world, we must make sure that these learning outcomes align with the mission of the

school and of the church. These course goals become the basis of specific learning objectives in the unit or lesson plans.

3. *Textbooks*. Christian educators are to make Scripture relevant, affirming the pertinence of the Word. This is based on two premises: (a) the Word of God speaks with relevance to each dimension of life, and (b) every discipline should connect

with the lives of teachers and students in meaningful ways. God's Word, therefore, should be significant to each academic discipline. David wrote, "Your word is a lamp for my feet, a light on my path" (Psalm 119:105).

Box 2. Examples of Biblical Perspective Within a Discipline*

Here are some examples of a biblical perspective within a discipline:

- **The arts.** A biblical worldview in the arts maintains that God is the Author of beauty and creativity (Genesis 1; Psalm 96:6). It recognizes the need to assess both the medium and the message (Exodus 32:15-19; Philippians 4:8), and to consider both the purpose and the effect of a work of art (Isaiah 14:12-14; Matthew 7:20; 1 Corinthians 10:32). Using this approach, teachers also examine the relationship between Christianity and cultural expression, and explore matters relating to the spiritual and the secular, as well as the sacred and the common (Leviticus 10:1, 2; 1 Corinthians 10:31).

- **Language and literature.** The biblical paradigm for language and literature views God as the Master Communicator, expressing ideas through oral, written, and visual modalities (Genesis 1:3; Exodus 34:28; Psalm 19:1). It holds that humanity was created in the image of God and imbued with the gift of expressive communication (Genesis 1:26, 27; 2:19, 23). While sin has distorted language and communication (Genesis 11:4-9), God still seeks to beautify and elevate language, and bridge the communication gap (Acts 2:7-12; Revelation 7:9, 10). Ultimately, language in its noblest form involves communication with and about God (Matthew 6:9-13; 28:19, 20).

- **Mathematics.** In a biblical worldview, the elegance, beauty, and coherence of mathematics are a witness about God, the Master Mathematician (Matthew 10:30; 18:21, 22; Psalm 147:4; Revelation 21:10-17). Numerical and geometric patterns in nature are evidence of God's design in the deep structure of the universe (Psalm 104:24). The application of mathematics can be utilized to alleviate real problems in a fallen world and seek to identify spiritual concepts illustrated through mathematical relationships and processes (Leviticus 19:36; Proverbs 11:1; Amos 8:5).

- **The sciences**. A biblical paradigm for the sciences recognizes God as Designer, Creator, and Sustainer (Jeremiah 1:5; Matthew 6:26; John 1:1-4; Hebrews 1:3). It identifies evidences of sin's distortion (Romans 8:21, 22) and the divine plan for restoration (Isaiah 35; Revelation 21:5) and encourages responsible stewardship of the environment and its ecosystems (Genesis 2:15; Deuteronomy 20:19; Ezekiel 34:2, 18). Such a paradigm also acknowledges the reliance of scientific process and prediction on underlying order, and examines the role of research, reason, and faith in the acquisition of knowledge (1 Thessalonians 5:21; James 1:5, 6; 1 Peter 3:15).

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*The South Pacific Division Curriculum Frameworks that build upon statements of worldview such as these are available at https://education.adventist.org/home/resources/#reference_materials.

As teachers seek for a thoughtful understanding of Scripture in relation to life and learning, they should apply scriptural principles and incorporate the Bible as a key text in each course, as core to each aspect studied (see Figure 5).[18] This goes beyond simply listing the Bible as one of the principal references, although that in itself conveys an important message. More importantly, it includes identifying and incorporating biblical passages that form natural connections with the topics studied.[19]

4. *Requirements*. While there are many ways that online learning activities and course assignments can be configured to nurture faith, we—the authors of this article—will explore one—engaging online students in service learning.[20]

Service is a biblical construct. Paul instructs, "Through love serve one another" (Galatians 5:13, NKJV), while Peter counsels, "Each of you should use whatever gift you have received to serve others" (1 Peter 4:10). Paul notes that Jesus Himself stated the matter succinctly: "'It is more blessed to give than to receive'" (Acts 20:35). In the school context, Ellen White observed, "[Students] are not to look forward to a time, after the school term closes, when they will do some large work for God, but should study how, during their student life, to yoke up with Christ in unselfish service for others."[21]

Service learning does not simply involve volunteer service or field experiences. Rather, it is the intersection of course content, meaning service, and critical reflection (see Figure 6).[22] This service-learning process is comprised of five major stages: Investigate, Prepare, Act, Reflect, and Celebrate.[23] Here are some examples of service-learning course activities, in ascending grade levels, that could be included in an online course:

Language Arts: Write a thank-you note to a community volunteer or a short letter to an elderly person who is not a family member.

Physical Education: Engage in some form of physical activity, such as a walk-a-thon, to raise money to help pay someone's medical bill.

Social Studies: Assist your community in preserving natural resources, perhaps by cleaning up the neighborhood and by collecting recyclables. Alternatively, write a newspaper article or prepare a video clip about pollution or recycling.

Figure 5.
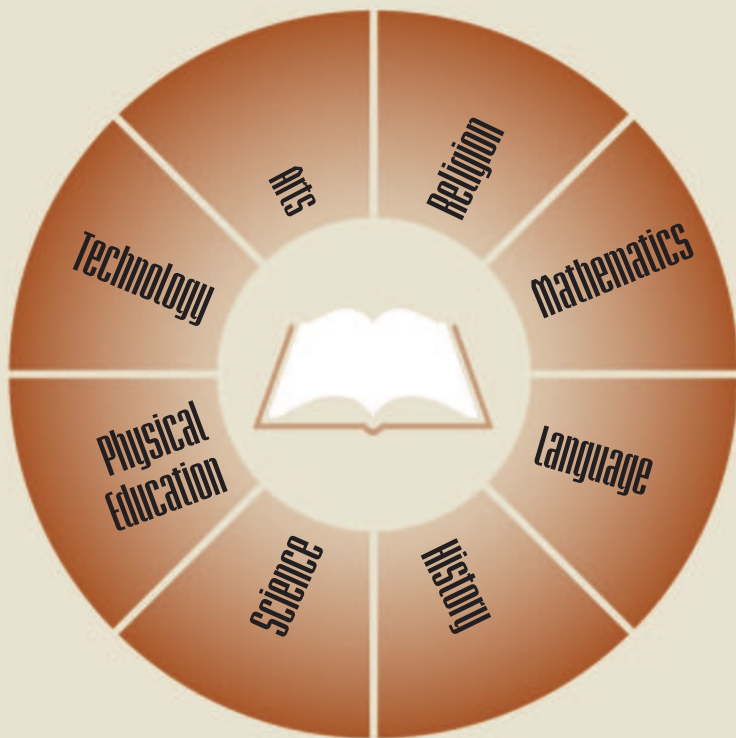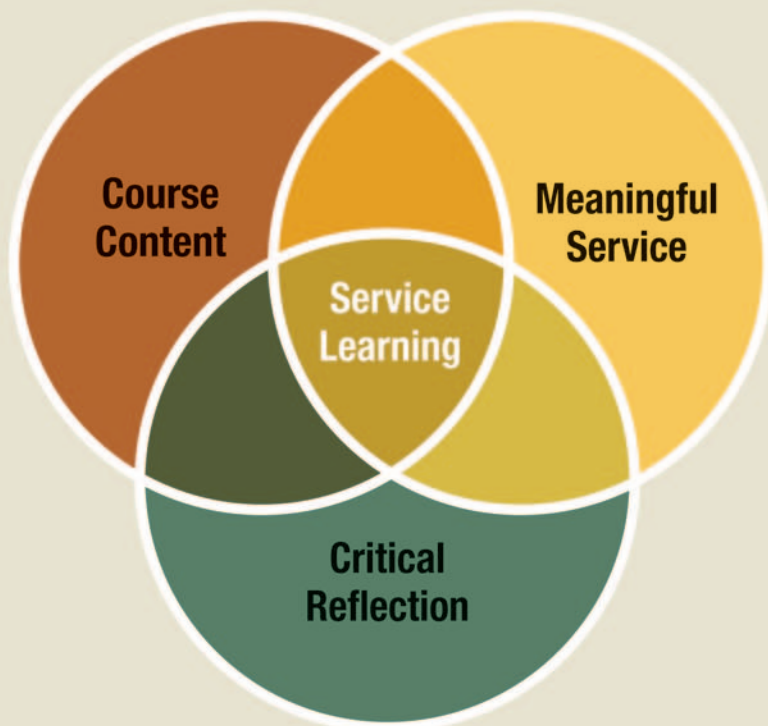**The Place of the Bible in Seventh-day Adventist Education**

Figure 6.
Service Learning, An Intersection of Three Constructs

Economics: Participate in a project to benefit those who are economically disadvantaged, such as a food drive to replenish a community food pantry for the needy.

Human Anatomy: Serve at a local independent living, assisted-living, or adult daycare center and observe/analyze the impact of aging.

Multimedia: Create a video documentary of a resident at a local elder-care facility, perhaps highlighting some of his or her life experiences, which you then give to the resident's family.

Vocal Pedagogy: Offer a free singing lesson to a student from a public high school.

Environmental Health: Visit agencies in your community to observe waste disposal methods and then conduct research regarding how this service might be improved.

Supervision of Instruction: Conduct action research to address a specific problem in a school with which you are familiar.

Business: Assist the owner of a small local business in preparing financial statements and/or conducting a market study to improve business.

The goal, as we teach online, should be to include in each subject experiences that engage students in service learning.

3. The Course Modules

The preparation and design of the course modules are where the instructional design (ID) is most clearly reflected. As Osborne notes, "The first impression a student receives from an online course is directly related to the preparation that takes place prior to making the course available to students."[24] In an online course, the course webpage and its modules make up the virtual classroom where learning activities occur.

Every course module, unit of study, or lesson plan should incorporate a biblical basis, ensuring that answers to the five key questions in the ID (presented above) are articulated in specific lessons. Each module

should be structured in a way that provides a comfortable learning environment in which attainment of course outcomes, particularly faith development, is given primary importance. The course modules themselves present the lessons, both content and learning activities, using appropriate faith integration strategies.

Often in developing objectives for a unit or lesson, for example, teachers focus on matters that students should know and competencies that they should be able to demonstrate. While teaching for understanding and for mastery of skills is vital, students are shortchanged unless the affective domain, the matter of being—that is, attitudes, dispositions, and values—is also incorporated.

For example, in a primary-level science class on the topic of mammals, the teacher might write an objective for each of the domains as follows:

• *Knowing*: The student will define the essential characteristics of a mammal.

• *Doing*: The student will be able to differentiate between examples of mammals and non-mammals.

• *Being*: The student will evidence kindness toward animals as God's creation.

On the topic of the Solar System:

• *Knowing*: The student will state the names of the planets in our Solar System.

• *Doing*: The student will draw a representation of the Solar System, labeling the planets correctly.

• *Being*: The student will demonstrate appreciation for the way in which God created the Solar System, i.e., placing the Earth at the proper distance from the Sun to support life.

Because it addresses values and attitudes, the affective domain encompasses the goal of character formation. Regarding this purpose, Ellen White wrote, "Character building is the most important work ever entrusted to human beings; and never before was its diligent study so important as now."[25] In planning for online instruction, Adventist teachers should incorporate affective objectives that reflect biblical values and seek to help students form Christian characters.[26]

4. Characteristics of Effective Christian Online Course Facilitators

The teacher's spirituality may well be the determining factor in the

> Whether in an online modality or in a more traditional educational setting, faith must become tangible, and spirituality must become real in every Christian school. This takes place when the educational experience is Christ-centered, Bible-based, service-related, and kingdom-directed.

effectiveness of faith integration in his or her course. To be truly faith nurturing, course preparation requires personal spiritual preparation. Teachers must identify with and internalize the biblical foundations of their discipline, particularly as it relates to the Adventist perspective.

A recent study found that there are seven traits of an effective Christian online course facilitator—he or she demonstrates moral and Christian values, uses effective online course facilitation strategies, gives useful feedback, communicates effectively, uses authentic assessments, plans well, and motivates students.[27] Demonstrating moral and Christian values was evidenced by the following characteristics: He or she was friendly, non-judgmental, godly, compassionate and supportive, integrated faith and learning in devotionals and throughout the course, prayed with and for the students, and gave a second chance on assignments.

Consequently, teachers, principals, and other administrators should engage in self-reflection regarding effective faith integration in their own lives.

Faith Integration by Design

Whether in an online modality or in a more traditional educational setting, faith must become tangible, and spirituality must become real in every Christian school. This takes place when the educational experience is Christ-centered, Bible-based, service-related, and kingdom-directed. It occurs where teachers and administrators intentionally create online learning experiences that are:

• *Wholistic*. Every aspect of a student's experience in the online school, both school-wide and class-level, must be faith nurturing. This includes support services, relationships not only within classes but also with the wider school family, and the intentional creation and nurture of a faith community. The formation of a faith community within the teaching-learning context complements the cognitive and social attainments gained through community, as substantiated, for example, through the Community of Inquiry (CoI) model.[28] In online modalities, faith communities can be further developed through well-designed class devotionals, online chapels, weeks of prayers, and other activities. These will be discussed further in Part 2.

• *Progressive*. The online class design must promote and progressively lead to whole-person development of the students. It begins by placing Christ at the center of learning (through worship or devotional activities), in order that students may experience faith and submission to His will. Then, by approaching the lessons through carefully prepared, faith-integrated lessons, the students will begin to perceive the workings of God throughout their lessons. They will then be led to respond to do His will and to make lifelong resolutions and commitments (as may be evidenced in class discussions and reflection journals) and, finally, to actually engage in God's mission to the world (through class projects, fieldwork, community service, etc.).

• *Personal*. The teacher's attitude is critical in the attainment of faith and learning integration in the online classroom. As the designer of the learning environment, he or she provides the personal touch in the integration of faith throughout the whole plan of instruction—from objectives, to content, to learning activities, to the outcomes of instruction. Because of the seeming isolation due to physical distance among members of the class, the teacher serves as the pivot of the learning community, giving every student opportunity for connections, expressions, reflections, and practice—all directed toward faith development and learning.

Based on foundational constructs that provide a clear identity to Seventh-day Adventist education, this article has directly explored the integration of faith and learning, particularly as this pertains to online contexts. In fulfilling our goal of describing how to nurture the faith of online students, the authors have examined various strategies for planning learning experiences that promote spiritual development. These have included: (1) Instruction Design, (2) the configuration of the course syllabus, (3) the development of course modules and materials, and (4) the characteristics of effective online course facilitators.

In the concluding article in this two-part series, we will explore more fully matters relating to implementation of these concepts. ✍

Part 2 of this article will appear in the October-December 2020 issue of The Journal of Adventist Education *and will explore in more detail the implementation component of faith integration.*

This article has been peer reviewed.

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2. Ilker Koksal, "The Rise of Online Learning," *Forbes* (May 2, 2020): https://www.forbes.com/sites/ilkerkoksal/2020/05/02/the-rise-of-online-learning/#893558672f3c; Doug Lederman, "Online Education Ascends," *Inside Higher Ed* (November 7, 2018): https://www.insidehighered.com/digital-learning/article/2018/11/07/new-data-online-enrollments-grow-and-share-overall-enrollment; Julia E. Seaman, I. Elaine Allen, and Jeff Seaman, *Grade Increase: Tracking Distance Education in the United States* (Babson Park, Mass.: Babson Survey Research Group, 2018): https://www.onlinelearningsurvey.com/reports/gradeincrease.pdf.

3. Jordan Friedman, "Tackle Challenges of Online Classes Due to COVID-19," *U.S. News and World Report* (May 4, 2020): https://www.usnews.com/education/best-colleges/articles/how-to-overcome-challenges-of-online-classes-due-to-coronavirus; Jenna Gillett-Swan, "The Challenges of Online Learning: Supporting and Engaging the Isolated Learner," *Journal of Learning Design* 10:1 (Special Issues: Business Management, 2017): 20-30; Dennis Pierce, "Five Major Online-learning Challenges—and How to Solve Them," *E-campus News* (January 22, 2019): https://www.ecampusnews.com/2019/01/22/5-major-online-learning-challenges-and-how-to-solve-them-pt-1/.

4. Ellen G. White, *Education* (Mountain View, Calif.: Pacific Press, 1903), 13.

5. Unless indicated otherwise, all biblical passages in this article are quoted from the New International Version (NIV). Holy Bible, New International Version®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide. Bible texts marked NKJV are quoted from the New King James Version of the Bible. Scripture taken from the New King James Version®. Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved. Bible texts marked NLT are

taken from the New Living Translation (NLT) *Holy Bible*, New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

6. This concept is further developed by Arthur Holmes in his book *All Truth Is God's Truth* (Grand Rapids, Mich.: Eerdmans, 1977).

7. White, *Education*, 13. Scripture also highlights this connection: "Most assuredly, I say to you, he who believes in Me has everlasting life" (John 6:47 NKJV). "But how can they call on him to save them unless they believe in him? And how can they believe in him if they have never heard about him? And how can they hear about him unless someone tells them?" (Romans 10:14, NLT).

8. Ellen G. White, Manuscript 106, 1905.

9. Humberto Rasi has defined the integration of faith and learning as follows: "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 internalized biblical values and a view of knowledge, life, and destiny that is Christ-centered, service-oriented and kingdom-directed" ("Worldviews: Contemporary Culture and Adventist Education" [Unpublished paper, 1993], 10).

10. The biblical foundation of faith integration is explored more fully in John Wesley Taylor V, "A Biblical Foundation for Integrating Faith and Learning," *The Journal of Adventist Education* 74:5 (Summer 2012): 8-14. Available at http://circle.adventist.org/files/jae/en/jae201274050807.pdf.

11. Personal correspondence with the authors. See also Bonnie Iversen's article "Transitioning to Online School During the COVID-19 Pandemic: San Gabriel Academy Educators Share Recommendations for Good Practice," *The Journal of Adventist Education* 82:2 (April-June 2020): 42-47.

12. George Siemens, "Instructional Design in E-learning" (2002): https://eddl.tru.ca/wpcontent/uploads/2018/12/instruc tional-design-in-e-learning-Siemens.pdf, par. 5.

13. Michael Simonson et al., *Teaching and Learning at a Distance* (Boston, Mass.: Allyn and Bacon, 2012), 151.

14. Ibid. Note: Teachers, especially those teaching online for the first time, will need assistance and training as they plan for this type of instruction. Administrators can help by being intentional in providing external technology assistance and training for teachers on how to not only deliver instruction in an online modality, but to also anticipate and solve potential problems.

15. ADDIE Model: https://www.instructionaldesign.org/models/addie/; Dick and Carey Model: https://educationaltechnology.net/dick-and-carey-instructional-model/; Gagne Model: https://www.mindtools.com/pages/article/gagne.htm; Rapid Prototyping: https://_www.instructionaldesign.org/models/itera tive_design/rapid_proto typing/.

16. Biblical Course Design Model (n.d.): https://www.southern.edu/administration/cte/BiblicalFoundations/BiblicalCourseDe signModel.html.

17. Leni Casimiro, "Is Mission Possible Online? Exploring Mission-oriented Online Course Designs." In *Adventist Online Education: Realizing the Potential,* Janine Lim and Anthony Williams, eds. (Cooranbong, New South Wales, Australia: Avondale Academic Press, 2018), 19-36.

18. Ellen White wrote: "The Bible should be made the foundation of study and of teaching" (*The Ministry of Healing* [Mountain View, Calif.: Pacific Press, 1905], 401). In a similar vein, Martin Luther stated: "I am much afraid that the universities will prove to be the great gates of hell, unless they diligently labor in explaining the Holy Scriptures, and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the word of God must become corrupt" (quoted in J. H. Merle d'Aubigné, *The History of the Reformation of the Sixteenth Century*, b. 6, ch. 10).

19. For an example of this approach in mathematics, see John Wesley Taylor V, Loella Lapat, and Frederick Oberholster, "Strategies for Integrating Faith in Mathematics," *The Journal of Adventist Education* 63:5 (Summer 2001): 9-11. Available at http://circle.adventist.org/files/jae/en/jae2001630 50903.pdf.

20. This coincides with the official Aim and Mission of Seventh-Adventist Education, which is to "prepare people for useful and joy-filled lives, fostering friendship with God, whole-person development, Bible-based values, and selfless service in accordance with the Seventh-day Adventist mission to the world" (A Statement of Seventh-day Adventist Educational Philosophy [2001]): https://education.adventist. org/wp-content/uploads/2017/10/A_State ment_of_Seventh-day_Adventist_Educa tional_Philosophy_2001.pdf

21. Ellen G. White, *Counsels to Parents, Teachers, and Students* (Mountain View, Calif.: Pacific Press, 1913), 547.

22. The topic of service learning is expanded in John Wesley Taylor V, "Service: The Fourth Dimension in Adventist Education," *The Journal of Adventist Education* 75:3 (February/March 2013): 4-11. Available at http://circle.adventist.org/files/jae/en/jae201375030408.pdf.

23. A more detailed explanation of these stages, developed by the Search Institute and the Interfaith Youth Core, can be found at the "Inspired to Serve" Website (http://www.inspiredtoserve.org).

24. C. Damon Osborne, "Best Practices in Online Teaching" (81-90). In *Best Practices of Online Education: A Guide for Christian Higher Education,* Mark A. Maddix, James R. Estep, and Mary E. Lowe, eds. (Charlotte, N.C.: Information Age Publishing, 2012), 82.

25. Ellen White further stated, "The education and training of the youth is an important and solemn work. The great object to be secured should be the proper development of character" (*Christian Education* [Battle Creek, Mich.: International Tract Society, 1893], 24).

26. Scripture, for example, highlights core values and attitudes: "He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God" (Micah 6:8). "But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control" (Galatians 5:22, 23).

27. Safary Wa-Mbaleka, "What Makes an Effective Online Course Facilitator in a Christian Institution?" In *Adventist Online Education: Realizing the Potential*, 37-59.

28. See, for example, Terry Anderson, "How Communities of Inquiry Drive Teaching and Learning in the Digital Age" (2017): https://teachonline.ca/sites/default/files/tools-trends/insights/pdf/how_commun ities_of_inquiry_drive_teaching_and_learning_in_ the_digital.pdf; Trudi Cooper and Rebecca Scriven, "Communities of Inquiry in Curriculum Approach to Online Learning: Strengths and Limitations in Context," *Australasian Journal of Educational Technology* 33:4 (August 2017): 22-37; D. Randy Garrison, "Designing a Community of Inquiry," (2018): http://www.thecommunityofin quiry.org/editorial9.