

Institute for Christian Teaching
Education Department of Seventh-day Adventists

**PREPARING FOR MISSION IN EAST-CENTRAL EUROPE:
A HUNGARIAN PERSPECTIVE**

by
Imre Tokics
Hungarian Theological Seminary

**649-07 Institute for Christian Teaching
12501 Old Columbia Pike
Silver Spring, MD 20904 USA**

Prepared for the
35th International Faith and Learning Seminar
held at
Hong Kong Adventist College, Hong Kong
March 11-22, 2007

INTRODUCTION

The winds of a more or less similar situation blew over all the Central and Eastern-European societies. The names and locations might be different but the underlying reasons, motivations, and consequences show specific similarities. Communism saw a real danger in every manifestation of religion. It considered and treated Biblical faith as a rival. In the Soviet Union all Adventist and Protestant pastors spent at least a couple of years in prison, where an attempt was made to brainwash them. As a consequence they became more devoted and faithful in the field of faith. Our pastors were not formally educated and trained, but they would give their life for Biblical faith if needed.

This period was similar to the ancient Roman persecution of Christians – it flamed in various locations, but in other areas Christians and pagans lived together in peace. Political persecution depended mainly on the humanity of middle and lower-rank political leaders in society. Also, there were a few 'friendly' places in military service, from which Adventist youngsters emerged strengthened. I would like to call your attention to another seemingly important aspect: the majority of the political leaders of the 50s and 60s were brought up in families where the Christian scale of values had existed for generations. The Soviet Union was a bit different in this aspect, but even there the influence of Orthodox Christianity continuously and demonstratively remained there.

Faith meant survival for the members of the Seventh-day Adventist Church. In Central and Eastern Europe education had significance, but not through college and university accredited programs, rather through the public evangelism¹ movement established by the church.

The Adventist Church and contemporary society

The Seventh-day Adventist Church was forced continually into the background of the Central European nations due to the condemnation of society in the 1950s. Communism was characterized by a rigid dictatorship during this period. Events that had happened at the beginning of the 40s were fresh in the mind of our community when the Adventist Church in Hungary was closed as a consequence of a decision made by the Ministry of the Interior. When its operation was allowed again the name of the church had to be slightly modified.

During the 50s the Adventist Church pursued survival and tried purely to keep its members. After the Second World War Hungary lost two-thirds of its territory and Adventism 70% of its members, as the borders were redrawn by the treaty provisions of the Entente. As a result, with what was left of the church in Hungary, a psychological struggle to survive began. Nationalization took most of the valuable buildings of the church, for example its publishing house, which had been operating in the capital. The membership of the church had to face harsh circumstances because of the question of the Sabbath.

¹ The public evangelism movement involved the whole membership of the church and ensured learning for them using simple educational tools. It resembled the Pietist movement and existed until the middle of the 1980s. Its educational and learning influences resulted in indescribable merits in Central and Eastern-Europe. The essence of the movement was that members were prepared in the congregations to share their faith in the simplest forms. Its cohesive force was very strong and outsiders usually took part in it.

Those who missed the so-called 'Communist Sabbath'² lost their jobs, were treated as class-citizens, and ended up in prison.³

The short 1956 revolution in Budapest did not change the situation of the church very much, because after the suppression of the revolution the everyday life of the church still continued under difficult circumstances.

Yet, in spite of it all, the Adventist Church carried on its soul-saving activities after the happenings of 1956 and its influence could still be felt in Hungarian society. It was able to produce outstanding results in the field of music. Experts regarded the Adventist choir as one of the top five in the country.

Zoltán Kodály, the famous composer, visited the central congregation in Székely Bertalan Street in Budapest, to listen to, and to give advice to Adventist singers and musicians. Of course, the church had to pay a high price because very talented youngsters left the church with regard to music and the arts, yet others found their place in the world of the church and its music too.⁴

The internal challenge and identity of the Adventist Church

Characteristics of the membership of the Adventist Church from the point of view of education, age, and composite characteristics.

The Adventist Church of today in Central and Eastern-European societies has completely different characteristics from those in the earlier period. Communism as the prevailing social ideology has collapsed since the end of the 1980s and left behind an economically cumbersome situation. Education⁵ emerged as a forbidden taboo, opposed to the membership of the church.

² Communist Sabbath was a political institution in which employees went to work to prove their devotion and loyalty towards the party and they did not accept payment for this day. Those who missed these occasions were soon excluded. Adventists usually had a day off for Saturdays, which balanced their absence a little. In practice, work was not really carried out these days, but people ate and drank and had a good time in company with the leaders of the party.

³ The father of the author of this essay was also put into prison at the beginning of the 1950s because he was not willing to play on his *aerophone* on a Friday when Mátyás Rákosi, the leader of the party had his birthday. He was released as a consequence of the intervention of the national directors of music.

⁴ Zsuzsanna Pekker needs to be mentioned here, who with her brilliant talent and outstanding personality, was able to say no to a musical career and refused to appear in the Opera House – as a coloratura soprano singer – and she lived her life as a teacher in Miskolc, in the second biggest town of the country, where she worked as a vice-principal even in the toughest times. The most talented soloists of the country were her students, some of whom became popular in different parts of the world. Mrs. Pekker was famous not only for her rigorousness but also for her heart of gold, which witnessed the love of Christ to her students.

⁵ Of course, anyone could learn a profession and secondary school education was not banned either, but getting to higher education was very difficult, especially in to teacher training, because this field made it possible to pass on the Christian faith to future students.

Today's challenge is that Adventist youngsters⁶ go on to state colleges and universities with pleasure, but not to the institution maintained by the church. Although young people of the church were self-motivated⁷ long ago, nowadays facilities⁸ offered by the church stay unexploited.

Health education in the perspectives of faith and teaching

The average life expectancy in East-Central Europe is very much behind the developed Western societies. The difference very often reaches 10 years or more. Yet, this can be one of the biggest opportunities for the church. The way needs to be found so that Adventist health experts can provide Bible-based, contemporary-framed health lectures to an endangered society. During evangelization, health prevention and care is a beloved topic, which elicits a more intense interest than the evangelical message itself. It would be important for those pastors who have at least 10-15 years left before retirement to obtain such a medical qualification that they can effectively use it in their service. I do not mean knowledge such as a highly qualified medical professional, but a thorough understanding of health principles that contain valuable information from the point of view of faith and learning. A more detailed elaboration of this point remains for the future.

Furthermore, students at the Adventist Theological Seminary in Hungary should not only provide a medical health certificate at the time of their acceptance but they should be responsible for their health during their studies, too.⁹

How would youngsters graduating from the seminary represent one of the most important theories of our church if they did not feel responsibility for it during their studies? It would be important to place¹⁰ expectations connected to health care – such as practical skills – in the curriculum.

⁶ From the 1990s most church employed pastors did not come from Adventist families and possessed only one generation of church membership. This could result in serious conflicts at the beginning of their work. At the same time, their appearance could mean freshness and dynamism from the point of view of mission. It is a fact that out of several generations of Adventist families only a few youngsters became pastors.

⁷ In the 1970s young people were usually discouraged from going on to higher education by those senior members of the church, who argued that aside from faith, education was not important, what is more, it was perhaps completely unnecessary, but many students went on to higher education in spite of contrary influences.

⁸ A daily theologian training course re-started in 1992 at the Seminary in Hungary. Yet, it is sad that there was no daily theologian training course in 2006 at that institution due to lack of interest. This means that the influence of the church is somehow decreasing for the youngsters in the church.

⁹ At the Adventist University of Montemorelos students are given a health test when they register and are required to maintain a certain level of health or improve on it during their course of studies and in order to graduate. Their understanding of the laws of physical health is an important component of their education. The university possesses a serious health advisory council, if needed. For more information, read Universidad de Montemorelos 1998, Compromiso Corporativo, Compromiso Educativo 2001.

¹⁰ In what ways college teachers should be responsible for their personal health condition is a different question. It would be advantageous for them if the college administration should establish an annual check up and advisory program similar to that of the students.

The connection of the Eastern and Western European Adventist Church

Eastern and Western ways of thinking are slightly different from each other. It is very well reflected within Christianity, as there were western-Latin philosophers and those brought up in Eastern-Greek cultures in the beginning of Christianity.

This is the case within the Adventist Church, too. East-Central European people tend to decide slower and change their life with more care and deliberation. It would be worthwhile to consider seminars on decision-making in the unions and fields operating in the area, and to ask Western Adventist institutions for advice on how to implement them. The variegation of the church is indisputable, and it often occurs that certain effects are more emphasized or become completely disregarded in some areas. Central and Eastern Europe needs the help of Western Adventist institutions to approach decisions scientifically and decisively.

What kinds of pastors are needed in the next 10-20 years?

As has already been mentioned, a shift has occurred in the generations of Adventist pastors in the region under consideration. This change, however, has happened not only among pastors but also among the general membership. Obviously, the proportion of new members coming from Adventist families is high, but the number of people joining the Adventist Church from outside our religious community is also increasing dynamically. Among these, two groups can be identified: those with limited formal education and those with high levels of education. How do these two groups get along? The church has been maintained over the last approximately half century by a core group of members with a conservative way of thinking, and the most essential thing for them is doctrine.¹¹ The majority of today's pastors use computer technology to convey faith and education. This arouses the interest of people recently turning to the church, while on the other hand it arouses a certain resistance from the conservative and less educated members. Yet, Central-European Adventist pastors serving in Central and Eastern European societies need to learn and grow daily, including the use of modern technology, if they want to keep the respect of the new, highly educated members.

Faith among Christians should mean full devotion and commitment in such a society where Christianity is missing. Seventh-day Adventist pastors affirm and confess Jesus Christ, their Master Teacher and Wise Mentor. Church members learn from pastors, teachers, and church leaders and they model their lives after them. As church leaders, our total commitment needs to be manifested to God, to His message, to the beliefs of our faith, and our mission. Pastors need to accept and study the Bible on a daily basis, as God's Word. They need to know and value the writings of Ellen White and emphasize these concepts in their sermons. Nonetheless, many times people are moved less by the truth by itself than by the deep commitment and genuine love of its members.

In the past, the intellectual pastors were effective and popular. Now this type seems to be losing value. We need to head towards practice and deepen our knowledge in this aspect also, for the future generations. So-called village and town pastors existed some time ago. The outlines of their reach has already disappeared because there are widening and changing demands throughout the country,¹² and sometimes people are more qualified there than in the urban centers.

¹¹ Harry Lee Poe, in his book *Christianity in the Academy 2004* Baker Academic, from page 115, offers a very interesting discussion that doctrines and practice stem deeply from the same root and, as a consequence of this, one cannot be isolated from the other. These two represent values together, they lose their meaning to the church and their significance if considered separately.

¹² The structure of settlements around bigger towns is changing, the educated and intellectual layer very often settles down in smaller villages close to the towns.

Future pastors should be trained more toward practical life rather than mere higher intellectual orientation. It would be desirable for the young to learn to carry out physical work in the same way as it was in earlier Adventist institutions. Work makes human intelligence open and it is essential to establish humility and service in the character of the young. It should be determined what kind of work young women as opposed to young men would normally carry out. Of course, correspondence students are not excluded.¹³ When they are being raised to take part in life, such things could be explained to them such as would be important in later life.¹⁴

They should be taught on a cultural basis how to learn to appreciate the beauties God has created. They should be taught artistic knowledge by visiting a museum regularly with their teacher, where the theoretical could be presented in practice. Students and teachers should go to a concert at least once together so that they can get to know the norms and rules of behavior in such a place and they can pass these learning experiences over and through their ministry.

Family matters are necessary for efficient pastoral work and for church members, too. Young men and women should be taught for partner-selection, that they should find themselves a 'suitable' spouse on the basis of Biblical principles. They should be prepared for what it means to be a mother or a father in the future. After all, the pastor's family stands as an example for members and future generations.

The acquisition of these skills should be divided in to all the different periods of learning to make them integrate deeply in the perspectives of faith and education. At the same time, students should improve in all fields of life, not only in sciences but also in the application of practical principles of living. Students carrying out missionary work will thereby distinguish and 'accredit' the academy in a real sense, by holding their ground in the practical aspects of life as well as through their training for an intellectual life.

Education of pastors from the point of view of faith and learning

The curriculum for the formation of future Adventist ministers should be established with the cooperation of pastors who have been successful in the last 10-15 years in congregational development and baptism, as well as those congregation leaders who were able to maintain continuity in the previously mentioned periods despite incidental changes of pastors. Their insights and observations should be taken into consideration when creating the curriculum for theological studies. It is not necessarily the best when experts from several thousand kilometers or miles away determine what kind of subjects should be taught in so many lessons per week. Of course, the elaboration of a basic structure that emphasizes credits and accreditation is vital, but, at the same time, it must leave room for the freedom of the institution to change the balance of theoretical and practical lessons according to the demands and expectations of the church with respect to the future.¹⁵ When the decision is made, faith

¹³ The local congregation, who could make the students carry out practical work, could supervise correspondence students' work.

¹⁴ Young men preparing for ministry should obtain practical experiences: i.e. changing locks, repairing an electric switch or fixing the hinges of a door; basic skills in connection with cars, such as changing oil, lights, plugs or batteries, mounting a snow-chain and so on. Some basic skills concerning renovating a flat tire could be very important for an inexperienced pastor. Young ladies should be taught some simple skills in the field of cooking, cleaning, and child rearing. Both sexes could get essential instruction in office work.

¹⁵ The average ratio in Europe is 52% of the lessons on theory and 48% of the lesson course on practical application. Of course, some percents can vary up or down in both cases.

has to emerge in a large measure aside from theoretical knowledge,¹⁶ upon which learning can be built. Faith and learning are like theory and practice in education, which should be in equal proportions. Learning does not mean too much without faith, but, at the same time, learning cannot ensure faith, it can only deepen it. Faith and learning are such structures. We start them in our earthborn life but we can never say that they are completed and finished because we will acquire them through eternity with the help of Christ.

It is useful, also, to review the Biblical models of preparing religious leaders through the ages:

- Model of the Garden of Eden: God taught the first pair directly, although they failed their exams.
- Model of the patriarchs: skills were acquired with the help of the householder; those who did not learn soon reaped the consequences; faith and education were the basic methods of Abraham's teachings.
- Model of Israel's migration in the desert: the example of obedience, characterized by a lot of students and a few teachers, the period of learning is 40 years instead of 4.
- Model of the schools of the prophets: founded by Samuel, characterized by a few students and some teachers, who determined the school type of the Old Testament for centuries.
- Model of Jesus: He built in to his teaching the positive experiences of the previously mentioned school types. The period of education was three-and-a-half years. He prepared his students for life and such challenges as they would to face in their work.¹⁷

What should the Adventist East-Central European school model be like? The basic principles of the previously mentioned methods should be integrated into learning in such a way that the school system is constructed upon the essential elements of its own culture, followed by Biblical norms and underlying principles.

Members who have fallen out of the Seventh-Day Adventist Church

The Adventist community is increasing around the world. Our membership is approaching the 15 million people mark. At the same time, we apply less and less energy to those who used to be our members but have fallen out for some unfortunate reasons. The weakest¹⁸ point of our program in all unions and missionary fields is to lead these people back to the church and give them pastoral care. We do not have a real institutionalized solution. Only local initiatives have been started and have met with more or less success.

What shall we do with our fallen-out, excluded or cancelled members? Shall we go on with the mission without taking care of them? What would Jesus do? Let us review His teaching in relation to these members that have stopped worshiping with us. He left the ninety-nine sheep to look for the single one that had been lost. The integration of faith and learning should be expanded to work for the lost ones. Those who have left the church do not have to be convinced of the truth of the 28 Biblical doctrines, at least, in the majority of the cases. We simply have to turn towards them with love. If faith is truly integrated in the life of church members, the membership will find it important to work for the lost.

¹⁶ Pastoral degrees will have to be acquired only after university studies in Hungary. BA programs have been restricted to 3 years by the Bolognese process; the MA degree can be obtained after studying for 2 extra years.

¹⁷ See Raquel de Korniejczuk: Faith and Learning at Institutional Level: an integrative approach, and also Raquel de Korniejczuk: Stages of deliberate teacher integration faith and learning: The development and empirical validation of a model for Christian education. Doctoral dissertation, Andrews University 1994 Michigan

¹⁸ Most Adventists in Hungary live in and close to the capital. The Church of Dunamellék carried out calculations in 2006 and as their history shows, the number of people who fell out of the church in the last 40 years is nearly equal to the present membership in their part of the country.

The integration of faith not only influences the behavior and rhetoric of the members towards one another but also patience and sympathetic love directed towards the lost members.¹⁹

If we examined the statistics about our lost members we would see that we could establish a new small Adventist congregation with them. Why isn't there a corridor leading back and why do we not pay more attention to their direction in an institutionalized way? The answer might lie in our identity, because we rather turn full speed towards missionary work—which has always meant the biggest challenge for the church—than towards caring for the lost members. It has to be noted too, that the number of the present organized congregations in Hungary is about 120 but in the last 60 years more than three times this amount ceased to exist. About 30% of today's congregations are about to disappear. So these small congregations have to be made to fall into line with the bigger ones to take them away from the edge of extinction.

Reformation lies not only in the hands of pastors but also in the activation of the inexperienced members. As part our strategy for the future we should focus on contacting our lost members and lead them get back with love to the family of God.

Importance of education and inspiration of lay members towards the mission

The East-Central European sections of the Adventist Church played a limited role in the direction of our movement until the political changes that occurred toward the end of last century. A few chosen lay members sat on different committees, but they were generally told what to do and when. This became unacceptable after the recent political changes. The establishment of a new structure is needed. Not only pastors but also those active and committed members who are experienced witnesses in the missionary field should take part in regular training.²⁰ The longer we wait to incorporate and involve these lay members into the work the church, the slower it will be our growth. People who do spiritual work within the church structure usually think that after working 8-9 hours in the institution, that they have completed all of their duty. We believe in the power of institutions, but they absorb a huge amount of money and energy from the resources of the church. An institution has never saved a single person for a church, only the people working in the institutions. Frequently lay members possess more talents and skills in specific fields than we, church workers, who live on ecclesiastical salaries.

We should provide quality training programs to these active lay members during every seminar so that current and future leaders could be trained. Not one such deacon should be consecrated who has not completed these courses. Sometimes the congregation makes a decision very quickly about the consecration of deacons and the result is depressing. It would be appropriate to form a long-term sequence of local congregational positions, such that the deacon would be the end appointment of a lifetime of service as an authority in the church.

The training these future leaders would last for one year; courses would take place on a Sunday once a month and only practical subjects would be included in the curriculum. The main tasks would be to provide formation on the church's basic teachings and to train these members to make them suitable for practical work, so the integration of faith and learning could not only touch the institutions and our pastors, but also the devoted church members and its leaders.

¹⁹ The Church of Dunamellék held a conference for the lost members in 2006. Participants arrived from several thousand kilometres. Some of them had been raised in pastoral families and said they had been waiting for this type of meeting for years. Many of them have already been baptized and have re-entered local congregations, while others have not yet made the decision.

²⁰ Some years ago I met the leadership of a congregation in Budapest, and one of them, the leader of the church, told me an astounding sentence: 'We look for those workers about whom Ellen White says they are the eleventh-hour workers'. Yes, we will complete our work with the help of the lay membership.

At the same time, well-trained and experienced ordained ministers should be elected to administrative positions in the church organization, working in cooperation and partnership with lay leaders and members. It is important that a reasonable balance be found between leadership and cooperation so that our church may move forward in unity, with clear goals, avoiding some of the political conflicts that characterize East-Central European societies.²¹ Church members are afraid of autocratic leadership, and tend to immediately react if the leadership tries to apply such methods. Lay members should be integrated into the operation of the church to make their commitment strong. However, only such members should be commissioned with leadership as have been accomplishing their work for a long time. It is essential not to have members on the primary union committee from such congregations as have drifted to the edge of cessation and cannot give a good account of their standing. At the same time, selection is one of the most vital points, because if the congregation does not support the lay member fully, he will lose his authority.

Importance of the work of Ellen Gould White in the life of the Central-European Adventist Church

The writings of Ellen G. White have provided guidance in the development of the Adventist Church from the beginning. Yet, the Advent Publishing House has printed a number of books that still seem to disregard her teachings. The theories and underlying principles of her works should be integrated much better and deeper into the curriculum of ministerial training than we have done so far. The principles and structural set-up of our educational institutions should reflect Adventist identity. The present administration does not need to find new principles; it only has to apply the principles of our own heritage. We have to instill service and obedience to God in our students, as our ancestors did in the 19th century. Consistent and persistent application of Ellen White's principles will bring the results for our institutions, not loud clichés.

Significance of faith and learning in the future of the East-Central European Church

Education is one of the most important—if not the most important—resource for the work of the Seventh-day Adventist Church. However, it seems we have forgotten to use this valuable aspect of the church. We need to find our identity in Adventist institutions and in addition, we have to integrate back in to our roots on the basis of the underlying principles of our European culture as well. We need to know where we come from and what our tasks are and how we can realize them. The integration and elucidation of these questions is essential in our institutions in order to integrate back to Adventist roots, in such a way that we are able to give adequate answers to today's challenges. Our publications should emphasize the formation of our pastors and our lay leaders. Momentary or popular interest should not determine the publication of books, but such a deep integration that the harmony and development of the whole church is insured.

Leaders in the union, in different territories, Reménység Hangja (Voice of Hope) Studio, ADRA, book-evangelism, our different foundations, the publishing House of *Happy Life*, and all the other leaders should sit down at least twice a year and discuss how they could do their work better. Without

²¹ After 1989, when political changes reached the region we are examining, in Hungary we experienced that none of the presidents of the unions were ever re-elected. Why did the Adventist community think that the leadership of the union would be better in new hands as opposed to the old? Because they lost confidence in the chief leaders, mirroring the public unrest of the times. It is an interesting tendency that we can observe a similar process in political life. Not one of the governments were re-elected in the region until 2006, when the socialist government was able to win the elections. Let us observe how deeply political thinking influences the church.

integration these institutions can only partially carry out their tasks in isolation. In order to revive our spiritual life we need to avoid internal rivalries and move together with common goals and objectives, for the glory of God.

The path of progress for the Adventist Church in East-Central Europe requires commitment to Biblical principles which will transform the thoughts of leaders and the people who follow them. All of us need the humility and determination of Jesus. These attitudes will prepare us for the promised power of the Holy Spirit that is needed to complete our mission.

In the land of God there will also be education and improvement, what is more, we will bring with us the knowledge and character acquired on the Earth. Our holy education will be built upon this. Those who do not like learning and do not intend to learn may never enter God's Heaven.

Education and faith start in our earthly life and the integration of learning will continue in Heaven. Adventist colleges and universities are the stretched-out arms of the church that should not offer their students the tepidity of liberalization. Students have to learn how to adapt and to acquire basic heavenly principles.

The integration of faith and learning must not have a relatively varying application in Adventist institutions, but it has to penetrate all of its levels. The realization of this principle can be expected from people working in the library and educational offices as well as from teachers and administrative leaders. The modification of the existing system could last for 3-5 years, but the resistance of the new generation and its fruits currently indicate there is no other possibility. Those of us who are devoted must either integrate faith and learning or our institutions and colleges will be empty in Central Europe²².

CONCLUSION

We have to learn to express the contents of our principles positively and lecturers from the chair have to argue "for" something and not against. That does not mean we should exile the manifestations of culture and modern life, but we should maintain them with modification and positive thinking, and so explain what it means today, in 2007, to be an Adventist in East-Central Europe. What kind of valuable things do students get from their degree, who go on and proceed with their career? How much more can students graduating from an Adventist college benefit than those graduating from a state-maintained college? If nothing, we have to alter our thinking and our teaching system urgently so that our alma mater may receive praise from its alumnae, and make a positive impact on the world. Teachers and students need to love the truth, not only teach and learn, but also love it and long for it. If the truth is only a reference term in our colleges and it does not change our students' lives, then how will they speak about truth to others? How can they witness about something that they have never experienced?²³

Somehow students must realize that education is a Christian vocation, one's prime calling from God, and that education is an act of love, of worship and stewardship, a wholehearted response to God. This attitude and motivation would mean a beginning; a personal contact between faith and learning that would extend to disciplined scholarship and to intellectual and artistic integrity.²⁴

Church structures and universities have to ensure the atmosphere, from the union and territories of the church, down to the local congregations, where the integration of faith and learning can be realized on a personal level.

²² Arthur F. Holmes: *The idea of a Christian college*, Grand Rapids, Michigan 1987. He describes the condition of institutions in detail from page 45.

²³ Nash Arnold S: *The University and the Modern World: An Essay in the Philosophy of University Education*, New York 1944, Macmillan. He explains the philosophical depths of the connection of truth and Christians on page 292.

²⁴ Arthur F. Holmes: *The Idea of a Christian College*, page 49.

The chapel-program has to help students to get through their spiritual stumbling blocks. We cannot expect results without a pastoral-care program.

We need to use such a language and expressions as build upon the Christian ethic of the church. Ambiguity destroys results in the long run. We should not mix truth with cultural values because modification of either can sweep away both. Let us be open to all new things, but let us weigh what is new on the scale of God's justice. Academic freedom cannot exceed the boundaries of truth.

"We do not have to be afraid of the future, except if we forget the way in which God has led us so far."--Ellen G. White.

BIBLIOGRAPHY

- Arthur F. Holmes, *The idea of a Christian college*, Grand Rapids, Michigan 1975
- Ellen G. White, *Counsels to Parents, Teachers and Students*. Nashville, Southern Publishing Association 1913 F
- Fundamentals of Christian education*, Nashville, Southern Publishing Association 1923
- Harris W. Lee, *Effective Church Leadership, A Practical Sourcebook, Revised Edition*, The Ministerial Association The General Conference of Seventh-day Adventists, Silver Spring, Maryland, 2003
- Harry Lee Poe, in his book *Christianity in the Academy*, Baker Academic 2004
- Humberto M. Rasi, *Adventist Education and the Challenge of Postmodernism*, General Conference Education Department, Faith and Learning Conference, Hong Kong Adventist College, Hong Kong, March, 2007
- Humberto M. Rasi, *Worldviews, Contemporary Culture, and Adventist Education*, General Conference Education Department, Faith and Learning Conference, Hong Kong Adventist College, Hong Kong, March, 2007
- Issues: The Seventh-day Adventist Church and Certain Private Ministries*, North American Division, 1992
- John M Fowler, *Faith, Reason, and Adventist Education*, Faith and Learning Conference, Hong Kong Adventist College, Hong Kong, March 19, 2007
- Nash Arnold S, *The University and the Modern World: An Essay in the Philosophy of University Education*, New York 1944, Macmillan – he explains the philosophical depths of the connection of truth and Christians on page 292
- Peter Scazzero, *The Emotionally Healthy Church, A Strategy for Discipleship that Actually Changes Lives*, Zondervan, Grand Rapids, Michigan, 2003
- Raquel de Korniejczuk, *Stages of deliberate teacher integration of faith and learning: The development and empirical validation of a model for Christian education*. Doctoral dissertation, Andrews University 1994 Michigan
- Ron Gladden, *The 7 Habits of Highly in Effective Churches*, Adventist Church Planting Center 2003.
www.plantthefuture.org
- Russell L. Staples, *Community of Faith*, Review and Herald Publishing Association, Hagerstown, 1999
- Seventh-day Adventist Minister's Manual*, The Ministerial Association The General Conference of Seventh-day Adventists, Silver Spring, Maryland, 1992
- Universidad de Montemorelos 1998, *Compromiso Corporativo, Compromiso Educativo* 2001.