

WEIMAR INSTITUTE BULLETIN

BOX A, WEIMAR, CALIFORNIA 95736

VOL.2 NO.5 SEPTEMBER/OCTOBER, 1978



Students prepare with anticipation for College opening September 25.

Pioneer Faculty Awaits College Opening

The most exciting features of Weimar Institute are the people that come to serve on the staff. The Weimar College faculty is no exception.

Dedicated to the great objectives set forth by the pen of inspiration, these men and women of varied backgrounds have found their way to this humble campus to help build a college. Many have turned aside prestigious and financially attractive positions. They all have come because of a common deepening of conviction; each has been stirred deeply by such quotes as the one found in the first paragraph of the book Education:

"Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of service in the world to come." Page 13

With this in mind, and with the intention of allowing our readers the opportunity of becoming better acquainted

with the kind of people that have come to join the faculty of Weimar College, we take pleasure in introducing to you:

CLYDE BUSHNELL, Ph.D.

A Union College graduate, Dr. Bushnell received his Ph.D. from the University of Texas. He has taught in several Adventist academies, and has held positions in various colleges, including heading the English Department for a number of years at Southern Missionary College.

The work-study program at Weimar does not come as a new experience for Dr. Bushnell. The first Principal of the now thriving Valley Grande Academy at Weslaco, Texas, he found real joy working side by side with the students. They, too, were involved in shaping a new campus. It was a labor of love, in which the faculty received almost nothing as far as salary was concerned. But the rewards were great, for there was unity, and freedom from disciplinary problems.

In 1965, the Bushnells bought a 124-acre farm.

"When I got a license for my pickup that said 'farmer' on it, I was happier than when I received my Ph.D. and considered it a nobler title!" relates Bushnell.

It is not hard to understand why God has led the Bushnells to Weimar. Officially "retired" for two years, Dr. Bushnell will be teaching History for the winter quarter.

GEORGE D. CHEN, MD

Attending physician for the Weimar Health Conditioning Center, George Chen will teach Anatomy & Physiology for the winter quarter at Weimar College. Comments Dr. Chen, "Not only will the health principles be taught, but each student will be taught how to teach. Opportunity to be involved in the teaching demonstration of God's natural remedies will come in the city ministries program."

Seeing the health program in the College as not solely to educate in the prolonging of life for a few short years here on earth, Chen looks forward to helping his students become wise in true medical missionary work — that of guiding others to the road that leads to life everlasting.

ROBERT L. FILLMAN, MA

Among his varied and necessary duties as President of Weimar Institute, Robert Fillman has also been enlisted to teach English & Communications for the Weimar College, beginning winter

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Education And Reformation

by Colin D. Standish

The Greeks believed that knowledge was equated with virtue — that to know was to do. Strange though this concept might seem, it persisted strongly into the nineteenth century when it was confidently predicted that all the social ills of poverty, corruption, crime and war would be eliminated by universal education. We have witnessed the complete collapse of this philosophy.

Education, fully conceived, is not limited to formal schooling but involves the whole experience of man — earthly and eternal. It is both life and preparation for life. There has therefore always been an inseparable link between the extension of the frontiers of God's church and education — not an education imprisoned by the philosophy of man but an education vitalized by the eternal verities of God. Every great religious movement has reawakened and redirected the educational vision of man.

It was always God's plan that man should expand his knowledge, understanding and wisdom. Though man was created perfect, his understanding was to develop continuously. This was the opportunity to learn, not the unstable theories and hypotheses of today, but the immutable of God. God, Himself, was man's first teacher.¹

In the fall of man is witnessed the introduction of pseudo-education, the intermingling of truth with error.² Subsequently, the world has witnessed the presence of both the true and the false. Very often the two have merged, to the inevitable weakening of the work of the church.

The First Schools

Originally, God entrusted the education of the children to their parents³ — particularly the father, the patriarch of the family. And still today in a special sense, the responsibilities in education are those of the parents.⁴ In ancient times the father was the teacher, priest and legislator, and had he fulfilled faithfully his mission, the great truth of God would have been witnessed to the world of antiquity. But when apostasy and idolatry became widespread throughout Israel, God

established, through his prophet Samuel, the schools of the prophets. These were schools where were studied the law of Moses, poetry, sacred music and religious history. The pupils supported themselves by working in the fields and forests. For centuries the schools of the prophets were the only bastion against the widespread apostasy.

With the restoration of Jerusalem and the return of the Jews to Judah, a new educational system arose dedicated to the training of the children for God and as a protection against idolatry. Synagogue schools and rabbinical schools predominated. Such was the emphasis of God's people upon education that it has been stated that "of all the ancient peoples of the Western World, the Jews were the most literate — they were the only people of antiquity to attempt to teach everyone to read."⁵

Neither was Jewish education confined to intellectual development: "The duty of every father was to teach his son a trade."⁶ For a time, the truth of God was expounded with great care, but later the influence of the Greek culture led to emphasis upon scholarship, philosophy and religious form rather than personal consecration.

It was into this world that the Son of God was born — the great Teacher of humanity. The message of salvation and hope that Christ brought to the

"Every great religious movement has reawakened and redirected the education vision of man."

world was characterized by the direct, simple methods of the Master Teacher. His teaching was in marked contrast to the abstruse philosophies of the rabbis, Pharisees and Sadducees.

Yet there are many evidences of the great impact that the teachings of Christ had upon His hearers. As a lad of twelve He astonished the rabbis with His understanding and answers.⁷ During His

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Questions and Answers

Q. Do you have plans for helping those patients who need a health conditioning program, but don't have the money?

A. A Health Conditioning Patient Assistance Fund has been established for patients who need the program but would be unable to afford it. Former patients who realize the value of the Conditioning Program, and who are in a position to provide assistance, have contributed toward this fund. It is our plan that within the near future, at least one patient a month can be here through the sponsorship of the Patient Assistance Fund.


Q. Will insurance cover the cost of the Health Conditioning Program?

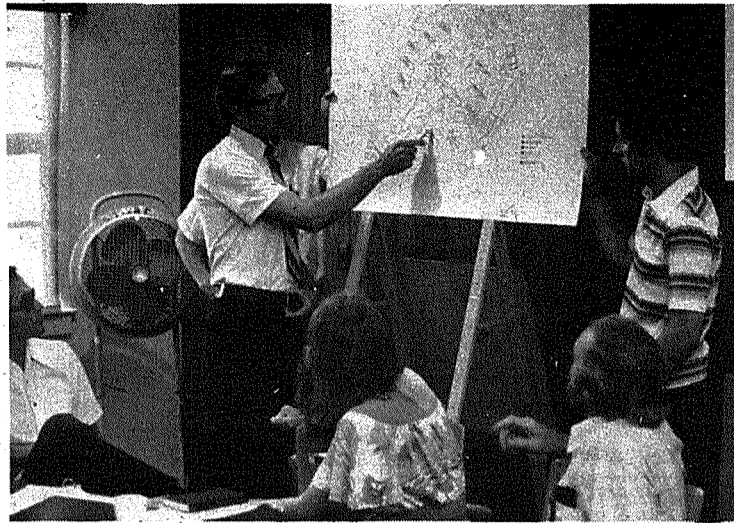
A. At the present time, insurance will cover the cost of the lab tests and other special tests conducted by the physicians, but will not cover the actual Conditioning fee. We believe that as the results of the program become known, insurance companies will look with favor upon covering the Conditioning Program, at least for some types of patients. It seems reasonable, for example, that an insurance company would rather pay 2-3

thousand dollars for a conditioning program if the chances were good that, by so doing, they would avoid paying 15-25 thousand dollars for by-pass surgery.

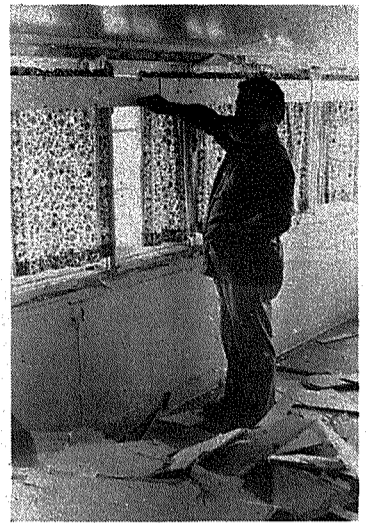
Q. Is Weimar College seeking accreditation with the Western Association of Schools and Colleges?

A. At least not at this time. The position of our Educational Advisory Council and the Board of Directors is that for the present we concentrate on developing a college program based solidly on the educational counsel given in the Bible and the writings of Ellen White. When and if it appears necessary to have accreditation, the Lord will work out the details to provide accreditation without in any way jeopardizing the purity of the program. We believe that if we follow God's plan of education, our program will be noticeably superior.

We welcome any questions our readers may have concerning any of the phases of Weimar Institute. Send your correspondence to: Bulletin Editor, Weimar Institute, Box A, Weimar CA 95736. 



Architect Ken Scofield and President Bob Fillman explain plans for the Institute's development to the Board.



Remodeling in the girls' dormitory occupies Glenn Weston's time.

Growth Glimpses

As of this writing, more than forty applications have arrived for the coming college year. New applications have been coming in at a steady pace, indicating that the desired enrollment of 50 students will more than likely be reached — maybe even with some pressures to exceed it!

Almost all of the classroom teaching faculty for the soon-to-begin Fall quarter are now on campus. Most of them are busy preparing their housing. John and Ruth Sipkens are converting the old surgery units in the hospital into a unique four-room apartment. Francis Cossentine, with the aid of resident architect Ken Scofield, has found a way to make the lower floor of West D (an interesting two-story ward) into a spacious apartment. The Pottertons are next door to Francis, fixing up the Dean's Apartment in what will be our first Women's Residence, "since Dorothy will be Women's Dean." Irene Wakeham has put her creative touch into a spacious hospital ward, making a surprisingly comfortable home for herself and her spry 99-year-old mother.

Bulletin Editor Pat Payne

reports that just about 8,000 people are regularly reading this paper. New requests continue to flow into her office.

A sturdy old building down in the meadow known by the previous owners as the "Male Ward" is being stripped of its insides in order to convert it into a very large greenhouse. To our surprise, we found — under two layers of flooring — the concrete floor troughs revealing that it once was a milking barn.


Richard Fredericks, our Director of Communications, was invited to Miami to address the national convention of the SDA Hospital Personnel Directors' Association over the weekend of July 22. In addition to his spiritual presentations, they also wanted a detailed report on our programs at Weimar.

About two months ago, Cynthia Hanmer joined our team of summer workers. Though she is not yet twenty, she was being threatened with immobility through crippling arthritis. Without complaining, she took up her work (mostly outdoors in the sunshine) and put her life patterns into harmony with the healing methods lived at Weimar. As

of this writing, she has suffered no pain for more than two weeks, and has complete mobility of her limbs. Her smile is a strong testimony to God's goodness.

Our cafeteria is serving corn from our garden — the sweetest we've ever tasted, as the stacks of cleaned cobs by each plate testify.

By careful planning, we have managed to find room to accept 14 persons for the August Health Conditioning program — even though our main HCC building is not yet completed. The September program is already scheduled full, and vacancies are fast disappearing in the October and November programs. With this trend, the pressure to complete remodeling of the main building becomes acute, since it can house almost 40 persons. We are looking for skilled help in the area of sheetrock taping and texturing. Can You help?

On July 13, we enjoyed our first official Weimar College Faculty Meeting — with fifteen adventurous persons from all over the United States present and involved. The year is promising! 

WEIMAR INSTITUTE

Weimar Institute is a multi-phased ministry whose keynote is SERVICE. Working in harmony with the basic tenets of the Seventh-day Adventist Church, the Institute is comprised of physicians, educators and other laymen. Our primary goal is to uplift God's character as the One who restores His image in His people on earth. Weimar Institute ministers to the physical, the mental and the spiritual aspects of humanity. Relying solely upon the free gift of the righteousness of God revealed in the Person of Jesus Christ, the Institute openly confesses that no function of its ministry can detract from the reality of that One Source of salvation. Rather, we desire that His righteousness shall become more believable to others' because of this service to which we ourselves have been called. (2 Tim. 1:9, Eph. 2:8-10)

ADMINISTRATION

Robert L. Fillman President
Dick Winn Chaplain
Richard Fredericks . Communications
& Development

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George Chen, MD Medical Personnel
Director

WEIMAR COLLEGE

Colin Standish, PhD Dean of the
College
Willard Werth Director of Work
Education

RETREAT MINISTRY

Dick Winn Director

Weimar Institute is a non-profit organization. Tax deductible receipts will be issued for cash donations and in acknowledgement of material gifts.

OFFICE HOURS

Monday through Thursday: 8:00 AM.- 5:00 PM
Friday 8:00 AM.- 4:00 PM.
Sabbath: Closed.
Sunday: Not usually open, but try us — we might both be surprised!
Telephones: business line: 916-637-4111. Emergency calls after business hours: 916-637-4186. (This is a private line; use only for urgent calls.)
Visiting: A casual walk-through of the campus — most any time you want.
A meeting with the President or other staff members — please write or phone ahead to confirm an appointment.

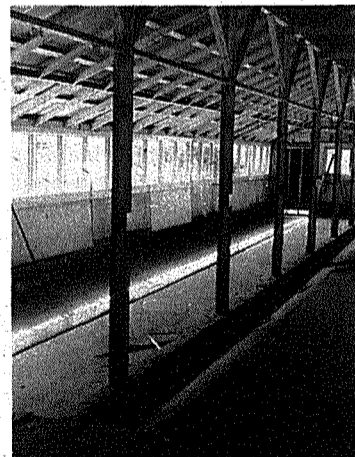
Please note: We do not conduct Sabbath Services at Weimar. And on retreat weekends, we reserve the meetings and the dining lodge for registered retreat guests only. We know you will understand our request that you schedule your weekend visits for non-retreat weekends.

WEIMAR INSTITUTE BULLETIN

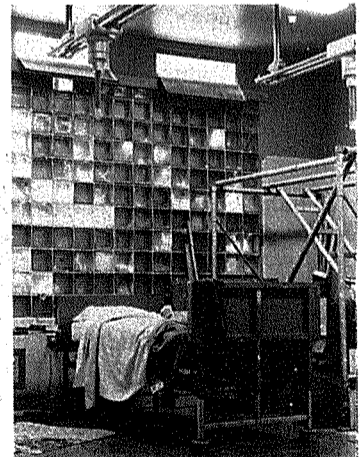
Pat Payne Editor
Sandy Arct Assistant Editor
Elfred Lee Art Director



Ken Parker spends his days refurbishing a staff apartment.



Former milking barn will become the greenhouse.



The old surgery is now home for John and Ruth Sipkens.



The August HCC guests gather for an informal portrait outside the cafeteria.

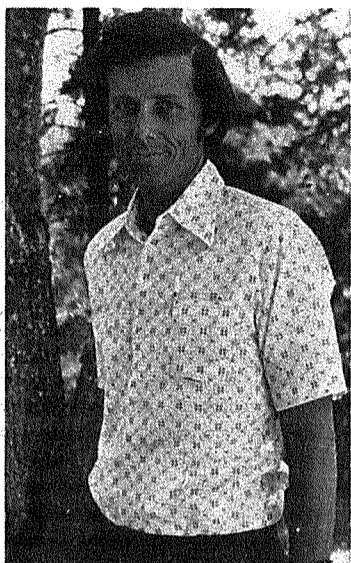
Free Radicals

by Zane Kime, MD

When I first mention the term "free radicals" to groups that I lecture to, some at first think that I am talking about way-out political groups. Free radicals are involved with unpaired electrons in the atoms and molecules that make up our tissues.

Unpaired electrons are very unstable and will react and combine with anything close by, and thus do tremendous damage to the tissues. Damage that is done can be seen under a microscope as small pigment granules called lipofuscin pigments. The number of lipofuscin pigments increases with age and is a good way of judging the aging of tissues.

Polyunsaturated fats seems to be the main target for free radical formation, and most researchers in the field feel that they are the major cause for aging of the body. As the unsaturated and polyunsaturated fats increase in the diet, these fats also increase in the tissues. Because polyunsaturated fats increase in the tissues with their increase in the diet, and the fact that they are the main target for free radical formation, one would expect increased aging of tissues and skin with their liberal use.



Dr. Zane Kime

Mr. Pinckney, writing in the American Heart Journal, states, "It was found that as those who deliberately used more polyunsaturates, 78 per cent showed marked clinical signs of premature aging (and in addition, they looked much older than their chronological age)." 1

Americans have increased their intake of unsaturated vegetable fats during the past 60 years by three times. This increase in polyunsaturated fat has been in the form of unrefined oils and not in natural food products that con-

tain polyunsaturated fats. Natural food products that contain polyunsaturated fats contain certain minerals and vitamins that have been shown to be protective in not allowing free radicals to form. These vitamins and minerals are largely removed when food is refined.

As an example, when the oil is removed from certain natural foods, most of the vitamins and minerals are left behind that normally would protect the oil from free radical formation. Examples of these protective substances are Vitamins C and E, and a mineral called Selenium. Carotene has also been shown to stop free radical formation. These vitamins and minerals have deficiency symptoms all of their own, but they are probably needed in larger quantities to protect from free radical formation.

As an example, in one study, mice tested for longevity were fed diets containing saturated or polyunsaturated fats. They were given sufficient Vitamin E in each individual diet to insure they would not develop signs of Vitamin E deficiency. The mice on the polyunsaturated fat diet required and were given more Vitamin E. As the years went by, it became very apparent that the

New evidence on the "age-old" problem of aging

mice that were fed the polyunsaturated oils were dying of old age sooner than the mice on the saturated fat diet. Though none of the mice developed signs of Vitamin E deficiency, the ones on the polyunsaturated fat were aging more rapidly. 2

Although polyunsaturated oils do contain some Vitamin E, the majority of it has been removed in the refining and purifying process. The small amount that is left is enough to prevent the signs of Vitamin E deficiency, but there is no scientific evidence at present that proves there is enough Vitamin E left to protect against the formation of free radicals, and aging.

All of the vitamins and minerals that come in natural food were placed there for a purpose, and when we remove the majority of these vitamins, we are running in grave danger of not being fully protected. Many Americans are living on diets that contain only a minimal amount of Vitamin A, C, and E. One researcher discovered that older people who have low blood levels of Vitamin A and C have higher mortality rate than those with higher levels in their blood. 3

A natural diet of fruits, grains, vegetables, and nuts

would contain an abundance of Vitamin C, E, and A, and there would never be any concern about free radical formation in the tissues, and aging. The burden of proof, that polyunsaturated fats do not increase aging, rests with those who recommend the use of polyunsaturated fats in the diet.

"I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." Ecclesiastes 3:14. Certainly, we can take great comfort in this text, knowing that our food, with nothing added nor taken away, is the diet that God has recommended for us; and this diet will not cause premature aging or other illness to come upon us.

1. Pinckney, E. R. "The Potential Toxicity of Excessive Polyunsaturates." American Heart Journal. 85:723, 1973.

2. Harman, D. "Free Radical Theory of Aging." Journal of Gerontology, 26:451, 1971.

3. Choep, H. D. and L. Breslow. "Nutritional Status of the Aging." American Journal of Public Health. 46:61, 1956.

FROM THE WEIMAR KITCHEN

A diet free from sugar may sound dull to some—but does this really mean no more desserts?

A blessing often overlooked while contemplating the change to a sugarless diet is the restoration of a keen sense of taste and appreciation for foods simply prepared. In just a matter of days, taste buds pick up the sweetness of fresh fruits and vegetables. God's fantastic variety of flavors, created with our pleasure in mind, is nearly overwhelming.

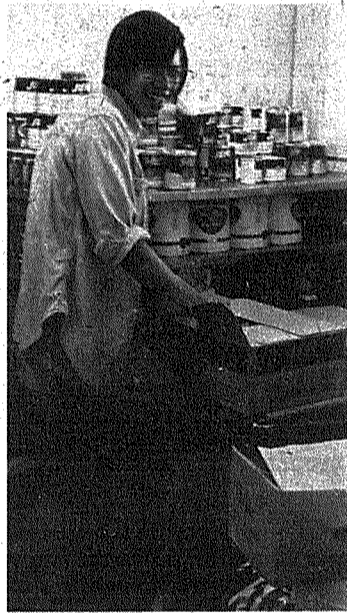
Fresh fruit season has been well-appreciated here at Weimar Institute. Juicy peaches, honeydew, cantelope, and watermelon make breakfast and our light supper

especially appealing during the hot summer months.

"Let those who advocate health reform strive earnestly to make it all that they claim it is. Let them discard everything detrimental to health. Use simple, wholesome food. Fruit is excellent, and saves much cooking. Discard rich pastries, cakes, desserts, and other dishes prepared to tempt the appetite. Eat fewer kinds of food at one meal, and eat with THANKSGIVING." CDF 333

Desserts are not forbidden...only restricted! From now on, you get only the best; God gives only first-rate gifts.

Enjoy these desserts sweetened the natural way:



College student Kevin Low helps in the kitchen supply room.

RECIPES

Raisin-Apple Pie Filling

1 c. raisins
3 c. diced apples
pinch of salt
1 T. arrowroot (or cornstarch)
2 tsp. grated orange rind
9 inch baked pie shell
1 c. orange juice

Wash raisins in colander; drain. Cook raisins, apples, salt and orange juice until apples are tender. Moisten arrowroot (or cornstarch) with 1 T. water; add to hot fruit; stir gently. Cook over low heat until glaze is clear. Add grated orange rind; stir gently. Cool and pour into baked pie shell. Serve warm or cold.

Fresh Peach Pie

Heat arrowroot (or cornstarch) and pineapple juice to make a thick spread. Add

freshly sliced peaches for two or three minutes just to warm fruit. Serve over Date-Coconut Crust.

Almond Pie Crust

1½ c. ground almonds
1 Tbsp. flour
2 Tbsp. water
¼ tsp. salt

Grind nuts in food grinder or coffee grinder. Mix flour, nut meal and salt; add water and mix well. Press into pie pan. Bake crust and use with cooked fruit filling. Bake at 350 degrees F for 45 minutes.

Date-Coconut Crust

6 c. soaked dates, drained of juice
4 c. coconut
2 c. date juice
1¼ c. water
2 lemon slices
1 tsp. vanilla

Blend. May need to stir while blending. It will be thick. Spread in bottom of 1-long rectangular pan. Press nuts into mixture in pan. Freeze.

FROM OUR CHAPLAIN

Try to take this question seriously; your answer may commit you.

"If a person came to you, walking on crutches because of injured legs, and asked for your help, would you (a) kick his crutches out from under him, or (b) try to heal his legs?"

While you're still chuckling over the obviousness of the answer, let me ask the very same question in a slightly different way:

"If a person came to you, doing some pretty annoying and abrasive things because he was insecure and had serious doubts about his self-worth, and sought your fellowship, would you (a) rebuke him or reject him for the annoying things he was doing, or (b) try to affirm his personal value by being a loving friend?"

To be honest, I'm embarrassed to ask this question, because I have a good memory. But painful questions are often helpful questions, even to the one who asks them.

The key is this: sin has damaged every one of us in at least this one universal way — it assaults our self-worth and causes us to doubt our real value. Being thus injured, we grab for our crutches to try to bolster our sagging self-image. We brag, curse, or gossip; we become snooty, moody, or pompous; we buy more than we need, drink more than we ought, or indulge more than is healthful. In fact, there's hardly an unwise, unpopular, illegal, or immoral act you can name that isn't motivated by this deep longing to be thought of as whole and complete. But the injury remains, and we must have our crutches.

O, how we bother each other with these crutches of ours! You poke me with yours, and I cause you to stumble over mine. And soon we cease to care about the injured legs. The crutches are the whole issue.

Until Jesus comes. Ignoring our crutches, He goes right to the wound, applying the healing balm. Notice how He related to that hurting young woman whose crutch seemed so handy: sell her body to a man who at least promised attention. But she was exposed (as so often happens with these clumsy crutches of ours) and the guardians of piety wanted Jesus to approve while they clubbed her to death with their crutches.

Standing tall, secure in the strength of His Father's love, Jesus shamed her accusers into the shadows — by asking only those who themselves stood free to join in the act. Since there were none, Jesus proceeded directly with the healing: "Neither do I condemn you." And while she was relishing the surges of a self-image suddenly restored, Jesus told her to do something which is only possible to do without crutches: "Go, and do not sin again." (John 8:11)

This is a call to all my fellow calloused crutch-kickers: What do you say we stop kicking each other's crutches, and start loving each other into wholeness! After all, that's what Jesus did.

Pioneer Faculty Awaits College Opening

Continued from Page 1
quarter. With 17 years of teaching experience, both at academy and college levels, Fillman will seek to develop in his students the ability and desire to communicate, accurately so that the great, yet simple, truths of the Gospel will be readily understood by those with whom they come in contact.

Fitted well for the work-study aspect of the college curriculum because of his skills in construction and remodeling, Fillman looks forward to the involvement of students and faculty as together they labor to make Weimar College a reality

RICHARD FREDERICKS, BA
(pictured on page 8)

A basic premise at Weimar College is the necessity of actual service to surrounding communities. In the College's philosophy statement section entitled "Educational," the first sentence reads as follows:

"The curriculum in the college at Weimar will be explicitly service-oriented, and all students will engage in individually-adopted community service as a non-optional part of their educational program."

Serving as Director of Community Services for the Weimar College, Richard Fredericks will seek to bring these ideals into reality (see article, "College Outreach Ministry," back page).

Richard joined the Weimar team during its first weeks of operation, coming from Andrews University where he was working to complete a Masters of Religion. Having served as pastor of two churches near the Blue Ridge Mountains of Virginia, his commitment to community service is not a new one.

Working closely with Richard will be Elder and Mrs. Eric Hon, recently associated with New York's Metro Ministries.

IRA GISH, PhD

Weimar College Librarian, Ira Gish, put it succinctly: "Rather than a display of past experience, I'm more interested in why we are all here, and what we think of the work to be done!"

Himself a man of many talents and much experience, Dr. Gish has caused a vision of vastly higher ideals than those to which we are accustomed that God would have us remember. Associated in the past with Madison College, he brings with him a wealth of counsel and encouragement — and admonition. His part in teaching at the College (History-Behavioral Sciences) will bring to the students the rich insights and perspectives necessary in understanding present-day challenges.

ELFRED LEE, BA

Elfred Lee, recently Director of the Art Department for the Review and Herald Publishing Association in Washington, D.C., will teach Commercial and Fine Arts at Weimar College.



Bob Fillman and Colin Standish

"Doing art work at the Review and Herald brought me in direct contact with the Master Designer. I found true creativity only when I was in touch with the Creator," says Elfred.

This will be the emphasis in his classes. In learning to more fully appreciate the great Creator of the Universe, Elfred desires his students to become better able to share their personal knowledge of Him with others.

DOROTHY POTTERTON

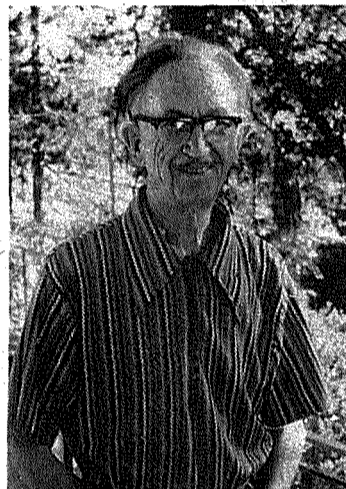
Dean of Women is a position that seems tailor-fitted for Dorothy Potterton. Having served as Dean of Girls at Blue Mountain Academy in Hamburg, PA, and most recently at Milo Academy in Days Creek, OR, Dorothy feels deaning to be a most challenging, exhausting, and yet rewarding work. And her commitment to the ideals of Weimar Institute are total.

Comments Dorothy, "We would like to let the Lord use us here as a part of His demonstration of what He will do for us when we follow His directions. I believe that every student and staff members has been led here to be used of God; and with this surrendered spirit, the Lord will continue to radiate through each life here, to the community and beyond, demonstrating what He is willing to do for everyone."

FRED RILEY, PhD

Directing the agricultural program for Weimar Institute, Fred Riley will also teach Agriculture-Biochemistry at Weimar College. Having spent nearly 13 years in the mission field, and 5 years at Loma Linda University, Dr. Riley is excited about the aspects of the work-study program here at Weimar. Believing that the study of the chemistry of both animate and inanimate substances cannot but help reveal the evidences of a Master Hand far beyond the comprehension of man, he sees the field of agriculture as a great character-building science.

Though "retired" in 1977, Riley has not ceased to labor as God directs. Teaching part-



Ira M. Gish

time at Loma Linda University until taking up his post at Weimar, he feels that his life has been a full one, "yet the best may be yet to come." He continues, "We have repeatedly dedicated our lives to serve God's people, and we are not ready to retire from this promise."

ARVIL SAGE, MA

"I enjoy working with young people both in the classroom and out. I agree with Mrs. White when she says that teachers should engage in vocational activities with their students. It appears that Weimar College is an institution where this will take place."

Expressing his convictions, above, Arvil Sage will teach primarily construction, though he is prepared to teach in the areas of biology and mathematics. A graduate of Pacific Union College, Sage has taught at several Adventist academies and is looking forward to teaching on the college level.

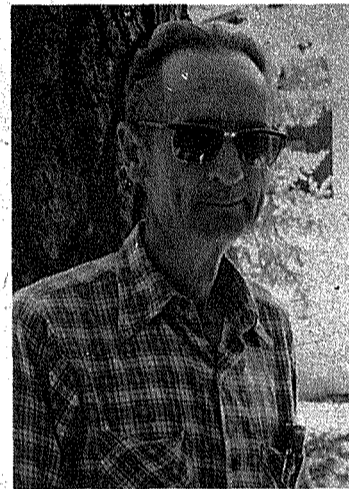
PERSONNEL NEEDS:

Needed immediately, qualified individual with food service background, or quantity experience: full time work in the Weimar Kitchen. Send application and references.

Needed, individual in the field of agriculture as assistant to Dr. Riley: full time work. Send application and references.



Dorothy Potterton



Fred Riley

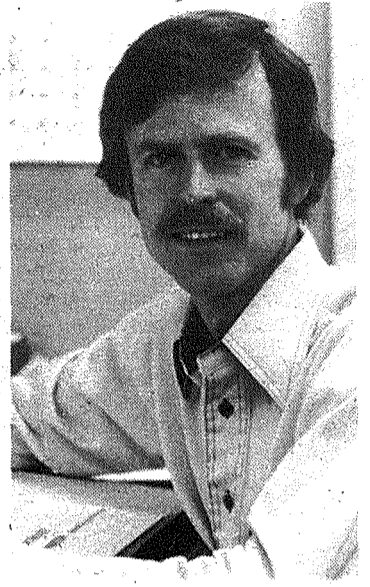
Experienced in the field of construction, he will find his talents very useful as he works side by side with students in the remodeling of the dorms and college building.

JOHN SIPKINS, EdD

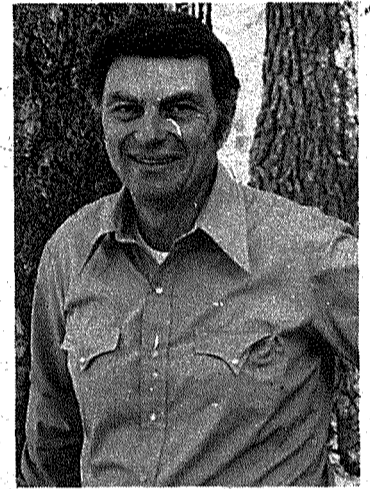
Majoring in Educational Administration at Walla Walla College, College Place, WA, where he received his M.A., John Sipkens went on to receive his EdD from Montana State University, Bozeman, MT. For 24 years, John has been in the field of education, teaching for 20 of those years. Five years ago he was involved in a committee that studied the work-study programs of certain secondary schools in the south to determine the validity of their curriculums. It was at that time that he became vitally interested in such programs. Learning of Weimar College, and deciding to become as actively involved as the Lord would direct, John and his wife Ruth joined the Weimar family last August. Ruth, an executive secretary, has found her niche in the business office, while John joins the college faculty to teach educational methods courses and supervision, as well as working in construction with his students.

COLIN STANDISH, PhD

Already making an impact on Weimar Institute, Colin Standish, Dean of the College, will teach classes in Philosophy of Christian Education and Christian Prin-



Elfred Lee



Arvil Sage

ciples of Psychology at the College this academic year. Receiving his doctorate from the University of Sydney, Australia, Dr. Standish has an ever-deepening regard for the educational principles advocated by Ellen White. Totally convinced of the work-study-witness program outlined in inspiration, he looks forward to seeing Weimar College exemplify these aspects to the fullest of its ability.

A dedicated student of the history of religious education (see article, "Education and Reformation," front page) Standish feels students need to focus upon "the wonderful potentialities that God has opened to man from conception to eternity, noting the harmony bet-ciples and the redemptive purposes of God." By doing this, he feels that they will avoid the pitfalls of the past centuries where education became the avenue of intellectualism rather than redemption.

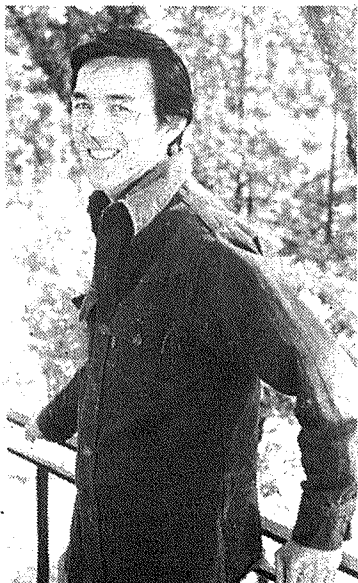
IRENE WAKEHAM, PhD

"I grew up on the campus of Andrews University, and my whole life has been devoted to the ministry of Christian education. Working for the youth of the church has been deeply satisfying, and as I have seen hundreds of them go on to positions of responsibility in the church, I have felt richly rewarded. I have high hopes that the balanced program at Weimar College will produce even stronger, better qualified workers for God."

This coming year will be Irene Wakeham's 44th year of



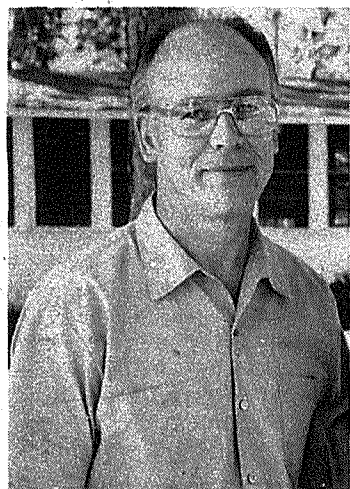
Dick Winn



George D. Chen



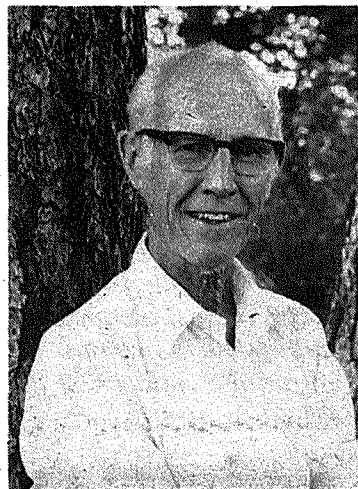
A recent faculty meeting was held around dining room tables.



John Sipkens



Irene Wakeham and her mother



Clyde Bushnell

teaching. She taught eleven years in Adventist academies, one year at Pacific Union College, followed by 24 years in the Philippines at two S.D.A. colleges there — Philippine Union College and Mountain View College. Returning to the States, she taught for five years at Oakwood College in Huntsville, AL, and for two years at La Sierra Campus of Loma Linda University. After retirement in 1977, Irene spent one year at Antillian College in Puerto Rico. This year she will teach English at Weimar College.

DICK WINN, M.Div.

Dick Winn has found his place at Weimar Institute as Chaplain and Retreat Director this past year full of challenge and very rewarding. Former Associate Pastor of the Pacific Union College Church, Dick has for many years envisioned an outpost ministry such as Weimar's. Committed to the total concepts of the Institute, he will endeavor to lay lasting foundations for the young students who will sit in his classroom and work at his side as Weimar College is molded by prayer, work, study, and witnessing.

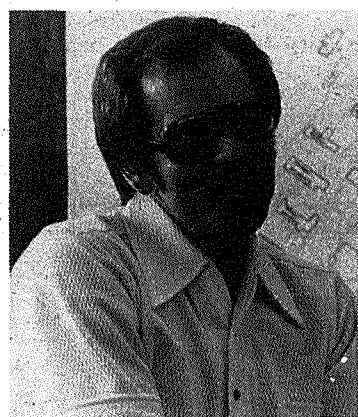
WILLARD WERTH, MA

When Willard Werth first heard about Weimar, he was excited. Having taught in public schools in the past, yet with a deepening conviction regarding educational principles outlined in the Spirit of Prophecy, Willard had begun a three-year search for a situation where these principles could really be implemented. He did not want involvement in a traditional vocational program which does not support the kind of supervisor-worker relationship spoken by inspiration, where the teacher becomes a model. Also, he felt it absolutely necessary that the teacher and student would be involved in mutual growth, with a trust-fellowship relationship as a result.

Learning about the projected balanced program for Weimar College, Werth visited the campus. Consequently, he has accepted the position of Director of Work Education for the coming academic year.

Only a thumbnail sketch has been given regarding each of the faculty members of Weimar College. But each one has come to serve because of an abiding belief that it is NOW that God would have a people dedicated to reflecting His character fully. To this end does the College exist. And as Ira Gish well stated, "If God is going to do something wonderful, He starts with a problem. If God is going to do something spectacular, He starts with an impossibility. He started with an impossibility when He started Weimar!"

May it continue to become a glorious reality.



Willard Werth



Colin Standish, Dean of the College, enjoys afternoon work in the garden.

Board Meetings Never Dull

Board meetings at Weimar are never ordinary. Take the July 9 meeting, for example.

It was a well-attended meeting. Almost all the members were present in time for the 1:30 session; many had come for Shirley's special lunch at 12:30. The agenda called for the usual reports, and the fifteen persons sitting quietly around the table heard such items as, "We're going to start a College here in a little over two months." Or, "A very kind friend of Weimar's has just offered to give us a swimming pool." And again, "Richard and Sallie will be getting married in September and working together to direct the outreach ministries."

To be sure, nobody was yawning. But neither were we falling over the backs of our chairs. Around Weimar, we've learned to sort of expect the unexpected. One can only stand in the posture of utter amazement just so long before one has to get on with the business at hand. Not that we take the blessings of God for granted, either; it's just that He is predictably surprising in His lavish dealings with His people.

About midpoint on the agenda, Dr. Standish, the Dean of the College, announced that he had received a sure indication of a very large gift that was to be given to Weimar late in the Summer. After a round of genuine "Amens!", President Fillman commented that we really needed some of that

money now, in order to resume work on the Health Conditioning Center. Gordon Wheeler, in his quietly thoughtful way, said, "Well, let's pray about it."

So, around that square of light oak tables, the members immediately assumed their familiar posture of prayer. Upon rising from our knees, Jeri Orr said, "Let's find out what the Lord has shown us to do." A small brown tablet began to circulate, each person tearing off a sheet writing...thoughtfully.

Quiet conversation in the background. Some quick husband-wife councils. Then the brown slips began to be passed in Jeri's direction. She began to add two small columns with her stubby pencil. We waited.

Chairman Ken Baker breaks the silence: "Well, Jeri?" In a voice hushed with emotion she reports, "In cash gifts, \$6,100. In short term loans, \$80,000. Praise God!"

Someone else (it could have been any of a dozen; we were all thinking the same) says, "Back to our knees." Which we did, this time with prayers of thanksgiving and praise.

Then it was back to the agenda, talking about student housing, staff residences, and finally, the date for the next meeting of the board.

The meeting adjourned just in time for supper. Somehow, gladness generates a hearty appetite. And Shirley's fruit "smoothies" were...typically extraordinary.

Do you have money in savings that you would like to dedicate to a worthy cause? Consider loaning these savings to a worthy Weimar college student. The interest rate wouldn't be high but the dividends are eternal. Please contact: Dean of the College, Weimar Institute, P.O. Box A, Weimar, CA. 95736.

CORRECTION

In the July/August edition of the BULLETIN, we mentioned in the article "College Library Grows," that we are NOT in need of the Testimonies and other E. G. White books. That is INCORRECT. The Weimar College Librarian would be happy to receive any Spirit of Prophecy books, volumes of the Testimonies, or SDA Dictionaries and Concordances.

EQUIPMENT NEEDED FOR Anatomy & Physiology Class

1. Microscopes
2. Histology slides
3. Laboratory instruments

Education and Reformation

Continued from Page 1

ministry, Christ's teaching impressed and amazed His hearers. The great Nicodemus, a ruler of the Jews and a member of the Sanhedrin, could declare, "Rabbi, we know that Thou art a teacher come from God."⁸ As Christ taught in the synagogues, many of the listeners marvelled at His knowledge⁹ and "wondered at the gracious words which proceeded out of His mouth."¹⁰ Even when officers were sent to take Him prisoner they returned without Christ, declaring, "Never man spake like this Man."¹¹

As Jesus completed His earthly ministry He challenged His followers to "teach all nations."¹² Thus a new band of teachers arose, taught and trained by the Son of God, fired by a world-wide mission and a fervent belief in the gospel of salvation they were preaching. Within a few short decades the teachings of Christ were proclaimed to the major known regions of the earth, and for the first time in history the message of truth penetrated, with striking success, the heathen cultures of the world.

New Concepts in Education

Christianity expressed new concepts in education. Long had the education of the mind dominated the educational theories of man. But Christianity gave new zest to the notions of a balanced education — one in which the education of the mind was but part of the total education of man, where both the spiritual and physical experiences of man were also given proper education.

Soon arose the first Christian schools. Some suggest that it is possible that these arose during apostolic times.¹³ Certainly in the years immediately following the apostles many of these arose

"... Christianity gave new zest to the notions of a balanced education ..."

and, while their organization was informal and their method of instruction varied, they were responsible for teaching Christian beliefs to many who were preparing for baptism.

However, just as the Greek influence had penetrated the rabbinical schools of the pre-Christian Jews, so, too, was it to erode the purity of the Christian church. Soon catechetical, monastic and cathedral schools were established, many of which had been influenced, not only by the Greeks, but also by the pagan religions of the Romans and Persians. These schools, rather than being the fortresses of truth, became centers for the dissemination of corrupted faith. It is true that many of the leaders in the Western Roman church such as Tertullian (155-222),

Jerome (340-420), and Augustine of Hippo (354-430) spoke out strongly against this trend, but paganism continued to make progress within the dogma of the Christian church.

During this period of growing apostasy, the strongest resistance to the growth of Christian declension was found in the schools of the British Isles. Almost as soon as Christianity was taken across the channel, either in apostolic or immediate post-apostolic times, schools were attached to the churches established. "The schools were annexed to, or rather were part of the foundation of the churches."¹⁴

It was during this period that two great centers of Celtic learning were established. The first was established by Columbanus (521-97) on the Island of Iona off the west coast of Scotland. Here was an education based upon the study of the Word of God and supported by the agricultural work of those who attended. A little later Oswald (605-41), King of Northumbria, a former pupil at Iona, founded the second great Celtic school at Lindisfarne. Both these schools stood strongly for centuries against the encroachment of apostate Christianity. Though as a result of the Council of Whitby in 664, much of England accepted papal authority, the Celtic church, particularly in Scotland, remained apart for five more centuries. From the time of Columbanus until the thirteenth century, Celtic education was said to be remarkable for its vigor and culture, making it perhaps the most outstanding of all of Europe.¹⁵

On the Continent, the primitive apostolic faith was maintained over many centuries by the people of Piedmont valleys. The Waldensians, as they later became known, resisted the great apostasy that swept most of Christendom, clinging to the Bible as their only source of belief. Great and bloody was the persecution that they experienced from the established church. Assailed by such bitter opposition, the training and education of their children was very precious to the Waldensians. "From earliest childhood the youth were instructed in the Scriptures and taught to sacredly regard the claims of the law of God. Copies of the Bible were rare; therefore its precious words were committed to memory. Many were able to repeat large portions of both the Old and the New Testament.... They were educated from childhood to endure hardness, to submit to control and yet to think for themselves.

It was this education which enabled many of the young men of the valley to carry out their missionary work at great risk to themselves.

Education and Reformation

When the Reformation of the sixteenth and seventeenth centuries recaptured the spirit of Bible-centered Christianity,

there were whole new implications for education. Luther had emphasized the "priesthood of all believers", stressing that salvation was a personal matter, that neither priest nor prelate had right of authority over the personal faith that was to be derived from a study of the Word. Then all must learn to read. Thus the principle of universal education, which perhaps only the Jews in past history had achieved, became a dynamic concern of the Reformation. Further, new impetus was given to the study of the vernacular which had suffered because of the previous emphasis upon the classics. Thus Protestant education tended to broaden the curriculum, uplift the vernacular and push toward universal education. It is understandable that "Luther did not concern himself about the education of the clergy only; it was his desire that knowledge should not be confined to the church; he propos-

"... the principle of universal education, which perhaps only the Jews in past history had achieved, became a dynamic concern of the Reformation."

ed extending it to the laity who hitherto had been deprived of it."¹⁷

Luther desired freedom for education; a freedom "indifferent, like the gospel, to distinctions of sex or social class."¹⁸ Thus education was of a twofold purpose — to allow for the enlightenment of the common people as well as the elite, and to propagate throughout Christendom the knowledge necessary for a profound study of the Holy Scriptures.;¹⁹

However, because of his heavy responsibilities in proclaiming his message of liberty, Luther was unable to devote his full efforts to the implementation of his educational aims. To a large extent this was the task of Luther's close friend and confidant, Melancthon. However, the greatest impetus to education arose out of the Swiss Reformation led by John Calvin. Early in his work Calvin realized that "the Word of God is indeed the foundation of all learning."²⁰ Therefore much effort was expended in establishing schools and colleges. The influences of Calvin were witnessed, not only in the schools of Switzerland, but in all other regions where Calvinistic influence was felt. The Huguenots of France, the Protestants of Holland, the non-conformists of England, the Presbyterians of Scotland, all were greatly influenced. Further, the Puritans took Calvinistic principles with them to the New World, and great institutions such as Harvard were originally founded upon the principles of Protestantism.

In many ways the Scottish educational system under the

dynamic leadership of Calvin's disciple, John Knox (1502-72), achieved the highest standard of education. Knox devised a pattern of education that allowed for education at all levels from primary through to university level providing opportunity for all children to have at least some education. In comparison, the education in England of the day was very confined. Only the outlawed non-conformist schools, often operating secretly, could compare in standard and quality.

A Sacred Trust

The last of the great Protestant reformers to stimulate educational revival was John Comenius (1592-1670). Comenius was the last of the bishops of the Moravian Brethren, a devout Protestant group located mainly in Czechoslovakia and later in the United States. The influence of Comenius, though not great in his own day, became the basis of the great child-centered movements of the eighteenth and nineteenth centuries led by Pestalozzi, Froebel, and Herbart, which revolutionized the education of children — especially education of younger children.

The training and education of children has always been a most sacred trust committed to God's people. It is not surprising, then, that every great revival has stimulated the progress of education and has sought to re-establish education within the fuller context of redemption. In a world influenced largely by secular trends, it is essential that the Christian give primary place in education to the values of eternal consequence. There is a need to buttress the "three R's" with the fourth R — religion. Not merely as an addition to the curriculum, but as a principle pervading the curriculum and the methods of teaching.

"In a world influenced largely by secular trends, it is essential that the Christian give primary place in education to the values of eternal consequence."

It is thus not surprising that the Seventh-day Adventist church, God's remnant people, have the largest Protestant parochial educational system in the world. God's church has a program whereby children and youth are educated in the love of Jesus by men and women who have dedicated their life and service to Him and to humanity. Seventh-day Adventist education was established in the tradition of those educational systems of the past which had sought first the kingdom of heaven.

As early as 1853, attempts were made to establish elementary education by Advent believers. Further at-

tempts were made in the 1860's, but it wasn't until 1872 that the first denominationally sponsored educational program was established. However, by the turn of the century, great advancement had been made until today more than 400,000 children and youth are being educated in the schools and colleges of the church. For those who truly believe that in the highest sense the work of education and redemption are one,²¹ there can be no alternative but to present their children and youth in an educational program that God can approve.

On the other hand to those of us who are committed to the task of Christian education, it is critical that we note the fall of the God-centered educational systems of the past and the concomitant loss of spiritual vitality, recognizing that we are indeed the depositories of the great truth that God has given to us and we cannot move away from it one whit without loss to our mission. There is a great need to be constantly evaluating, honestly assessing whether or not the education to which we aspire is validated by God and is that education which is fit for the children of the King of Kings and will perfectly prepare God's people for the eternal home.

1. Genesis 1:27-30; 2:16, 17
2. Genesis 3:1-7
3. Deuteronomy 6:6-8
4. Ephesians 6:4
5. Atkinson C., Maleska E.T., "The Story of Education," Bentam Books Inc., 1962, page 14
6. Atkinson C., Maleska E.T., op. cit., page 17
7. Luke 2:46, 47
8. John 3:2
9. Matthew 13:55; Mark 6:2,3
10. Luke 4:22
11. John 7:46
12. Matthew 28:19
13. Cole P.R., "A History of Educational Thought," Oxford University Press, 1937, page 19
14. Curtis S.J., "History of Education in Great Britain," University Tutorial Press Ltd., 1963, p. 3
15. Cole P.R., op. cit., page 113
16. White E.G., "The Great Controversy," Pacific Press Publishing Assoc. 1893, pages 66, 67
17. D'Aubigne J.H., "History of the Reformation of the Sixteenth Century," Robert Carter and Brothers, 1881, page 376
18. Boyd W., "The History of Western Education," Adam and Charles Black, 1947, page 189
19. D'Aubigne J.H., op. cit., page 375
20. Boyd W., op. cit., page 198
21. White, E. G., "Education," Pacific Press, 1903, p. 30

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FROM OUR PRESIDENT

For conscientious, dedicated Christians, it is quite natural to be concerned with what is right. It also seems to be a part of human nature that a person who has discovered a unique area of RIGHT is uncomfortable until he has convinced everyone around him to measure up to the newfound RIGHTNESS.

Just the other day an enthusiastic gentleman came to visit me in order to convince me that every man who is really following God will have a full beard. What bothered me was not that he had a long, flowing beard, or even his suggestion that all men should wear one — he has a right to express his opinion. My concern was his premise that the presence or absence of a beard is in some way an indication that one's spiritual condition. This may be an extreme example, but I am sure that we have all had similar experiences regarding some point of diet, a particular aspect of dress, or even the style or length of hair. It is easy for any of us to devise certain indicators that we can use to determine the spiritual growth of those about us, but such a practice is dangerous, not only for us, but for those we measure.

For one thing, the development of specific criteria by which we evaluate the Christian experience of others assumes that all people grow and develop in the same areas in the same order and at the same rate. You remember that Christ asked the rich young ruler to sell all that he had, but when talking with Nicodemus who was also very wealthy, his possessions were not even mentioned. It seems that God does not direct everyone in the same manner; rather He concentrates on those areas which are hindering the complete relationship that He desires to have with each one.

From another perspective, God desires that our loyalty and obedience should be based on our love and admiration of Him as well as our certainty that His way is best — not on external pressure or coercion. Arbitrary criteria that we establish as an index of spiritual growth applies subtle pressure on those seeking acceptance. In fact, for those who are striving to do what is RIGHT, the pressure readily becomes coercion. Then the focus is one of "Do I measure up to the criteria?" rather than "How can I express my love for God?" The resulting behavior may be RIGHT, but doing the right thing for the wrong reason is often more damaging than doing the wrong thing for the right reason. The ideal course is to do the right thing for the right reason.

Finally, concentrating on external compliance for the sake of compliance is going at things backward. It places one in the same position as were the Pharisees in the time of Christ whom He likened to a cup that was clean on the outside while the inside was full of contamination (Matt. 23:25). His counsel was to clean the inside of the cup, and the outside would become clean as a result (vs. 26). When the focus is on Christ and His love and character, the individual naturally grows closer to Him and becomes more like Him, for it is a law that we gradually become like the person we admire and worship (GC 555).

Within the context of the Great Controversy, I believe that God is waiting for a people who have become absolutely convinced that God's way is the best way — not in order to win His love and acceptance, but because they have found that His way is the only way that makes sense. And it is important to note that they will make such a decision in the atmosphere of complete freedom, for God never uses force or coercion.

It is our desire to maintain an atmosphere at Weimar that will be conducive to developing such a conviction. We want our students, staff, and guests to be confident of each other's love and acceptance with the assurance that they are free to grow and develop as individuals at the rate and in the order that the Lord indicates to them. With such freedom, the emphasis can be placed on a personal relationship with Christ which is the root of all growth.

Sincerely,
Your brother in Christ,

Robert L. Fillman

FUNDS NEEDED

Reminder: We are still relying on hundreds of donations, small and large, to take care of our daily operational expenses. Funds for developmental costs have continued to be supplied in the Lord's providence. However, it takes \$1,000 a day to maintain the various current functions of the Institute. DON'T STOP NOW! In the privacy of your own home, seek the Lord, asking Him what you should do to help meet Weimar's needs. Thank you.

WEIMAR INSTITUTE INFORMATION REQUEST FORM (Please Print Clearly)

NAME

ADDRESS

CITY STATE ZIP

Please send me a Weimar Institute College Bulletin and student application form.
 By September, 1978, I will have completed.....
(level of education)

Please send me a brochure regarding Weimar's Health Conditioning Center.

Please add my name (or those attached) to the Weimar Institute mailing list so that I can be kept informed of future progress, or change of address.

I am enclosing a sacrificial gift to help Weimar Institute fulfill its mission. Please send a tax-deductible receipt.

I need information about.....

Diary Of Blessings

The words of the song that say "He keeps on blessing" seem to describe pretty accurately the way God continues to meet the needs of Weimar Institute.

Library books have been coming in steadily. Gifts have ranged from a few books to a number of boxes, and all are greatly appreciated. One family was impressed to provide a collection of National Geographic magazines that goes back to 1911—all bound and indexed. This collection alone is valued in the thousands of dollars. Another family has donated some thirty years of Arizona Highways. We have also received one complete set of SDA Bible Commentary and one set of the three-volume Index to the writings of E.G. White. Additional sets of the Commentary and Index would be very helpful. We thank God for the generosity of all those who have sent books for the Library.

The hospital, which houses the administrative offices and some rooms for staff, had problems in the heating system

off and on last winter. A few days ago a man who has had extensive experience with boilers and heating systems volunteered to repair the system and provide \$1,000 for the necessary materials to do the job.

Progress is being made on the dormitory facilities that will be needed when college begins toward the end of September. An apartment for the Dean of Women is nearing completion, and dormitory rooms are beginning to take shape. We could really use several more individuals with construction skills.

Our largest single project is the remodeling of the Health Conditioning Center building. Work on this project slowed and nearly stopped for a number of weeks because of insufficient funds. Now, however, the Lord has led two dedicated people to provide sizable donations which have made it possible to resume work on areas that had been delayed. The sheetrock work is well on its way to completion. We hope that the heating and

air conditioning system will be ready to function in the near future.

Now that the work has been renewed on the HCC, we hope to be able to push right on to completion. If the Lord has been speaking to your heart to do something significant for His work at Weimar, this may be the time to respond. Funds are needed for ceramic tile, cabinets and carpet. Tile setters, cabinet makers, and carpet layers will be needed in the near future. Furniture, draperies, and linens will be necessary for 27 rooms. If any of you are in a position to offer either time or funding for the completion of this project, we will be happy to hear from you.

We continue to express gratitude and thanks for the blessings of God. As we move closer to the opening of college and completion of the HCC building, we ask that you join us first in praising God for His unfailing love and then in praying for His continued provision for the needs of this program at Weimar.

Outreach Ministry

Continued from Page 8

community. The goal is not to fit an individual into a preconceived program, but enable him to find his calling, be it repairing relationships or repairing broken health, to repairing a broken door with Christlike thoroughness.

Ministry is more than preaching, and is ultimately just using the gifts God has given naturally. This concept will provide an atmosphere of freedom. It removes the insecurity and personal fear of failure while helping others—failure both in God's eyes and in the eyes of fellow

Christians. Every conversation or act of kindness springing from a heart secure in God's love is ministry, used by God to draw others to Himself.

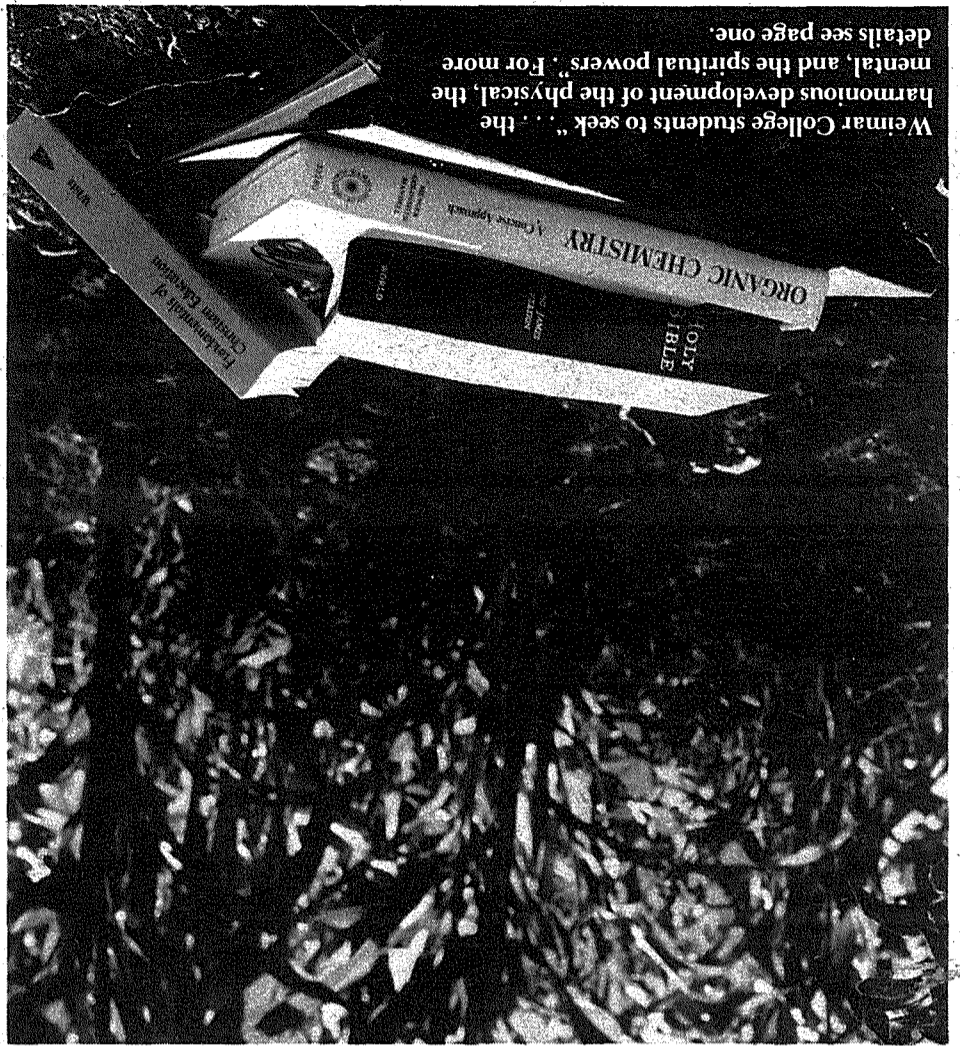
"Through such service ministry," says Fredericks, "we hope to change our students' concept of witnessing from a defensive apologetics (i.e., why we are right about the resurrection!) to a positive sharing of Christ's willingness to give personal victory and freedom from all fear and loneliness. Each unique truth is then presented only in the context of freeing others, making their lives equally as fulfilled as the one who is sharing."

The College family, following the pattern of Christ's disciples, will always work two by two, often joining together into larger mission teams of six to twelve when the task requires this.

"The first year will be a pioneering experience, as we scramble to discover how best to mobilize a college for mission, and how to hear more clearly the Holy Spirit's voice."

But the commission to Weimar College is clear:

"We know love by this, that He laid down His life for us; and so we should lay down our lives for the brethren." (I John 3:16)



Weimar College students to seek "the harmonious development of the physical, the mental, and the spiritual powers." For more details see page one.

BOX A, WEIMAR, CALIFORNIA 95736 VOL. 2 NOS. 5 SEPTEMBER/OCTOBER, 1978

WEIMAR INSTITUTE BULLETIN



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College Outreach Ministry

Jesus Christ, looking at his first disciples, states a basic law of His kingdom: "Freely have you received, freely give." (Matt. 10:8) "For the Son of Man did not come to be served, but to serve, and to give His life..." (Matt. 20:28)

Weimar College accepts fully the natural necessity of such a lifestyle in the educational experience of both its faculty and students. The College Ministries Program is designed on the premise that all true development in education must include an outward sharing of the Christian's hope and freedom, as well as inward deepening in the understanding of that message.

"The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty. More and more fully do we become partakers of the divine nature. We are fitted for heaven, for we receive heaven into our hearts." (Ed.16) (emphasis added)

"It is not enough to fill the minds of the youth with lessons

of deep importance; they must learn to impart what they have received. God bestows His gifts on us that we may minister to others and thus become like Him... In unselfish service for the blessing of others he (the student) is meeting the high ideal of Christian education." (CT 545) (emphasis added)

This outward sharing is taken seriously by the College faculty. In Weimar Institute's initial philosophy statement, under the section entitled "Educational," the opening sentence reads as follows:

"The curriculum in the college at Weimar will be explicitly service-oriented, and all students will engage in individually-adapted community service as a non-optional part of their education program."

At this College, every student and faculty member accepts the challenge of consistently sharing the love of Jesus Christ with their neighbors as a vital component of the curriculum. How will it be done?

MEETING REAL NEEDS

The outreach curriculum is designed primarily to instill in the Weimar family a genuine love for meeting people's real, felt needs. This is Christian

love made visible through work, in home repairs, health aids, cooking classes, and emergency needs. The elderly comforted, the sick healed, the orphan clothed—in this context the good news of a personal Saviour Who understands and cares becomes believable.

Richard and Sallie Fredericks have been selected by the Weimar Board of Directors to coordinate the diverse ministry programs.

"The best way to demonstrate the reality of our security in Jesus," states Richard, "is to be secure enough to share ourselves with people who have felt needs. This must not be a duty, or activity, but a lifestyle."

"When this happens," Richard continues "students will cease seeking education as a method of getting—higher salary, prestige, possessions, easier hours. Weimar is praying for the student who seeks to learn how to give from the fullness he has found—in Jesus Christ."

DISCOVERING SPIRITUAL GIFTS

At the beginning of each quarter the faculty and students will design individual "Ministry modules" of four to five hours per week. This will be a sacred time, pro-



Richard and Sallie Fredericks will lead out in the College Outreach Ministry.

tected from other intrusions, to develop community-service skills. They will also attend a once-a-week outreach ministry class, along with their faculty team-mates.

The goal of the class is four-fold:

(1) To study from the Scriptures and Christian authors the biblical methods and avenues of Christian service as a lifestyle.

(2) To help students discover their unique spiritual gifts (as promised in 1 Cor. 12), and how to individually use these gifts in service.

(3) To familiarize the students (and teachers) with

the different ministry options open to them, by classroom dialogue on these programs—encouraging an open interchange and evaluation atmosphere among different "teams."

(4) To sound a call to corporate and individual prayer for the Holy Spirit's guidance and power for those going out from Weimar, and for those they meet.

As item (2) suggests, Weimar accepts the divine promise that every person who has surrendered his life to God now possesses specific talents to help build up the Christian

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