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A Biblical Framework for Service Learning

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Abstract

This paper explores a Biblical foundation for service learning. It provides a framework for educational institutions at all levels to integrate service in educational experiences that help students learn through active participation and reflection in an organized community activity. The paper addresses key biblical passages that serve as building-blocks for a Christian service learning model. It also includes some enlightening passages from the Spirit of Prophecy describing the significant role of service in Christian education and the seriousness with which Christian educators should emphasize its inclusion. In addition, reference is made to Southern Adventist University's efforts to ensure that its graduates have the knowledge and experience in serving different communities. The paper includes ideas for practical applications of service learning in the curriculum.

Keywords: Biblical foundation, service, service learning

A Biblical Framework for Service Learning

As Lindsay, a biology major at Southern Adventist University (Southern), walked through the halls, corridors, and rooms only permitted to staff members of Tennessee Aquarium, she was in awe. Her experience was a dream come true. She had volunteered at Tennessee Aquarium to teach children what pollution does to waterways, how it affects the animals that live there, and what kids can do to help keep the waters clean and the animals safe. Lindsay was able to incorporate puppets as a teaching tool to make learning fun and relevant to the children who attended her workshops at the aquarium. She felt joy and satisfaction in doing something worthwhile. Lindsay's opportunity to combine her passion for biology with Christian-based community service began when her biology advisor recommended an experiential learning opportunity in her content area. Her advisor explained how, in addition to gaining experience, Lindsay would also have the opportunity to serve others, while preparing for her future job. Lindsay follows what the Bible states in Genesis 2:15, "The Lord God took the man and put him in the Garden of Eden to work it and take care of it" (New International Version). She believes that by teaching children about environmental issues she is taking care of the earth.

Sarah, a student teacher at Southern Adventist University, organized fifth and sixth graders at Standifer Gap Seventh-day Adventist School to make 70 fleece blankets for children living in public housing in Eastside Chattanooga. She, like Lindsay, believes and practices what the Scriptures advocate about serving others. Sarah volunteers with other Southern students at the Eastside development on Saturdays to operate a day-long "Vacation Bible School" with crafts, snacks, stories, and songs. The children told Sarah that they were cold in the winter because heating units did not work well. Community and school parents, donated the fleece fabric, which Standifer Gap students cut to size and tied off with decorative knots. They delivered these blankets in early December. Sarah's cooperating teacher said, "Sarah is really passionate about helping the kids with this outreach project. Her style is hands-on. I think it really helped students be aware of others around them. It just really helped them see that there are other people that have needs" (East Hamilton Weekly Community News, 2010, p. 15). Sarah's experience is an example of living the word of God!

The Bible as a Foundation

The Holy Scripture is the living word of God (Hebrew 4:12). It equips committed men and women of God for teaching, admonishing, and training for doing what is right (2 Timothy 3:17). It is a light to guide our paths

(Psalm 119:105, Isaiah 8:20). It makes people “wise unto salvation through faith in Christ Jesus ... and thoroughly equipped for every good work” (2 Timothy 3:15, 16).

The fundamental beliefs of Seventh-day Adventists are based in the Holy Scriptures. Service is part of Adventist core belief #11, “Growing in Christ” (Seventh-day Adventist Church, 2010). When we accept Christ as our savior, His Holy Spirit will transform us, live in us, and use us to be a blessing to those around us.

Given the importance of the Holy Scripture as a foundation of knowledge and truth and the commission stated to serve God and others (Mathew 28:20), it stands to reason that service should have substantial support in the Holy Bible. This paper seeks to examine the Biblical foundation of service learning and thus provide a justification for service learning at all levels of Christian education. It is not an exhaustive account of all Biblical passages relevant to service but of key ones that are building-blocks for service learning.

This paper describes service-learning as an educational experience to help students learn through active participation and reflection in an organized community activity. It is a valuable experience-based teaching method in which students learn through engaged service and witness for Christ.

The term curriculum, as used in this paper, refers to all the planned experiences provided for or facilitated for the learner both inside and outside the classroom and school setting.

The Biblical Foundation for Service

From Creation to Fall

Genesis 1 tells us that in the beginning God created the heavens and the earth (verse 1). He created man in the image and likeness of God (verse 26). Everything He created was good (verse 31) for His glory. Nature and mankind were witnesses of that glory.

Mankind was God’s creation masterpiece. “So God created man in his own image, in the image of God he created him; male and female he created them (verse 27). Therefore, human beings have a unique nature; men and women are partakers of some divine attributes, such as love (Exodus 20:6), compassion (Isaiah 54:8), and rationality (Isaiah 1:18).

From the beginning of creation, God has demonstrated his love and care for mankind by providing them a perfect environment and creating humans in His image. He wanted mankind to show

the same type of service. He commissioned humans to rule and care for the garden and its inhabitants (Genesis 2:15).

In the middle of the garden was the tree of knowledge of good and evil. God warned humans not to eat of it for the consequences would affect their destiny. Nevertheless, mankind disobeyed and their divine nature was marred as a result of the choice to sin. This affected humans' relationship with God, themselves, the natural world, and fellow humans as described in Genesis 3. Since the Fall, humanity has been struggling with two forces: good and evil (Romans 7:15-20). Human nature is now deceptive (Jeremiah 17:9). Can divine attributes be restored in human nature? Can the human race be reconciled with the Creator?

Plan of Redemption

The promise of reconciliation was first foreseen by Adam and Eve when God told the serpent, "And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel" (Genesis 3:15). The sacrificial services of the Old Testament foreshadowed the Lamb of God who takes away the sin of the world (John 1:29). Thanks be to God for He "so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16).

Through Christ, man's fallen nature has been renewed (Colossians 3:10). Our minds are transformed not to conform to this world (Romans 12:2). This is the process of sanctification, of developing a Christian mind which ultimately leads to serving others. Paul stated:

Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity (Colossians 3:12-14).

The apostle Paul also pointed out that our love should be sincere, dedicated to one another in fraternal love, honoring one another above ourselves. We need to be spiritually passionate as we serve the Lord (Romans 12: 9-11).

Love was the foundation of Christ's life of service to mankind. He said,

Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments (Matthew 22:36-40).

Christ's focus was on meeting the needs of the people. He was blessed with the presence of the Holy Spirit to accomplish His mission. He read from Isaiah 16:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed.... (Luke 4:18).

Besides meeting the needs of the people, Christ's ministry was preparing disciples so that they could be the salt (Matthew 5:13) and light of the earth (Matthew 5:14). His followers were to be agents of Christ in saving others and reflecting His life.

Christ wanted to give His disciples a culminating experience of love and service. The Bible states that just before the Passover Feast, Christ knew that the time of His death and departure was near. He modeled true discipleship when He washed and dried His disciples' feet. When Christ had finished washing their feet, He asked them the question:

Do you understand what I have done for you? ... You call me "Teacher" and "Lord," and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them (John 13:12-17).

After Jesus washed his disciples' feet and ate the last supper with them, He promised the gift of His Holy Spirit. What a gracious and loving Teacher, Lord, and Savior, always providing for our needs! He said, "If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counselor to be with you forever — the Spirit of truth" (John 14:15-16).

As part of Christ's final words to his disciples, He explained that the day and hour of His second coming was unknown. Meanwhile, He urged His followers to use their abilities and resources to serve others. The parables

of the wise and wicked servants, the ten virgins, and talents pointed out responsibilities in this crucial time before His coming (Matthew 24-25). The closure for His speech highlighted the time of judgment when he would pronounce the following words:

Depart from me ... for I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.... I tell you the truth, whatever you did not do for one of the least of these, you did not do for me. Then they will go away to eternal punishment but the righteous to eternal life (Mathew 25: 41-45).

In the Garden of Gethsemane, before Christ was crucified He prayed to the Father for His disciples. He said, "I have sent them into the world" (John 17:18). His disciples, near to His heart, had a task to accomplish, one that could not be done alone.

The maximum act of Christ's love and care for others is that He gave His life for mankind. He wants His disciples to follow His example.

This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers. If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth (I John 3:16-18).

If the love of Christ is in a person's heart, that individual will seek to minister to others and not to be ministered to. This is a lesson to learn, live, and share.

After Jesus was resurrected, He appeared to His disciples. He sat down and ate with them. After they had eaten, Jesus asked Peter three times if he loved Him. Peter repeatedly answered that he did. It was one confession for each of his previous denials of Christ. And Jesus said, "Feed my lambs.... Take care of my sheep" (John 21:15-17). Through repetition, Christ helped Peter reflect upon his past actions and commit to caring for others in the future; this would demonstrate his love for Jesus. Christ restored Peter before his peers.

As Jesus ascended into heaven, He commissioned His followers to "go and make disciples of all nations, baptizing them ... and teaching them to obey everything I have commanded you" (Mathew 28:19-20). Jesus

described the reason and purpose of Christ's church. It is to go to all men, women, and children and teach them about Christ, baptizing them in the name of Father, Son, and Holy Ghost so that they can become Disciples of Christ. They are to be "doers of the word and not just hearers" (James 1:22).

Christ will equip His followers with His Holy Spirit to be able to witness for Him "to the ends of the earth" (Acts 1:8). The results of this work will yield a multitude for the Kingdom of God (Revelation 7:9).

To allow humans to become better witnesses for Christ and achieve perfect unity (1 Corinthians 12:12), the Holy Spirit provides spiritual gifts for different kinds of service. Paul used the metaphor of the body to better explain this concept:

Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully (Romans 12: 4-8).

Paul also wrote letters about spiritual gifts to the Church at Galatia and Ephesus. Paul wrote, "But the fruit of the spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control.... Since we live by the Spirit, let us keep in step with the Spirit" (Galatians 5:22, 23, 25). Paul explains to the Ephesians the purpose of these gifts, which is "to equip His people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Ephesians 4:12, 13).

In the last book of the Scriptures, Christ revealed through His disciple, John, exiled on the island of Patmos, the three angels' messages (Revelations 14:6-12). These messages stated the work to be done in the last days. It is a work of reform in building Christ-like character.

The three angels' messages to our schools is to lift up His commandments, to witness for Christ in the salvation of those perishing. Ellen White (1968) stated, "For the accomplishment of this work a broad foundation must be laid. A new purpose must be brought in and find place, and students must be aided in applying Bible

principles in all they do” (p. 127). She added, “One great object of our schools is the training of youth to engage in service in our institutions and in different lines of gospel work” (p. 133).

The school and the home are responsible for training youth to serve, witness for Christ, and show compassion. Sahlin, et al. (1994) stated:

Demonstrations of compassion for the disadvantaged and downtrodden are a tangible evidence of the Holy Spirit’s presence. They provide the ‘look and feel’ of Christ’s message. Many hearts are won for God through compassion. “Our God is full of compassion” (Psalm 116). Throughout the Scriptures God urges compassion for the “alien, the orphan and the widow” (Deuteronomy 14:29, James 1:27).... Because Christ is ministering in the heavenly sanctuary, His presence can only be felt in the world through His followers. Using the collective tense of the second person pronoun, the New Testament says, “you are the body of Christ, and each one of you is a part of it” (1Corinthians 12:27). The believers together constitute Christ’s eyes and ears, hands and feet, in the world to stand for Him and minister in His name (pp. 1, 4).

Representing God through social justice is also mankind’s responsibility. God loves justice (Psalm 37:28) and does not want us to deny justice to others (Exodus 23:6). He commands us to stand up for social justice. In Leviticus 25: 35-37 God states that if one of our fellow countrymen has a need and does not have the means to support himself, we should help him with either money or food. One is admonished not to take advantage of the situation to make any type of gain.

God sent messengers to warn against “those who make unjust laws, to those who issue oppressive decrees, to deprive the poor of their rights and withhold justice from the oppressed of the people, making widows their prey and robbing the fatherless” (Isaiah 10:1-2).

Isaiah 58 also describes acts of compassion and social justice but in the context of fasting:

Is not this the kind of fasting I have chosen: to lose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter when you see the naked, to clothe him, and not to turn away from your own flesh and blood? Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you, and the

glory of the Lord will be your rear guard. Then you will call, and the Lord will answer; you will cry for help, and he will say: Here am I. If you do away with the yoke of oppression, with pointing finger and malicious talk and if you spend yourselves in behalf of the hungry and satisfy the needs of the oppressed then your light will rise in the darkness, and your night will become like the noonday. The Lord will guide you always: he will satisfy your needs (verses 6-11).

These verses are followed by an explanation of man's responsibility towards the Sabbath. There seems to be a connection between the Sabbath and our responsibility to serve others. There is joy and prosperity in obeying God's way (verses 13-14).

Examples of Service in the Old and New Testaments

Service was an essential part of a Biblical life, both in the Old and New Testaments. During the building of the tabernacle:

Moses said to the whole Israelite community, "This is what the Lord has commanded ... all who are skilled among you are to come and make everything the Lord has commanded: the tabernacle with its tent and its covering.... Every skilled woman spun with her hands and brought what she had spun...." Then Moses summoned Bezalel and Oholiab and every skilled person to whom the Lord had given ability and who was willing to come and do the work" (Exodus 35:4, 10, 11, 25; 36:2).

The building of the tabernacle contributed towards the individual's holistic development. White (1903) stated:

In the preparation of the sanctuary and in its furnishing, all the people were to co-operate. There was labor for brain and hand.... Thus in labor and in giving they were taught to co-operate with God and with one another. And they were to co-operate also in the preparation of the spiritual building--God's temple in the soul (p. 37).

Joseph and Daniel are two other examples of service to God and fellow men. Both were separated from their homes and traveled to heathen kingdoms, but they held firm to Biblical principles. Their childhood training prepared them for times of adversity and temptations of glory. Joseph and Daniel both loved and feared God.

Referring to the lives of these great men, White (1903) said, “A noble character is the result of self-discipline, of subjection of the lower to the higher nature—the surrender of self for the service of love to God and man” (p. 57).

There are additional lessons of service in the life of Nehemiah. He was a man of prayer and action. When he failed to achieve his goals, he solicited from others. Nehemiah motivated his fellows to serve with him in rebuilding the walls of Jerusalem and making it a strong and well-defended city once more.

The New Testament also testifies of the life of service of Christ’s followers. For example, Paul renounced worldly recognition for a life of self-sacrifice for God and man. White (1903) wrote about Paul: “In service he found his joy; and at the close of his life of toil, looking back on its struggles and triumphs, he could say, ‘I have fought a good fight’” (p. 68).

Acts 9:36 states, “in Joppa there was a disciple named Tabitha (which, when translated, is Dorcas) who was always doing well, and helping the poor.” The story goes on to describe that she became sick and died. The disciples heard about the news and urged Peter, who was nearby in Lydda, to go to Joppa. There he found women mourning and crying. They showed Peter the clothes Dorcas had sewn. Peter prayed for her life and God performed the miracle.

Service-Learning at Christian Education Institutions

Luke 2:52 states that Jesus Christ developed in four areas: “In wisdom and stature, and in favor with God and man.” This shows the importance of balanced personal development. White (1903) stated, “It is the harmonious development of the physical, the mental, and spiritual. It prepares the student for the joy of service of this world, and for the higher joy of service in the world to come” (p.13). This is the object of true education.

According to Norton (1991), “service education can help Adventist schools achieve the ideal of a ‘balanced education’ that combines theory and practice” (p. 6). He stated that:

Nothing in the educational process is more easily overlooked, however, than practice. Cognitive concerns often take precedence. Training for service, including practical experience, should become a designed part of the Christian curriculum. It must never be left to chance or it will be overlooked (p. 7).

Lockerbie in Norton (1999) advised educational institutions to be intentional about following what the Bible teaches about service. He stressed the need for all who are involved in Christian schools to exemplify with

their lives what the Bible teaches. The call is “to put our knowledge of the Bible into practice in what the New Testament calls service. Loving God with our souls is no amorphous kind of piety; it shows itself in concrete action” (p. 7).

Ellen White (1903) repeatedly emphasized preparing students for a life of service. She stated, “Under the guidance of the Holy Spirit, these youth may be educated and trained so that all the powers will be given to God’s service” (p. 534). One of her most quoted statements encompasses the mission and goals of Christian education. She wrote:

True education means more than the pursual 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 wider service in the world to come (p. 13).

The Christian Teacher/Mentor

George Akers, a well-known Christian scholar and leader, repeatedly emphasized that the teacher is the curriculum. He or she should model expectations. Representing Christ by example is critical for motivating students in service learning. Ambassadors are representatives; it could be said that “we are ambassadors for Christ, as though God were pleading through us” (2 Corinthians 5:20). As Christ’s ambassadors, the advice is the following: “If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ...” (1 Peter 4:11). Christ was clear on his expectations. He said, “I have given you an example, that ye should do as I have done” (John 13:15), and He added in John 15:10, “I have obeyed my Father’s commands. There was congruence with words and actions; He lived what He taught. White (1903) described the characteristics of an effective educator as one that has high expectations for his/her students, goes beyond providing a knowledge-base for the world of work but helps his/her students develop a sound character for a better society, and for unselfish service to mankind (p. 29).

Examples of Service Learning at Southern

The life of Christ serves as a model for service learning at Southern. Its mission states, “Southern Adventist University nurtures Christ-likeness, traditional Seventh-day Adventist values, academic excellence, and a

life-long pursuit of truth, wholeness, and service” (Undergraduate Catalog, 2016-2017). Service is also emphasized in the student learning goal dealing with partnership. It states: “pursue and nurture partnerships with alumni, church, community, business and industry, civic organizations, and government in order to analyze, project, and respond to changing needs to help ensure that graduates are prepared for a life of service” (Undergraduate Catalog, 2016-2017).

Southern established a service learning program aligned with the university’s mission and institutional goals for service learning and partnerships. The program’s goals are the following: instilling in students the passion for life-long service, involving all students in hands-on opportunities to serve others through their academic skill sets, and partnering with the community to meet its needs.

By graduation, students will have completed three community service activities (Level 1) and two service learning experiences (Level 2 and 3) based on three levels. Level 1, community service, seeks to expose students to the needs of the community. Level 2, service learning, involves students in translating academic theory to service to the community. Level 3, faculty-mentored projects, offers students the opportunity to use their leadership skills in developing a service learning project.

A Service Learning Committee was formed. It reports the Institution’s General Education Committee to recommend policies regarding the service program. The authority and responsibilities of the Service Learning Committee are the following: promote service in all fields of study, advise the director in the supervision of service learning program, establish standards of satisfactory projects, recommend service-learning classes in consultation with department chairs, and approve faculty-mentored project proposals. The Christian Service Committee has seven members, of which four are faculty (one of these must be a dean or chair) appointed by the University Senate to a staggered three-year term), senior vice president for Academic Administration, director of the service program, university chaplain, and two students, one being the Student Association Service Director and the other appointed by the Student Senate for a one year, renewable term.

The Social Work and Family Studies Department at Southern developed a service program called Adventist Student Services Initiative Stipend/Tuition (ASSIST). The program seeks to inspire the desire to serve others, enhance tuition assistance, and provide tangible service to people in need. The student receives compensation (up to \$10.00/hour) for service. Earnings go directly to the student’s tuition account. The

beneficiaries are older adults and their families, students and their families, Adventist schools, participating residential facilities, and the surrounding community. Some of the tasks that student achieve are the following: helping older adults with tasks that become difficult for them and socializing with older adults and families. ASSIST requires schools to develop a plan and submit a funding proposal. The program is designed to partner with others who are willing to give. Eighty percent comes from ASSIST grant and 20% is raised by the school. In other words, every \$2.00 donated will be matched by \$8.00, a 400% return.

The School of Education and Psychology has a mission to prepare “effective Christian professionals ... for a life of service in a diverse society” (Undergraduate Catalog, 2016-2017). The core objectives of the Teacher Education Program revolve around the concept of servant leadership. Students in this program participate in many service learning activities that are not compensated for monetarily. They serve as tutors, aids in camps for deprived inner city children, mentors for peers, and readers to children at supermarkets. They also send supplies to student missionaries, participate in rescue efforts, sponsor a food bank, conduct outdoor education activities for schools and communities, and conduct action research in which they tutor struggling readers twice a week for twelve weeks.

Other service learning experiences engaged by students at Southern are canvassing, presenting evangelistic campaigns, and volunteering as student missionaries, among others. As part of the course *Southern Connections*, students participate in a community service activity. Academic clubs perform at least one service activity during the year, and on Martin Luther King, Jr., Day, all students and faculty are expected to participate in community service.

Ideas for Integrating Service in the Content Area Curriculum

Biology 1

The classroom lecture nor the laboratory can provide the real-world experience and practice that direct interaction with others can achieve. These experiences can shed light on research questions that scientists seek to answer and on the principles that underlie biological phenomena. Kennel (1999) presents various service learning projects in biology curricula. These are the following: help cook and serve a meal to a group of HIV individuals at a facility run by AIDS services; perform services for the elderly like reading or helping with a group activity;

demonstrate simple laboratory exercises serve as a tour guide to elementary school children in centers that deal with environmental issues. The objectives of these service learning projects for biology majors are the following:

- Become familiar with biological issues that affect people in their community;
- Learn how to find pertinent scientific information from the variety of scientific information sources that are available in the library and on the Internet; and
- Develop the skills involved in finding relevant and up to date information, which could someday be useful in making decisions that affect the students' own well-being (pp.19-20).

Biology, physics, math, and chemistry.

Related disciplines can collaborate to plan experiential, service-related projects to enhance learning and benefit the community. These united efforts can enhance teamwork and promote the realistic idea of interdependence and connectedness of content areas. Some ideas are the following:

- Conduct research in related areas to benefit the community. Faculty and students can work together in these studies;
- Provide free service to low-income families to analyze insulation and solar access to buildings or houses such as looking at types of windows, determining heat-loss coefficient, estimating energy performance, and predicting cost benefit;
- Collaborate with elementary and secondary schools to teach related science concepts applied to real-life applications;
- Design or assist in an orientation kiosk to provide awareness of caring for our environment and health. Address questions, such as: What are the effects of levels of sound such as cellular phones and other audio equipment on a person's hearing? What are the effects of urban residue on the atmosphere, ozone layer, waterways? What are the effects of plastic wastes/decomposition on living creatures? What are the effects of pesticides, insecticides, and antibiotics on mankind's health?
- Promote hazardous waste collection program for a county;
- Design a clean-up program or project in/for a community;
- Conduct surveys of waterways and channel the results to pertinent agencies;

- Present health fairs in schools, churches, and community centers to promote the eight natural remedies;
- Conduct a trail guide to parks to direct learners to reflect on the Creator and His works;
- Create, promote, or assist in a garden project for anyone in your community; and
- Design, coordinate, or assist in a recycling program.

Humanities and Arts.

One way in which the humanities and arts can integrate service learning in the curriculum is by offering seminars and/or workshops on the following topics:

- Principles of design for church bulletins and announcements;
- A Biblical-Christian approach to the study of history;
- Church history;
- A Christian approach to teaching literature;
- Public speaking; and
- Teaching art history from a biblical foundation.

Some ideas for service learning for students and faculty in the English and Modern Language Departments are the following:

- Teach basic English to non-native English speakers;
- Serve as translators for health fairs, churches, schools, and individuals in the community;
- Edit or proofread documents for those that request assistance;
- Conduct “read-alouds” with community children; and
- Lead-out in fundraising activities for developing classroom libraries

Conclusion

The above ideas for the integration of service-learning in the curriculum are not exhaustive lists. They are, instead, an attempt to spark interest in translating knowledge into practice by serving others.

The Holy Scriptures provide a framework for service-learning beginning with human’s original, fallen, and restored nature by the reconciliation brought about by Christ. They provide examples of service by men and

women in the Old and New Testaments including Christ's life of service; they describe the work of the Holy Spirit equipping humans for service. They challenge Christians to witness for Christ by serving others.

Educational institutions are challenged to be intentional in translating knowledge of the Holy Scriptures and content areas' curriculum into practice by participating in service-learning experiences. Lindsay and Sarah are examples of students building on a strong spiritual and Biblical foundation. These are models that will be followed when people are united with Christ. They will also be servants caring for His creation. This is the nature of Christ Himself! Paul urges us to be like Christ with the same love, spirit, and purpose: serving others for unselfish reasons and considering ourselves not better than others. Jesus did not see himself equally with God but took the nature of humans and of a servant (Philippians 2:1-7).

Christ himself emphasized the idea of being a servant and not looking to have authority or being superior to others. He came to serve and give His life for the salvation of mankind (Mathew 20:26-28). This is our calling: to follow Christ's example of humble and unselfish service for God's glory and honor.

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