



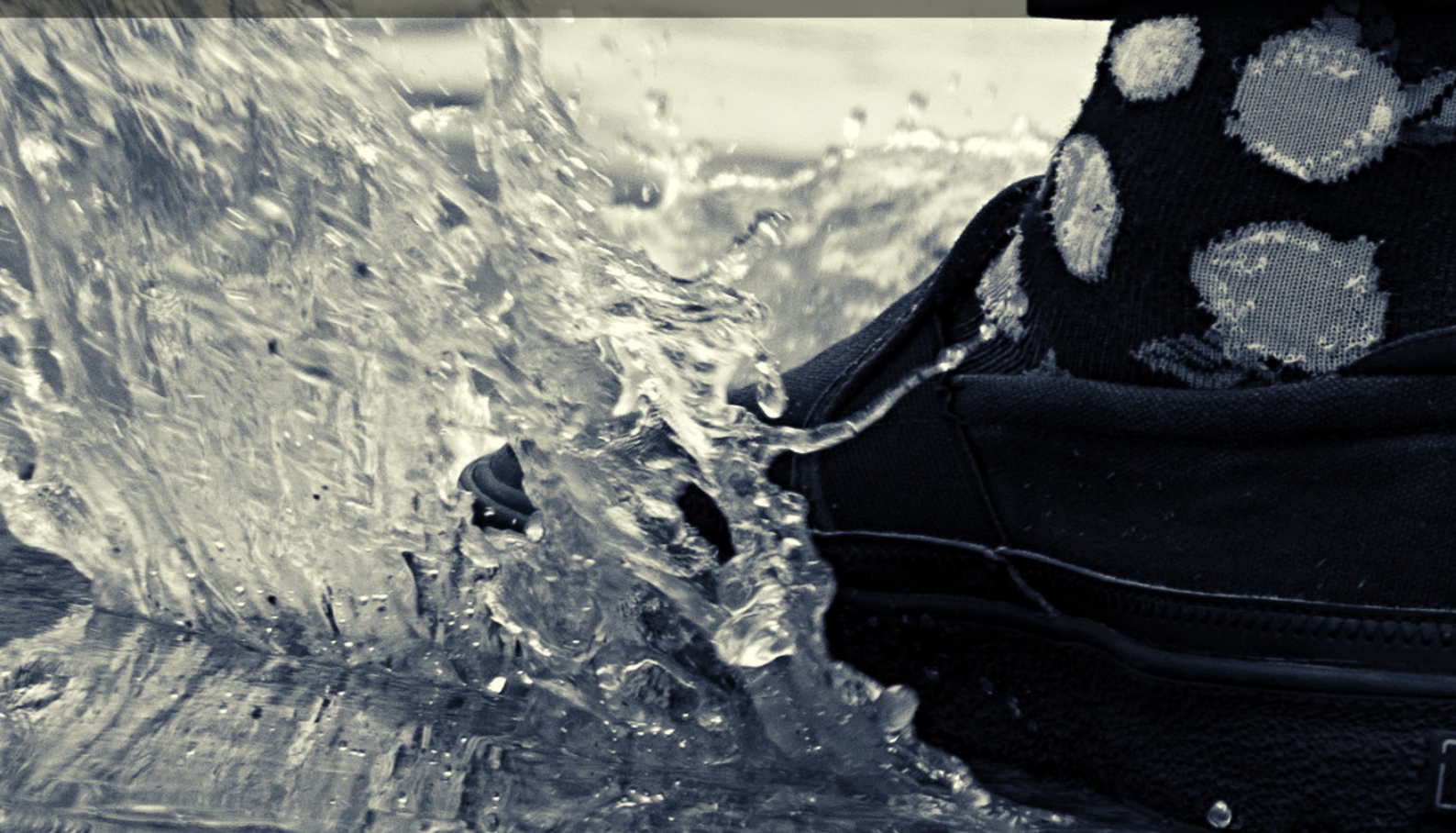
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LEADING THROUGH CRISIS



THE SPICERIAN

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EDITORIAL

Greetings!

We did it! I am delighted to present the new issue of “The Spicerian.” We frequently discuss crises, terrible times, and so forth! We seldom think of a leader in times of distress. What does the leadership experience, think about, and process? How to lead successfully in a crisis? How to lead during a crisis?

The theme of this issue is “Leading Through Crisis.” The issue’s goal is to provide readers with a fresh viewpoint on leadership, particularly amid a crisis. Seven articles were added to this issue discussing leadership, its challenges, issues, and perspective.

As promised, we bring you the second episode of our series, “The Chronicles of Spicer.” I am confident that this episode will be exciting to read, as you see God’s leading through the different seasons to establish Spicer Adventist University.

Once again, I am honored to be part of this exciting journey with “The Spicerian.” I thank everyone who has contributed to the magazine. I hope that the articles in this issue will expand your view on leadership and its cost. I want to thank the editorial team for their support in making this publication possible.

Happy reading!

Santosh Kumar
Editor-in-Chief
The Spicerian
Spicer Adventist University





Leadership in Crisis

Santosh Kumar

Crisis leadership is one of the most important—and challenging—roles in any organization. When something goes wrong, the leader's job is to step in and take charge, making decisions that will steer the company back on track. However, what makes a good leader in times of crisis? This article looks at some of the qualities that are essential for effective crisis leadership. A good leader in times of crisis is someone who can think clearly and make decisions quickly. In addition, they need to have strong communication skills, both with the members of their team and with the general public. Leaders in crises must be confident and decisive and plan how to deal with the problem. Finally, they must keep calm under pressure and not let emotions get in the way of making decisions.

CHALLENGING WORLD

We are bombarded daily with news of natural disasters, political unrest, and economic turmoil. It is possible to experience feelings of being overpowered and uncertain about the future. Nevertheless, in times of crisis, leaders must step up and provide guidance and hope. They must also make tough decisions affecting employees, customers, and shareholders.

There are several things that business leaders can do to navigate these challenges. First, they must keep a level head and focus on the long term. Second, they need to be clear and concise in their communications. Furthermore, third, they need to be flexible and adaptable. By following these guidelines, business leaders can provide their organizations with the stability and direction required to weather any storm.

BALANCED LEADERSHIP

What is balanced leadership? In a nutshell, it is a leadership style that seeks to create a balance between task-oriented and people-oriented approaches.

The idea behind balanced leadership is that task- and people orientations are necessary for an organization to succeed. Too much focus on either one can lead to problems. For example, a leader who is too focused on tasks may neglect their team members' needs and create an unproductive and unhappy environment. Furthermore, from the other side, if a leader is overly preoccupied with the individuals under their care, there is a possibility that they will lose sight of the bigger picture and be unable to achieve their objectives.

A balanced approach to leadership seeks to locate a fine balance between these two poles of behavior. When they do so, leaders can create an environment where everyone works towards the same objective, feels appreciated, and is respected for their contributions.

DEALING WITH CRISIS

How can leaders effectively navigate a crisis? First, it is essential to stay calm and level-headed. It can be difficult when the world is in chaos, but making clear and rational decisions is vital. Second, leaders need to be honest and transparent. People look to their leaders for guidance, so it is essential to communicate openly and honestly about the situation. Finally, leaders must be prepared to make tough decisions. There are often no easy answers in a crisis, so leaders must be ready to make the best decision possible with their information.

It is never simple to lead in a crisis, but doing so is necessary for our world's continued development. If we can maintain our composure, tell the truth, and be ready to make

difficult decisions, we can weather any storm.

Learning how to respond appropriately in a crisis is one of the most crucial matters you can do to improve your leadership skills. After all, it is at times of crisis that leaders are typically required the most. However, what are the specific qualities needed to be a crisis leader? Here are a few things to remember: First and foremost, leaders need to be calm and collected in a crisis. It can be challenging but crucial to making clear-headed decisions. Leaders must also think on their feet and adapt to rapidly changing situations.

Another important quality for leaders in crisis is effective communication. This means being able to communicate clearly and concisely, as well as listening carefully to others. Leaders must provide clear instructions and updates during a crisis while keeping an open mind to new ideas and suggestions.

Finally, leaders in crisis need to have a sense of perspective. One must not allow themselves to become overly preoccupied with the present to the point that one loses sight of the more comprehensive picture. Leaders must take a step back and see the situation from all angles to make the best possible decisions.

FAITH IN GOD

Many people question their faith when confronted with a crisis. What caused this to occur? What could I have done to avoid this? What does God have planned for me? These are all common questions people ask when they are going through a difficult time.

Keeping your faith amid a difficult situation might be difficult; nonetheless, it is crucial to remember that God is always there with you. He will never forsake or abandon you; you may put your trust in Him. Lean on Him for strength and comfort during this difficult time.

There are many ways to stay connected to God during a crisis. Spend time in prayer, read your Bible, and surround yourself with other believers who can offer support and encouragement. Remember, God is always faithful—even in our darkest days. Scripture to Consider:

“Even though I walk through the darkest valley, I will fear no evil, for you are with me; your rod and your staff, they comfort me.” - Psalm 23:4

“Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.” - Philippians 4:6-7

LEADING AND LEARNING

“Leadership in Crisis” is about leading and learning. When faced with a leadership crisis, one must acquire the skills necessary to become a better leader, learn from past errors, and effectively manage crises. When embarking on a leadership journey, it is helpful to identify the minimum factors that must be considered. This is true whether one is a new leader or an experienced one leading from the past. To become a great leader, the first thing you need to do is learn from your mistakes. No one is flawless, and everyone makes errors; the important thing is to grow as leaders by learning from your own and others’ mistakes. Crises are never simple to deal with, but they are an inevitable part of life. The golden rule is always to be ready for them and to know how to manage them once they arise effectively.

Leaders
Flourish
in times of
crisis.
-Andrew Wommack-



Leading in Crisis

Victor P. Kabangut'se

My old accomplished academician friend accepted an administrative assignment to lead one of our institutions on the verge of a crisis a few years ago. He and his family previously spent over a decade in the mission field, serving in the church in both Southern Asia and East Africa. His servant leadership reputation follows him wherever he goes, and he leaves an unprecedented legacy wherever he serves due to his transforming, inspiring, action-oriented leadership. His way of life is one of Christ-centered servant leadership.

In a speech to the institution, my friend said, “When God brings you to a mission field that is dry and rocky (crisis), He does not leave you bare feet; He provides you with strong boots to walk in that rock dry mission field.” In times of crisis, I believe he meant to say that God does not abandon those He calls to lead and gives them the zeal and grit they need to get through the crisis.

When I was in the Seminary as an undergraduate student nearly a year ago, Professor Manu commenced his presentation by addressing faculty and students, stating that trusting in God is the very essence while leading in crisis. “For I know the plans I have for you, declares the Lord, plans to prosper you and not to harm you, plans to give you hope and a future” (Jeremiah 29:11). And yet, for some reason, Jeremiah wanted to let everybody know, “God is in control.” From his writings and the historical background, we know that Jeremiah was a spiritual leader called to lead in a crisis.

Every person goes through a crisis at some point in their life. Every organization regularly experiences some form of crisis. The response to a crisis is as unique as each individual and organization. When faced with a crisis, some people react by diving headfirst into the situation and making every effort to resolve any problems; others, on

the other hand, steer clear of the obstacles altogether, owing to the gravity of the situation. While we have all been through crises, few leaders have worked to better prepare for them. This article will demonstrate to leaders how their faith in a God in control and an understanding of crisis leadership principles will assist them in dealing with current unavoidable crises and those that are yet to come.

The Bible makes it clear that God already knows about the crises our organization will face and that we should have faith that we will be able to overcome them. While this is very encouraging news, it does not mean we can sit back and hope everything will work out independently. Instead, we are to serve as leaders and icons for others during difficult times, as instructed in 1 Peter 2:9-11 and other parts of scripture.

On the one hand, Seventh-day Adventists have a vast theology that explains crisis leadership academically (as Petr Cincala demonstrated in his insightful articles *Leading Through Conflict* or *Thinking Small to Think Big: Leading For Change*) and practically. “Culture eats strategy for breakfast,” said Peter Drucker, an influential management guru.¹ Culture within an organization is necessary for leadership in times of crisis.² To put it another way, a leader should understand the relationship between culture and an organization’s response to a crisis to ensure that the organization is best prepared to deal with it.

On the other hand, many have yet to learn how to be led in a crisis. In a crisis, how we accept to be led shapes who we are as an organization and what we become. The common thread in Jeremiah 29:11 is God’s control. No matter how bad the situation, God is close by and ready to provide comfort and a bright future. As a result, leaders must recognize those personal crises such as deaths, disappointments, relationships, finances, and disasters that Spicerians face

reflects their response and willingness to be led. To better lead the organization through a crisis, leaders must understand how their people deal with personal crises.

I recently read in Ellen G. White’s *Spirit of Prophecy*, “In every period of this earth’s history, God has had His men (and women) of opportunity, to whom He has said, ‘yea are my witnesses.’ In every age, devout men (and women) gathered up the rays of light as they flashed upon their pathway, and spoke to the people the words of God. Enoch, Noah, Moses, Daniel, and the long roll of Patriarchs (and matriarchs) and prophets-these were ministers of righteousness. They were not infallible; they were weak erring men (and women), but the Lord wrought through them as they gave themselves to His service.”³

This quote applies to spiritual leadership as well as crisis leadership. According to research, leaders who emphasize genuine spirituality in the workplace gradually inspire their employees more. Furthermore, research shows that when employees’ spirituality is faithfully encouraged in the workplace, they perform better.⁴ Genuine spirituality among crisis-affected employees is critical to assisting the organization in navigating the crisis smoothly.

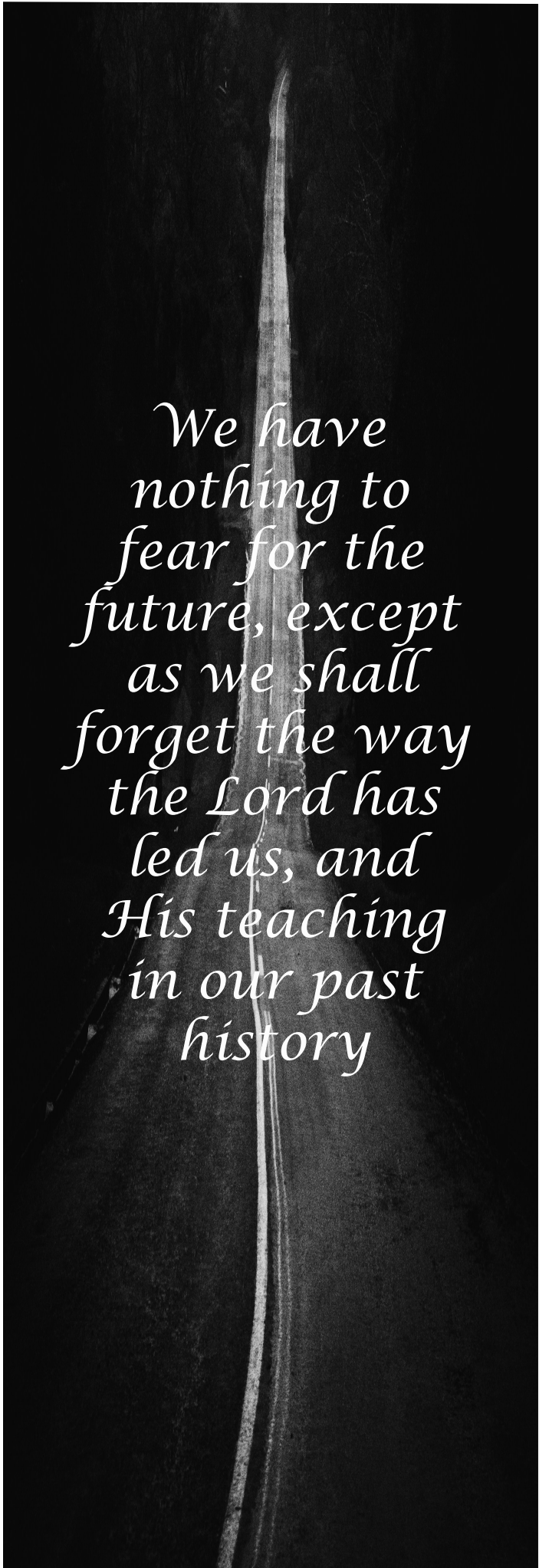
There are numerous examples in the Bible of people and leaders dealing with crises. For example, Hezekiah is an example of crisis leadership (2 Kings 18; Isaiah 37); David is an example of leadership growth and development (2 Samuel 15:2-6); Moses is an example of administrative leadership and people management (Exodus 6:6-7, Deuteronomy 20:10); and Jesus is an example of servant leadership and mentoring while crisis leading (Luke 24:32, John 21:15-17). These instances prove beyond a shadow of a doubt that crises are unavoidable. The most effective approach for leaders to lead during times of crisis is to look for examples to model their behavior after and direction from the Bible.

Overall, communication is essential to crisis leadership and should be simple, straightforward, and transparent. The Bible depicts leaders who communicated effectively during times of crisis. For example, consider Joseph's response to Egypt's food crisis (Genesis 41:46-57; 47:13-26) and Isaiah's message to Israel during a spiritual crisis (Isaiah 1:4-8; 31:1-4).

To recap, crisis leadership prompts a high level of resilience. "The bigger the position, the bigger the responsibility, and the more humble a person is to be," Elder Paul S. Maxwell said during the 2022 graduation ceremony. You can be resilient to the end through God, and serving God faithfully is the best way to do so." I strongly encourage all Spicerians to serve as a positive influence for their organization during times of crisis. May the pen of inspiration encourage our leaders and the Spicer family with the following words: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."⁵

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Learning to Lead, Leading to Learn

Santosh Kumar

INTRODUCTION

In a rapidly changing business world, the need for effective leaders is more important than ever before. However, what makes an effective leader in today's age? This article will explore how the role of the leader is changing and what skills are necessary to lead effectively in today's business landscape. The role of the leader has changed significantly in recent years. In the past, leaders were often expected to have all the answers and be the sole decision-makers. However, today's leaders are expected to be much more collaborative. With the advent of technology and social media, information is more readily available than ever. This means that leaders can no longer rely on their position alone to make decisions; they must now be able to communicate effectively and work with others to make informed decisions.

Leaders must possess several essential skills to lead effectively in today's business landscape. First and foremost, leaders

must be able to communicate effectively. This includes being able to listen attentively and understand different points of view. Secondly, leaders must be able to work collaboratively with others. As mentioned above, gone are the days when leaders could make decisions on their own; now, leaders must be able to work with others to reach a consensus. Finally, influential leaders must also be adaptable and flexible. With the ever-changing nature of business, leaders must be able to adapt their leadership styles to different situations.

WHAT IS LEADERSHIP?

There is no one answer to this question, as leadership means different things to different people. However, at its core, leadership is about inspiring and motivating others to achieve a common goal. It is about setting a group's direction and working together to achieve that goal. Leaders can often see the potential in others and help them reach their full potential.

In short, leadership is about making a positive difference in the lives of those around you. Leadership can be exercised in various ways, and there are many different leadership styles. Some leaders are more hands-on and involved in the day-to-day workings of their group, while others take a more strategic approach and focus on long-term planning. The most effective leaders are often those who can adapt their style to fit the needs of their group.

No matter what your definition of leadership is, the one thing all leaders have in common is that they are passionate about something. They have a vision for what they want to achieve and can inspire others to join them on that journey. Leadership is also about service. Leaders are often those who are willing to put the needs of others above their own. They are selfless and always look for ways to help those around them. Leaders are often visionaries who see the potential in others and help them reach their full potential. In short, leadership is about making a positive difference in the lives of those around you.

DIFFERENT LEADERSHIP STYLES

There are many different leadership styles, and the most influential leaders are often those who can adapt their style to fit the needs of their group. The four most common leadership styles are authoritarian, democratic, laissez-faire, and transformational. There are many leadership styles, and no one is better than others. The best leader is the one who can adapt their style to the situation and the people they are leading. Here are some of the most common leadership styles:

Authoritarian or dictatorial leadership makes all the decisions and expects compliance from their followers. This style of leadership is often seen in military or

government organizations. In such leadership, the leader makes all the decisions and tells people what to do. This style can be effective in emergencies where quick decisions need to be made. But it can also be seen as bossy and insensitive and doesn't allow input from others.

Democratic or participative leadership allows for input from their followers and makes decisions based on consensus. This style is often seen in business or political organizations. The leader involves others in decision-making. This can lead to better buy-in from team members and better ideas. But it can also take longer to decide, and not all team members may feel equally involved.

Laissez-faire or hands-off leadership provides little direction and allows followers to make most of the decisions. This style is often seen in creative or knowledge-based organizations. In this leadership style, the leader allows others to take the lead. This can be an effective way to empower team members and give them responsibility. But it can also lead to chaos without a clear plan or direction.

Transformational leadership inspires their followers to achieve more than they thought possible. This style of leadership is often seen in religious or social organizations. It is when the leader inspires others to achieve more than they thought possible.

WHAT MAKES A GOOD LEADER?

There is no one answer to this question, as good leaders come in all shapes and sizes. However, there are some qualities that many successful leaders share. These include being passionate and committed to their cause, setting a clear vision for their team or organization, and being able to motivate and inspire others to achieve collective success. Being a good listener, an effective communicator,

and building relationships of trust are also essential traits of a good leader.

A LEARNING LEADER

Learning leader constantly seeks to improve their skills and grow their knowledge. They seek new learning opportunities and are always willing to share their experiences with others. A learning leader is someone who is not afraid to take risks and who is always ready to try new things. A learning leader knows that there is always room for improvement and is always willing to work hard to achieve their goals. A learning leader is always looking to improve their skills and grow their knowledge.

A learning leader seeks new learning opportunities and is always willing to share their experiences with others. A learning leader is someone who is not afraid to take risks and who is always ready to try new things. A learning leader knows that there is always room for improvement and is always willing to work hard to achieve their goals. A learning leader is a role model, leading by example and setting the standard for others. They seek new learning opportunities and are always willing to share their experiences with others. A learning leader is someone who is not afraid to take risks and who is always ready to try new things. A learning leader knows that there is always room for improvement and is always willing to work hard to achieve their goals.

CONCLUSION

In conclusion, learning to lead and leading to learning are two critical aspects of effective leadership. Leaders must be willing to learn and grow to be effective continuously, and they must also create an environment where others can do the same. Leaders can create a more dynamic and successful organization by

cultivating a learning mindset in themselves and those around them. Effective leaders are always looking to improve their skills and grow their knowledge. They are passionate about their cause, have a clear vision for their team or organization, and can motivate and inspire others to achieve collective success. Being a good listener, an effective communicator, and building relationships of trust are also essential traits of a good leader.



“Transformational leaders are like the roots of a tree. They may not be visible, but they keep the tree alive.” - Gift Guga Mona



Christ Through Crisis: Testifying God's Leading

Aben Lalpekhlua

On a beautiful Monday morning in July 2022, we gathered at Spicer's Ellen G. White Center for devotion as a group of students and our teachers. The students were on their way to Warangal, Telangana, for a mission trip. The team was divided into three groups, each going to the train station separately. It was a fascinating occasion, one that I, myself, was looking forward to very much.

All was going well until we started facing issues one after the other. The excitement became a crisis when my group arrived late

at the station due to heavy traffic. Despite our best efforts and calls, the train had to leave without us. During this unprecedented crisis, some of us considered canceling the mission trip, but ultimately prayer was the only option when the team ran out of leads. While we were still in the taxi, we immediately decided to take the taxi to Solapur to catch another train; however, we were held back since the driver asked for Rs 7000. We could not afford it, so finally, the driver dropped us off at the Pune railway station at 10:40 am.

When we arrived at the train station, to our good fortune, we discovered that a train heading for Solapur was leaving at 11:40 in the morning. However, our primary concern was whether or not we would make the later train, which was due to depart at 7 pm. In the run-up to our outreach trip, God had already provided a solution to our first challenge. To further demonstrate His providence for us, a bus was waiting for us at the bus terminal in Solapur to take us to the main bus depot when we reached there. The journey was supposed to begin at Solapur, continue to Hyderabad, and then continue to Warangal. We were taken aback by the fact that there was a bus waiting for us at every stop along the route, and we finally arrived in Warangal at approximately 5:00 the next day.

When our group of 12 members awoke the following day, rain fell outside. We prayed, praised God for His mercies as we traveled, and requested Him to control the weather so it would cease raining. The faithfulness of God was demonstrated when he stopped the rain so that people may attend our service at 6:00 pm. Even though it continued to rain after the prayer meetings, one of the attendees made a specific request to pray for sunlight on the second night, and guess what happened? Our prayers were answered, and God made it so that it did not rain during the remaining of our meeting.

We went from house to house, distributed books, and prayed alongside the locals. As soon as word got out that students from Spicer were preaching, people in the neighborhood were eager to listen to what we had to preach. On that particular Sabbath, we were honored to be invited to preach in three distinct places of worship thanks to our decision to divide into three groups. In addition, there was an unusual development in our community. Following the pastor's prayers, a couple in which the wife had been suffering from acute abdominal

discomfort instantly improved her condition.

On the night of our final meeting, Satan was almost certainly up to no good. The children could only make it to the meetings because it was pouring rain outside, and the electricity was down. When I think back, I remember the Bible's conversation about Job and how it may have applied to our predicament.

GOD: Have you seen my servants down there? They adore me and worship me.

SATAN: Isn't it because you provided them with a place to worship and calm weather for the entire two days? Obviously, they will praise you.

GOD: All right. Please do what you will with the weather, but do not endanger their lives. (I believe Satan attempted to stop the meetings that night with the heavy rains, but we kept singing and praising God)

GOD: You see! Despite the heavy rain you sent, they still worship me.

SATAN: That is because you provided a church and electricity.

GOD: Ah, I see. Go ahead and turn off the power. (There were no lights, but we kept singing with no microphone and music, and it kept raining.)

Satan gave up in the end. After some time had passed, it ceased to rain, the electricity was quickly restored, and people started attending church. We got a delayed start than expected because of the persistent rain. As soon as the pastor started preaching, the women started shouting because a girl had passed out. We first thought a demon possessed her, so the church pastor and the congregation's elders gathered around her and prayed for her. Eventually, she regained consciousness and said that she felt much better. During the mission trip, we experienced Christ in our struggles, and despite the challenges and crises ahead of us, He never failed to provide timely solutions and breakthroughs. For this reason, we praise God for His guidance, safety, and leadership.



Opportunity Cost of Leadership

Wungnaoshon Shimray

Have you ever encountered someone who would make a great leader but does not desire to hold such positions? Can you re-examine the person and the role? Have you met a person who desires to hold a leadership position? Is that person suitable for that position if you re-examine the person and the role? Some leaders are born, while others rise to the occasion. This article indulges its readers with the idea of the opportunity cost involved in choosing a leader and why a leader chooses to be a leader.

Opportunity Cost is a term widely used in business studies, and it refers to what other options you have to give up whenever you choose because the scarcity of resources does not allow us to choose to have everything. Let us examine opportunity cost in the person and the role.

Humans possess certain traits and characteristics unique to them, and no person can have every desirable feature or element. The ideal leader would be someone who, apart from carrying out their duties, is authoritarian yet liberal, an orator yet a listener, confident yet humble, far-sighted yet short-seeing, intellectual yet social, enthusiastic yet calm, polite yet demanding; have all the traits that are desirable in both a dictator and a friend. This would result in the painting of an unrealistic picture as we cannot have so many, nay, even a couple of conflicting personalities in one person. This leads to choosing among alternatives which eventually involves opportunity cost; you have to give up a leader with certain traits if you select another with specific other

characteristics. It all comes down to which undesirable traits we are willing to put up with so that some other desirable features may be allowed to serve our purpose.

On the one hand, some desire to be leaders. These individuals are born with an innate ability to lead and command the respect of others. They seek power and enjoy being in control (Symons 2016). They exude much confidence and have a good idea of what they want and how they will achieve it. They often have the notion that they are always right and that they know what is best. They generally work towards attaining the highest position of power within their grasp. They rule with an iron fist, and their actions are rarely questioned up-front. What is desirable about such leaders is that they produce results that may subjectively be positive or negative. They can get work done through others and make the most of available resources. They are firm in their decisions and do not waver with public opinions. However, as with every type of leader, they have their shortcomings.

What lengths are they willing to go to achieve what they want? How much of that drive is for personal gain? There is an excellent correlation between greed and the desire to hold positions of power. The cost of choosing a leader who desires to be one is that the opinion of those below the leader is often less valued. There is a disconnect between the leader and the subordinates. The leader gets the work done through authority and force rather than through motivation and support, which deteriorates the morale of the subordinates. They probably have to give up having a pleasant work atmosphere. They probably have to give up the luxury of having their voices heard. The highest cost in this is that it plants a notion that one needs to climb the

upcoming generations to nurture such traits, how high is the cost of electing such leaders?

On the other hand, we have individuals who have no desire to hold positions of power but are thrust into them or rise to the occasion. These leaders take up the mantle out of a sense of responsibility and obligation when there is no one else to shoulder that responsibility and if rejecting that position would cause more harm than good. It is uncommon to find individuals with this trait as most people desire to be in a better position than they currently are. This kind of leader has a comparatively higher emotional quotient and is more sensitive to the feelings and needs of those under their care. George R. Terry says, "Leadership is the process of influencing people so that they will strive willingly towards the achievement of group goals." This is precisely the direction this kind of leadership strives to go in. They are more inclusive and consider the opinion of everyone, trying to satisfy everyone while also, on the contrary, choosing the morally correct path even if it means disappointing the majority. The downside to selecting such leaders is that they are soft and are easily swayed in trying to make everyone happy.

In many cases, more than kind words are needed to get work done, and a more direct approach is required. People can take advantage of their good nature, and their belief in the good nature of human beings may often be proved wrong. They are forced to adjust to the harsh environment in which they have been placed, resulting in the loss of their innocence, which is one of the procedure's high costs.

Leadership puts you in a place that allows you to do many positive things for the people around you but comes with a responsibility to make difficult choices. There are situations where you have to

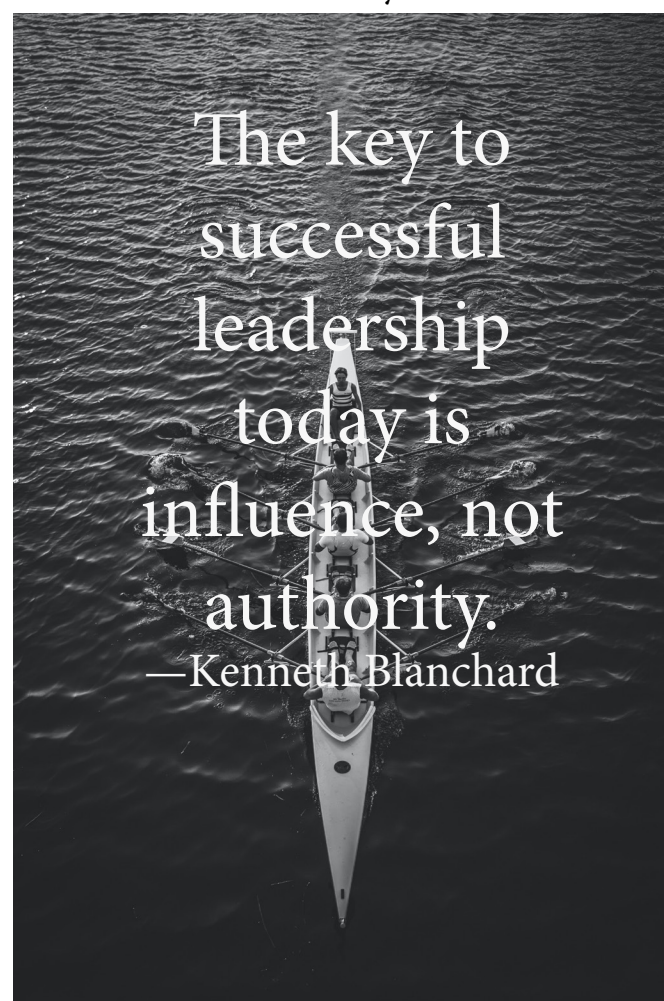
make decisions that might end up hurting the sentiments of a few people. There are situations where you have to reprimand a subordinate for getting the work done on time. Sometimes, a leader must choose the lesser of two evils. There is a constant need to give up certain things to achieve specific objectives.

So, does leadership require some form of undesirable traits? Does a leader have to sacrifice some of their values to carry out the role of a leader successfully? How high a cost is that to bear? In appointing people who do not desire to be in a position of power to one, do we rob them of the peace they had, transforming them into persons they did not wish to be? Do we encourage power craving by appointing people who desire to be in a position of power to one? There is a dilemma, as can be expected in an imperfect world.

So, when choosing a leader or accepting a leadership position, we ought to weigh the cost of the choices in front of us and choose wisely. Our options can never always be the best, but we can only try. It also helps because, in a democratic setting, leadership is not entirely entrusted to one person but to a team that collaborates with the leader and, as a result, allows for some collaborative decision-making. There is no middle ground between not choosing when a leader needs to be chosen. The act of not choosing has an almost equivalent effect to choosing wrong. By not being a part of the solution, we become part of the problem. It is our responsibility as members of society to use the weightage of our choice on the outcome of the leader's choosing or to remain silent in that regard forever.

It is wise to note that leadership as a role is more complex than it can be split into the two categories mentioned above. It is only to contemplate what advantages

and disadvantages each type of leader has when considering the desire for power. There have been many instances where a more subtle form of leadership produced beneficial results for the public. There have also been instances in world history where a more severe leadership form could not have been realized. There have been instances where a subtle form of leadership led to the decline of entire civilizations. There have also been instances where severe leadership drove societies into darkness. The complexity of circumstances and human traits demand unique sets of leadership characteristics at specific points in time. So, it is not about which form of leadership is better, but rather, what opportunity costs you are willing to bear to have a particular set of traits in the leader you choose. It is also about how neither of the forms of leadership is superior to the other, and no person can be exclusively authoritarian or exclusively non-authoritarian.





Servant Leadership

Santosh Kumar

A group of people went out on a journey, and one of their servants, Anand, who has a strong presence, accompanied them. Anand is the one who undertakes all of the mundane tasks and also motivates and encourages others through his energy. Anand mysteriously disappears one day, the rest of the group disintegrates, and the trip is cut short. Years later, one of the group's members meets Anand and discovers he is the influential leader of the organization that first supported the expedition. A humble servant has risen to the position of leader. A similar story inspired Robert Greenleaf to find the modern servant leadership movement. "Is it possible to be a servant and also a leader? Is it possible to be humble and wise?"

The principles and ideas behind servant leadership have been discussed and practiced in various guises for centuries. Scholars and philosophers have pondered this concept for centuries, developing broader and deeper values relative to servant leadership.

It was only in the 1970s when leadership theory development was the prime talk, and Robert Greenleaf proposed the idea of the leader being a servant. In the next 20 years, Robert K. Greenleaf developed this idea by expecting leaders to learn to serve their followers with skill, understanding, and spirit. Greenleaf (2002) believed that some were looking for a better way to lead, and others, like the administration and the clergies in the churches, wanted more effective leadership models. Hence, Robert introduced this way of leading as a servant. He characterizes his view of this kind of leader as one who is a servant first, and he says that this begins with the natural emotion that one wants to serve, but then there is a conscious choice that one wants to lead from then on out (Greenleaf, 2002). The movement is not from leading to serving but from serving to leading.

UNDERSTANDING LEADERSHIP

One definition of leadership is persuading a group to work together to achieve a common goal. This would be one definition of leadership (Zulqarnain, n.d.). Furthermore, a team is driven by a source and directed to achieve the company's needs. Leadership is required to motivate people to strive and to be ready to act when necessary. Although it is an individual trait, it should not be mistaken for a gift; instead, it may be developed through honing specific abilities.

Steve Jobs is an excellent example of someone who was most likely not destined to be a leader (Friedman, 2017). After beginning Apple Computer in his garage in 1976, the company's board of directors decided to terminate him in 1985. At the time, the company faced tremendous competition, and he disagreed with the CEO regarding the company's future business strategy (Ward, 2016). He was rehired by Apple in 1997 as CEO after inventing Pixar Animation Studios and NeXT Computer and went on to build the innovative iPod, iPhone, and many other products. According to all accounts, Steve Jobs was a mercurial genius who often raged at employees, coworkers, partners, and vendors early in his career. According to some former Apple and NeXT employees, Steve was intolerant of anything he saw as a failure, and his foul-mouthed tirades were legendary (Ward, 2016). It seems that one should always be completely forthright with other people and that the feelings of others do not matter. He did not participate in formal reviews with the staff, and when he did, he was pretty stingy with his compliments for a well-done job. According to biographies about him, such as "Steve Jobs" by Walter Isaacson, as he aged, his managerial style shifted, and he learned to moderate some of his more negative

impulses and have more empathy for others, recognizing that individuals had limitations.

Additionally, he became aware that he needed to moderate some of his more extreme characteristics (Ward, 2020). As a result of his return to Apple, he was required to make staff reductions, and he was described as expressing compassion for the families of terminated employees. (Sheryar, 2020).

The legendary entrepreneur Steve Jobs passed away on October 5, 2011, at 56 (Bob Martens, 2011). Even after his death, his reputation lives on. According to an article published in the October 2018 issue of Forbes magazine, "Today, precisely seven years after his [Jobs] passing, his name is still associated with visionary, genius, innovator, and icon" (Beheshti, 2018).

WHAT IS SERVANT-LEADERSHIP?

According to the definition by Robert Greenleaf, the servant-leader is a servant first. An understanding and practice of leadership place the good of those led over the leader's self-interest. A servant-leader emphasizes the increased services to others with a holistic approach to work, a sense of community, and shared decision-making power and spirituality in the workplace.

WHO IS A SERVANT-LEADER?

A servant-leader has high credibility because of their honesty, integrity, and competence. They have a clear leadership vision and implement pioneering approaches to work. A servant-leader communicates well with followers and practices ethical persuasion as a means of influence. They seek not to be served but to serve. They view leadership positions as an opportunity to help, support, and aid others. They desire to create a trusting working environment

where people are highly appreciated. They are attentive and supportive of others. The servant-leader behavior model serves as an effective leader and invites others to contribute to executing their leadership vision. A servant-leader empowers followers by delegating decision-making responsibilities, enabling them to perform at their peak. Servant leaders provide direction and guidance by assuming the role of attendant to humanity.

IS SERVANT-LEADERSHIP BIBLICAL?

The New and the Old Testaments provide several examples of servant leadership in various contexts. To begin, the most well-known and well-known example of a servant leader is Moses and his story. Even though he held a leadership position within the Israelite government, Moses exemplified the servant-leader role. He was a humble man who could efficiently delegate to others (Crowther, 2018). The life story of Moses is generally seen, told, or read in three sections giving insights into three leadership qualities. The story opens in the first section with Moses tending sheep close to the mountain of God. The Lord appears to him under the physical impression of a burning bush. The miraculous part is not the burning bush in a desert but the fact that it does not burn up. This piques Moses's attention. As Moses approached the bush, the Lord called to him. This is the first indication of the call of Moses from the Lord. This call was first of all from God, but it was also to a particular vocation or situation which involved leadership. Moses became a great leader and was not only a spiritual leader but also a governmental leader of Israel. One of the principles from this pericope is that leadership begins in the mind of God as a gracious inclusion of humanity into the plans and purposes of God (Willimon, 2002).

Leadership starts with a call from God and can come to life to a vocation that is not necessarily religious. There are spiritual truths in leadership, and it begins with God and His call for an individual, but this is not restricted to religious vocations; Moses' call was not restricted in such a manner. These characteristics operated in Moses as a result of a spiritual occurrence. Social and cultural realities were crucial here, but they were not the cause or source of this leadership that proceeded from Moses. The most basic level of cause and motivation came from God by calling God to a mission or vision.

GOD, THE SERVANT LEADER

The God of the Old Testament is portrayed as the ultimate leader, and his servant-oriented leadership style serves as a model for other leaders throughout the book of the Old Testament. He is portrayed as the shepherd who has compassion for his flock (Psalm 23:1). He is enraged whenever the human shepherd leaders subject his followers to oppression for their interests (Ezekiel 34:1–24 and Jeremiah 23:1–4). The essence of instruction for servant leaders can be found in the rebukes given to Israel's leaders in the setting of the Old Testament.

Jesus teaches His disciples how to serve, and today, as a result of these teachings, we have the opportunity to listen in on conversations rich in wisdom and divine directions (Crowther, 2018). In Mark 10, Jesus teaches the disciples to become servants to all. In this text, in Mark 10:35–45, Jesus told the disciples for the third time about his coming death and how the Jewish leaders would mock Him and kill Him. Then the following conversation is the question from James and John about how to be at Jesus' right and left-hand sides in His Kingdom. It is essential to point

out here that the disciples were not aware of the implications of Jesus' coming death. They were looking for and expecting Jesus to be a military Messiah and to throw off the yoke of the Roman army machine and set up Israel as the center of all kingdoms on earth. This was quite a vision held by many Jews of the day, but it was wrong. It was so wrong that Jesus corrected it at several points, and these corrections were remembered by the disciples after the Day of Pentecost when they finally understood His Messiahship. James and John ask for permission to sit at His right- and left-hand sides, and this begins a conversation that ends with Jesus explaining the concept of giving and serving. The key to life is not self-exaltation, as was society's thinking at this time. These are Jesus' most clear teachings on leadership, and in this teaching, He redefined the vocabulary of leadership and taught them how to lead in the Kingdom of God (Wilkes, 1998). This new way of leading was in response to the questions of James and John in their desire to sit in the exalted position. This is a very human tendency to have a place of privilege and power.

APPLICATION

Not only are virtues and constructions contained in these biblical teachings, but so are leadership development methods. Jesus utilized the technique of modeling, which would incorporate various contemporary principles such as mentorship and action learning, but also expanded these ideas with concepts regarding the usefulness of the "Follow me" method. The Old and New Testaments endorse servant leadership and provide insights into the model and the servant leadership process. . It is apparent from these studies that love is paramount in servant leadership, along with the other virtues of servant leadership, like humility, altruism,

trust, empowering others, and service to others. The core issue for many of these texts is the focus on caring for, empowering, and protecting the followers. The Scriptures heartily endorse servant leadership. Moses is an excellent example of a servant leader, and his humility resulted in an ability to work with others and empower others through delegating and developing other leaders. He gave power away to thousands of other leaders. Part of his leadership journey was that he was living out a call from God and helping others lead and find their calling. Leaders develop a sense of purpose through their calling and help others by empowering them by giving power away and helping each find their purpose in their leadership. This is seen not only in the life of Moses but also in Esther, Peter, Paul, and other biblical leaders. Calling is a biblical concept, but everyone has a sense of calling or a desire for purpose, and this sense of something bigger is in all human hearts. This issue of call was necessary for biblical leaders, but it is essential for leaders today as well. Jesus becomes the ultimate servant leader and endorses becoming great through becoming a servant. With Jesus, it is more than serving—it is becoming a servant. He even models servant leadership in foot washing and calls his disciples to deeper levels of leading by giving up their lives in leading and, shepherding, caring for others. Jesus chooses a path of no reputation rather than grasping what is His, and His obedience is even to death. He calls his disciples to become this kind of leader by following his example. Even Paul later tells the leaders to have this same attitude as Christ. This is a profound serving position. This model becomes deeply personal based on internal issues of motive and desire. The application of biblical leadership can be made in this modern setting. Still, it must be

done carefully, with careful thought, for positive development and realizing that it will be countercultural in some aspects (Crowther, 2018). This is a multilevel robust, yet complex model for leadership. Nevertheless, it is biblical and a long preparation process; it is living in leadership. The person becomes a leader with complex issues at work, internally and externally, addressing the issues of Christian spirituality, self, motive, and the proper use of divergent areas such as authority and ethics. This complexity makes it difficult to conceptualize but not impossible. This complexity makes it even harder to lead this way but not impossible. With the proper vision for biblical leadership, it can be accomplished and grow and prosper in different areas beginning in the church and ministries. It can also be taken into the business world as Christian leaders adopt this for themselves and become leaders in diverse business, education, and government organizations. In this way, we can see leadership from the divine perspective. This way, we can develop Christian leaders to lead in the leadership world. The way into the future for this way of leadership is for leaders in the church to begin to live this model and set forth the example for the next generation of leaders in colleges, churches, and businesses. This is a process and not an immediate solution, and it is costly on a personal level. Still, it is the way into the future for the church as the leaders follow Jesus' example of leading the church and teaching others to lead.

Our world is filled with divergent troubling issues, and many solutions need influential, good leaders with a robust way of leading. Looking into the future, which might look dark at times, is brilliant. It is an opportunity for new ways of teaching with new influential, good leaders to be developed

and to rally many of the new influential leaders of the world to bring bright change into our world. In the church, there is a bright future. As the church faces opposition, trouble, and even cultural rejection, this is an opportunity for good influential biblical leaders to rise to the surface in the church and ministries to lead in real advance for the Kingdom of God on the earth. These are dark times, and these are good times. Frankly, these times inspire me, and they should inspire you too.

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Religious Liberty and Christian

Chanchal Gayen

We live in a world of multiple religions. Some have a large following, and some are small. Irrespective of the number of followers, all want to practice their faith without any disturbances or external interventions. Such a situation only sometimes occurs. Some countries in the world consider themselves religious states. According to Pew Research Center, 27 countries acknowledge Islam as their state religion, and 13 countries consider Christianity or a specific denomination from Christianity the state religion. Many other countries consider them secular. Their definition of secularism may vary from one another. For example, the government can get involved in religious activities in India, whereas France is not involved in any religious business. Some countries like China declare themselves atheists and expect their population not to adhere to religious

Chinese do not practice any religion. People in China contribute to several faith persuasions.

The problem occurs when people do not enjoy the freedom to practice their faith for several reasons. It may be state intervention or disruption by people from other faith persuasions. For example, in Saudi Arabia, non-Muslims are not allowed to practice their faith publicly. All, including the non-Muslims, must follow the religious instructions imposed by the state. Religious liberty is not in practice in Saudi Arabia.

Violation of religious liberty does not happen only in a few specific countries that confess a specific religion as the state religion. It is becoming a global phenomenon. According to a report in The Hindustan Times, in India alone, 3,399 communal or religious violence occurred between 2016 and 2020. A careful

examination of these events will indicate that abuses of religious liberty occur often.

Seventh-day Adventist (SDA) Church members face challenging situations in different countries. The issues vary for permission to abstain from writing examinations on a Sabbath day, working on a Sabbath, or even worshipping on Sabbath. To address the issues about religious liberty, the General Conference of SDA established a religious liberty department in 1901. Later, it was expanded worldwide through church institutions. Should the SDA church be concerned about protecting the religious liberty of its followers only or incorporate those who do not contribute to the faith of SDAs? It should include both. What qualities should one look for in a leader who promotes religious liberty? There are many. Following are a few of them to consider.

THE QUALITY OF ACCEPTANCE

Love is one of the foundational themes in the Bible. In several places in the Bible, we read Jesus instructing his disciple to love each other even to the extent of loving the enemy (Mt 5:44). He identified loving the neighbour as one of the two great commandments (Mt. 22:39). This love leads to accepting not only people within the known circle of influence but beyond, people of other faiths as well. The good Samaritan parable, Jesus' interaction with the Samaritan lady by Jacob's well, etc., are examples of his acceptance of people from another faith persuasion.

The Bible teaches that humans are created in God's image, irrespective of caste, colour, or creed. Just as I am created in the image of God, so also people from other faiths, and therefore, each human being deserves dignity and love. Redd suggests, "The persistence of the image of God after the Fall meant that all humans, even the ardent atheist or the antagonistic apostate, were deserving of the dignity

and Honor of being in the image of God.

How much of that image of God is intact among humanity may be a theological debate. The fact remains that human beings are created in the image of God. The commandment of love and acknowledging that all are created in the image of God should lead to accepting anyone on the same platform and being concerned about the religious liberty of others. Because religious freedom is the fundamental freedom of any individual and a significant identity of a nation, everyone should respect the dignity of humanity. "Roland Hegstad, the Seventh-day Adventist editor of Liberty Magazine, one of the conveners of the historic congress, believes firmly that if religious freedom is put in place, the other freedoms are sure or nearly sure to follow."

Abraham worked with people of other faiths (Gen 12: 10 to 14:24). In his dedicatory prayer (1 Kings 8:41-43), Solomon prayed to the Lord to accept the prayer of the foreigners who did not belong to Israel and bless them. The incorporation of Ruth the Moabite, Rahab from Jericho, and many others exemplify Israel's acceptance. Such illustrations from the Bible are not scarce.

SDA leaders promoting religious liberty should be concerned about the SDA church members and others. People of other faith persuasions may receive acceptance from SDA leaders. Considering them as created in the image of God and obedience to the commandment of loving the neighbour are the foundations for such acceptance. Beach brings out the same thought stating, "Mrs. White enunciates an overriding principle: "Christ recognized no distinction of nationality, rank or creed... Christ came to break down every wall of partition: He came to show that His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth."

THE DESIRE TO LEARN

World Religions class was offered during the first semester of my theological studies. I used to believe that being a disciple of Christ was not essential for me to know other religions. They are all from the devil. My teacher helped me to understand that by studying other faiths, we learn about them and may learn a few good things from them. It also helps in a meaningful dialogue with people from other faith persuasions.

Years later, I developed a friendship with a Muslim brother. He had watched a repairing business not far from the University campus I was working in India. Once I went to his shop to give my watch for repairs. That was the time for his evening worship. I offered to return some other time to collect it. Another man came to ask for his urgent services and offered to pay him extra for the work. The Muslim man refused to work, stating that attending the worship was much more important than earning a few extra rupees. I learned a lesson of devotion and commitment to follow the commandment of the Lord.

Missiologists often use Paul's interaction with the Athenians (Acts 17) to illustrate cross-cultural communication. Paul successfully communicated because he was aware of Athenians' faith and practices. He quoted Cretan philosopher Epimenides and Cilician Stoic Philosopher Aratus in his speech. Comprehensive knowledge of others' faith and practice helps to understand the behavior of those people. This is significant to comprehend their claim for religious liberty and their support or objection to our demand for it. Such knowledge is helpful to engage in a meaningful dialogue with people of other faith persuasions.

GROUNDING IN FAITH

People fear syncretism in interfaith learning and dialogue. Beach states, "Let us be aware that in today's syncretistic climate, the syncretistic approach to religion and interfaith relations is more dangerous than a head-on collision with atheism because the former appears to offer an attractive global dimension of faith and human relations.

In the name of contextualization or ecumenism, syncretism is a possibility. This can be prevented by being grounded in the faith. The source for the SDA church's teaching is the Bible. God has revealed some unique truths from His book to the Church. Other Christian denominations do not enjoy such privileges. On the contrary, sometimes, the SDA church is criticized for her teaching.

Years ago, Votaw reminded the church, "Seventh-day Adventists often speak of 'the truth.'" It is significant indeed that the messenger of the Lord linked religious liberty and truth together. It must have been to call particular attention to the necessity, in the closing days of the work of God, for us to have a clear understanding of the principles of religious liberty and put forth earnest endeavor to save our heritage of liberty."

Religious liberty is an integrated ministry of the SDA church. An Adventist leader in religious liberty must have a firm hold on the church teachings and the concept of religious liberty and blend them together.

A MAN OF PRAYER

Working in the field of religious liberty is a challenging task. It calls for serious interaction with people of a different faith. Sometimes the interaction may turn into conflict, though not desirable. Prayer is the most

significant tool to deal with such situations. Bible carries ample such illustrations. I will mention only two.

Acts 12:1-11 records that King Herod arrested Peter to please the Jews. Jews did not appreciate the messages of the Apostles. Peter's religious liberty was in question. While Peter was spending the night in prison, the church was praying for him (Acts 12:5). The Bible tells us that a miracle happened, and the angels of the Lord released Peter from prison.

Paul and Silas were ministering in Philippi (Acts 16). While they were ministering, Paul drove out a demon from a slave girl. The owner of the girl lost his income coming through the girl. He motivated a riot in the city against Paul and Silas. As an ultimate result, the Apostles were sent to prison. Imprisoned Apostles were praying and singing to the Lord (Vs. 25), and a miracle happened.

CONCLUSION

Religious liberty is the call of the hour. SDA church is aware of this call and established the department to address the issues related to religious liberty. It is a remarkable ministry of the church and the community. Prayerful, loving, unprejudiced, and knowledgeable leaders can make a difference in the ministry. I close with a quote from Mrs. E. G. White, "The banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His word."

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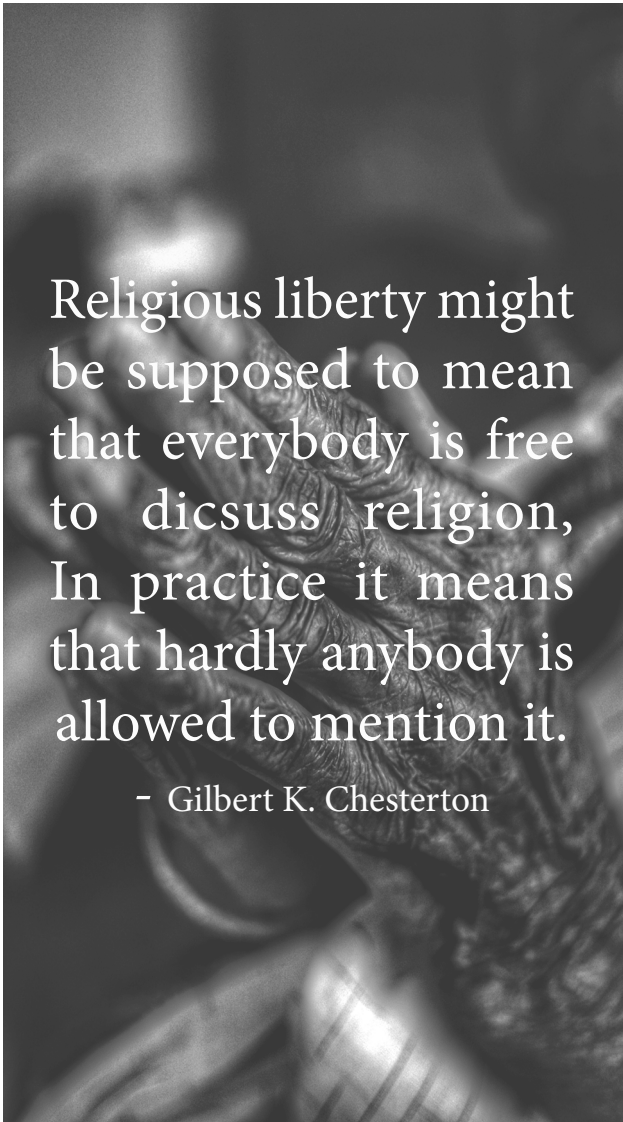
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Religious liberty might be supposed to mean that everybody is free to discuss religion, In practice it means that hardly anybody is allowed to mention it.

- Gilbert K. Chesterton



Boys Hostel, Coimbatore, 1915

The Chronicles of Spicer- Episode II

Koberson Langhu

Welcome back to The Chronicles of Spicer! In the first episode, we glimpsed the founding of South India Training School (SITS) at Coimbatore in 1915. We highlighted that missionaries established the school to train Adventist youth for gospel missions. In this episode, we will visit the story of SITS during its roughly two years stay at Coimbatore. Unfortunately, there is a dearth of historical data concerning the Coimbatore years. Therefore, our story is based on scantily available information.

SITS MAKES PROGRESS

When SITS began operating in 1915 in rented quarters, they had up to the ninth grade. It was upgraded to the tenth grade by January 1916, making it the only Adventist mission school in the country aside from Annfield school (later Vincent Hill School) in Mussoorie to offer up to the tenth grade. In the last episode, it was

pointed out that students of grades 1-4 were taught in the vernacular language, students of grades 5-7 in both the vernacular and English, and students of grades 8-10 in English. This learning method was most likely adopted to facilitate the learning process and acclimate the students to the English language. This is understandable, and a wise move, as most students had no prior knowledge of English before joining SITS.

Students were instructed in many subjects to give them a well-rounded education possible. The Bible was the core subject for all students. It was compulsory for grade 9 and 10 students to study the course Bible Doctrines, which dealt with the fundamental beliefs of the Seventh-day Adventist Church. Grade 8 students had to study the Acts of the Apostles and the Life and Works of Apostle Paul. The lower classes studied the Old Testament History course. Students also received practical training.

Some boys worked in the office while the girls learned sewing. Such efforts not only helped the students to become more effective workers but also increased the financial sufficiency of the institution in some ways. Work programs would become the hallmark of SITS and Spicer for more than a century after its establishment.

Many graduates of SITS entered denominational service. In 1917, five of the seven students who completed the tenth standard entered mission work. Two students joined Nazareth school as teachers in 1917. Most of the mission workers in various mission entities of South India Mission were trained at SITS, thus, making it indispensable for Adventist work in India.

MISSIONARY LABORS

Principal Gentry G. Lowry wasted no time carrying out the South India Training School plans. True to its purpose, the school became a station to carry out missionary work. Students were organized into bands under leaders and sent out to conduct gospel meetings and distribute literature in the surrounding villages. Besides, some students formed a preaching band to engage in preaching. As a result of such efforts, new members were added, and new churches were established in nearby villages. One such church was organized in mid-1916 with 29 members.

There were many challenges, such as the plague outbreak, which was not uncommon in India. In 1915, one broke out, which affected Coimbatore and made educational and mission work difficult. However, mission workers continued their visitation and preaching on a reduced scale and with precautionary measures. Such was the commitment of workers.

It was apparent to Adventists that SITS was becoming the center of denominational activities. It often served

the south Indian territory as the venue for many mission general meetings. It also facilitated baptisms in the area. For instance, on September 23, 1916, nine people were baptized, which included two Tamils and seven Malayalees. SITS was one of only six places in the India Union Mission with an organized Young People's Missionary Volunteer society (YPMV). This society played a pivotal role in helping Adventist youth to participate in missionary activities.

PIVOTAL CHANGES

The India Union Mission, during its 1916 biennial conference, passed important resolutions concerning mission educational schools in the region, including the organization of mission schools into three levels. Elementary schools would have lower standards up to the seventh grade to prepare students for the mission training schools. This meant that the elementary schools were to serve as feeder-schools for the higher mission schools. Next, mission training schools would have up to the tenth standard to prepare evangelists, teachers, and other workers for the mission field in a particular region, besides preparing students for the Union Training School. The Union Training School, offering two years above the mission training schools, would be the top-tier mission school to prepare evangelists, teachers, and other workers for the field. Such an organization meant that SITS fell in the mission training schools category.

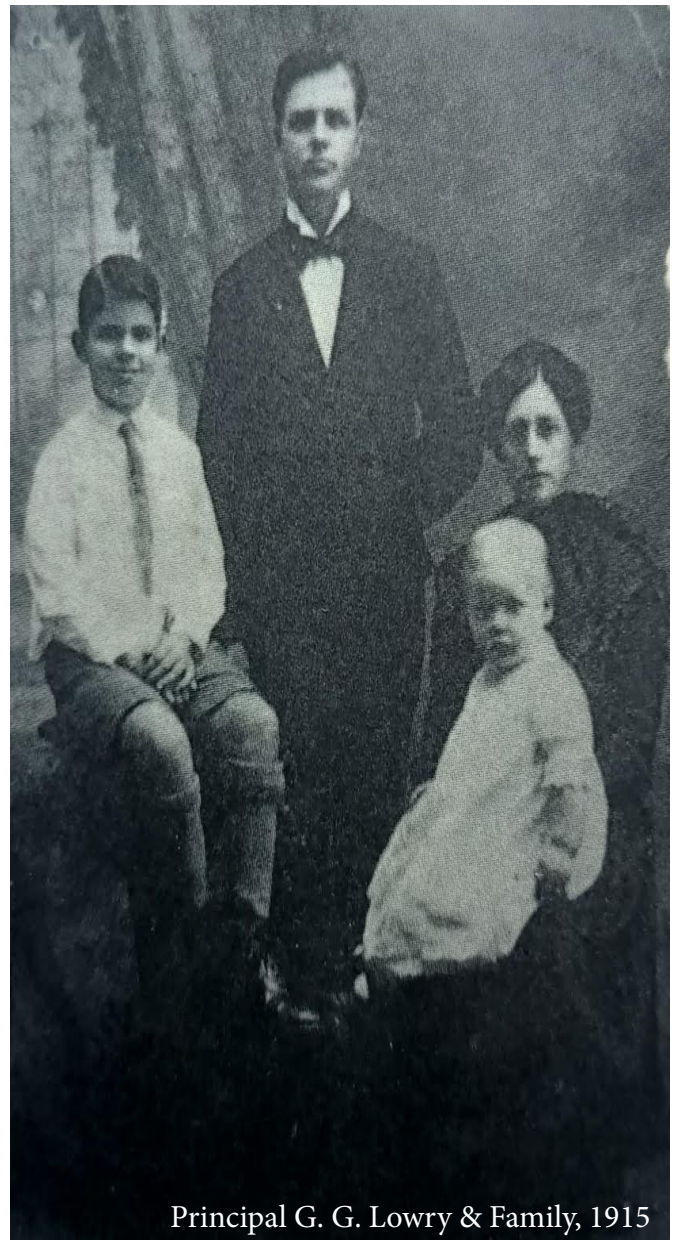
The other pivotal resolution adopted by the union committee during its biennial conference was the recommendation that Adventist mission schools should not seek government recognition. This decision had a long-lasting impact on Spicer as it remained a non-government-recognized institution for

more than a century except for its high school section. They also set up a permanent educational board for the India Union Mission. The board was tasked to supervise all the mission schools throughout the India Union Mission; to provide a uniform course of study; to assist in maintaining proper standards of teaching; to examine and recommend textbooks, and to assist in the development of denominational educational literature. These committee decisions heralded the beginning of more robust supervision and operation of Seventh-day Adventist educational institutions across India Union Mission territory. This had an immediate and direct impact on South India Training School.

SITS MOVES TO BANGALORE

During the annual meeting of the South India Mission, held June 1-10, 1917, at Coimbatore, church leaders voted to relocate the school from Coimbatore to Bangalore, close to the headquarters of the South India Union Mission. Principal Lowry spent three days looking for a suitable place and found a few sites. He eventually settled on a property some miles from Bangalore city. The move from its first home at Coimbatore to Bangalore was made in November 1917, providentially leading to the birth of another institution in the coming years. We will pause the story of SITS here and pick it up in the next episode. Until then, let us labor faithfully for the Lord.

**Dr. Koberson Langhu, Assistant Professor
Church History & Systematic Theology**



Principal G. G. Lowry & Family, 1915

*Stay Tuned for
Episode III*