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and spiritual witnessing**

Kalua, Robert Ukini, Ed.D.

Andrews University, 1993

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Andrews University

School of Education

THE EMPIRICAL DEVELOPMENT OF A CURRICULUM
IN SPORTS ACROBATICS AND
SPIRITUAL WITNESSING

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Education

by

Robert U. Kalua

April 1993


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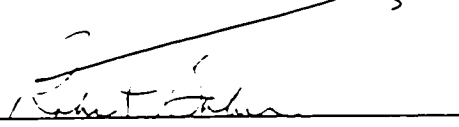
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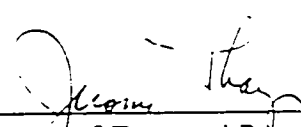
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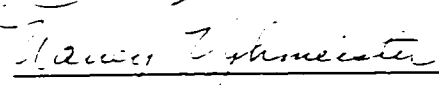

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ABSTRACT

THE EMPIRICAL DEVELOPMENT OF A CURRICULUM
IN SPORTS ACROBATICS AND
SPIRITUAL WITNESSING

by

Robert U. Kalua

Chair: Roy C. Naden

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: THE EMPIRICAL DEVELOPMENT OF A CURRICULUM IN
SPORTS ACROBATICS AND SPIRITUAL WITNESSING

Name of researcher: Robert U. Kalua

Name and degree of faculty chair: Roy C. Naden, Ed.D.

Date completed: April 1993

Problem

The purpose of this project was to develop empirically a curriculum to assist Seventh-day Adventist sports acrobatic coaches, physical education instructors, physical education majors and minors to integrate spiritual witnessing concepts into their acrobatics programs.

Method

The developmental process of Baker and Schutz (1971) was used to

produce and validate the instructional product. First, the content of a curriculum to train Seventh-day Adventist coaches was identified through an examination of acro-gymnastic and witnessing literature.

The materials were divided into instructional units, arranged in a logical sequence, and introduced with behavioral objectives. It was established that the product would be successful when 80% of the subjects achieved at least 80% on each objective.

In the developmental process, the product was revised several times. Some units were expanded while others were streamlined. Weaknesses exposed during the tryout stages were corrected and participants' and instructor's manuals were prepared. At the conclusion of the final presentation, the required standard for mastery was attained on all objectives.

Results

The instructional product met the established criteria—80% of the subjects reached each objective at or above the 80% mastery level.

The Witnessing Model

During the development of the witnessing model, it was discovered that assurance of salvation is not common among Seventh-day Adventist young people and they are particularly confused about the concept of "God's wrath." They also expressed feelings of not being "good enough" to please God. The impact of the material showing that God is not their enemy gives people hope and good news to which they can witness.

Younger SDA youth responded to the concept that God loves them and desires to take them home with Him. However, at the college level, this concept is much more difficult for them to accept. Obtaining eternal life, to many, seemed to be a "gamble."

A special thanks to my wife, Sylvia, my son, Bobby, and my two daughters, Michelle and Loli, who have been so patient and supportive. The glory belongs to God.

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CHAPTER 1

INTRODUCTION

Background of the Problem

Over the past two decades, sports acrobatics has become a recognized sport in the United States, but "acrobatics dates so far back that no one can say with certainty when it first began. Drawings before the dawn of recorded history depict acrobatics in China and Egypt over 4,000 years ago" (Wiley, 1978, p. 3). Sports acrobatics is an outgrowth of artistic gymnastics—the aspect of gymnastics included in the Olympic Games. Currently, 32 countries are involved in competitive sports acrobatics (Wetherall, 1987, p. 18).

In 1975, two prominent gymnastic figures pioneered the way for the establishment of the United States Sports Acrobatics Federation (USSAF): George Nissen from Cedar Rapids, Iowa, and Glenn Sunby from Oceanside, California. When the Federation was first organized, it did not seem likely that it would have any great impact upon the Seventh-day Adventist (SDA) community. During the first 10 years of the Federation's existence, SDAs were only passively involved. A few individuals, including Don Watson from Southern College, Rick Schwarz from Andrews University, Landon Ritchey from Canadian Union College, and Paul Chong from Pacific Union College, enjoyed reading and talking

about the various elements they had found published in the USSAF monthly publication. Others, including Roger McFarland, coach from Cedar Lake Academy, and Frank Martinez, from Andrews University, became official members of the Federation. A few other individuals, including Ron Shafer from Canadian Union College, Vanny Dye from Pacific Union College, and Terry Snyder from Wisconsin Academy, began attending competitions and clinics.

During the 70s and 80s in North America, SDAs were primarily involved in sports acrobatics as an exhibition sport. In the mid-1980s, this non-competitive involvement among SDAs began to change. In 1986, Vanny Dye, a Seventh-day Adventist physical education instructor at Rio Lindo Academy, became the first SDA to participate in the Federation's competitive program on the national level. His dream was to make it to the Olympics (Wetherall, 1987, p. 19). He, along with three of his non-Adventist partners, won three gold medals and were named the national champions. It was Vanny's first competition as an acrobat and he described the experience: "It's kind of neat to start on top" (Wetherall, p. 18).

The following year, Vanny and his teammates went on to compete in the Federation's 12th annual National Championships in Honoiulu, Hawaii. Again they won the gold medal. This victory enabled them to compete internationally. In the fall of the same year, they were selected by the USSAF committee to represent the United States in the World Cup of Sports Acrobatics held in Baton Rouge, Louisiana. Fourteen countries competed in that meet (T. Blalock, President of USSAF, personal communication, March 1989). The skills of the acrobats from the People's Republic of China, Poland, Bulgaria, and the Soviet Union were beyond the ability of Vanny and his teammates and, as a result, they

won no gold medals. However, they did manage to place fifth in the over-all standings. Because they were still America's national champions in men's-four, Vanny and his three companions continued to travel the world competing, conducting clinics, and performing in exhibitions. During these excursions, a myriad of opportunities surfaced for positive outreach and Christian witness (V. Dye, personal communication, June 1988). Had there been a Christian sports acrobatics curriculum available, Vanny could have taken advantage of the program to enhance his witnessing skills.

In the 1987 USSAF National Competition held in Hawaii, nine SDA young people competed—three from Pacific Union College (PUC), four from La Sierra College (LSC), and two from Andrews University (AU) (Gerrard, 1987). One year later when the competition was held at Loma Linda University on the campus of La Sierra, 26 SDA youth competed (McFarland, 1988, p. 23). In 1989 at the Federation's Fourteenth Annual National Championships held on the campus of Andrews University, 86 SDAs from across the United States and Canada participated (Kalua, 1989). This increase of SDA involvement created an excellent opportunity for Christian witness and spiritual and physical growth. Unfortunately, no curriculum is available to help SDA physical education leaders and participants to incorporate Christian principles and contemporary witnessing techniques into their sports acrobatic involvement.

Statement of the Problem

A number of SDA sports acrobatic coaches are doing an excellent job teaching athletic skills and promoting the sport. Roger McFarland from Loma

Linda University for example conducts annual tri-college sports acrobatic clinics with Walla Walla College and Pacific Union College. Jim Evans from Southern College and Richard Spaulding from Union College also conduct acro-gymnastic clinics. A number of academy coaches, including Rick Schwarz from Spring Valley Academy and Vanny Dye from Rio Lindo Academy, have been conducting similar sports acrobatic clinics. But the primary thrust of these programs is focused on recruitment of potential students and the development of athletic skills (C. Connelly, personal communication, September, 1990).

Whereas these sports acrobatic programs foster clean living, fair play, and good sportsmanship, there has been a growing desire on the part of some of the coaches to do more than just recruit, compete, perform, and prepare skilful acrobats. They want to know how they can incorporate spiritual concepts into their training and to communicate more effectively the good news of the gospel to others through the opportunities afforded by this sports medium.

The church believes the great commission, "Go ye into all the world and preach the good news to all creation" (Mark 16:15 NIV). Seventh-day Adventists believe that this text offers an invitation to all who claim Jesus as Lord and Savior irrespective of their careers. Ellen White points out that "Whatever one's calling in life, his first interest should be to win souls for Christ" (1898, p. 822). The Apostle Paul says: "It is God himself, in his mercy, who has given us this wonderful work [of telling His good news to others]" (2 Cor 1:1 LB).

Purpose of the Study

The purpose of this study was to develop empirically a curriculum to train SDA coaches, assistant coaches, physical education instructors, college physical education majors and minors, as well as interested personnel to integrate spiritual witnessing concepts into their sports acrobatic programs.

The curriculum development method of Baker and Schutz (1971) was followed. The curriculum was designed as an intensive (12-15 hours) sports acrobatics leadership training workshop. It is hypothesized that 80% of the participating sports acrobatic leaders and potential instructors will master 80% of the criteria of each behavioral objective during the workshop. It is further hypothesized that positive modification of affect towards selected spiritual concepts will occur through the workshop.

Definition of Terms

The United States Sports Acrobatic Federation (USSAF) is the only professional sports acrobatic body that exists in the United States. It is a non-profit organization operated by a board of directors. Though it does not claim to be a Christian organization, the president and a number of the board members are Christians. Two Seventh-day Adventists were on the board until June 1989 when one resigned due to poor health. The Federation organizes local, regional, and national competitions and approves national-level acrobats to compete internationally.

Competition, as used in this study, refers to the system the Federation requires for evaluating competitors. Individual scores are determined by a certified panel of judges.

USSAF National Championship Meet is the major annual event of the Federation and is generally conducted in June. It is the highest level at which an athlete can compete in the USA.

The World Cup, as used in this study, refers to the International Federation of Sports Acrobatics meet. The competition generally occurs in some country other than the United States and is called the World Cup in odd years and the World Championships in even years. Thirty-two countries were involved in sports acrobatics in 1989 (T. Blalock, personal communication, April 1989).

Olympic Recognition here applies to the Olympic committee's perception of sports acrobatics as a viable Olympic sport. When the Olympic Committee recognizes a particular sport, it simply means it has been viewed as worthy of inclusion in the modern Olympic Games. This recognition, however, does not grant an automatic acceptance in the Olympics. The sport must first be invited to participate in the games as a demonstration event by a host country, after which it becomes an official event of the Olympic Games (G. Nissen, personal communication, April 1989). The USSAF is doing its best to get sports acrobatics into the Games.

Acro-gymnastics, as used in this study, refers to the type of gymnastics used by SDAs prior to the organization of the USSAF. Seventh-day Adventists have traditionally integrated artistic gymnastics with sports acrobatics and pyramid building. These achievements were then performed in exhibition.

Assumptions

It was assumed that all SDA coaches, assistant coaches, physical education instructors, physical education majors and minors, as well as interested personnel have a basic understanding of the Seventh-day Adventist mission and are committed to it.

Delimitations

A wide variety of leaders, coaches, and enthusiasts are involved in sports acrobatics today. This study was delimited to SDA college, secondary, and elementary physical education instructors in the North American Division who are currently involved in sports acrobatics.

Outline of the Study

Following this introductory chapter, chapter 2 reviews the literature related to sports acrobatics and witnessing. It includes the historical background of gymnastics, the historical background of sports acrobatics, its developing importance in SDA schools, and issues related to the process of witnessing in academic contexts. Chapter 3 details the methodology to be employed in this study by describing the population and sample, Baker and Schutz's (1971) seven-step process for product development, and the methodology to analyze the modification of affect on workshop participants. Chapter 4 contains the results

of the curriculum development, and chapter 5 presents summary, implications, conclusions, and recommendations.

CHAPTER 2

REVIEW OF LITERATURE

Overview

Acro-gymnastics has been a part of the Seventh-day Adventist educational system for almost three quarters of a century. When it began in 1933, it was a simple sport and the elements were basic. It was focused primarily in the area of basic tumbling and human pyramid-building skills. Calisthenics, hoops, and the use of Indian clubs were also included (EMC Student Association, May 1933). Today acro-gymnastics has developed into a complex activity requiring specialized instructions and intense training. Instructions range from the keying in of precise body alignments required to efficiently execute a specific acrobatic skill to the conducting of special mental imagery sessions to help the athlete psychologically to perform at his optimum. Where once a single instructor was responsible for almost all of the instructions, today a number of specialized individuals coach various facets of the instructional program. It is not uncommon to have one instructor concentrate in the area of sports acrobatic movements while another is responsible for the directing of the choreography portion of the athletic routine, and still another to be responsible for mentally preparing the athletes. Training techniques have also expanded into a highly

technical field. Special techniques for warming-up, stretching, conditioning, and working out are being employed to help athletes progress rapidly and safely. It is not uncommon to have one instructor responsible for conditioning, another for ground tumbling, and still another for sports acrobatics that involve two or more athletes.

Through the years, acro-gymnastics has been used by many SDA schools as a recruiting tool with performances at feeder schools. Some coaches including Ric Gatling, Steve Gatz, and Fred Matusik have creatively included healthful living concepts, drug-free promotion, and Christian outreach and witnessing activities as well. Ric Gatling and Fred Matusik found, for example, that whenever they took their groups to perform in public elementary, junior high, and senior high schools, they were received with enthusiasm. The students clapped and cheered when they saw something they liked. The gymnastic group's enthusiasm, cheerfulness, and positive outlook seemed to have a positive influence on the viewers. The anti-drug skits that were uniquely worked into the performance were appreciated by both the students and faculty. The administrators were particularly impressed with the concept of promoting drug-free, healthful lifestyles. Steve Gatz, academy physical education instructor (personal communication, October 1986), found similar results when he took his group to perform at malls. The clean appearance of the group and their willingness to speak out for drug-free lives were well received by the on-lookers. Fred Matusik found similar responses when he and his group conducted a week of prayer at Maplewood Academy (personal communication, October, 1989). Unfortunately, information regarding these programs has not been published.

In the 90s a new emphasis in acro-gymnastics is beginning to emerge in the Adventist educational system through its involvement in USSAF's national and ISAF's international competitive sports acrobatics program. This new emphasis can provide a variety of opportunities for Christian athletes to share the good news about Jesus Christ. Properly prepared, these young athletes can become a positive influence for God. The adequate preparation of students depends on the coach's knowledge of and skills in the sport and a commitment to make Christian witnessing and outreach a primary focus.

The great commission that challenges every Christian leader to prayerfully reach out and communicate to mankind the good news of the gospel is the same commission the Heavenly Father gave to Jesus when He began His earthly mission. In His own words Jesus declared:

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, to proclaim the year of the Lord's favor. (Luke 4:18,19 NIV)

Every act of His life was a revelation of His Father's character (White, 1892, p. 2). Through love Jesus ministered to the people. Then, when His ministry finally drew to a close He left His disciples with these words: "Peace be with you. As the Father has sent Me, even so I send you" (John 20:21).

While the acquiring of practical and theoretical skills in sports acrobatics is very important, the understanding and acquisition of God's character is much more important. The apostle Paul stated a similar concern when he stated:

Bodily exercise is all right, but spiritual exercise is much more important and is a tonic for all you do. So exercise yourself spiritually and practice being a better Christian, because that will help you not only now in this

life, but in the next life too. This is the truth and everyone should accept it. (1 Tim 4:8,9 LAB)

It was the intent of this study to develop empirically a curriculum that helps SDA sports acrobatic instructors not only to produce physically skilled participants but also to help them integrate spiritual concepts into their overall acro-gymnastics programs. The emphasis of the content was focused on helping SDA young people discover what it means to depend on God and not on self. The preparation of such a product is assumed to be a positive step in developing quality leadership for both competitive sports acrobatic enthusiasts as well as for those who are involved in acro-gymnastics primarily for demonstration purposes.

The review of related literature begins by exploring the historical development of gymnastics and sports acrobatics. It then looks at modern sports acrobatics, reviews the influence sports acrobatics has had upon selected SDA schools, and concludes with a brief summary of sports acrobatics as it relates to health, recreation, and witnessing.

Historical Background of Gymnastics

Early Records of Gymnastics

In ancient times, the term gymnastics was used to describe most physical activity. Through the years, however, it began to denote a specific form of physical activity. By 1500 B.C., when the Egyptian civilization had reached its peak, three major physical activities were noted—gymnastics, wrestling, and swimming. These, along with other sports, were part of the vigorous training for

war and were performed to honor the gods as well (Rice, Hutchinson, & Lee, 1958).

In the Athenian culture, the school of gymnastics was called the *palestra*, which means literally "a wrestling ground" or "training ground" (Gulick, 1973). These schools were located on the banks of a stream where the facilities for bathing and swimming were easily accessible (Rice et al., 1958).

For the Athenians during this period, gymnastics meant wrestling, boxing, running, broad jumping, throwing the discus, and casting the spear. The Athenian "with his keen eye for physical beauty, regarded flabbiness, want of condition, and imperfect development as a disgrace" (Gardiner, 1910, p. 88). As a result, gymnastics became the means for attaining beauty, symmetry of body, grace, complete development, and harmony of body and soul. These activities were considered vital components for developing military skills and courage as well as the virtues and capacities needed for peaceful progress of the nation (Van Dalen & Bennett, 1971).

The rigorous training program advocated by the early Romans produced the moral fiber, physical vigor, and military prowess necessary to carve out a great empire. In contrast with the Greeks,

the Roman games and exercises were intended only to make men strong and skillful warriors; and it was not for beauty of form or grace of movement, but only for vigor and prowess in battle, that they were honored by their fellow citizens. (Wilkins, 1878, p. 58)

Whereas rough exercises were stressed, health gymnastics, consisting of light exercises and baths, were also a part of the Roman culture.

In the Dark Ages, the early Christians were not as concerned about their bodies as they were with their souls. They believed that the body, being mortal, was of Satan and the soul, being immortal, was of God. In A.D. 394, Theodosius, one of the early Christian emperors, believing that the Olympian games were pagan, abolished them. It was further perceived that all worldly pursuits which gave pleasure were inherently evil (Rice et al., 1958). As Christianity triumphed, chariot racing and organized physical activity of the Romans came to an end. "In no school of the Middle Ages could physical education have found a place; education in its aim, method and content was dominated by asceticism," (pp. 68-74).

After A.D. 529, the influence of the monasteries dominated the life of the people. This gave rise to an emphasis on manual labor which was regarded as a means to subdue the flesh and escape the evils of idleness. "To labor is to pray" (Rice et al., 1958, p. 52).

In the 12th century, a number of independent universities emerged from the cathedral schools, but no place was given for athletic sports and physical education; consequently, much of the students' leisure time was taken up in boisterous pranks, drinking, gambling, carousing, and riots in the town which ended in serious fights between "town and gown" (Rice et al., 1958). One of the arguments frequently given for the promotion of modern college and high-school athletics is that such activities tend to prevent the hooliganism common in the medieval university.

During medieval times, two fields of endeavor were open to a young nobleman—the church or chivalry. The former required a literary and religious education pursued in the confines of a monastery or cathedral, whereas the latter was pursued in the active and pleasurable life of the castles of the nobles (Rice et al., 1958). The code of conduct for the knights included elements of courtesy, fidelity, mercy, and justice. During their training they were also exposed to social graces, received religious instruction, learned to dance, and participated in sports activities, hunting, and mock battles. "They fought with a staff or rod in place of real weapons. They competed in running, wrestling, weight throwing, and in several kinds of ball games" (Baley, 1974, p. 9). Because chivalry was so active and adventuresome, a majority of aspiring young noblemen chose chivalry over the church. The rigorous physical conditioning program was one of the most important facets of the knights' training preparing them for combat (Baley, 1974). Though the knights preferred rugged, outdoor activities, during inclement weather and on certain holidays they did enjoy participating in more playful activities.

They threw wonderful somersaults, they leaped through hoops placed at certain distances from one another, they played with knives, slings, baskets, brass bells, and earthenware plates, and they walked on their hands with their feet in the air or with their heads turned downwards so as to look through their legs backwards. (LaCroix, n.d., p. 224)

During the Renaissance, the rigidity and repressiveness of the body and mind so common in the schools of learning in the Middle Ages gave way to a broader and more liberal education. The value of physical activity, exercise, and hygiene were rediscovered. During this period, Vittorino da Feltre wrote of the

importance of a "sound mind in a sound body" and that the ability to learn was in part dependent upon the physical condition. To further his understanding of physical and mental development, he established a school named "The Pleasure House" primarily for children of wealthy parents. (Brown & Wardell, 1980). As a motivation for learning, he encouraged children to learn through kindness and understanding. "Included within his curriculum was an organized gymnastics system whose purpose it was to enhance the physical fitness of local residents who were not of military age," (De Carlo, 1978).

Other educational leaders who discovered similar findings during this period included Michael de Montaigne, Richard Milcaster, and John Amos Comenius. In brief, they emphasized "the unity of mind and body and stressed that education was concerned with the whole man rather than just a part of him" (Baley, 1974, p. 9). With these perceptions in mind, Comenius, the great Bohemian educational reformer and school master, advocated for all schools the inclusion of a vigorous athletic program including gymnastics (Rice et al., 1958).

During the time of Luther, Calvin, Zwingli, and Knox, emphasis was again placed on the salvation of the soul rather than on the joy of living (Rice et al., 1958). Luther, however, was supportive of gymnastics and in his famous "Letter to the Mayors and Aldermen of the Cities of Germany," he said:

It was well considered and arranged by the ancients that the people should practice gymnastics that they might not fall into reveling, unchastity, gluttony, intemperance, and gaming. Therefore, these two exercises and pastimes please me best, namely, music and gymnastics, of which the first drives away all care and melancholy from the heart, and the latter produces elasticity of the body and preserves its health (cited in Rice et al., 1958).

Influence of GutsMuths and Ludwig

Johann Fredrich GutsMuths (1759-1839) is regarded as the "grandfather" of German gymnastics. He published *Gymnastics for the Young* which became the basis for all future approaches to educational gymnastics in Germany. In 1787, Salzmann described GutsMuths program as follows:

The lesson period begins at seven o'clock in the summer and eight in the winter, and lasts until eleven. Then Mr. GutsMuths takes the pupils for their gymnastic exercises. These are the following: foot races, vaulting, jumping across a ditch, jumping over a stick that can be raised at will, forced marches, throwing at a mark, estimating with the eye the distance from one place to another, walking on the thin edge of a plank, reading aloud out of doors at a certain distance, lifting with a staff a weight that is hung on it and can be moved nearer to or farther from the hands according to one's strength, skating, skiing, etc. (Cited in Burke, 1970, p. 6)

GutsMuths stressed the importance of balance between physical and mental development by stating: "A strong mind with a weak body or a strong body with a weak mind forms only a fragment" (cited in Burke, 1970, p. 12) of a human being. He emphasized that gymnastic exercise should be pleasant and enjoyable and have as its aim the strengthening and harmonizing of body and soul—the development of the whole person. To GutsMuths, the study of health and the development of the body was of utmost importance, "for without this," he stated, "the intellectual development is of little use, all will lie there as dead capital eaten by blight" (cited in Burke, 1970, p. 12). GutsMuths saw gymnastic exercises as a means by which this development could occur. He viewed these exercises as a science and kept accurate records of the progress of his students.

In 1810 Jahn Ludwig actively began to promote outdoor gymnastic exercises after school hours. He met regularly with the boys in the surrounding

countryside to conduct running, jumping, and wrestling matches. Ludwig's enthusiasm, personality, and stories increased the popularity of these outings. It was not long before crude apparatuses such as jumping standards and horizontal bars were constructed (Baley, 1974).

In the spring of 1811, Ludwig began constructing gymnastic equipment such as balance beams, vertical ropes, ladders, additional horizontal bars erected between trees, high jumping standards, pole vaulting standards, broad jumping ditches, a figure-eight running track and a wrestling ring in one end of the track (Van Dalen & Bennett, 1971). Ludwig even adopted a gymnastic costume composed of long trousers and a short linen jacket. Thus began the *Turnverein* or the German Gymnastic Societies movement. As the movement grew, vaulting bucks and crude parallel bars were added. Ludwig became more systematic naming the various exercises and describing how they should be done. Gymnastics at this time was considered an indoor sport—an activity conducted in a gymnasium (Johnke & Gorge, 1970). Throughout Germany, Ludwig's gymnastics were readily accepted. However, because the program arose during a time of political stress and included in its aims certain political achievements, it faced serious resistance. In 1818 Ludwig's program was declared a hotbed of revolution. He was even accused of an assassination conspiracy (Rice et al., 1958, p. 96), and the program was shut down.

In 1842 the ban was removed and gymnastics was "recognized as a necessary and indispensable part of male education, and received into the circle of means for popular education" (Rice et al., 1958, p. 98). The need for national organizations, conventions, and meets was discussed, but the program was

abandoned once again during the European revolutions of 1848 and 1849. A few members continued to meet in secret in an attempt to reorganize the program. Then in 1860 when the members decided to avoid all political activity, the organization experienced a remarkable revival. Baley stated: "After this, the organization grew to number many thousands of clubs all over the world and many more thousands of members" (Baley, 1974). By 1926 membership exceeded two million people. When Adolf Hitler took power in 1933, he took control of all sports clubs and youth organizations including the gymnastics program. At the time gymnastic exercises included vertical poles, bars, ladders, giant strides, and bucks. Attention was also given to the use of music during free exercise drills. Exhibitions were regarded as an important means for maintaining pupil interest and obtaining public support. Gymnastics for girls also became popular (Van Dalen & Bennett, 1971).

By 1921 the People's School of Ollerup, Denmark, had developed a new approach to gymnastics which influenced all of Denmark, Europe, and America. The gymnastics director, Niels Bukh, noting so many defects in the untrained body—from stiff round backs, forward projection of the neck, over- and under-developed muscles—determined to produce the perfect physique. To accomplish this he used wall bars, mattresses, and marching drills (often while singing).

Spread of German Gymnastics to the U. S.

German educators who came to the United States brought with them the German concept of gymnastics. Due to the efforts of Charles Beck, a German political refugee who was hired as a faculty member to the Round Hill School at

North Hampton, Massachusetts, in 1827, gymnastics became a part of the curriculum. His responsibilities were to teach Latin and gymnastics. This marked the earliest teaching of German gymnastics in America (Lee, 1983).

During the 1830s and 1840s, the manual-labor movement arose and promoted the theory that manual labor was the best form of exercise and would conserve the time spent in gymnastics. As a result, manual-labor duties were substituted for gymnastic activities. However, the concept that manual labor would provide adequate physical development did not become an official part of the education program (Lee, 1983). By the close of the Civil War, gymnastics was so strong that when the term "physical education" came into being, it meant gymnastics. At this time gymnastics consisted of parallel and horizontal bars, ladders, ropes, mats, and wooden horses.

In 1852 the University of Virginia employed an instructor who was enthusiastic about gymnastics and generated much interest in the field. In fact, so much interest was generated among the students that the University decided to build a gymnasium (Rice et al., 1958).

In his 1855 report to the trustees, the president of Amherst College wrote:

No one thing has demanded more of my anxious attention than the health of the students. The waning of the physical energies in the midway of the college course is almost the rule rather than the exception among us, and cases of complete breaking down are painfully numerous.
(Miller, May-June 1957, pp. 29-30)

In 1859, Amherst College began construction of a \$15,000, two-story gymnasium complex and established a department of Physical Education with the following requirements: the head of the department must be thoroughly educated

as a doctor of medicine; must know something about gymnastics and sports; and must adhere to the principles that (1) the gymnasium be used to keep the body in health, (2) exercises be suited to all who are engaged in them, and (3) students be guarded against overwork in exercising (Lee, 1983).

The concept of gymnasiums began to flourish throughout the United States. Beginning in 1820, Harvard University constructed its first gymnasium which was well equipped with the German apparatus of the day. The gymnasiums that followed included: William College (1851), University of Virginia (1852), Miami University (1857), Princeton and Yale universities (1859), Amherst College (1860), Oberlin College (1861), and Williams College (1864) (Lee, 1983).

The Young Men's Christian Association (YMCA), an organization founded to promote religion among young men who had moved to the cities, also launched building programs. Commenting on the rapid construction growth and the equipment used for gymnastics, Welch and Lerch (1981) stated: "By 1855 there were over 100 YMCA gymnasiums in the United States. Equipment in those early gymnasiums was first geared to circus stunts, but then equipment for lighter gymnastics was added," (p. 212).

Unfortunately, these gymnasiums were being constructed faster than they could be supplied with qualified directors to run the programs. Obtaining someone who was schooled in biblical doctrine as well as the integration of physical work with other activities became a difficult task (Welch & Lerch, 1981).

Gymnastic exhibitions were conducted in colleges as early as the 1870s. In the 1880s Dr. Sargent, a leading physical educator, labeled the era as "the

acrobatic stage of physical education" (Welch & Lerch, 1981, p. 53). Clubs, schools, YMCAs, and various gymnastic organizations began emerging throughout America. To meet this new demand, the Amateur Athletic Union (AAU) was formed in 1885, thus enabling athletes from various clubs to come together to promulgate rules and regulations for competition (Cooper & Trnka, 1989). Shortly after the AAU was established, local and national championships were conducted. In 1894 the main features of the German system of gymnastics being used in the United States included: strength exercises including wrestling, weights, and putting the shot; localized exercises including calisthenics with weights, horizontal bars, parallel bars, rings, and pole vaulting; skill exercises including calisthenics, balancing, horse, buck, bars, long jump, and high jump; quickness exercises including walking, marching, running, rope jumping, dancing, ladders, and swimming; endurance exercises using the quickness exercises for a sustained period of time; attention exercises including rhythmical motions such as dancing; alertness exercises including wrestling, fencing, intricate running, and ball games (Lee, 1983, p. 54).

It was not until after the AAU assumed control over gymnastics and began offering rules and regulations for competition that college gymnastic clubs started competing. The first college gymnastic meet was conducted on the campus of the University of Chicago on March 5, 1898. The *Chicago Tribune* described this first meet:

The indoor sports competition on March 5, 1898, featured gymnastics, track and field, fencing, and wrestling events. . . . Trains arriving in Chicago were filled with athletes from the midwest. . . . The gymnasts

risked breaking their necks on the rings, bars, and vaulting horses . . . and contributed to the circus-like atmosphere with their performance and colorful tights. (Cited in Lee, 1983, p. 121)

The gymnastic events that took place during the competition included the horizontal bar, side horse, long horse, rings, tumbling, and club swinging (Lee, 1983).

During the first two decades of the new century, a new term for American gymnastics arose and was called "natural gymnastics," a system of gymnastic exercises built on the fundamental skills of occupational, athletic, and the dance form movements. This form of gymnastics, initiated by Thomas D. Wood from Stanford University, emphasized the importance of identifying individual differences and measuring children's progress in terms of personal physical growth. Interestingly, this was a return to GutsMuth's and Ludwig's program of play, sports, and outings. This new form of gymnastics advocated the age-old desire of children to chase each other, leap over ditches, vault fences, climb trees, swing on branches, and throw and catch objects (Lee, 1983).

Following World War II, another approach to gymnastics arose. Gymnastics, which had once referred to a series of formal free-standing exercises and apparatus work, now took on a new form including work on such pieces of apparatus as the high balance beam, the uneven parallel bars, and the trampoline. Gymnastics provided opportunities for the development of creativity and self-realization through preparing and performing various gymnastic routines.

Tumbling, acrobatic, and rhythmical forms of physical movements were employed to create these routines (Lee, 1983).

Prior to the Educational Amendment Act of 1972, two basic gymnastic classes were in existence—gymnastics for boys and men and gymnastics for girls and women. The amendment disallowed discrimination by ruling: "No person in the United States shall on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance," (U.S. Department of Health, Education and Welfare, June 1975, p. 1). Today only one gymnastic class is recognized in which both sexes may participate. However, within this framework two tracks are still organized as follows:

For the boys and men today, there are six parts to gymnastics: (1) floor routine of tumbling; (2) vaulting on the pommel horse; (3) vaulting on the long horse; (4) work on the "still" rings; (5) work on the parallel bars; (6) work on the horizontal bar. For the girls and women, there are four parts to class work: (1) a floor exercise routine done to music (a seeming combination of dance steps, tumbling, and warm-up exercises); (2) vaulting on the side horse; (3) work on the uneven parallel bars; (4) work on the high balance beam. (Lee, 1983, p. 304)

To keep abreast of the ever-expanding demand for gymnastics in America, in October of 1968, after serving for more than eight decades, AAU's involvement with gymnastics was replaced by the United States Gymnastic Federation (USGF). Today USGF's responsibilities include: standardization for judging gymnastic competitions; developing local, regional, and national age-group competitive programs; and establishing safety certification standards. The

federation is also actively involved in an ongoing research program in an effort to upgrade and enhance the teaching, coaching, and performance of gymnastics (Cooper & Trnka, 1989).

The Historical Background of Sports Acrobatics

Early Development of Sports Acrobatics

Sports acrobatics is often called "acro-gymnastics," "acrobatics," or simply "acro." The official name for the sport is sports acrobatics (Van Loo, 1987). In Greek the prefix *akros* meant "climbing" or "walking on tip toes." The *American Heritage Dictionary* (1980) defines the term by stating an acrobat is one who is "skilled in feats of agility and balance." The term "acrobatics" is defined as "the art of an acrobat, any manifestation of spectacular agility" (*American Heritage Dictionary*, 1980).

The term "sports acrobatics" generally conjures up images of circus and stage shows when in reality it is one of the oldest sports disciplines, according to Richard Criley from the University of Hawaii and former United States Sports Acrobatic Federation president. In his study of the sport he stated: "There is archaeological evidence in the form of drawings and statuettes that somersaults, handstands, and bridges were known many centuries B.C. in China, Egypt, and Persia," (Criley, 1984, p. 8).

James A. Baley (1974), professor and chair of physical education at Jersey City State College, found in his study of the Egyptians that acrobatic movements were included in their dances and dated back as early as 1500 B.C.

Baley further stated: "Inscriptions left by these early Egyptians on vases, mosaics, reliefs, and paintings indicate that the older children tumbled, turned somersaults, and did other gymnastic moves. Pictures in stone prove that the Egyptians participated in pyramid building and balancing as long ago as 2100 B.C. The Chinese engaged in tumbling even before this time." (p. 7).

Joseph Schabacker, another former USSAF president, reported that the historical development of sports acrobatics in China is rich and can be traced back to ancient times. He stated: "The people at ancient times did sports acrobatics stunts such as somersaults and handsprings as well as handstands on horseback." (Schabacher, 1981, p. 4)

Jack Wiley perceived the early evolutionary stages of sports acrobatics as a "play activity." He went on to state that it then developed into a performing art which sustained it for more than 4,000 years (Wiley, 1978). Wiley further hypothesized: "Acrobatics was performed as court entertainment for royalty, was included in performances of traveling bands of entertainers in medieval times, and more recently formed the basis of circus and stage acts, (p. 3).

Through the influence of the Roman circus, sports acrobatics spread throughout the Roman Empire until the fall of the Empire (Criley, 1984). As interest waned, it lay dormant until the Renaissance in Europe, and then resurfaced in a variety of forms in different countries. These exercises, interestingly enough, became the basis for training in other sports including ski jumping, alpine skiing, judo, wrestling, fencing, gymnastics, football, handball,

track and field, diving, and figure skating (Sotinov, 1988). The best-known sports acrobatic exercises are the "acrobatic jumps" or tumbling (Criley, 1984).

In the 1932 Olympic games, tumbling was included as one of the events of gymnastics. While the Eastern European countries were progressing to a competitive level, the West was getting involved in professional acrobatics. They were performing in clubs and circuses, although hand-balancing competitions were being held among West Coast colleges in the 1930s and 1940s (Criley, 1984).

Sports acrobatics, the newest of the Olympic gymnastic sports, is a nationally and internationally governed amateur sport in which participating athletes perform utilizing other athletes rather than gymnastic apparatus.

Supporters of this newly organized sport claim that sports acrobatics is an outgrowth of gymnastics. Thomas Blalock, current president of the USSAF, for example, alluded to this in a press conference on March 3, 1989. When asked if sports acrobatics is a circus sport, Blalock replied, "No, it is not a circus sport" (cited in Kalua, Jr., 1989). He went on to explain that it really was a part of the modern gymnastics program:

Gymnastics has four branches. They are (1) artistic gymnastics (the use of bars, beam, horse and the floor exercise mat); (2) rhythmical gymnastics (gymnastics performed with hoops, balls, ropes and ribbons); (3) synchronized swimming (rhythmical gymnastics performed in water), and now (4) sports acrobatics (gymnastics performed by two, three or four people working together, as well as tumbling on a raised tumbling track. (cited in Kalua, Jr., 1989)

Qualifications and Competitive Combinations

Today's participants can be involved at a young age. They start in a beginner's division then progress to the novice level. As their skills increase they move on to the intermediate level, then to the advanced level, and finally to the elite division. The annual eliminations begin with the local competitions. Qualifying competitors advance to the regional competitions, to the national championships, and finally to the international competition known as World Championships or World Cup. Also associated with this normal progression are a number of international invitational meets hosted by various countries throughout the year (Van Loo, 1987).

In sports acrobatics, there are seven competitive combinations: (1) men's pair, (2) women's pair, (3) mixed pair, (4) women's trio, (5) men's four, (6) women's platform tumbling, and (7) men's platform tumbling. Combinations 1-5 are generally performed on a bonded carpet spring floor while 6 and 7 are performed on a raised long-sprung floor with specially designed mats specifically built for the event (Van Loo, 1987). Because the requirements involved in these competitive combinations emphasize versatility, cooperation, and creativity, it makes the sport a challenging activity to pursue. It is predictable for physical education instructors to get involved. Coach Dan Miliman, a gymnastic trampolinist, described the sport as the missing link in the overall gymnastic picture. He declared:

Gymnastics is likely the most challenging and complete form of body/mind development yet devised in the sports world. Yet, I notice that gymnasts tend to be more egocentric, more wrapped up in themselves, preoccupied with their improvement. . . . The training is so individualized that a genuine sense of unity and intimate cooperation is lacking. Watching sports acrobatics gave me a spark of enthusiasm that had been hidden for a long time. The overall effect of seeing people working in close synchronization and interdependence with the beautiful choreography and musical accompaniment is electrifying. (cited in Criley, 1984, pp. 8-9)

This spirit of enthusiasm for sports acrobatics is also found in other countries. In Germany, for example, it can be traced back to 1890 when acrobats were members of gymnastic or heavy athletic clubs practicing floor exercises. During this period, sports acrobatic departments were called the "power artistic sport" and were concerned primarily with developing gymnastics, wrestling, and weight lifting (Becker, 1987).

Modern sports acrobatics in Germany, however, is primarily a 20th century invention. From 1925-1938, thousands of spectators enjoyed the ever-expanding power artistic sport. But the war interrupted the growth of the sport, and it was not until 1948 that acrosports emerged once again. Then on May 1, 1975, the Sports Acrobatic Union was formed and power artistic sports was renamed "sports acrobatics." In the past 15 years, sports acrobatics in Germany has been experiencing rapid progress (Becker, 1986).

In 1976 France was introduced to sports acrobatics, and in November 1986, when the world championships were being conducted in Rennes, France, large numbers of French spectators experienced this sport for the first time (Muret, 1988). Pierre Blois, Technical Director of the French Federation and member of the IFSA Technical Committee stated: "In France it is still the

beginning. We lack information and experience, as well as big financial means. However, in four or five years time I think, we will be able to reach a good level," (cited in Muret, 1988, p. 23)

It was not until 1956 that sports acrobatics developed into a modern competitive event in China. However, the seven competitive combinations were not included until 1978. In 1964 sports acrobatics came under the jurisdiction of the Chinese Gymnastic Association which also became a member of the IFSA Executive Committee. In 1980 the Chinese Gymnastic Association was changed to Gymnastic and Acrobatic Sports Association of the People's Republic of China (Muret, 1988).

In comparison with artistic gymnastics, sports acrobatics requires a new dimension of strength and mobility from its participants, although their basic preparation is almost identical. From the spectators' point of view, this 20th-century sport is spectacular and thrilling (Blalock, 1987) and lends itself to a wide variety of situations. "Whether you are youth or adult, male or female or a mixed group, there is a place for you in sports acrobatics" (Coulton, 1981, p. 7).

The Olympic movement has created considerable interest among sports acrobatic leaders and their athletes. It is probable that when sports acrobatics becomes an official event of the Olympic games, it will flourish even more. Precise dating for this acceptance is presently unknown, although a number of individuals from the USSAF board of directors are hopeful that sports acrobatics will gain acceptance as an exhibition sport at the 1996 Olympics. In a meeting held December 5 and 6, 1985, in Lausanne, Switzerland, the International Olympic Committee (IOC) informed the IFSA of their recognition and

admittance as a member of the IOC (Van Loo, 1987). This officially started the Olympic movement in sports acrobatics in the United States. On April 3, 1987, the United States Sports Acrobatics Federation (USSAF) was voted into the United States Olympic Committee (USOC) at the House of Delegates meeting held in Indianapolis, Indiana. The admittance of Sports Acrobatics into the USOC was seconded by the USGF which enabled the USSAF to secure for the first time possible funding from the USOC for the sport. Current IFSA president, Stoil Sotinov, also announced that there was a possibility that sports acrobatics could be included as an exhibition sport in the near future in the games (Van Loo, 1987). In a personal interview, George Nissen, founder of ISFA, described the inclusion of sports acrobatics into the Olympic games in these words:

Before a new sport can become an official event of the Olympic Games, it must be recognized by the Olympic committee. Sports acrobatics has attained this recognition. However the hosting country of each games has the privilege of inviting two new sports to be included in their games as a demonstration event. Those events will then become an official event in the following Olympic games. However, invitations for exhibition are generally chosen on the basis of the country's strength. Because sports acrobatics is not on the list of strengths for either the '92 or '96 hosting countries, it is difficult to say precisely when sports acrobatics will be invited to the games as an exhibition sport.

After the 1987 World Cup of sports acrobatics in Baton Rouge, Louisiana, IFSA president, Stoil Sotinov, observed a "conquering" of new admirers, not only in the USA but worldwide (Sotinov, 1988). This has been largely due to the dedicated efforts of the coaches, officials, choreographers, and involved friends. The combination of their efforts and the skill of the acrobats, declared Sotinov, would be the key that would open the door for entry of sports acrobatics into the Olympic Games. Sotinov (1988, p. 2) stated: "I consider 1988 as a further step

towards our inclusion into the varied and interesting Olympic programme. Sports Acrobatics will be a beautiful flower in the Olympic bouquet." Sotinov also announced the possible inclusion of sports acrobatics in the 1996 Olympic games. If this occurs it seems reasonable to assume that interest in sports acrobatics will dramatically increase.

Specialists in the field are planning to introduce sports acrobatics in as many schools and communities as possible as well as every country. This aggressiveness is due largely to the experts' belief that sports acrobatics,

is an accessible and cheap sport, and besides that it is not obligatory for those who have started with acrobatics to become acrobats. This is a basic sport, which can develop virtues useful for all other sports—speed, dexterity, strength, flexibility, courage, quick reactions. (Donsky, 1987, p. 2)

This aggressive plan to introduce sports acrobatics on a global scale linked together with the possibilities of being a part of the Olympic games in the near future generates considerable interest among sports acrobatics enthusiasts.

Modern Sports Acrobatics

International Governing Body

The international governing body for sports acrobatics is the International Federation of Sports Acrobatics (IFSA), organized in 1973. The United States Sports Acrobatics Federation (USSAF) was officially organized in February of 1975 with an executive committee, international delegates, a technical chairman, an advisory committee, and a complete set of articles of federation and a constitution. A quarterly newsletter, *Acrosports*, is used to communicate with

the members. It is interesting to note that all of the Board of Directors were, at one time or another, involved in sports acrobatic activities. The organizing of USSAF did not just happen; rather it required considerable effort on the part of its co-founders, Glenn Sunby and George Nissen. These two, along with several members of a steering committee, had been laying the ground work since the formation of the International Federation (IFSA). In 1974 the USA was represented in Moscow at the World Championships by tumblers only (Schabacker, 1981). "The United States became affiliated with IFSA in 1975 and has been sending athletes to international competitions ever since. The first national championships of the USSAF were held in June, 1976" (Criley, 1984, p. 8).

The USSAF was created with the intent of organizing sports acrobatics into a viable sport and promoting it throughout the United States of America. Its leaders wanted to include a wide range of participants—the young, the middle aged, those retiring from artistic gymnastics, dance students, and a variety of body sizes (Criley, 1984). More specifically, the federation dedicated its efforts to organizing, promoting, and implementing competitive sports acrobatics programs. As part of their function, the Federation also established guidelines, policies, and regulations for conducting competitive events. The following is a sample of the kinds of goals and purposes that were established to govern competitive events.

1. The following code of points is to provide an objective and uniform means of evaluating for each event in developmental sports acrobatics. They should also contribute to the improvement of the knowledge and skills of the judges and provide athletes and coaches with useful

guidelines in pre-competition training and in the formation of competition exercises.

2. These regulations are based on the approved recommendation of the IFSA technical committee and the USSAF technical committee. A separate table provides a cross-reference between the USSAF and IFSA rules.

3. All judges of sports acrobatics are obliged to adhere strictly to the regulations. Should a judge deviate from the regulations, he or she may be released of duties by the meet referee or competition organizer. (USSAF, 1989)

One additional function of the federation is to choose and organize athletes to represent the United States in international competition in sports acrobatics (Schabacker, 1987).

Music, an Integral Part of Sport

In the developmental stages of the sport, audiences were amazed at the accomplishments of the athletes. At the 1987 World Championships held in Baton Rouge, Louisiana, the media kept asking if sports acrobatics was a sport or an art. Attempting to answer this question, Boris Kovachev in his article entitled "A Triumph," put it this way: "After watching the 1987 World Championships, they all learned that sports acrobatics was both 'sport and art or art and sport' however one prefers to label it" (Kovachev, 1988, p. 18).

Because music is an integral part of the sport, the expressiveness of sports acrobatic movements is closely linked with the expressiveness of a musical composition. The blending of movement and music brings out both the art and elements inherent to the sport. Isvetana Atanassova described this relationship: "It is the result of the direct combination and harmony between acrobatic skills

and musical accompaniment" (cited in Kovachev, 1988, p. 18). Creativity and composition go hand in hand in the development of quality sports acrobatics routines. Music helps performers develop coordination and rhythm. The result of employing these elements results in an artistic display of highly coordinated sports acrobatics movements (Kovachev, 1988). In an array of frozen images, these movements can be seen in the photography book of the International Federation, *Sports Acrobatics—Art or Sport* (Ueno, 1978).

Modern Equipment, Type and Cost

The equipment used in competitive sports acrobatics is quite simple and relatively easy to obtain. It consists of a 42' x 42' floor exercise mat with either a four-inch raised foam cube or steel spring sub-flooring (AAI Catalog, 1990) and a 6' x 84'-140' spring-loaded tumbling track. Tumbling tracks consist of a layer of closed-celled foam and a layer of bonded carpet with a spring-loaded under-structure that is made of either snow skies, wood slats, or coil springs to serve as a rebounding surface. The flexible under-structure of the equipment serves as shock absorber and vertical accelerator. The 42' x 42' floor system, complete with matting and sub-flooring, costs approximately \$7,000 (AAI Catalog, 1990). The tumbling track is not mass produced and must be custom ordered.

For the 1989 national competition, the Andrews University Gymnics built a track for approximately \$4,000. At present it is considered by such athletes as Jerry Hardy (international tumbler), Melonie Bugg (1989 national champion), Steve Elliot (1990 world platform tumbling champion), and coaches Noel Perrin, Nellie Fillinger, and Persus Carter as the best of all ski floors. The

tumbling track, complete with matting, landing pads, and under-structure, costs approximately \$5,000.

Other equipment used includes spotting belts, chalk, and musical playback sources. To enhance learning, equipment such as balancing blocks, landing pits, trampolines or trampettes may be considered (Coulton, 1981).

Athlete Preparation

Preparing any athlete for either performance or competition is a crucial phase in the athlete's development. Though very little printed material exists at present, coaches have their unique styles of preparing students for competition or performance. Preparation includes: warm-ups, stretching, tightening the body, massaging, mental imaging, rehearsing choreography, partner workouts, and moving to music (Coulton, 1981). Jack Wiley's *Acrobatics* (1978) gives excellent suggestions for teaching and training athletes, and a number of video tapes produced by USSAF and ISAF are helpful. Phyllis S. Cooper and Milan Trnka (1989) produced a gymnastic text primarily for artistic gymnastics, but much of the information is applicable to sports acrobatics.

The development of a routine can be a rewarding experience for both the athlete and the coach. At the beginning levels, the elements are simple and a routine lasts 2-3 minutes. However, at the elite level, assembling a routine is considerably more complex. Skill, understanding, awareness of one's partner or partners, and awareness of the audience are crucial. Routines are built on the combination of elements and are judged on the smoothness with which the

elements are combined. Wiley (1978, p. 127) stated it this way: "Besides transition from one element into another, many factors become important for more advanced competitive routines; dance, choreography, individual tumbling sequences between partner elements, and even size difference between partners." There are no short cuts in developing a quality routine. The athlete must be in superb physical condition, know the elements well, be committed to the task, and be willing to work. The help of a creative choreographer is necessary as well as the ability to move to music.

To participate in the USSAF competitive program, pairs and group routines must contain elements from the following types: stands, aerials, walk-overs, flexibilities, combinations, springs, and choreographics (Coulton, 1981). In the area of stands, such elements as scales and arabesques are included. In the area of aerials, such elements as walk-overs with no hands and cartwheels with no hands are included. Walk-overs include front and back walk-overs, whereas flexibility includes splits and limbers. Combinations include a series of elements such as round-off, back-handspring, backward tucked somersault, and a punch-front somersault. Front handsprings and backward handsprings are included in the area of springs. Jumps and hurdles are included in choreographics (Coulton, 1981). The Federation has produced a number of syllabi, which include: *Illustrated Skills for Sports Acrobatics* (1988), *United States Sports Acrobatics Federation Table of Difficulties* (1989), and *Elite and Development Rules to Help the Coach and Athlete to Construct a Routine* (1989). These aids can be purchased from the USSAF Executive Office.

The composition of a quality routine is the result of a coordinated effort between coach, athlete, and choreographer. It is the selection of exercises and musical accompaniment uniquely suited to the personalities and skill levels of the participants. These elements must function within the parameters of the requirements of competition regulations or performance. Properly put together a routine can be a powerful communicator (Kovachev, 1988).

Injuries in the Sport

Through the years people have often commented that gymnastics or sports acrobatics is a dangerous sport in which to participate. Is this true? In 1966, Fred Orlofsky conducted a study that looked at gymnastics-related injuries and compared the data to injuries that occurred in other sports. Orlofsky surveyed 135 top-rated male gymnasts who competed in the United States and four foreign countries from 1956-1965 (Orlofsky, 1966).

In his survey Orlofsky found that 61% of the gymnasts replying did not compete in tumbling or trampolining. Statistics further showed that 25% of the injuries occurred on the horizontal bar while performing fly-aways (somersaults), and 9% occurred while executing a double back fly-away. On the parallel bars, 36% of the injuries occurred while performing somersault catches. On the rings, 55% of the injuries occurred while performing power moves such as the iron cross. Orlofsky attributes these injuries to the lack of warming up. Tumbling and floor-exercise injuries, by contrast, caused the greatest number of injuries to the ankles and fingers. The tumbling elements responsible for causing these injuries included back handsprings, double-twisting back somersaults, and double-back

somersaults. Orlofsky attributes these injuries to poor spotting techniques, landing off the mat on the floor, and attempting skills beyond the gymnast's ability level. Injuries on the pommel horse included jammed or dislocated fingers, forearm splints, and occasional ankle sprain or breaks. Trampoline injuries involved all parts of the body. Orlofsky attributed most of these injuries to fatigue, poor technique, poor learning progression, carelessness, and horse play (Orlofsky, 1966).

Ralph Piper (1961), professor of physical education at the University of Minnesota, conducted a similar study. A total of 64 colleges and universities participated with approximately 21 subjects per institution making a total of 1,344 subjects. His findings yielded the following results:

Estimating an average of 15 hours of participation per man per week for an average of 20 weeks, which is minimal, the total number of hours equals 38,320 and the number of injuries (14,138) averages .0036 per hour for 1,344 men during practice and competition. (p. 29)

In these gymnastic-related injuries, Piper recorded the number of injuries per apparatus and average days lost per event.

Because trampolines caused the most serious types of injuries, they were dropped from the NCAA gymnastic competition in 1968 (Brown & Wardell, 1980). In 1956, when Zimmerman conducted his survey of injuries among schools, colleges, clubs, and park districts which had purchased trampolines, it was found that:

Of the 167 trampoline injuries reported, 44.31% required one week or less for recovery. In 59.88% of the injuries the performer landed on the bed, in 20.35% of the injuries, he struck the frame, in 7.18% the springs were

involved, and in 6.58% the performer hit the floor. Thirty-nine injuries or 23.35% occurred while no instructor was supervising the activity and 24.55% or 41 injuries when less than four persons were spotting. Inexperience, being off balance, poor timing and relaxed landing were the most frequently named causes of injuries. (pp. 452-455).

Although there seems to be a high incidence of accidents, in comparison with other sports, gymnastics ranks low in severity of injuries, and the possibility of fatal accidents occurring is almost non-existent (Brown & Wardell, 1980). As indicated, there are many causes for injuries in gymnastics and for the most part they are due to

improper warm-ups, horse play, lack of knowledge by coach or gymnast about stunts, attempting a skill too difficult for the athlete's ability level, attempting tricks requiring more physical strength than the gymnast possesses, poor spotters or no spotters present, inadequate mats, lack of proper equipment and safe environment, improper use or no use of gymnastic safety equipment. (Brown & Wardell, 1980, pp. 85-86)

Parameters investigated by Frank Pettrone and Edward Ricciardelli in "The Virginia Experience" (1987) included skill level, student/instructor ratio, safety equipment, and conditioning and warm-up exercises. In the study, 15 clubs with a total of 2,558 subjects were investigated. The data collected from each of the participants included injuries sustained, event in which injury occurred, setting of injury, type of injury, and duration of disability. Pettrone and Ricciardelli found 62 injuries among 542 competitive- and 2,016 non-competitive-level athletes. Of the 62 injuries, 51 were acute and 11 chronic. The breakdown was as follows: "Twenty-one injuries occurred during floor exercises, 13 on the beam, 9 on the vault, 6 on uneven parallel bars, and 2 on springboard. Acute injuries included 21 sprains, 16 fractures, 6 contusions, 4 dislocations, and 4 muscle strains," (Pettrone & Ricciardelli, 1987, p. 59).

The final analysis of their study showed that there was no statistically significant relationship between (1) skill level and type of injury, (2) type of injury and event, (3) duration of injury and skill level, and (4) injury and safety equipment, type of mats, conditioning exercises, or number of students per instructor. However, significant correlations were found between (1) the number of injuries and duration of work out, and (2) between the number of injuries and the size of a club (Pettrone and Ricciardelli, 1987).

Sports acrobatics is viewed as a cooperative sport rather than an individual sport, as is gymnastics. The cooperation of two, three, and four people in a routine enables at least one person in the group always to serve as a spotter. This cooperative relationship has led a number of USSAF leaders such as Joseph Schabacker, Thom Blalock, and Gene Gerrard to indicate that at present sports acrobatics is considerably safer than gymnastics. However, because international competition is at such high levels, the temptation to encourage at least comparable levels of achievement at the national level is inevitable. Thus, greater risks are taken and injuries occur.

Bojkov, in his article "Causes of and Prevention of Injuries in Sports Acrobatics" (1987), found that the injuries that most often occur in sports acrobatics are: (1) joint disthroses of the lower and upper limbs—the most common is injury to the ankle joint, (2) insercionitis, tendinitis, and tendovaginitis, and (3) bone fractures. Bojkov identified five primary areas that

commonly cause sports acrobatic injuries: (1) improper training methods such as improper educating and training process, sudden increase of training loads, irregular and insufficient warming up, inability to assimilate special techniques, and incorrect set-up for group training; (2) deviation from sound organizational, educational, and training methodology which includes overcrowded conditions, poor selection of beginner acrobats, working out without the presence of the coach, insufficient measure for protection, and spotting while fulfilling acrobatic exercises; (3) unsatisfactory conditions for working out and inadequate equipment; (4) unfavorable sanitary and hygienic conditions during training and competition which include heating, lighting, ventilation, high humidity, and personal hygiene; and (5) insufficient medical security which includes admitting training exercises without the supervision of a physician, permitting competitors to train and compete after a long break caused by an injury, and not being able to detect when over-fatigue and over-training has taken place (Bojkov, 1987).

Safety and spotting are two important terms that sometimes are used interchangeably in the field of gymnastics and sports acrobatics. Though they are independent disciplines, one relies upon the other for success and enjoyment. Whether a gymnast or an acrobat is learning a skill for the first time or performing a highly polished routine, it is agreed that: "The success of coaches in gymnastics and the success of the gymnastics program is primarily based upon the

proper teaching of gymnastic skills and the skillful application of spotting methods and techniques. (Benson & George, 1970, p. 119).

The same could be said of sports acrobatics. Among coaches it is agreed that most accidents, whether on an apparatus or on the floor, do not just happen; rather, there is almost always a cause (Brown & Wardell, 1980). Before initiating a new element, participants need to clearly understand the safety factors involved to perform successfully that particular exercise. Safety regulations and proper spotting techniques need to be enforced before an accident happens—not after (Brown and Wardell, 1980).

Legal Implications

In a society where lawsuits seem to be a way of life, safety precautions are of supreme importance (Wettstone, 1979). Recognizing the times in which we live and the value that can come out of these programs, the United States Gymnastics Safety Association (USGSA) gives the following advice:

There is really no point in being scared that you will be sued—you cannot protect yourself 100%. Be realistic about lawsuits and about safety practices; be aware of aspects of a program's operation which may give rise to a lawsuit. (Wettstone, 1979, p. 117)

As a protection against lawsuits and the preservation of health, the securing of a good insurance carrier is mandatory. At present two primary organizations are set up to handle insurance coverages for these events. The United States Gymnastic Federation (USGF) carries a basic policy for gymnastics and the American Athletic Union (AAU) carries a policy for sports acrobatics. Both are quite reasonable and their basic coverages and cost per athlete are

comparable. For example, through AAU, an athlete can purchase a \$250 deductible medical policy (AAU, 1990a) which covers up to \$50,000 per athlete and \$1,000,000 per occurrence liability coverage for \$6 (AAU, 1990b).

Influence upon Selected SDA Schools

Through the years, Seventh-day Adventists have become educationally oriented. In the late 1800s, however, the theme of Jesus' soon return was preeminent. Education, other than learning the fundamental tenets of the faith, was unimportant because of the belief that Jesus' coming was imminent. Members also believed that everyone was to herald the good news of Jesus' imminent return, and they did not need any training if they knew their Bibles (Spalding, 1962, vol. 2). However, when Jesus did not return as soon as expected, the church leaders began to change their focus. The parable of the pounds seemed to teach the need to prepare for everyday life while waiting for the return of Jesus. The parable states: "A nobleman went into a far country to receive a kingdom and then return. Calling ten of his servants, he gave them ten pounds, and said to them, "Trade with these till I come" (Luke 19:12 RSV).

In 1872 Ellen White began emphasizing the importance of improving one's talents and establishing educational institutions to train workers for the Lord (White, 1872/1923, p. 15-46).

During this same period, public education was viewed by SDA church leaders as a perversion, a self-seeking plan, a greed for power, and a disregard for

the rights and needs of others (Spalding, 1962, vol. 2). Christian education, as perceived by Ellen White, was a divine plan—a plan designed by God to educate every child of His. She stated:

God's plan of life has a place for every human being. Each is to improve his talents to the utmost; and faithfulness in doing this, be the gifts few or many, entitles one to honor. In God's plan there is no place for selfish rivalry. Those who measure themselves by themselves, and compare themselves among themselves, are not wise. Whatever we do is to be done "as of the ability which God giveth." 1 Peter 4:11 It is to be done "heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." Col. 3:23-24 Precious the service done and the education gained in carrying out these principles. (White, 1903, pp. 225-226)

Seventh-day Adventist educational institutions were established for the specific purpose of preparing men and women to serve humanity in the same spirit as Christ did when He was here on earth. "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many," (Mark 10:45 NIV).

Out of these two seemingly opposing ideas—"Jesus is coming immediately" and "occupy till I come,"—the Seventh-day Adventist educational system was born. In 1874, the first SDA college was established in Battle Creek, Michigan. Ellen White recommended "that the college be located in the country on a farm, where agriculture might be made the basic industry" (Spalding, 1962, 2:120). In July 1901, the college was established on a 272-acre farm in Berrien Springs and renamed Emmanuel Missionary College (Spalding, 1962, vol. 2).

While attending school in this new location, because of the importance of farming, students had to "put their hands to the plow and get their nails dirty training vines, pruning trees, planting and harvesting. Buildings also had to be constructed by faculty and students working closely together," (Spalding, 1962, 3:51)

The task of building this new educational institution of higher learning was not easy, and the idea of developing the whole man or woman emerged through a process of evolution. The facilities were simple and quite primitive, and the setting required much physical labor such as cutting trees, preparing lumber, renovating existing buildings, constructing new facilities, farming, and gardening. The faculty and students studied and worked side by side while preparing for Jesus' imminent return; thus gymnastics or sports acrobatics, as it is known today, did not exist, and there was no gymnasium (Spalding, 1962, vol. 3, p. 51).

During this same period, public institutions of higher learning were also holding to the theory "that manual labor was the best form of exercise and would conserve the time that participation in gymnastics would waste" (Lee, 1983, p. 35). The concept of manual labor was so well ingrained that when physical education began to emerge, it was perceived as merely a substitute for manual labor (Lee, 1983). In time, however, physical education became more accepted while manual labor became less and less accepted until the latter idea was finally dropped from the curriculum.

Interestingly enough, SDA schools of higher education were also being confronted with similar changes. As their existence became less dependent on

manual labor, they also began to sense a need for recreation. In 1903, Ellen

White wrote in *Education* :

Recreation, when true to its name, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life. (p. 207)

This was a call for continued physical action, not inaction, as the body was designed for action. In regard to gymnastics as a suitable physical activity to curb inaction and aid in the development of sound bodies, Ellen White (1903) wrote: "Gymnastic exercises fill a useful place in many schools; but without careful supervision they are often carried to excess. In the gymnasium many youth, by their attempted feats of strength, have done themselves lifelong injury," (p. 40). Shortly after she penned this statement, the *Chicago Tribune* came out with an article (cited earlier, see p. 22-3) describing how gymnasts had risked breaking their necks on the flying rings, horizontal bar, and vaulting horse. Gymnastics was not very safe then, neither was it as refined as we think of it today. The counsel thus given by White regarding the importance of supervision, not carrying gymnastics to an excess, and not attempting feats that are either beyond the coach's ability to teach or the athlete's ability to perform are well accepted. White (1872/1923) perceived that "a sound body is required for a sound intellect" (p. 37). In time, physical education became the accepted course of study to develop and expand this thought.

To determine how SDA colleges became involved in gymnastics, the types of activities in which they participated, and how the growth of sports acrobatics impacted the schools, three schools were purposefully selected for investigation.

The Development of Sports Acrobatics at Pacific Union College

In the 1920s, Pacific Union College held special periods of recreation once every 6 weeks, ranging from social gatherings to picnics and hikes (Troy, 1920). They were active events and became the favorite form of recreation for both faculty and students. In 1928, Millie Corbin described a picnic as

a bit of unlooked-for-pleasure, a welcome remembrance, an agreeable emotion, a satisfying gratification, the oil on the wheels of class work. It gives repose to the toils, rest to the student, and it is the sand of prevention in the mind rut of daily experience. (Pacific Union College Student Association, 1928, p. 68)

During this time, the educational thought of Pacific Union College was deeply rooted in the concept of useful occupation as it occurred in the Eden school and the schools of the prophets (White, 1903). Practical education was forcefully advocated, and it was felt that if people knew only books, they were only half educated. Ellen White believed that if a student had to choose a one-sided education—between a knowledge of the sciences or a knowledge of labor for practical life—without hesitation she would support the latter. In her own words: "If one must be neglected, let it be the study of books" (cited in PUC Senior Class, 1923, p. 48).

At the turn of the century, Pacific Union College started talking about the need for a gymnasium. On December 19, 1921, a campaign was launched to raise \$5,000 for the construction of a gymnasium:

The students of Pacific Union College have for a long time desired a gymnasium, and so they recently launched a campaign whereby the necessary funds might be raised. The Board of Directors voted that they would supply one dollar for every two dollars that the students would raise for such a fund. (Newton, 1922, p. 57)

Students and teachers enthusiastically entered into the campaign and soon their goal was realized.

In the fall of 1926, Pacific Union College initiated a physical education program which included instruction in marches, sitting-up exercises, and dumbbell workouts. It is interesting to note that the physical education instructor, O. W. Dolph, perceived the ideal program as "practical calisthenics mixed with religious principles" (PUC Student Association, September 28, 1926, p. 28). This is probably the first time any hint is given to the concept of integrating spiritual concepts with physical activity. Unfortunately, printed materials pertaining to this concept are not available.

In 1941 Pacific Union College hired a full-time physical education instructor, Harold C. Ackerman (PUC Student Association, 1942, p. 98), to conduct their program, and gymnastics in the form of bars and pyramids was established (PUC Student Association, 1943, p. 113; 1944, p. 134). Four years later, the school initiated a physical education program that required all attending freshmen and sophomore students to take physical education. The program included "soccer, body mechanics, volleyball, basketball, gymnastics, badminton,

shuffleboard, and table tennis" (PUC Student Association, 1945, p. 126). Under Ackerman's leadership, many pieces of new equipment, including parallel bars and horizontal bars, were added (PUC Student Association, 1945, p. 97).

Pitching routines (the tossing of one partner into the air to enable them to execute a flying handstand, foot-to-hand catch or somersault), known today in sports acrobatics as *tempo*, were also introduced (PUC Student Association, 1949, p. 133).

In 1952 two students, Shinsei Ho Kama (a tumbling and balancing specialist) and Gene Anderson (a flying trapeze artist) brought new life and excitement to the tumbling team at Pacific Union College. The balancing blocks and double chair stand, two-man hand balancing, parallel bars, trampoline, tumbling, pitching, and pyramid building were all part of the program repertoire (PUC Student Association, 1952, p. 109). In 1954 the triple-chair balancing act was introduced (PUC Student Association, January 15, 1954, p. 2), and later the Roman ladder routine (PUC Student Association, 1955, p. 158), the human teeter-totter, the one-handed balance, and the free-head balance were added (PUC Student Association, 1956, pp. 113, 120). To add to the enthusiasm, special guests were invited to share their expertise in the field of gymnastics. During the third annual Adventure Series at PUC, two nationally known gymnastic champions were scheduled to perform. The advertisement in the school paper read:

Saturday night's December 12 Adventure Series program will feature two national champs of the sports world in a "thrill-packed" gymnastic program of tumbling, trampoline mats, bar work, and hand balancing. (PUC Student Association, December 10, 1953, p. 1)

The primary purpose of initiating and encouraging acro-gymnastics was to promote health and fitness—the development of body, mind, and spirit (PUC Student Association, 1954, p. 2). As the need for manual labor lessened it was replaced by sports and games.

The Development of Sports Acrobatics at Emmanuel Missionary College

In the late 1800s and early 1900s, when Emmanuel Missionary College (EMC) was just beginning, students were being challenged to take the good news of Jesus Christ to all the world. The enormous need for mission workers was constantly kept before the students by those returning from the mission field and by the leaders of the SDA denomination (EMC Student Association, February 1920, p. 16). The deeply rooted concerns of the times—preparing for the imminent return of Jesus as well as preparing missionaries and practical laborers—left little need for any extracurricular physical activity or gymnastics. In the American public educational system, however, gymnastics was becoming a strong part of the curriculum (Lee, 1983). The word gymnastics meant the combination of marching, free-standing exercises, and apparatus work (Lee, 1983).

Then in 1925 Emmanuel Missionary College, influenced by the same inactivity problems public institutions were facing, initiated its first physical culture class emphasizing the four-Hs which included health, heart, head, and hand (EMC Student Association, January 1925, p. 7). It was not until 1933.

however, that gymnastics began at Emmanuel Missionary College in the form of tumbling and pyramids. Calisthenics, hoops, and the use of Indian clubs also became popular activities (EMC Student Association, May 1933, p. 4). The following year the school made plans to purchase additional gymnastic equipment, including swinging rings, parallel bars, and floor mats for simple exercises (EMC Student Association, October 1934, p. 2). Two years later it became evident that gymnastics, though still in its primitive stages, had become an accepted activity at the college (EMC Student Association, May 1936, p. 17).

In 1949, the school addressed the need for a gymnasium. When the architectural rendering for a gymnasium was presented it was stated that: "Robust health, pleasing posture, resilient muscles—without these blessings the advantage of college education may largely be lost" (EMC Student Association, July 1949, p. 6). The proposal was accepted, and on January 16, 1950, the construction was completed. The tumbling team operated under the official name "EMC Tumblers" (EMC Student Association, October 1951, p. 3). By 1952 the team had grown to 35 men who operated under the auspices of the physical education department director Winfield Hardy. Gymnastic routines included foot balancing, pelvic pitches, leg pitches, hand balancing, juggling, high-bar work, trampoline, and tumbling stunts (EMC Student Association, February 1952, p. 1). The team traveled to the surrounding academies promoting the college as well as providing entertainment for the student body. During the latter part of

Hardy's leadership, springboard, wooden horse, flying rings, trampoline, and comedy routines were introduced into the program format. Hardy ran an active and aggressive gymnastic program and was well liked by the students.

In 1968, the name of the tumbling team changed to the Andrews University Gymnics (*Focus*, May-June, 1969). The term "Gymnics" was formulated in 1958 by Gene Wilson, a pre-dental student attending Loma Linda University. Since these early beginnings, the team has flourished, traveling from coast to coast and border to border as well as overseas. The concepts and ideas of how acro-gymnastics could be used to project clean living and healthful lifestyles were shared with everyone with whom the group came into contact. One year after the Gymnics arrived on campus, the group was invited by the General Conference of Seventh-day Adventists to perform at their World Youth Congress in Zurich, Switzerland. In response to the group's efforts, Paul Sundquist (*Northern Light*, September, 1969), Secretary, Missionary Volunteer Department of the Northern European Division, wrote:

Were we suddenly confronted by a group of professional performers, spending most of their time practicing to perfection? No, simply Adventist students who have found it worth while to live clean lives and whose supreme joy, it seems, to show their performance for that way of living. Artistry, daring, balance, rhythm, it was all there, but through it all and in it all that all-conquering will to be the best for Him who said: "I have come that you might have life . . . more abundantly." Our hands were red from applause and the standing ovation afforded the splendid group was a spontaneous underwriting of the philosophy behind it all. (p. 7)

The Andrews University Gymnics continued to expand their repertoire of performances. The group accepted the invitation to go and perform at one of the largest prisons in Jackson, Michigan. Following that performance *The Spectator*, the nation's leading prison weekly, published a series of articles describing the reactions of the inmates.

From the 2,000 plus inmates that entered the auditorium, the majority of thoughts were, "what can these square Johns offer us?" They soon found out. From their opening number, the Gymnics bounced, climbed, fell, tumbled and jumped into the hearts of Michigan's hardest. (p. 2)

The closeness, cheerfulness and love that emitted from the young people was almost more than the inmates could bear. One writer described it in these words, "No one was prepared. Suddenly, the Gymnics, the acrobatics were secondary," (*The Spectator*, p. 2). As the group was nearing the climax of the Grand Finale, choreographed to "The Battle Hymn of the Republic" the writer recorded the experience: "Men left their seats on the pretense of a cigarette only to grab their handkerchiefs and wipe their eyes, a standing ovation Men left their seats early so that emotions wouldn't give them away." The writer concluded his editorial with a thought for the reader to ponder:

"So what happened? It wasn't intended as an emotional show, there were no soft songs of home and family, there were no preaching of God and love, there were no promises of tomorrow. And yet it was all these things. How? Where? They say a picture is worth a thousand words."

One of the inmates, by the name of Absolem R. Hatfield (personal communication, June 13, 1971) wrote:

On April 18, 1971, I saw what should be listed as the "Most Greatest Greatest Show on Earth." I must say that I have been to and seen many shows in my life, but never one that invaded the souls and hearts of men as this one did. For almost 39 years, now, I have lived in hate, not knowing anything better

. . . . I experienced what I call real love on that afternoon that I have never before in my life experienced. to me it was like a miracle sen' from the Lord to us (here in Jackson Prison). . . . On Sunday evening, April 18, 1971, I gave my sould and heart to the Lord.

That summer the General Conference of Seventh-day Adventists invited the A. U. Gymnics to assemble a group of students from the various SDA colleges in North America to tour the United States and Canada sharing the same concepts. The name was changed to Gymnaires for Christ. "Gym" for gymnastics and "naires" for music.

Most recently the team has coordinated major events for the United States Summer Special Olumpics, the United States Sports Acrobatics National Championships, and the SDA National Pathfinder Camporee. The organization also participated in the USSAF National Championship meet in July 1990. The school's four-man team won the gold medal. This victory has given them the prestigious position of being the finest United States four-man sports acrobatic team for that year.

The Development of Sports Acrobatics at La Sierra College

In the fall of 1950, under the direction of Bill Napier, La Sierra College in Riverside, California, formed its first tumbling team patterned after the University of Tallahassee in Florida. Teaming up with Helen Evans and 20 students, Napier began a program that grew into productions involving more than 100 students and faculty. This concept of involving people emerged because Napier believed that the gymnastic program should include a broad spectrum of the school family (Bolh, 1982). The tumbling performance was a theatrical

approach utilizing music, art, audiovisuals, gymnastics, and speech (Bolh, 1982). In 1952, the theatrical concept was discontinued and a more traditional style of gymnastics ("artistic gymnastics" as it is known in 1990) was pursued.

In 1955 Napier attended a workshop in Florida and was introduced to uneven parallel bars and the balance beam. He transformed the school parallel bars into uneven parallel bars and hired someone to build a balance beam. Then he invited nationally known gymnasts to perform with his troupe and help conduct gymnastic clinics.

This simple action motivated a few students to begin competing. However, because of religious conflicts, this competitive element did not continue very long (Bolh, 1982).

Witnessing

In the SDA school system two different focuses in the field of acro-gymnastics emerged. One school of thought focused on participating in the sport simply for the joy of it, keeping the students busy while involving them in healthful recreation. The tendency of this "school" was to follow whatever the public acro-gymnastic groups were promoting. The second school of thought focused on using acro-gymnastics as a witnessing tool to demonstrate that the abundant life is a balance between the spiritual, mental, and physical aspects of living (AU Student Association, February 1976). Dan Klein shared this idea in the following way:

I see [acro-gymnastics] as an opportunity for the kids to get involved in a powerful, enjoyable activity. . . . As a witnessing team, it is quite effective. The gymnastics aspect of the program opens up a common ground for communication with the people. It breaks the ice and allows for an opening through which we can make friends and share our faith. (AU Student Association, April 1976, p. 4)

Coach Ernie Stevens, when asked why gymnastics should be used as a witnessing tool, shared the following two quotations from *Evangelism*.

Let every worker in the Master's vineyard study, plan, devise methods, to reach the people where they are. We must do something out of the common course of things. We must arrest the attention. We must be deadly in earnest. (White, 1946, p. 123)

Men are needed who pray to God for wisdom, and who, under the guidance of God, can put new life into the old methods of labor and can invent new plans and new methods of awakening the interest of church members and reaching the men and women of the world. (White, 1946, p. 105)

Christian sports acrobatics should be concerned about more than just preparing physically skilled athletes. It should be intimately involved with helping people prepare for the kingdom of heaven, as well as providing them with the necessary tools to share their faith with others. Jesus made a point of this issue when he said to His disciples and the crowd who had gathered around: "What good is it for a man to gain the whole world, yet forfeit his soul?" (Mark 8:36). In this passage Jesus identifies the importance of the spiritual dimension as it relates to all other concerns of life. As one learns more about God and discovers His power to change lives, he/she will follow Jesus invitation to go and do as He did (John 20:21, Matt 28:19, 20).

The privilege of reaching out to others and communicating to them the good news about God's saving grace is a divinely appointed activity given to

individuals as an aid to help them grow spiritually and discover the beauty of serving others. Christian witnessing is an activity that cannot be generated by our efforts alone. It is a work that is initiated by God through human beings and is completed by Him (Phil 1:6). Christ repeatedly promised the Holy Spirit as his witness, the empowerer of the disciples, and the illuminator of truth (Greenway, Kyle, McGarvan & Penning, 1990, p. 30). Witnessing is a cooperative effort combining the drawing power of God's Spirit with that of the human agent. Believers convey an external witness through words and actions that reaches the eyes and ears of those who are brought into contact with the gospel. The Spirit cooperates in the believers' witness by motivating and empowering their testimony. The Spirit produces an internal witness in the mind and heart far beyond that which the believer can do. The believers, however can bear witness to the great truths of salvation in ways which the Spirit of God cannot duplicate or replace because they speak as a redeemed sinner. From their personal experience they bear witness to God's love in Christ that makes all things new (Greenway et al., 1990). Commenting on this principal, White (1917) wrote:

God gave Babylon evidence of His supremacy, of the holiness of His requirements and of the sure results of obedience. And this testimony He gave, as alone it could be given, through those who were loyal to Him Herein is revealed the outworking of the divine principle of cooperation, without which no true success can be attained. Human effort avails nothing without divine power; and without human endeavor, divine effort is with many of no avail. To make God's grace our own, we must act our part. His grace is given to work in us to will and to do, but never as a substitute for our effort. (pp. 480, 487)

The success of witnessing then is dependent upon one's willingness to submit to God, seek His word, meditate upon His instructions, and trust Him to lead one in

knowing what to share, when to share, and to whom it should be shared. By uniting with the Divine, God's people will be able to reach out with power and understanding that will inspire others to search the Scriptures and discover for themselves the truth about God.

Historical Background

Christ's disciples were instrumental in sharing the good news about Jesus right from the start. Andrew was influential in reaching Peter. Then Peter became the Spirit's channel to reach Cornelius. Philip was used to reach Nathaniel as well as the Ethiopian on the desert road. Saul heard the message preached by Stephen and then Paul and Silas communicated the gospel to the Philippian jailor. In all His ordinary workings, the Spirit employs human co-witnesses in the divine activity of applying Christ's saving work to human hearts and lives. Throughout history, every person converted to Christ was witnessed to in some way by a Spirit-led believer (Greenway et al., 1990).

A remarkable display of this cooperative concept of witnessing occurred in the late 1700s and early 1800s (Bright, 1983), to which contemporary campus witnessing programs owe their beginnings. It began when five young men who, as a last resort, decided to go to God and ask Him to do something about the immoral condition, lawlessness, and chaotic mess in which they found their campus. They met in secret and earnestly made their petitions to God. Little did they realize that their secret gathering would give birth to a new era in spiritual ministry on educational campuses. It marked the beginning of campus revivals in America. The signs of spiritual interest and new life began to flourish among

former Christian students, whose previously broken relationships with God were now being restored. Non-Christians were also being drawn to Christ (Bright, 1983).

The spirit of revival did not stop with the five young men, but spread into local churches and other schools. Students at Harvard, Bowdoin, Brown, Dartmouth, Middlebury, Williams, and Andover also began praying and seeking God's will for their lives.

Bill Bright, founder and President of Campus Crusade for Christ International, discovered five characteristics that were common in each of the revival prayer groups: Students pleading with the Holy Spirit to reveal unconfessed sins that were present in their lives; students claiming the forgiveness that was theirs through Christ's death on the cross; students taking time to reconcile any differences they may have had with each other; students were by faith experiencing the fullness of the Holy Spirit; and students believing that God would supernaturally fulfill His promises in their lives and in the world (Bright, 1983, p. 18).

Current Witnessing Models

Since the goal of witnessing is intelligently to lead people to Jesus Christ so that He can bring them to a new life, it is important that young athletes understand the essence of the gospel so that they can share in a natural manner with others. Having the information organized and well learned will also help reduce the fear of rejection. To aid in the process of witnessing, five models prepared by various groups and used with considerable success are set forth for

review and discussion. They include: Inter-Varsity Christian Fellowship's "First Steps to God" (Pippert, 1979, p. 179), "Essential Tenets of the Faith" by Ron Kincaid (1990, p. 171), Bill Bright's (1983) "Four Spiritual Laws" (p. 295), "Beginning with Christ" by the Navigators (1980, p. 7), and Charles R. Swindoll's (1990) "Relationship with Christ" (p. 6). Central to each of the models is God's love (John 3:16), sin (Rom 6:23), man's need of a Savior (Col 1:19-20), and his assurance that salvation is possible (1 John 5:11-12). In both "First Steps to God" and "Essential Tenets of the Faith," emphasis is placed on helping people understand what it means to have faith in Jesus Christ. Of the five models selected, Bill Bright's "Four Spiritual Laws" is perhaps one of the most familiar and successful tools currently being used in the field of campus witnessing. Though the content is much the same as the others, Bright (1983) approaches the plan of salvation from a physical science perspective. He describes how just as there are physical laws that govern the physical universe, so there are spiritual laws that govern man's relationship with God. The Navigators (1980), on the other hand, chose to emphasize the beauty of God's assurance and make a decided effort to strengthen people and keep them safe from Satan's snares. Swindoll's (1990) gospel is essentially the same as the others; however, his emphasis is on nurturing mature disciples who will in turn multiply more disciples through the same process. He also makes a distinction between believers and disciples.

The more concise models are "First Steps to God" by the Inter-Varsity Christian Fellowship and Bright's "Four Spiritual Laws." Their content is similar and both are divided into four major areas: (1) God, (2) man, (3) Jesus, and

(4) response. In Bright's model he uses John 3:16 and John 10:10 to describe God's love and His plan for life whereas Inter-Varsity utilizes John 3:16 and Rom 1:18. In the selection of John 10:10, Bright emphasizes life and having it more abundantly, whereas Inter-Varsity utilizes Rom 1:18 to emphasize God's justice, holiness, and how in the end He will punish all evil and expel it from His presence. In Bright's model there seems to be a greater emphasis in presenting the material in a positive manner, whereas in the Inter-Varsity model, a touch of fear is used. If not properly understood, the information could present a wrong view of God. Interestingly enough, in the section labeled "man," Inter-varsity introduces the concept of eternal death whereas Bright emphasizes the problem of being separated from God. Under "Jesus Christ" both models introduce the concept of Christ's substitutionary role in paying the price for humanity's rebellion. Unfortunately, neither of the models explains what is meant by substitution or "paying the price." In the section entitled "response," Bright emphasizes humanity's response as being more of a divine activity whereas Inter-Varsity seems to focus more on what "I" as a person must do, which tends to encourage "works." This concept is seen in the wilderness scene when the children of Israel said, "All that the Lord has spoken we will do" (Exod 19:8). But, unfortunately, they failed to keep their word because they were relying on their own power rather than placing their trust in God to empower them to keep His laws and statutes.

Though the very essence of the gospel is found in these two models, neither of them attempts to explain the process through which one is enabled to repent, believe, or obey God's word.

The focus of each of the models is to share with their listeners a few simple truths which will strengthen them and keep them safe from the onslaughts of Satan rather than trying to teach all the doctrines or tenets of a particular denomination. After receiving the essence of the gospel, each person can then be encouraged to grow as newborn babes. The Navigators recommend beginning in John and Mark for a deeper understanding of the truth about God. The Navigators tell the new convert to accept the fact that you have become "a child of God; you have been born into his family as a spiritual babe!" (1980, p. 3).

Peter explains it in this manner:

Like newborn babies crave pure spiritual milk, so that by it you may grow up in your salvation. (1 Peter 2:2) Now I commit you to God and to the word of His grace which can build you up. (Acts 20:32)

Each of the witnessing models presented works best when it is memorized. Committing the material to memory provides freedom for the person who is witnessing to enter into the study at any given point, to meet the need of the learner. Once the basic content is memorized, further study should be encouraged to deepen one's understanding of the material being presented.

It should also be noted that of ourselves, the challenge of communicating to others the good news of God's amazing, saving grace is an impossibility. White (1905) declared:

Wealth or high position, costly equipment, architecture or furnishings, are not essential to the advancement of the work of God; neither are achievements that win applause from men and administer to vanity. Worldly display, however imposing, is of no value in God's sight. Above the seen and temporal, he values the unseen and eternal. The former is of

worth only as it expresses the latter. The choicest productions of art possess no beauty that can compare with the beauty of character, which is the fruit of the Holy Spirit's working in the soul. (pp. 36-37)

The task of witnessing is clearly not dependent upon one's wealth, learning, or eloquence of speech, but rather, whether or not they walk in such humility that God can teach them His ways, put His words in their mouth, and represent Him in all that they do. God can use a person only to the degree and proportion that He can put His Spirit into their soul temple (White, 1905).

Elements Involved in Successful Witnessing

In America, busyness is often equated with success. The faster one runs from one activity to another and from one meeting to another, the more successful he/she will appear to be. Unfortunately, claims Kincaid (1990), this process of living up to one's success has caused so many people to become disinterested in the beauty of solitude and the commitment to meditation and prayer. In a study conducted by Ron Jensen, president of the International School of Theology, 350 successful pastors from across America were asked to write down how much time they were spending in Bible study and prayer. Approximately two thirds said "they spend less than fifteen minutes a day in Bible study and prayer" (cited in Kincaid, p. 62). Jensen went on to point out how this problem was not limited to pastors alone, but rather was a problem that affected everyone.

If there is something to be learned from the great men of Scripture, it is that they discovered the importance of spending time alone with God. He who had made all things, the King of the Universe, made prayer and communion with His Father a vital part of His daily activity. No other life was so crowded with labor, responsibility, and activity as was the life of Jesus; and yet He was often found in communion with God. The New Testament describes His prayer life as follows: "Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed" (Mark 1:35 NIV). After healing the man with leprosy, Jesus ordered him not to tell anyone, but the news went out anyway and the crowds came out to hear Him and be healed. "But Jesus often withdrew to lonely places and prayed" (Luke 5:15,16). Jesus even spent entire nights in prayer (Luke 6:12). In the following words, White (1898) also described the importance of constantly looking to Jesus:

Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a savior of our activity. We need to look constantly to Jesus, realizing that it is His power which does the work. While we are to labor earnestly for salvation of the lost, we must also take time for meditation, for prayer, and for the study of the word of God. Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good. (p. 362)

If prayer, meditation, Bible study, and communion with His Father were so important for Jesus, how much more important is it for us who are sinners. Kincaid (1990) identified five tragic factors that generally occur when prayer is lacking: Opportunities to lead men and women to Christ may be completely

overlooked; boldness in Christian witnessing is radically diminished; commitments from new disciples and changed lives will be few; leaders committed to the challenge of making disciples will be sparse; and spiritual power required to make disciples will be absent (p. 63).

Communication is another vital process of witnessing, and in communicating, whether it be non-verbal, spoken or written, it is easy for the message to be unclear (Kincaid, 1990). In a study conducted at Colgate University, Kincaid found that communication occurs in three basic ways and he described them as follows:

Only 7 percent of our communication is verbal. That means if we are putting all our emphasis on verbal communication, we are fighting a losing battle. Thirty-eight percent of our message comes through our actions, while 55 percent of communication comes through our attitudes. (Kincaid, 1990, p. 166)

To effectively witness, then, one needs the right attitude, the right actions, and the right words. In communicating the gospel through words, Kincaid (1990) pointed out the need to speak to the person's point of need, to speak of the difference Christ has made in our life, and speak about the Gospel of Jesus Christ.

Once the young athletes have accepted the challenge of witnessing, it is important to teach them some of the necessary skills of good communication. To aid in the process of developing meaningful conversations, Rebecca Pippert (1979) identified three techniques which have proven to be helpful in directing a conversation from meaningless chatter to a meaningful experience in sharing the good news of Jesus Christ. The first technique incorporates the process of investigating, stimulating, and relating. To investigate means to discover who the

person really is by listening. To stimulate is to arouse their curiosity about the gospel, and to relate means that after discovering who they are and stimulating their interest in the truth about God, one is ready to relate the gospel message.

The second technique was developed by Donald C. Smith, a staff member for Inter-Varsity Christian Fellowship. His method is known as "concentric circles" and is a unique method of leading conversations from general interest to specific interest, to the abstract or philosophic sphere, and finally to the theological sphere.

Mark Petterson, another staff member for Inter-Varsity Christian Fellowship, provided a third technique for developing conversations with non-Christians. The content of any conversation can be controlled through questions concerning: (1) relationships—family, friends, etc.; (2) beliefs—everyone has beliefs about politics, love, the meaning of life, God, and so on; (3) epistemology—conversations come to a dead end when people do not hold common beliefs, but the conversation can be lead into a deeper level if one asks such questions as, "Why do you think. . . ?" (Pippert, 1979, p. 138-146).

Considerations Involved in Designing Witnessing Models

In each of the models presented, it was quite evident that contact-time, amount of information, selection of key truths, simplicity of usage, the understanding of the concept of the "new-born," and the implementation of the "planting and watering" concept all played a major role in design considerations. By contact-time it is inferred that a believer may have a very limited amount of

time to share the good news of Jesus Christ with a new found friend. With only minutes to convey the essence of the gospel, the challenge becomes how much material should be shared at this moment.

Furthermore, the challenge of selecting a few key truths for these few moments becomes a major concern in attempting to provide the newly found friend with a correct view of God. Thus the value of simplicity and ease of usage become a major consideration in designing witnessing models. Consideration must also be given to the concepts of "the newborn" and "planting and watering." Involved in the "new-born" concept is the reality that one should not attempt to share everything that is found in the Bible with the new convert, but should only give enough information to assist in the decision-making process. Then time should be allowed for spiritual growth and maturity. The concept of one planting and another watering must be considered. The correct understanding of this truth will enable Christ's followers to not boast or become jealous, but rather rejoice in God's amazing power to save. Paul understood this concept very well as is portrayed in his letter to the people of Corinth: "I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow" (1 Cor 3:6,7 NIV). The process of Christian witnessing, then, is for one to plant spiritual seeds today and not be offended to let someone else water those seeds tomorrow or share greater spiritual truths with that person at another time. Let God be responsible

for enabling that person to grow or come into full maturity prepared for the Kingdom of Heaven.

Summary

In 1933, when acro-gymnastics began in the Seventh-day Adventist educational system, it was simple and the elements were basic. It consisted primarily of calisthenics, hoops, Indian clubs, basic tumbling and human pyramid-building skills. Through the years it has continued to expand until today it has developed into a complex activity requiring specialized instruction and intense training.

SDA involvement has also dramatically increased at all age levels—elementary, secondary, and college. Whereas acro-gymnastics was once primarily used for recruitment with performances at feeder schools, today coaches are wanting to do more. Some have expressed interest in learning how to incorporate spiritual concepts into their training, as well as Christian witnessing.

Though modern sports acrobatics has influenced SDA involvement in a remarkable way, there is a growing awareness among some of the coaches that Christian sports acrobatics should be concerned about helping people prepare for the kingdom of heaven, as well as providing them with the necessary tools to share their faith with others.

CHAPTER 3

METHODOLOGY

Population and Sample

Students enrolled at Andrews University as physical education majors or minors were the first group invited to participate in the development of the sports acrobatics training curriculum. The next group of subjects was a college physical education instructor and students enrolled in PEAC289, Gymnastics.

The third group of subjects was a second college physical education instructor, physical education majors and minors enrolled in PETH130, and Foundations of Physical Education and Gymnic team members (age 17 and older). Similar groups were utilized until the instructional product was deemed to be at an appropriate level for exposure to a larger group.

Steps in Empirical Product Development

Baker and Schutz (1971) identify seven steps for the empirical development of an instructional product. These seven steps represent the present accepted methodology for the empirical development of instructional products and were followed for this study.

The first step is called formulation and addresses the question: "Is the new or improved product justifiable in terms of its need?" Baker and Schutz point out that the value of developing an instructional product is in direct proportion to its need. Because of SDAs' increased involvement in sports acrobatics and the lack of any empirically developed curriculum for training SDA sports acrobatics coaches, there appeared to be a need for such a product.

Furthermore, as early as the 1970s, elementary, junior high, and secondary teachers involved in acro-gymnastics were seeking information as to how instructors could incorporate spiritual concepts in training. In the 1980s, physical education instructors including David Snow, Jane Graves, and Margie Hill asked for information. Roger McFarland, physical education instructor from La Sierra College, relied almost exclusively on the USSAF for his leadership and instructional information. Coach Rick Schwarz, from Spring Valley Academy in Ohio, also depended on the USSAF for leadership and direction. His statement in 1988 warranted attention: "I do pretty well with the teaching of physical skills but I wish I knew more about integrating spiritual concepts into my over-all acro-gymnastics program" (personal interview, 1988). In the summer of 1989, David Snow, physical education instructor from Maranatha SDA Elementary School in Moberly, Missouri, asked, "How far shall I go in getting involved with sports acrobatics? I wish there were a Christian coaches' clinic that I could attend to get up-dated and air some of my questions" (personal interview, June, 1989). Such statements suggested that at least some Seventh-day Adventist coaches desired to incorporate Christian principles into sports acrobatics.

The second step in developing an instructional product is the formulation of instructional specifications. These include the establishment of non-ambiguous behavioral objectives and methods that promote positive affect stated in measurable terms. Acceptable levels of performance and any criteria qualifying objectives must be specified (Baker & Schutz, 1971).

Minimum acceptable performance was set at 80/80; that is, mastery of behavioral objective will be achieved when 80% of the learners master at least 80% of the criteria on each objective. The following 20 behavioral objectives were proposed:

1. The learner will demonstrate a conceptual understanding of the historical development of sports acrobatics by responding correctly to six multiple-choice questions.
2. The learner will demonstrate a conceptual understanding of modern sports acrobatics by responding correctly to five multiple-choice questions.
3. The learner will demonstrate a conceptual understanding of sports acrobatics and its influence upon selected SDA schools by responding correctly to eight multiple-choice questions.
4. The learner will list from memory the two basic types of programming that Christian sports acro teams are most frequently asked to conduct and describe how they are similar in focus yet very different in their presentation.
5. The learner will name from memory the two insurance carriers enumerated in the workshop and list two basic differences of the programs.

6. The learner will demonstrate an understanding of the three geometric principles for sketching acro-gymnastic figures by sketching eight figures.

7. The learner will name from memory two of the geometric principles used in sketching acro-gymnastic figures and describe how they are applied in the actual drawing of a figure.

8. The learner will name from memory four religious services that sports acrobatic teams are often called upon to conduct.

9. The learner will describe from memory five causes of injury enumerated in the workshop.

10. The learner will list from memory two religious activities enumerated in the workshop and describe how they aid programming.

11. The learner will demonstrate an understanding of the importance of maintaining team morale throughout the season by listing six reasons, two per activity, for conducting spiritual retreats, special events, and end-of-the-year get-togethers.

12. The learner will demonstrate an understanding of the musical scheme by matching four components with the appropriate area located on a sample line drawing and describe how each relates to the development of a routine.

13. The learner will demonstrate an understanding of the four developmental stages in organizing a sports acrobatics routine, as enumerated in the workshop, by matching seven terms with the appropriate labeling, given their definition.

14. The learner will demonstrate an understanding of the five methods or approaches for choosing a team by matching 10 statements with the appropriate labeling.

15. The learner, given a line drawing of the "Big Picture," will demonstrate an understanding of the witnessing model, by matching 20 biblical statements with the appropriate labeling.

16. The learner will label from memory the five areas (1-5) of the spiritual distance profile chart and list one concept it purports to illustrate.

17. The learner will fill in from a word list seven blanks (A-I) provided on the spiritual fitness profile and describe one concept it purports to illustrate.

18. The learner will demonstrate an understanding of the witnessing model and describe how there is "hope" for one to be a part of God's family given the quotation from *The Desire of Ages* 721:5-762:0.

19. The learner will demonstrate an understanding of the witnessing model by describing the meaning of the term "might" given the quotation from DA 761:5-762:0.

20. The learner will demonstrate an understanding of the witnessing model by describing what it means to him/her personally and how it can aid in the building of a Christian sports acrobatics team.

Baker and Schutz (1971) indicated that positive affect promotes mastery of behavioral objectives. To promote this positive affect the following strategies were utilized:

1. The workshop was held in the new Terrace Addition of Johnson Auditorium and a home designed for large gatherings.
2. Sufficient equipment, supplies, and work areas were utilized to conduct a variety of demonstrations, discussions, and review sessions.
3. A variety of community-building activities such as skits, group games, and team teaching was used to generate enthusiasm, encourage fellowship, and build camaraderie.
4. By employing the concept of team teaching, the elements of variety, movement, and fun became vital components of the learning process.
5. A participant's manual was given to each attendee to enhance learning and provide for note taking.
6. Presentations incorporated a variety of audio-visual materials including overhead transparencies, video, CDs, slides, and a public-address system.
7. Each session included 50 minutes of instruction and a 10-minute break.
8. Each session incorporated a variety of activities rather than straight lecturing.
9. Time was allotted for discussion and questions at strategic intervals throughout each unit of instruction.
10. Lunch and supper were provided for the participants during the sports acrobatics workshop.

The third step in the development of an instructional product, according to Baker and Schutz (1971), is the prototype pre-test and post-test with criteria for evaluation. This instrument was based on the behavioral objectives to evaluate mastery. It was estimated that the instrument would contain 20 questions, 1 from each of the behavioral objectives listed. The criteria for the questions was based upon the stated behavioral objectives and the information obtained from the review of literature. To ensure that some of the higher levels of cognition were included in the evaluation instrument, it was developed and evaluated in accordance with Bloom's Taxonomy (Bloom, Engelhart, Furst, Walker, & Krathwohl, 1956). According to Bloom, the primary purpose for establishing a taxonomy of educational objectives is to facilitate communication. He pointed out that this can be accomplished by "selecting appropriate symbols, giving them precise and usable definitions, and securing a consensus from the group which is to use them" (Bloom et al., 1956, p. 11).

Consistent with research findings, Bloom identified six major classes that should be considered when attempting to increase higher levels of cognition: (1) knowledge, (2) comprehension, (3) application, (4) analysis, (5) synthesis, and (6) evaluation (Bloom et al., p. 18). Each of the areas are arranged in a hierarchical manner 1.00 being assigned to knowledge, which is considered to be the lowest and 6.00 for evaluation, the highest order. Subcategories are also utilized in conjunction with these three primary areas of objective classification (Bloom et al., pp. 201-207). The questions and criteria of this instrument established the outline of the instructional product.

Baker and Schutz call the fourth step the initial development of the instrument and its exposure to a small group of two or three of the target population. The information was presented positively while seeking suggestions for improvement. In this step, the product was reviewed and modified in accordance with the feedback received and a comparison of the pre- and post-test scores. After modification a complete draft of the instructor's manual was assembled for testing.

The fifth step is the product tryout with a larger group of four to six of the target population. During this phase of development, a word-for-word presentation, as found in the Instructor's Manual, was made. Special attention was given to its clarity, content, and ability to communicate the intended instructional information. Evaluative comments were encouraged from the group. Modifications and revisions were made where needed.

The sixth step is product revision. Eight to 10 subjects from the target population were purposefully selected and mastery of pre- and post-test scores compared. Modification and revisions were made as required.

The seventh step is operations analysis. A group of 33 subjects were used to conduct this final phase of the product development. Since mastery was achieved at the levels indicated in each behavioral objective, the empirical development process was considered complete.

Modification of Affect

To measure the learner's modification of affect, a Likert instrument (Oppenheim, 1966) was developed. The items were presented to a panel of five judges for content validity. The criteria for selecting the judges was based upon experience in the fields of religious education, educational psychology, and physical education. The judges were asked to determine whether or not each item should be included in the test instrument as a probable modification of affect and whether it reflects a positive or negative attitude. At the conclusion of this process, the statements were randomly arranged on the instrument with a numerical value assigned from 1 (strongly disagree) to 5 (strongly agree). Negative statements were assigned with a reverse numerical value from 1 (strongly agree) to 5 (strongly disagree).

Statistical Analysis

A *t*-test for dependent means was used to measure the modification of affect. Pre- and post-test scores obtained from the various groups involved in the developmental process (Andrews, Klein, Davidson, O'Malley, & Rodgers, 1981; Ferguson, 1981) were compared to determine the instrument's statistical value. The .05 level of significance was utilized. This statistical procedure occurred during the developmental phases of the product and the results are presented in chapter 4 of this document.

Summary

The population desired for this study consisted of SDA elementary, junior high, secondary, and college physical education instructors in North America, physical education majors and minors, and sports acrobatics athletes (age 17 and older), and interested personnel.

The minimum acceptable performance was set at 80/80. Twenty behavioral objectives with their criteria and a proposed set of strategies to promote positive affect were established. To measure the learner's modification of affect, a Likert instrument was developed. The statistical procedure selected to measure the modification of affect, at the .05 level of significance, was a t-test for dependent means. The results of this statistical analysis is presented in chapter four.

CHAPTER 4

FINDINGS

This chapter is a report of the results obtained through the process of the development of an instructional product: Building Your Christian Sports Acrobatic Team.

Step 1: Formulation

It became evident from the review of literature that interest in sports acrobatics among SDAs was on the rise and that many coaches were depending on the United States Sports Acrobatics Federation for leadership and instructional information. Interest in incorporating spiritual concepts into training programs was also expressed. The following statements were typical of the expressed needs of SDA coaches: "I do pretty well with the teaching of physical skills, but I wish I knew more about integrating spiritual concepts into my overall acro-gymnastics program." "How far shall I go in getting involved with sports acrobatics? I wish there was a Christian coaches' clinic that I could attend to get updated and air some of my questions."

Unfortunately, there was no empirically developed training program to which SDA coaches could be directed for help. This lack led to the conclusion that was a need for such a product.

Step 2: Instructional Specifications

A set of 20 behavioral objectives was formulated and stated in measurable terms. The minimum acceptable level of performance was set at 80/80; that is, when 80% of the learners mastered at least 80% of the criteria on each objective, it would be considered that mastery had been accomplished. Twenty behavioral objectives were developed to respond to the expressed felt needs.

Positive affect promotes the mastery of the behavioral objectives (Baker & Schutz, 1971). To accomplish this task, 10 strategies were adopted and implemented.

Step 3: Item Tryout

A cognitive pre- and post-test instrument (Appendix A) and criteria for evaluating mastery (Appendix B) were designed. The criteria for the questions were based on the stated behavioral objectives and the information obtained from the review of literature. To ensure that some of the higher levels of cognition would be included, the evaluation instrument was designed in accordance with Bloom's Taxonomy and included all six categories.

The criteria for five of the questions (1, 2, 3, 8, 9) were based on knowledge, ranging from a level of 1.10 (knowledge of specifics) to 1.24 (knowledge of the criteria by which facts, principles, opinions, and conduct are

tested or judged). Three of the questions (17, 18, 19) were based on a 2.20 (interpretation) comprehension level. Another three questions (10, 13, 14) were based on application at the 3.00 (the use of abstractions in particular and concrete situations) level. Questions (4, 5, 7, 11, and 12) were based on analyses ranging in level from 4.20 (analysis of relationships) to 4.30 (analysis of organizational principles). Two of the questions (6, 16) were based on synthesis at the 5.00 (the putting together of elements and parts so as to form a whole) level, and the last two (15, 16) were based on evaluation at the 6.10 (judgments in terms of internal evidence) and 6.20 (judgments in terms of external evidence) levels.

To measure the learner's modification of affect, a 35 item Likert-type instrument (Oppenheim, 1966) was designed. The items were submitted to three physical education instructors and two educational psychologists for review. Following their input, the instrument was reduced to 24 items (see Appendix F).

Step 4: Product Development

Based on the behavioral objectives and the pre- and post-test criteria, the outline for Building Your Christian Sports Acrobatics Team was organized into six steps. Step 1 was entitled "Taking the Pre-Training Inventory" and was designed to be incorporated into the instructional information as an integral part of the curriculum. Included under this heading were three items: a personal information sheet as well as the affective and cognitive tests. These materials with the appropriate instructions were to be dispersed to each participant prior to being exposed to the instructional materials.

Step 2, "Highlighting the Growth of Sports Acrobatics," was sub-divided into the following three learning components: (1) Historical Review of Sports Acrobatics, (2) Overview of Modern Sports Acrobatics, and (3) Influence on SDA Schools. These three areas were formulated based on behavioral objectives 1 through 3 respectively, and the criteria-based test instrument.

Step 3, "Organizing the Team," was sub-divided into six sub-headings: (1) Programming, (2) Choosing the Members, (3) Sketching, (4) Religious Services, 5) Maintaining Team Morale, and 6) Health and Safety. Sub-heading 1 was established based on behavioral objectives 4, 17, and 16, respectively, and the criteria-based test instrument. Sub-heading 2 dealing with five approaches to selecting team members was based on objective 14 and its criteria. Objectives 6 and 7 and their criteria provided the stimulus for designing and assembling sub-heading 3, which dealt with an understanding of the three geometric principles for sketching sports acrobatic figures and the application of those principles. Sub-heading 4, "Religious Services," was established based on objectives 8 and 10 and their criteria. Behavioral objective 11 and its criteria provided the stimulus and guidelines for the formulation of sub-section 5 which dealt with a variety of activities and how they aid in maintaining team morale. The final sub-section, "Health and Safety," was established based on objectives 5 and 9 and the criteria for measuring the desired outcomes.

Step 4, "Developing a Routine," was sub-divided into four stages: (1) Constructing a Musical Scheme, (2) Assembling a Sample Routine, (3) Polishing the Routine and (4) Performing the Routine. The formulation of these sub-sections was based on objectives 12 and 13 and their criteria.

Step 5, "Understanding Six Spiritual Needs," was sub-divided into six needs: (1) See the Big Picture, (2) Discern Your Enemy, (3) Understand Your Problem, (4) Know God, (5) Submit to God, and (6) Trust Your Savior. These six needs were formulated based on objectives 15, 18, 19, and 20 and their criteria.

Step 6, "Taking the Post-Training Examination," was the final step in the product-development outline. To aid in preparation for taking the cognitive post-test, special provision was made to provide the participants opportunity to practice tasks that were comparable to the criteria-based test and to obtain instant feedback on the results of their review sheets to find out whether their responses were correct or incorrect. Because enjoyment enhances mastery, special provision was made to promote the participants' interest in the product by incorporating group-involvement activities such as skits, games, etc.

Step 5: Product Tryout

The instructional product in outline form was presented to a group of 5 college sports acrobatic enthusiasts—1 physical education instructor/gymnastic coach, 1 gymnastic sound technician, and 3 gymnasts. This marked the first "official" presentation of the curriculum. These 5 individuals represented a total of 16 years' experience in acro-gymnastics. Each of the participants received the workshop information in outline form and provided the feedback necessary to continue the developmental process.

The 5 sports acrobatics enthusiasts were chosen purposely to represent the desired population chosen for this study. These 5 were selected because of their past experience in acro-gymnastics and their ability to communicate. They

were encouraged to make notations of typographical errors, poor sentence structure, unclear ideas, and any component of the curriculum they felt should be expanded, streamlined, or deleted. Every facet of the product was reviewed. Suggestions from the group included the necessity for an emphasis on providing activities that would not only stimulate cognitive learning but also generate enthusiasm and excitement for learning early in the workshop. Editorial changes to improve the comprehension of the curriculum were also suggested.

One initial reaction to the pre-test was that it made the learners feel that they did not know anything. The pre-test definitely created a need for learning. It was also discovered that on the objectives (1, 2, 3, 13, 14, 15) that utilized multiple-choice and matching questions, the group tended to resort to guessing. In some instances they guessed correctly, but most of the time they guessed incorrectly. This made it difficult to determine their precise level of understanding in these areas. The scores obtained on the pre-test did, however, indicate that no one had mastery on these objectives.

On objective 14 all 5 subjects scored at the 0-19% level of achievement. On objectives 1, 3, and 13, three of the subjects, one per objective, scored in the 60-79% achievement level. On objective 2, one subject did indicate mastery. This score is accredited to the subject's recent exposure to USSAF's national championships that were held on the campus of Andrews University. One subject also scored high on objective 8, which dealt with religious services that Christian sports acrobatic groups are often called upon to conduct. The reason the participant reached mastery may have been due to his past experience. However, the required level of mastery (80/80) was not attained on any of the 20 objectives.

On the cognitive post-test, mastery was attained on 16 of the objectives. The required level of mastery was not obtained on objectives 4, 5, 16, and 20. These objectives dealt with programming, health and safety, the spiritual-distance profile, and an evaluation of the witnessing model, respectively. Based on the feedback obtained from this group, it became apparent that these areas probably failed because of ambiguous statements, insufficient practice opportunities, inappropriate time allocation, too much material to cover, and a decline of interest due to tiredness. Appropriate modifications and revisions were made to correct these weaknesses.

Step 4 of the instructional manual was presented to a group of 16 college students who were registered at Andrews University in Gymnastics PEAC289. As part of their course requirements, all were expected to develop a routine and perform it before their peers. Observations and notations were made that led to minor changes.

Step 5 of the instructional manual was the most time-consuming and tedious phase of the development process. It was first presented to a male college freshman who had participated in gymnastics. The presentation, crude as it was, made a surprising impact on the student. Two weeks later the concept was presented to three other college students. The results were similar.

To determine whether or not the witnessing module could be used with academy students with the same success, the material was presented to 3 Andrews Academy students. Encouragingly, the impact was similar.

When the witnessing module appeared ready to be submitted to a larger group, preparations were made to expose it to 500 SDA students from 28 schools

who were coming to the campus of Andrews University to attend Acro-Fest '91. Though the presentations and testing procedures were still in their formative stages, when the weekend was over, one of the girls from Southern College responded by saying, "We came to Acro-Fest '91 to learn about sports acrobatics and we did, but we did not expect to learn about God. We have received more than what we came for! Thank you." As she concluded her statement, heads from all corners of the gymnasium nodded in support of her statement. Hence, verbal and written feedback led to a significant revision in the presentation format. Following these changes, the witnessing instructions were presented again, this time to the physical education staff of Andrews University—a group composed of 3 male and 3 female physical education teachers.

The presentations were conducted in 45 minute segments, 1 day per week over an 8 week period. The study made such an impact on them that one of the staff members, weeks after the presentation, said,

"Ever since we studied the material, it not only makes sense to me now, but the way I treat my family, my students, and my friends has changed. The desire to stand up and fight for my rights, for some reason, does not seem as important as the desire to represent my Heavenly Father aright."

At the same time, the witnessing component was presented to one of the freshmen religion classes at Andrews Academy. The presentation was packed into three class periods before Christmas vacation so the attention of the students was not optimal. However, the experience did allow the researcher to determine that the proposed testing instrument was ambiguous. Even though the students appeared to understand the concepts during discussion, they were unable to score high enough on the test to show mastery of the material. One other possible

factor was that the material was so different from what they had been taught traditionally, that they were unable to express the new ideas on paper. It was possibly not perceived as "safe" to shift their beliefs to this extent at this age group. Based on their confusion, the "Big Picture" component was further developed to facilitate teaching.

After the appropriate changes were made, emphasis was then placed on assembling a word-for-word instructor's manual and an accompanying participant's manual. Introductory comments, learning activities, practice sessions, and review sheets were prepared and strategically placed in each unit of the instructional materials.

Throughout the entire developmental process, every effort was made to be open and flexible to product-development tasks. A conscious effort was made to prepare the materials so they can be used by others. The allocation of time for each unit of instructions was based on the importance of that section as it related to the other units. Following the assembling of each unit of instruction, the materials were delivered to Andrews University Lithotech services to be copied and bound with a plastic spine. The product now appeared ready to be presented as a whole to a small group.

Step 6: Product Revision

A full trial of the revised Building Your Christian Sports Acrobatics Team curriculum was conducted under replicable conditions with a group of 9 purposefully selected people from the desired population. Included was a physical education instructor who had coached acro-gymnastics for three years, a college

physical education major, 5 college student coaches, 1 college gymnastic participant, and a mother who had two youngsters participating in gymnastics. These 9 individuals as a group represented 55 years of gymnastic experience.

On the cognitive pre-test, all 20 objectives fell below the pre-stated (80/80) level of mastery. The obtained scores ranged from 0 - 73%. On 12 of the objectives, no participant reached 80%. On 5 of the objectives (1, 6, 11, 13, 19) only 2 participants (20%) attained 80%. On objective 17 only 1 participant (10%) attained 80%. The majority of the participants' levels of achievement fell between the 0 - 19% range. On objective 8, however, 4 of the participants did attain mastery. This indicated that 44% of the subjects were knowledgeable regarding the kinds of religious services SDA sports acrobatic groups are often invited to conduct.

On the cognitive post-test scores, an encouraging increase occurred with the exception of one objective (5) which the researcher failed to include in the post-instructional materials. The range of achieved scores, in comparison to the pre-test scores (0 - 73%), showed a significant increase (53 - 97%). Eight participants reached mastery on objectives 6, 8, and 20, and seven on objectives 1, 3, 7, 15, 17, and 18. With a minimum standard of 80% of the participants achieving at least 80% mastery on each objective, at least seven participants ($.80 \times 9 = 7$) needed to score 80% or higher on each objective. On eight of the objectives (4, 5, 9, 10, 11, 12, 16, and 18), however, the participants did not achieve this standard. Thus the revised product was considered to be unsatisfactory at this point.

Based on the feedback obtained from the group, appropriate modifications were made. It was observed that some of the subjects appeared to be completely out of touch with what was going on, making motivation difficult. This inattentive attitude, unfortunately, influenced some of the others who were trying to get something out of the materials. It was further observed that those who were attentive did well on the post-test. It also became apparent that additional opportunities for practice were needed, especially in the areas that fell below the standard for mastery. The need for additional activities to enhance motivation and opportunity for obtaining knowledge was also noted. The importance of engaging the subjects in active participation early in the presentations of the instructional materials also became obvious. Based on these observations, the instructional curriculum was streamlined and modified to include additional review activities, visual aids, practice opportunities, and time for questions and answers.

The revised manuscript was then copied, bound and presented first to a new group of 6 and second to a group of 33 as the final steps in instructional-product development.

Group of 6

The instruction was presented to 6 subjects including a certified sports acrobatic judge, 2 seasoned acro-gymnastic coaches, 1 college student coach, and 2 participants who had minimal experience in acro-gymnastics. This group of 2 males and 4 females represents more than 80 years of experience in acro-gymnastics.

The level of mastery had been set at 80/80. For this group of 6 at least 5 members ($80\% \times 6 = 4.8$) needed to reach 80% on each objective for the curriculum to be considered mastered. A cognitive pre-test was administered to the participants at the beginning of the workshop to determine whether or not they had a mastery of the material to be presented. The results are shown on Table 1.

On the pre-test, all twenty of the behavioral objectives fell below the established level of mastery. The obtained scores ranged from 0-100%. It is interesting to note that though the scores of both groups (the group of 9 and this group) ranged from 0-73%, their overall average was different. The group of 9 attained an overall average of 26% whereas the group of 6 attained a 35% overall average mean score. This indicated that the group of 6 had a higher level of mastery of the instructional material.

The objective that exceeded the minimum level of attainment was number 13 with 83%. Mastery was credited to the group's high level of experience in participating and coaching acro-gymnastics. By identifying each participant's level of achievement per objective, as shown in Table 2, a lack of mastery was clearly indicated.

On eight of the objectives (4, 5, 6, 7, 9, 16, 17, 20), no participant reached 80%. On three of the objectives (2, 3, 13) 4 out of 6 participants (66.66%) did attain 80%. On two objectives (8, 19) 3 participants (50%) attained 80%. On objectives 1 and 18, two participants (33%) attained 80%. On five of the objectives only 1 participant (16.66%) achieved 80%. For the majority of the group (53%) the levels of achievement fell between the 0-19% range, with a few

TABLE I
COGNITIVE PRE- AND POST-TEST RESULTS OF 6 PARTICIPANTS'
LEVELS OF ACHIEVEMENT (ROUNDED)

Objectives	*	1	2	3	4	5	6	7	8	9	10
Subjects	B	100	100	100	100	100	100	100	100	100	100
	A	100	80	87	50	0	0	50	100	90	100
2	B	66	100	100	100	100	100	100	100	100	100
	A	66	40	0	50	0	25	0	0	0	0
3	B	100	100	100	100	100	100	100	100	100	100
	A	66	100	100	0	0	0	0	33	0	0
4	B	100	100	100	100	100	100	100	100	100	100
	A	100	100	100	0	0	0	0	100	40	0
5	B	100	100	100	100	100	100	100	100	100	100
	A	66	40	37	0	0	62	0	0	40	0
6	B	100	100	100	100	100	100	100	100	100	100
	A	33	80	87	0	0	0	0	100	20	0
Mean	B	100	100	100	100	100	100	100	100	100	100
	A	72	73	69	16	0	15	8	55	23	0

* A = Pre-Test and B = Post-Test

Table 1—Continued

Objectives	*	11	12	13	14	15	16	17	18	19	20	Mean
Subjects 1	B	100	100	100	100	100	100	100	100	100	100	100
	A	100	0	86	70	58	0	0	0	0	0	46
2	B	100	100	100	100	100	100	67	100	100	100	97
	A	0	0	43	70	0	0	0	0	0	0	15
3	B	100	100	100	100	100	100	100	100	100	100	100
	A	0	57	100	70	94	0	67	0	100	0	39
4	B	100	100	100	100	100	100	100	100	100	100	100
	A	50	100	71	90	37	0	0	0	0	0	39
5	B	100	100	100	100	100	100	100	100	100	100	100
	A	0	0	100	70	15	0	67	100	100	0	35
6	B	100	100	100	100	100	100	100	100	100	100	100
	A	0	0	100	50	73	0	0	100	100	0	37
Mean	B	100	100	100	100	100	100	100	100	100	100	100
	A	25	26	83	70	46	0	22	33	50	0	35

*A = Pre-test and B = Post-Test

TABLE 2

COGNITIVE PRE-TEST RESULTS OF 6 PARTICIPANTS'
LEVELS OF ACHIEVEMENT (ROUNDED)

Objective Number	% 0-19	% 20-39	% 40-59	% 60-79	% 80-100
1	0	17	0	50	33
2	0	0	33	0	67
3	17	17	0	0	66
4	67	0	33	0	0
5	100	0	0	0	0
6	100	0	0	0	0
7	83	0	17	0	0
8	33	17	0	0	50
9	33	17	50	0	0
10	83	0	0	0	17
11	67	0	17	0	16
12	67	0	17	0	16
13	0	0	17	17	66
14	0	0	17	67	16
15	33	17	17	17	16
16	100	0	0	0	0
17	67	0	0	33	0
18	67	0	0	0	33
19	50	0	0	0	50
20	100	0	0	0	0

(4%) between 20-39%, a few (11%) between 40-59%, and a few (9%) between 60-79%, and the rest (22%) between 80-100%.

The failure of at least 80% of the participants to score 80% or higher on any of the objectives indicated that the group lacked a mastery of the information in the workshop.

At the end of the workshop, the cognitive post-test was administered to determine whether or not mastery had been achieved. Table 1, cognitive pre-test post-test results, indicates that mastery had been achieved. The group's high level of mastery, 100% on all 20 of the objectives, compared with the previous group of 9 (82%), seemed to indicate that improved instruction as well as acro-gymnastic experience and self-motivation played a key roll in obtaining mastery of learning. From the beginning of the material to the end, the group of 6 were high spirited and enthusiastic. The practice materials that were added for comparable tasks enhanced learning considerably. Contained in these materials were exercises for immediate feedback to determine if their responses were correct or incorrect.

In Table 3, the level of achievement for each participant on each objective shows similar results. Based upon these results, the product with a few minor revisions appeared ready to be presented to a larger group as the next step in the instructional product development.

TABLE 3

COGNITIVE POST-TEST RESULTS OF 6 PARTICIPANTS'
LEVELS OF ACHIEVEMENT (ROUNDED)

Objective Number	% 0-19	% 20-39	% 40-59	% 60-79	% 80-100
1	0	0	0	17	83
2	0	0	0	0	100
3	0	0	0	0	100
4	0	0	0	0	100
5	0	0	0	0	100
6	0	0	0	0	100
7	0	0	0	0	100
8	0	0	0	0	100
9	0	0	0	0	100
10	0	0	0	0	100
11	0	0	0	0	100
12	0	0	0	0	100
13	0	0	0	0	100
14	0	0	0	0	100
15	0	0	0	0	100
16	0	0	0	0	100
17	0	0	0	17	83
18	0	0	0	0	100
19	0	0	0	0	100
20	0	0	0	0	100

Modification of Affect

The modification of affect for this group of 6 was determined by a t-test comparing the pre- and post-test scores and comparing mean scores from a survey (see Appendix F) given to the participants at the beginning and the conclusion of the workshop. Table 4 shows these scores, their differences, and the differences squared.

The equation for a t-test of dependent means (Ferguson, 1981) used was:

$$t = \frac{\sum D}{\sqrt{\frac{N \sum D^2 - (\sum D)^2}{N - 1}}}$$

in which $\sum D$ = the sum of the difference between pre- and post-test scores for the participants and N = the number of participants. Utilizing the numbers in the equation yields:

$$t = \frac{160}{\sqrt{\frac{6 \times 4554 - (160)^2}{6 - 1}}}$$

$$t = 8.62$$

TABLE 4

AFFECTIVE TEST SCORES OF 6 PARTICIPANTS

Subjects	Pre-test	Post-test	Difference	Difference Squared
1	77	112	35	1225
2	75	109	34	1156
3	74	104	30	900
4	78	103	25	625
5	94	112	18	324
6	82	100	18	324
Total			160	4554

The critical value of t with 5 degrees of freedom at the .05 level of significance is 2.57; thus the t score of 8.62 indicates a statistically significant modification of affect had been attained by the group of 6. The participants were significantly motivated for Building Your Christian Sports Acrobatic Team by the workshop and it is hypothesized that their enthusiasm was a contributing factor for their cognitive post-test mastery of the curriculum. The researcher congratulated the group on a job well done and extended to them his appreciation for going through the curriculum. The group of 6 was then eliminated from the sampling of the target population.

Group of 33

For the next step of the instructional development, 33 subjects completed the 15.5-hour Building Your Christian Sports Acrobatics Team instruction. Three

and one-half hours were spent on Friday, 10 hours on Saturday, and 2 hours on Sunday. The participants included 9 gymnastic coaches (5 males, 4 females); 8 male college students who were enrolled during the fall quarter at Andrews University in PETH 130 Foundations of Physical Education, as either a major or minor in Health and Physical Education, or Exercise Science and Recreation; 11 college sports acrobatic enthusiasts who were a part of the 1992-93 Gymnic team (4 male, 7 female); 3 college students (2 male, 1 female) who had participated in gymnastics but were not on the 1992-93 Gymnic team; and 2 mothers who were active supporters of sports acrobatics and had youngsters who were involved in acro-gymnastics. The workshop was conducted in the Johnson Gym complex on the campus of Andrews University—the new Terrace Addition for the classroom instruction and Beaty Gym for the practicals. Special meals and the presentation of the spiritual components of the workshop were conducted at a nearby ranch to replicate the instructional setting of the group of 6.

Because the researcher had decided to incorporate the concept of team-teaching, to determine whether or not the instructional materials were replicable, set-up for the workshop began 3 and 1½ hours prior to starting time. Five sections were organized into semi-circles with the appropriate teaching supplies such as note pads, pencils, visual aids, props, blackboards with erasers and chalk, lecterns, participant's manuals, CDs, and a sound system. Three stations were located in the new Terrace Addition of Johnson Gym, and two in Beaty Gym.

Five student instructors who had previously gone through the workshop, assisted the researcher. Four served as student instructors and the other as an

assistant to the researcher with responsibilities including handing out and collecting instructional materials and serving as time keeper. When the five instructors arrived an hour prior to starting time, the researcher met with them to review the circuit teaching strategy. Appropriate sections from the instructor's manual were handed out to them for review.

As the participants began to arrive, the researcher made it a point to personally welcome them and express his appreciation for their taking time out from their busy schedules to participate in the workshop. Taking time to personally greet each participant enabled the researcher to relieve some of the nervous tension that had been building up during the preparation.

The workshop began with an enthusiastic welcome and an introduction of the guest instructors. Following the explanation and intent of the workshop, the material for Step 1, Taking the Pre-Training Inventory, was handed out. Included in the material was a personal information sheet, and the affective pre-test, and a cognitive pre-test.

The Cognitive Pre-Test

The cognitive pre-test was administered to the group of 33 at the beginning of the workshop to determine if they had a mastery of the material to be presented. The results shown in Table 5 indicate that all 20 of the objectives fell below the pre-stated standard (80/80) for mastery. Though the obtained scores ranged from 0-100%, the mean scores in comparison with the two previous groups were lower. The

TABLE 5
COGNITIVE PRE- AND POST-TEST RESULTS ON 33 PARTICIPANTS'
LEVELS OF ACHIEVEMENT (ROUNDED)

Objectives	•	1	2	3	4	5	6	7	8	9	10
Subjects	B	100	100	100	100	80	100	100	100	100	100
	A	83	100	50	0	0	0	0	0	0	0
1	B	100	100	100	100	100	100	100	100	100	100
	A	66	40	37	0	0	0	0	0	0	0
2	B	83	37	100	50	67	75	100	80	100	20
	A	0	0	12	0	0	0	0	40	0	0
3	B	100	60	87	25	100	62	50	100	60	0
	A	33	40	12	0	0	0	0	0	0	0
4	B	100	80	100	50	100	100	100	100	100	100
	A	0	80	37	0	0	0	0	80	20	0
5	B	100	60	50	0	100	87	100	100	100	40
	A	0	20	37	0	0	0	0	0	0	0
6	B	100	100	100	100	100	100	100	100	100	100
	A	50	40	37	0	0	0	0	60	0	0
7	B	100	100	100	50	33	75	100	80	100	100
	A	50	60	50	0	0	0	0	60	20	0
8	B	100	100	100	100	100	100	100	100	100	100
	A	17	40	0	0	0	0	0	60	0	0
9	B	100	80	100	100	100	87	100	100	100	40
	A	83	60	87	0	0	0	100	40	0	0
10	B	100	100	100	100	100	100	100	100	100	100
	A	83	60	87	0	0	0	100	40	0	0

• A = Pre-test B = Post-test

Table 5--Continued

11	B A	100 66	100 60	100 100	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0
12	B A	100 50	100 40	100 63	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0
13	B A	100 0	100 0	100 1	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0
14	B A	50 33	80 40	100 50	100 0	33 0	87 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0
15	B A	66 33	60 40	100 13	75 0	66 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	60 0
16	B A	100 0	80 20	100 25	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	60 0
17	B A	100 0	100 80	100 50	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0
18	B A	20 66	83 80	100 75	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0
19	B A	100 83	60 60	100 87	100 0	33 0	75 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0
20	B A	100 17	100 20	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0
21	B A	50 33	100 100	100 12	100 0	33 0	87 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0
22	B A	100 33	80 60	100 75	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	80 0
23	B A	100 33	100 80	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	80 0

Table 5 - Continued

24	B A	83 83	100 100	100 100	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0
25	B A	83 33	100 60	100 12	100 0	100 0	75 0	100 0	100 0	100 0	100 0	100 0	80 0
26	B A	83 66	100 80	100 62	100 0	33 33	100 37	100 0	100 0	100 60	100 0	100 0	100 0
27	B A	83 17	100 0	100 50	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0
28	B A	100 33	100 20	87 0	100 0	100 0	100 0	100 0	100 0	100 20	100 0	100 0	100 0
29	B A	100 33	100 60	100 75	100 100	100 0	100 0	100 0	100 0	100 0	100 0	100 60	100 0
30	B A	100 66	100 20	100 25	100 0	100 100	100 0	100 0	100 0	100 0	100 0	100 0	100 0
31	B A	83 50	100 80	100 62	100 0	100 100	100 0	100 0	100 0	100 0	100 0	100 0	80 0
32	B A	100 0	100 60	100 62	100 0	0 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0
33	B A	83 50	100 20	100 37	75 0	100 0	75 0	100 0	100 0	100 0	100 0	100 0	100 0
MEAN	B A	90 38	90 50	98 42	87 0	86 11	95 8	98 6	98 24	97 12	86 0	86 0	86 0

• A = Pre-test B = Post-test

Table 5—Continued

Objectives	•	11	12	13	14	15	16	17	18	19	20	MEAN
Subjects	B	80	100	100	100	100	100	100	100	100	100	88
	A	0	0	100	36	10	0	0	0	100	0	24
2	B	100	100	100	100	100	100	100	100	100	100	100
	A	0	0	37	0	0	0	0	0	0	0	9
3	B	80	100	100	64	84	100	87	100	100	100	81
	A	20	0	25	9	21	0	0	0	0	0	6
4	B	80	0	62	45	100	100	87	100	100	100	66
	A	40	0	25	0	0	0	0	0	0	0	7
5	B	100	100	100	100	100	100	100	100	100	100	96
	A	0	0	0	45	0	0	0	0	0	0	13
6	B	40	75	50	64	89	100	100	100	100	100	78
	A	1	0	1	0	0	0	0	0	0	0	3
7	B	100	100	100	100	100	100	100	100	100	100	100
	A	0	0	50	45	0	0	0	0	0	0	14
8	B	100	100	100	100	100	100	100	100	100	100	92
	A	60	0	37	0	1	0	0	0	0	0	17
9	B	100	100	100	100	100	100	100	100	100	100	100
	A	0	0	25	0	47	0	0	100	100	0	19
10	B	100	100	100	100	100	100	100	100	100	100	95
	A	0	0	87	73	0	0	0	0	0	0	26

• A = Pre-test B = Post-test

Table 5—Continued

11	B A	100 0	100 0	100 25	100 0	100 42	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 15
12	B A	100 0	100 0	100 25	100 1	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 9
13	B A	100 40	100 0	100 75	100 1	100 1	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 16
14	B A	100 0	100 0	100 50	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	93 9
15	B A	100 40	100 0	100 25	100 45	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	90 10
16	B A	100 0	100 0	100 50	90 0	94 0	100 0	100 0	100 13	100 0	100 0	100 0	100 0	100 0	100 0	95 5
17	B A	100 80	100 0	100 37	100 1	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 17
18	B A	100 80	100 0	100 100	100 0	64 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	92 20
19	B A	100 80	100 0	75 100	100 64	100 63	100 33	100 25	100 100	100 100	100 100	100 100	100 100	100 100	100 0	97 51
20	B A	100 0	100 0	100 87	100 90	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 11
21	B A	80 0	100 0	100 100	100 0	37 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	93 23
22	B A	100 0	100 0	75 75	82 36	100 10	100 33	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	95 17
23	B A	100 0	100 0	100 100	100 55	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	99 13

Table 5—Continued

24	B A	100 0	100 0	100 0	100 62	100 82	100 5	100 0	100 0	100 0	100 0	100 0	100 0	99 35
25	B A	80 0	100 0	100 0	100 100	100 0	100 5	100 0	75 0	100 0	100 0	100 0	100 0	95 10
26	B A	80 0	100 0	100 0	100 100	82 55	100 0	100 0	87 0	100 0	100 0	100 0	100 0	93 30
27	B A	100 0	100 0	100 0	100 25	100 9	100 42	100 0	100 0	100 0	100 0	100 0	100 0	99 7
28	B A	100 0	100 0	100 0	100 31	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 0	99 5
29	B A	100 0	100 0	100 0	100 0	100 72	100 0	100 0	100 0	100 0	100 0	100 0	100 0	100 25
30	B A	100 0	100 0	100 0	100 100	100 54	90 0	100 0	87 0	100 0	100 0	100 0	100 0	99 28
31	B A	100 0	100 0	100 0	100 100	100 64	100 16	100 0	100 0	100 0	100 0	100 0	100 0	98 24
32	B A	100 0	100 0	100 0	100 0	100 0	95 0	100 0	100 0	100 0	100 0	100 0	100 0	95 6
33	B A	100 0	100 0	100 0	100 0	100 0	100 0	100 0	87 0	100 0	100 0	100 0	100 0	96 5
MEAN	B A	95 13	97 0	96 53	95 25	97 9	100 1	97 0	97 0	97 6	100 12	100 0	100 0	95 16

* A = Pre-test B = Post-test

level of achievement per participant for all 20 of the objectives ranged from 3-51%, indicating that all 33 participants fell below the level of mastery.

On six of the objectives (10, 12, 15, 16, 17, 20), no participant reached mastery (see Table 6). On objective 13, which dealt with developing a routine, 11 participants out of the 33 did achieve mastery. On objective 2, which dealt with the historical background of modern sports acrobatics, 9 participants achieved mastery. On three of the objectives (1, 3, 19) four obtained mastery. On objective 5, 7, 9, and 14, only 2 participants per objective attained mastery. On objectives 4 and 6 only 1 participant per objective received mastery. The majority of the participants' levels of achievement fell between the 0-19% range, with a smattering falling between the 20-39%, 40-59%, and 60-79% ranges.

Mastery in this research had been established at 80/80; that is, 80% of the participants needed to score at least 80% for each stated objective on the final test. On the basis of these results, it was concluded that the participants lacked most of the information contained in the workshop.

Cognitive Post-Test

For the cognitive post-test the standard for mastery for each objective was maintained at 80% of the participants scoring at least 80% on each objective.

Tables 5 and 7 show the results of the cognitive post-test.

With the minimum standard of 80% of the participants achieving mastery on each objective, at least 26 participants ($.80 \times 33 = 26$) needed to score 80% or

TABLE 6

COGNITIVE PRE-TEST RESULTS OF 33 PARTICIPANTS'
LEVELS OF ACHIEVEMENT (ROUNDED)

Objective Number	% 0-19	% 20-39	% 40-59	% 60-79	% 80-100
1	33	27	15	15	12
2	9	18	21	24	27
3	33	21	15	21	12
4	97	0	0	0	3
5	85	6	0	0	9
6	94	0	0	3	3
7	94	0	0	0	6
8	67	0	6	12	15
9	73	15	3	3	6
10	97	0	0	3	0
11	76	3	9	3	9
12	100	0	0	0	0
13	18	33	9	9	33
14	58	6	15	15	6
15	82	3	12	3	0
16	94	6	0	0	0
17	97	3	0	0	0
18	91	0	0	0	9
19	88	0	0	0	12
20	100	0	0	0	0

higher on each objective. Table 5 shows that the post-test scores for each objective ranged from 86-100% indicating that the 80% level of mastery for each objective was attained. The scores for 31 out of the 33 participants ranged from 81%-100% and participants 4 and 6 achieved only 66% and 78% respectively. The low score for these two participants did not come as a total surprise as their performance in the workshop was consistent with their performance in PETH130, Foundations of Physical Education. Throughout the workshop the researcher did his best to inspire and motivate these two, but failed.

Table 7 shows that 26 (80%) of the 33 participants achieved mastery on objectives 4, 5 and 10; 28 (85%) achieved mastery on objectives 2 and 6; 29 (88%) achieved mastery on objective 3; and at least 30 (92%) of the 33 participants attained mastery on each of the other objectives.

The empirically developed curriculum was considered to be satisfactory based on the mastery above the predetermined 80/80 standard with 33 subjects. The instructional product is found in Appendix G and the participant's manual in Appendix H.

Modification of Affect

The modification of affect for the group of 33 was determined by a t-test comparing the pre-and post-test scores. Table 8 shows these scores, their differences, and the differences squared. The equation for a t-test of dependent means (Ferguson, 1981) used for the group of 6 was also followed for the group of 33. Utilizing the numbers from the group of 33 in the equation yields:

TABLE 7

COGNITIVE POST-TEST OF 33 PARTICIPANTS'
LEVELS OF ACHIEVEMENT (ROUNDED)

Objective Number	% 0-19	% 20-39	% 40-59	% 60-79	% 80-100
1	0	3	6	3	88
2	0	3	0	12	85
3	0	0	3	0	97
4	3	3	9	6	80
5	0	14	0	6	80
6	0	0	0	15	85
7	0	0	3	0	97
8	0	0	0	0	100
9	0	0	0	3	97
10	3	3	6	0	80
11	0	0	3	0	97
12	3	0	0	3	94
13	0	0	3	9	88
14	0	0	3	6	92
15	0	0	0	3	97
16	0	0	0	0	100
17	0	0	0	3	97
18	3	0	0	0	97
19	0	0	0	0	100
20	0	0	0	0	100

TABLE 8

AFFECTIVE PRE- AND POST-TEST SCORES OF 33 PARTICIPANTS

Participant's Number	Pre-test	Post-test	Difference	Difference Squared
1	86	110	24	576
2	78	106	28	784
3	77	107	30	900
4	86	104	18	324
5	74	110	36	1296
6	80	74	-6	36
7	80	102	29	841
8	81	101	31	961
9	83	112	31	961
10	85	116	31	961
11	79	110	31	961
12	86	113	27	729
13	74	105	31	961
14	75	97	20	400
15	85	117	32	1024
16	73	86	13	169
17	87	108	21	441
18	86	99	13	169
19	87	117	30	900
20	56	105	49	2401
21	94	114	20	400
22	93	102	9	81
23	76	103	27	729
24	82	105	23	529
25	71	114	43	1849
26	58	107	49	2401
27	80	97	17	289
28	75	103	28	784
29	87	115	28	786
30	83	98	15	225
31	77	99	22	484
32	86	106	20	400
33	72	109	37	1369
Totals			857	26,121

$$t = \frac{857}{\sqrt{\frac{33 \times 26,121 - (857)^2}{33 - 1}}}$$

$t = 13.57$

The critical value of t with 32 degrees of freedom at the .05 level of significance is 2.04. The t score of 13.57 is significant. Satisfactory modification of affect had been attained for the group of 33. The participants were significantly motivated toward building Christian sports acrobatic teams after their participation in the workshop. It is hypothesized that the modification of affect contributed to the participants' cognitive mastery of the "Building Your Christian Sports Acrobatic Team" curriculum as shown on the post-test.

Step 7: Operations Analysis

One of the strengths was noted when a participant who had been in acro-gymnastics for most of his life, stated, "It appeared as though you could not wait to get to the witnessing component." This response indicated that enthusiasm is a vital component of teaching.

A second strength was noted when another subject, who had his own gym, responded to statement 20 of the affective instrument ("I enjoyed the sports acrobatics workshop with a Christian emphasis and feel it is a must for all acro-gymnastic coaches") by writing in the border of his test, "A perfect 10!"

Contained in this response is an affirmation of the need for such a product.

Another strength was noted when this same person went on to express an interest in developing an instructional product on insurance that could be used on similar occasions. This response indicated that the curriculum had inspired him to study more extensively in the area of health, safety, and insurance.

Another strength was noted on Saturday afternoon. After a delicious meal, most of the participants, because of their up-bringing, expressed an interest in taking a nap. However, an activity involving objective 10, had been scheduled for this time. The two activities that enabled the group to overcome their need for a nap included an assigned skit "God of the Desert" and "Bible Pictionary." In the first activity, participants were divided into small groups and were assigned to creatively develop a skit using all members of the group. The second activity was the group game, Bible Pictionary. Again, working in groups, representatives were invited to draw representations on paper of given words until the group could guess. The result of these activities was total participation in the fun-filled activities.

Two major findings were noted. First, because of their active participation, they forgot about their need for a nap. Second, because the group was active, when it was time again to become involved in the curriculum material, they were ready to settle down and participate.

Five student instructors were involved in team teaching five different stations. Through the use of this technique, two findings were observed. First, the participants were able to raise more questions and become more involved. Second, the empirically developed instructional product was replicable.

One of the participants in the "Developing a Routine" station, became so involved in the concept being taught, that on the following day, she went home, took a piece of music, and constructed a musical scheme for her daughter's routine. That enthusiasm indicated that the method of presentation, utilizing visual aids, sound, and physical involvement, enhanced mastery of the material.

The inclusion of additional opportunities for practice, enabling the participants to receive immediate knowledge of their results, was found to be very beneficial to mastery learning.

A weakness was noted while discussing how sports acrobatics had influenced selected SDA schools. One of the participants, a non-Seventh-day Adventist, who was currently serving as a physical education instructor at one of the neighboring high schools, stated: "Participation in competitive sports on Sabbath is a no-no for you folks, isn't it?" This response indicated that the instructional material for this section was designed exclusively for SDA coaches and not for participants of other denominations. Should the product be used in the future for non-SDAs, consideration should be given to either modifying or deleting this section.

A second weakness was noted during the presentation of the instructional information on sketching acro-gymnastic figures, when one of the participants responded by saying, "You're going too fast, I don't like to be rushed!" This response indicated that the instructional materials must either be more streamlined or a reassessment of time allocations for each unit of instruction should be made thus expanding the length of time required for the workshop.

Summary

Thirty-three subjects completed the 15 1/2-hour Building Your Christian Sports Acrobatics Team workshop. The participants included 9 gymnastic coaches, 8 college students enrolled in PETH130 Foundations of Physical Education, and 16 sports acrobatic enthusiasts.

On the cognitive post-test, mastery was attained on all 20 objectives. Twenty-six (80%) out of the 33 participants achieved mastery on objectives 4, 5, and 10; 28 (85%) achieved mastery on objectives 2, and 6; 29 (88%) achieved mastery on objective 3; and 30 (92%) of the 33 participants attained mastery on each of the other objectives (see Table 7). The empirically developed curriculum was considered to be satisfactory based on mastery above the pre-determined 80/80 standard with 33 subjects.

The modification of affect for the group of 33 was determined by a t-test comparing the pre- and post-test scores (see Table 8). The critical value of t with 32 degrees of freedom at the .05 level of significance is 2.04. The obtained t score of 13.57 is significant. It was concluded that satisfactory modification of affect had been attained and that the participants were significantly motivated toward building Christian sports acrobatics teams upon completion of the workshop.

It was encouraging to note the degree to which the instructional materials for Building Your Christian Sports Acrobatics Team impacted the participants. Their verbal and written responses indicated that they had not only been positively influenced by the curriculum, but also had enjoyed themselves.

CHAPTER 5

SUMMARY, IMPLICATIONS, CONCLUSIONS, AND RECOMMENDATIONS

Statement of the Problem

Through the years SDA involvement in sports acrobatics has been steadily increasing. While many of the programs have fostered clean living, fair play, and good sportsmanship, there has been a growing desire on the part of some of the coaches to do more than just recruit, compete, perform, and prepare skillful acrobats. They want to know how they can incorporate spiritual concepts into their training and to communicate more effectively the good news of the gospel to others through the opportunities afforded by this sports medium.

In religious education environments, there is a growing awareness that Christian sports acrobatics should be concerned about more than just preparing physically skilled athletes. It should be intimately involved with helping people prepare for the kingdom of heaven, as well as providing them with the necessary tools to share their faith with others. The current physical education curriculum does not equip coaches to face the challenges of integrating faith and learning into their acro-gymnastic programs, and there is no empirically developed curriculum to assist them with the dilemma of organizing a Christian witnessing team.

Based on these needs, the purpose of this study was to develop empirically a curriculum to assist SDA coaches, physical education instructors, college physical education majors and minors, as well as interested personnel to integrate spiritual concepts into their sports acrobatics with a view to winning souls to Christ.

Review of Literature

Acro-gymnastics has been a part of the Seventh-day Adventist educational system for almost three quarters of a century. When it began in the early 1930s, it was a simple sport, and the elements were basic. Today it has developed into a technical activity requiring specialized instructors and intense training.

Historically, acro-gymnastics has been used by many SDA schools as a recruiting tool with performances at feeder schools. Some coaches have included healthful-living concepts and drug-free promotion. The desire to be involved in the gospel commission has led some of the acro-gymnastic teams to experiment in witnessing through the use of skits, plays or dramas, musical programming, personal testimonies against drugs, sermonettes, or "the silent witness" presented through the healthy life style of the athletes. As valid as these intentions have been, something has still been missing—an integrated curriculum that would give focus and intentionality.

To aid in the process of developing a witnessing curriculum, five models prepared by various groups and used with considerable success were reviewed for possible inclusion. These models included Inter-Varsity Christian's "First Steps to God," "Essential Tenets of the Faith" by Kincaid, Bill Bright's "Four Spiritual

Laws," "Beginning with Christ" by the Navigators, and Swindoll's "Relationship with Christ." "First Steps to God" and "Essential Tenets of the Faith" emphasize helping people understand what it means to have faith in Jesus. Bill Bright's "Four Spiritual Laws" is perhaps the most familiar and successful tool currently being used in the field of campus witnessing. Though the content is much the same as the others, Bright approached the plan of salvation from a physical science perspective, comparing the physical laws that govern the physical universe with the spiritual laws that govern man's relationship with God. The Navigators, on the other hand, emphasize the beauty of God's assurance and make a decided effort to strengthen people against Satan's snares through a deeper understanding of God's word. Swindoll's gospel is essentially the same as the others; however, his emphasis is on nurturing mature disciples who will in turn multiply more disciples through the same process. He also makes a distinction between believers and disciples.

Common to each of the models was God's love, sin, man's need of a Savior, and His assurance that salvation is possible.

Besides the need for a witnessing tool, the other interesting aspect of witnessing facing the coaches is the fact that, through the years, the reaction of most young people regarding witnessing has often been one of guilt, fear, or shyness. They have been taught that they should be witnessing or sharing the good news of the gospel but somehow they have felt inadequate. Furthermore, there has been confusion in their minds regarding the assurance of their own salvation.

From the review of literature it became apparent that the witnessing models emphasized humanity, its dilemma, and what was required to obtain salvation, but did not include the larger view provided by the setting of the Great Controversy between the forces of good and evil? It seemed reasonable to assume that the empirical development of a witnessing model based in the setting of the cosmic conflict would provide a deeper understanding of God's love and His character, the nature of His government, and the principles of His dealing with sin.

Methodology

Baker and Schutz (1971) identify seven steps for the empirical development of an instructional product. These seven steps were followed as the methodology for the development of an instructional product to meet the need of this study. The seven steps include: formulation, instructional specifications, item tryout, product development, product tryout, product revision, and operations analysis. Step 1 began by first reviewing the literature and addressing the question "Is a new or improved product justifiable in terms of its needs?" During this phase the target population was selected. Step 2 included the development of the instructional specifications which included establishing 20 behavioral objectives stated in measurable terms as well as a criterion-based test for measuring mastery. The minimum acceptable level of performance was set at 80/80; that is, when 80% of the learners mastered at least 80% of the criteria on each objective, mastery

would be considered accomplished. Strategies to promote positive affect were also established.

Step 3 of the product development was the item tryout in which the prototype pre- and post-test with the criteria for evaluation were tested on small sample groups. Step 4 is the initial development of the instrument and its exposure to a small group of the target population. Then, based on the behavioral objectives and criteria, the materials were organized into the following areas: Taking the Pre-Training Inventory, Highlighting the Growth of Sports Acrobatics, Organizing the Team, Developing a Routine, Understanding Six Spiritual Needs, and Taking the Post-Training Examination. These six steps, along with their respective sub-headings provided the outline for the development of the instructional product.

Step 5 is the product tryout with a larger group. In this step the product was tested on small groups, and in Step 6 revisions were made based on the test results. The revised product was then presented to a group of 33 for the final testing. Their scores on the pre-test validated the need for the product, and their post-test scores indicated that they had reached the required 80/80 mastery level. Following the workshop, observed strengths and weaknesses were noted, completing Step 7 in the developmental process.

Development of the Witnessing Model

Because the original focus of SDA schools was to train youth in ministry to others, and because the privilege of communicating to others the good news about

God's saving grace has always been God's gift to the human race, it was determined that a witnessing component would be an integral part of the proposed empirically developed curriculum.

An investigation of the central question, "What is the Gospel of Jesus Christ?" led to a search of the Bible and the writings of Ellen White. The study included how the sin problem began, what was God's position in the conflict, Lucifer's position and man's position, and how these facets of the problem interface with such issues as "works," "faith," and "dependence."

Through discussions with Christian students and faculty it became apparent that many people are confused about who God is, how you can depend on Him to act, why Jesus died, and how humanity is saved.

Four behavioral objectives (15, 18, 19, 20) relating to witnessing were stated in measurable terms. Then a pre- and post-test was developed with criteria for establishing mastery.

Preliminary instructional materials were developed to address these issues and refinement of the various components came through feedback from initial discussion and testing.

Final development, focus, and refinement came by exposing the materials to an Andrews Academy freshmen Bible class, the Andrews University Physical Education staff, physical education teachers from all over the United States attending the AAHPERD Convention in New Orleans and Indianapolis, students attending Acro-Fest '91, members of a Sabbath School class, and a Friday night study group.

It was in the study group through a free interchange of discussion that the greatest growth took place. As members of the group studied the developing materials, they began sharing with their friends and families. The interest generated became infectious and the group grew from 5 members to over 35 on many Friday evenings. Often people returned to continue the discussion on Sabbath afternoon and brought their friends to see the "Big Picture" presentation.

One of the members of the study group became so involved in the concepts that he could not put his Bible down, but even took it to work and studied during his lunch break. Being an artist, he began developing other related visual-support material. Then he shared some of the concepts with a teacher-friend, who he brought with him the next Friday night. Her question was, "Can you explain the material contained in the "Big Picture" only from the Bible—no other books?" She then sat on the couch in a negative attitude and waited. A number of people gathered around on the floor to study and as they discussed the ideas and looked up various texts, she began to follow along in her Bible. Soon she began to relax as she got more involved. When the study ended, she was asked what she thought of the materials. Her response was, "It is beautiful, it is beautiful, it is just beautiful!" Now her countenance was changed to one of joy and peace. Then, she was asked if she would like to read one statement from *The Desire of Ages*. She accepted the book and settled on the floor. After reading a short passage from the chapter "It is Finished," she said with deep reverence in her voice, "This is beautiful."

Because the witnessing segment of the curriculum is central to this study, more than 100 presentations to a total of 700 people were given. Subjects exposed to the materials included people of all age groups from elementary students to grandparents and from various denominations. The effect of the presentation has remained fairly consistent from the beginning.

Most of the people began the study with confused ideas about God and whether or not it is possible to be saved. It was discovered that assurance of salvation is not common among SDA young people and they are particularly confused about the concept of "wrath." They also express feelings of not being "good enough" to please Him. The impact of the material, showing that God is not at all like the Enemy has represented Him to be, gives people hope and good news to which they witness.

One result seemed to be consistent with all participants after they had mastered the material—they immediately went to share what they had learned with their friends or family. It was not uncommon for these individuals to bring someone new the next day or the next weekend to go through the study materials and ask more questions. Often, with a sense of urgency in their voice, some of the people would call and ask if they could bring a friend or their parents who happened to be in town for the weekend.

One of the participants in a test group responded to the materials by stating, "I don't understand why you spend your time on the gymnastic materials when you have this incredibly powerful material to present." He went on to declare, "It seemed like you could hardly wait to get to this part of the workshop,

but now I know why." The session had ended in the early evening and a meal was served, but this individual never moved to eat or leave but rather just sat on the carpeted floor happily trying to absorb all that he had learned. He continued to ask questions until it was almost midnight and finally he took a big breath and said "This material has given me a sense of peace and a new confidence in God." He went on to state that this material needed to be produced in such a manner that anyone who was interested in it could use it to share the concepts with their friends.

Others responded in changed lives. One young man who had been through a treatment program for drugs and alcohol, but still seemed to have problems with the same habits, watched the study group and listened to bits and pieces of the material over the course of about a year. When he finally understood what was being presented, it changed his life. He had attended SDA schools and church from early childhood but had decided to give up trying to please God, family, and church members. He had problems keeping a job or supporting himself even at the age of 27. However, once he understood what God was really like, he became excited about the peace that came into his life and the power that he found to overcome drinking, drugs, and fighting. He has since moved into an apartment of his own and is working and supporting himself.

Another interesting response happened during the testing of the group of 6 subjects. One of the participants for some reason became strangely quiet during the presentation of the "Big Picture." Then with tears flowing down her cheeks and in a voice choked with emotion said, "Now I understand!" She was so

excited about what she had learned about the goodness of her Heavenly Father that she brought her boyfriend the following weekend. Even though he had been in an automobile accident and was undergoing therapy for head injuries, he grasped the concepts and became so excited that he went home to his family and friends who were alcoholics, got them up early on Sunday morning, and began sharing what he learned with them over the next 6 hours. He had not been able to concentrate on any one activity for that length of time since the accident. He is still excited about the material and God seems to be changing the focus of his life.

The response of one of the Andrews University faculty members who spent some time studying the materials was that it has dramatically changed how he relates to people. The desire to defend his "rights" or prove himself "right" he declares, for some reason has diminished. Now he desires more than anything else to represent God aright to his family, his friends, his neighbors, and his students.

A subject, from the group of 9, at work one day asked her friend, "If you had only 6 months to live, how would you spend your time?" Without waiting for a reply, she went on to say, "If I had only 6 months to live, I would go around telling everybody the truth about God." To that, the friend replied, "If I had only 6 months to live, I would go around learning all I could of the truth about God."

Two days later the inquirer invited her friend to her home to study the "Big Picture" materials. Today that friend is a changed person who now enjoys studying her Bible.

There were a number of other young people who had given up on the church and God, who after studying the material, became excited and are now growing in their personal relationship with Jesus Christ. Through the power of God's righteousness dramatic changes have occurred in their lives.

Based upon the review of literature, the behavioral objectives, and the written and verbal feedback from target population subjects in preliminary discussions, the product development focused on "Understanding Six Spiritual Needs" divided into: (1) See the Big Picture, (2) Discern Your Enemy, (3) Understand Your Problem, (4) Know God, (5) Submit to God, and (6) Trust Your Savior.

The witnessing component materials along with the precise witnessing model were assembled and included in both the Instructor's and Participant's Manual (see Figure 1).

Results

The instructional product in outline form was presented to a group of 5 college sports acrobatic enthusiasts. The 5 were chosen purposely to represent the sample population. Based on the pre-test scores there appeared to be a need for the curriculum. However, the post-test showed that the group failed the required level of mastery (80/80) on the areas dealing with programming, health and safety, the spiritual distance profile, and the witnessing model. Even though the group did not achieve mastery of the materials they were enthusiastic about their experience. Modifications were made to the instructional materials to simplify

Figure 1
MODEL

Question	If response is "YES"	If response is "NO"
1. May I ask you something?	Go to question 2.	Just remain in a friendly attitude.
2. What is the first thing that comes to your mind when you hear the word "GOD?"	Whatever the response, briefly dialogue with them on that response and then proceed to question #3.	If no response, give the following options. a. Santa Claus? b. A grandfather? c. A severe judge? d. Or . . . ?
3. Do you think GOD really loves you?	Consider asking the following question: "If you marched right up into heaven, walked into God's throne room and hit Him in the face, what would he do?" After a brief dialogue assure them that God would do the same thing that His Son would do (John 14:9).	Share John 3:16.
4. If JESUS came here right at this moment, is there anything that God would do to prevent Jesus from taking you to heaven?	Dialogue for a few moments and then raise these questions? a. Could Satan prevent Jesus from taking you to heaven? b. Can anyone prevent Jesus from taking you to heaven with Him? c. Would You prevent Jesus from taking you to heaven with Him?	Go to question #5.
5. Would you like to have Jesus take you to heaven?	Proceed to question 6.	Proceed to question 7.
6. Shall we tell Him right now about your wish?	Invite them to offer a short word of prayer themselves or repeat after you the following prayer. "Dear God, thank you for preparing a place in heaven for me . . . Thank you for loving me so much that you gave your life for me . . . Help me to be aware of that love every day . . . and give me the courage to share your love with my friends. . . In Jesus name I pray. Amen.	Just remain in a friendly attitude and proceed to question #7.
7. Can I get your address and phone number so we can keep in touch?		

some of the materials, to add practice opportunities, and to include group activities to promote involvement.

The curriculum was then presented to a group of 9 people selected from the target population. The group demonstrated a lack of mastery of the materials on both the pre-test and the post-test. It was apparent that even more opportunities for practice were needed to master the material and, in the case of a few, to increase motivation.

A group of 6 were next selected to test the effectiveness of the curriculum. The scores of the pre-test fell below mastery; however, the group did achieve mastery on the post-test. It appeared that improved instructional methods as well as additional practice materials with immediate feedback had enhanced learning. The modification of affect for this group showed that the group was considerably more motivated and enjoyed the workshop more than had the group of 9.

Finally, the curriculum was tested on a group of 33 subjects. The pre-test again indicated a need for the curriculum. The post-test showed mastery had been achieved. Team-teaching was used for the instructional components during this workshop. Additional audio-visual materials and props were used also. It was found that these changes enhanced learning as well as improved the modification of affect. The team-teaching increased motivation and enthusiasm as well as reducing boredom. The size of the group also enhanced group involvement and interaction in the activity portions of the curriculum.

Summary

Throughout the empirical development of the curriculum, it became evident that certain activities promoted mastery-level learning and played a vital role in promoting and maintaining a high motivational level. These activities included adequate practice on identical or comparable tasks to that of the criteria-based test, the opportunity for obtaining immediate feedback, and activities which promoted enthusiasm and enjoyment. The pre-test tended to create a need for the material and helped to motivate participation. Teaching to objectives helped to keep the material to be presented focused. Limiting the time for the workshop assisted in focusing the material to be covered as well.

Recommendations

To meet the continuous need for both the integration of faith and learning in the area of sports acrobatics and for a curriculum to assist SDA coaches in their training programs throughout North America, the following recommendations are made:

1. Make this instructional product available for use in all English-speaking physical education programs.
2. Make this instructional product available to the 1993 sports acrobatic festival which will be held in Lincoln, Nebraska, at Union College.
3. Consider this curriculum for presentation at a national convention of SDA secondary and college physical education specialists (AAHPERD).
4. Explore the feasibility of developing a video cassette of the curriculum.

5. Modify the curriculum to meet the needs of non-SDA sports acrobatic coaches.

6. The Department of Health and Physical Education at Andrews University should consider introducing a voluntary Bible study open to the student body.

7. The Department of Health and Physical Education at Andrews University should consider exploring how it can best meet the spiritual needs of its students.

8. The Department of Health and Physical Education at Andrews University should consider evaluating all of its courses of study in terms of their contribution to faith and learning.

9. The Department of Health and Physical Education at Andrews University should explore the feasibility of developing empirically an instructional product to train physical education, health science, and exercise science majors how to incorporate spiritual concepts into their specific fields of study.

10. Explore the feasibility of constructing a wellness center that would integrate the spiritual concepts into all phases of the health and recreation program for the students of Andrews University.

Further Study

1. Track the participants to determine the value of the curriculum when the participants enter the field as full-time sports acrobatic coaches.

2. Determine the impact of this curriculum on coaches and acro-gymnastic teams in other SDA academies and colleges throughout North America.

3. Determine the understanding about God in the setting of the Great Controversy by full-time physical education instructors currently involved in acro-sports.

4. Integrate the materials from the witnessing model into the overall programming of a typical weekend spent at a sister school.

5. Expose a gymnastic team to the curriculum materials and study the effect it has on their interest and participation in spiritual activities and life goals.

6. Determine the spiritual impact that SDA sports acrobatic coaches are having on their athletes.

7. Determine the attitude of SDA educational leaders toward competitive sports acrobatics that have a witnessing component.

8. Determine the attitude of sports acrobatic coaches toward competitive versus non-competitive sports acrobatics.

9. Determine the attitude of college and secondary students toward SDA outreach and witnessing.

10. Develop a self-evaluating test instrument capable of assisting physical education and sports departments in determining the degree to which their programs are promoting the good news of the gospel.

APPENDICES

APPENDIX A:
COGNITIVE INSTRUMENT

COGNITIVE INSTRUMENT

Name _____

Score: _____

A. MULTIPLE CHOICE

Directions: Read each of the following questions and on the lines provided to the left write the letter (a - e) that best corresponds with that statement.

- ___ 1. Historically sports acrobatics: BO-1--1-9
 a. is one of the oldest sports disciplines.
 b. was used as a play activity.
 c. was used as a performing art.
 d. b and c
 e. all of the above
- ___ 2. Today sports acrobatics is being used as a training activity in such areas as:
 a. ski jumping
 b. football
 c. figure skating
 d. a and b
 e. all of the above
- ___ 3. Those who participate in sports acrobatics competitively know the sport:
 a. emphasizes versatility.
 b. encourages cooperation.
 c. stresses creativity.
 d. none of the above.
 e. all of the above.
- ___ 4. The factors that make sports acrobatics so electrifying are:
 a. participants working closely together.
 b. beautifully choreographed routines.
 c. up-beat musical selections.
 d. a and b.
 e. all of the above.
- ___ 5. Which of the following is incorrect?
 a. the young can participate in sports acrobatics.
 b. the youth can participate in sports acrobatics.
 c. adults (30 years and older) are not permitted to participate
 d. a and b
 e. none of the above.

- 6. The future goals of sports acrobatics includes:
 - a. introducing the sport into every school in America.
 - b. starting programs in every special education school.
 - c. introducing the sport in every large business form.
 - d. a and b
 - e. all of the above.

- 7. At present sports acrobatics is recognized:
 - a. as an all-american fitness symbol.
 - b. as an art form.
 - c. as an Olympic event.
 - d. a and b
 - e. all of the above.

- 8. Sports acrobatics as a sport:
 - a. is inexpensive as compared to other sports.
 - b. requires expensive personal equipment.
 - c. is not very accessible.
 - d. b and c
 - e. none of the above.

- 9. Cost comparisons between sports acrobatics and artistic gymnastic equipment shows that:
 - a. sports acrobatic equipment is considerably more expensive.
 - b. sports acrobatic equipment is relatively inexpensive.
 - c. there is no difference between the two sports.
 - d. the 22 x 42 floor exercise matting is the same for both sports.
 - e. b and d

- 10. USSAF refers to:
 - a. the United States Sports Acrobatics Federation.
 - b. America's official organization for sports acrobatics.
 - c. the International organization for sports acrobatics.
 - d. a and b
 - e. b and c

- 11. ISAF refers to:
 - a. Intermediate Sports Acrobatics Federation.
 - b. International Sports Acrobatics Federation.
 - c. the international organization for sports acrobatics.
 - d. a and b
 - e. b and c

BO-1--10-17

- 12. The intent of USSAF includes:
 - a. organizing sports acrobatics into a viable competitive sport.
 - b. promoting sports acrobatics nationally and internationally.
 - c. establishing international competitive guidelines.
 - d. a and c.
 - e. all of the above.

- 13. The USSAF serves an international meet by:
 - a. selecting U.S. athletes to participate in the event.
 - b. providing funding for U.S. athletes.
 - c. organizing the opening and closing ceremonies.
 - d. a and b.
 - e. all of the above.

- 14. Sports acrobatics is considered to be a safe sport because:
 - a. it is a highly competitive sport.
 - b. in many respects it is much like artistic gymnastics.
 - c. one of the partners generally serves as a spotter.
 - d. a and c.
 - e. all of the above.

- 15. In sports acrobatics good coaching includes:
 - a. providing a safe environment.
 - b. utilizing sound teaching progressions.
 - c. applying good spotting techniques.
 - d. b and c.
 - e. all of the above.

- 16. In today's society health and safety are of utmost importance because:
 - a. lawsuits have become a way of life.
 - b. lawsuits effect everyone involved.
 - c. athletes are highly susceptible to drugs.
 - d. a and b
 - e. all of the above.

- 17. The acronym AAU stands for:
 - a. American Amateur Union
 - b. Amateur Athletic Union
 - c. American Athletic Union
 - d. Anti American Union
 - e. Anti Athletic Union

- 18. In the early 1800's SDA education was primarily concerned with:
- a. the imminent return of Jesus.
 - b. the development of a balanced program between work, study and play.
 - c. preparing to serve in this life.
 - d. a and c.
 - e. all of the above.
- 19. Early SDA educational leaders perceived public education as--
- a. a perversion and self-seeking plan.
 - b. a teaching of greed and power.
 - c. a teaching designed to disregard the needs and rights of others.
 - d. a and b.
 - e. all of the above.
- 20. Because SDA leaders perceived education as God's plan for life they:
- a. saw no place for selfish rivalry.
 - b. rejected the concept of measuring ones self against someone else.
 - c. accepted the concept of comparing ones self with another.
 - d. a and b
 - e. all of the above
- 21. SDA educational institutions were established primarily to:
- a. prepare highly educated and independent Christians.
 - b. prepare men and women to serve humanity.
 - c. to perform miracles like Jesus did when He was here on earth.
 - d. b and c.
 - e. all of the above.
- 22. In the 1800's both public and SDA educators agreed that the best form of exercise was:
- a. manual labor
 - b. horseback riding
 - c. curling
 - d. walking
 - e. jogging
- 23. The need for recreation arose as the need for:
- a. Bible workers decreased.
 - b. farm workers increased.
 - c. manual labor decreased.
 - d. student worker's increased.
 - e. qualified administrators increased.

- 24. Sports acrobatics was included in the SDA educational system for the purpose of:
 - a. promoting self-worth and self-esteem.
 - b. developing body, mind and spirit.
 - c. fulfilling the need to be recognized.
 - d. a and c.
 - e. all of the above.

- 25. The four H's that both public and SDA education embraced were:
 - a. health, heart, head and hand.
 - b. Health, heart, hand and harmony.
 - c. humility, happiness, health and heart.
 - d. a and b.
 - e. a and c.

- 26. SDA schools began constructing gymnasiums:
 - a. shortly before public schools began constructing gymnasiums.
 - b. about the same time public schools began constructing gymnasiums.
 - c. shortly after the public schools began constructing gymnasiums.
 - d. because they wanted to be separate and not be influenced by what the rest of the world was doing.
 - e. because they wanted to make a statement about the importance of sports and games.

- 27. As sports acrobatics became more and more accepted into the SDA educational system the more the practice of:
 - a. participating in competitive sports acrobatics was opposed.
 - b. participating in competitive sports acrobatics was accepted.
 - c. inviting public guest artists to perform became common place.
 - d. a and b
 - e. b and c

- 28. At present in competitive sports acrobatics special Sabbath concessions are not being made for SDA athletes at the:
 - a. local level.
 - b. regional level.
 - c. national level.
 - d. international level
 - e. all of the above

B. Short Answer DIRECTIONS: Read each question and on the lines provided write your answers.

1. List the two types of programming enumerated in the workshop that Christian Sports Acrobatic teams are often asked to conduct and describe how they are similar in focus, yet very different in their presentation. BO-4

a. Types of programming:

1) _____

2) _____

b. Similarities in focus:

c. Differences in presentation:

2. List the two insurance carriers enumerated in the workshop and describe two basic differences of their programs. BO-5

a. Insurance carriers

1. _____

2. _____

b. Basic differences

1. _____

2. _____

3. Demonstrate your understanding of the 3 geometric principles enumerated in the workshop by sketching the appropriate acro-gymnastic figure or figures in the boxes provided below.

BO-6

a. Standing upright with hands down	b. Standing upright with hands up	c. Standing upright with hands on hips	
d. Headstand (front view)	e. Handstand (front view)	f. Handstand straddle (front view)	
g. headstand (side view)	h. Handstand (side view)	i. Backbend one leg up (side view)	j. Four high with one hand-to-hand in top position (front view)

4. On the lines provided to the right of each letter label the appropriate geometric principle used in sketching acro-gymnastic figures and describe how they are applied in the actual drawing of a figure. BO-7



a. _____

b. _____

c. _____

5. List 5 religious services that SDA sports acrobatic groups are often asked to conduct.

BO-8

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____

6. List five causes for acro-gymnastic injuries.

BO-9

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____

7. List 2 religious activities that were enumerated in the workshop and on the lines provided describe how they could be incorporated into one or more of the services cited in question 5 of this section. BO-10

a. _____

b. _____

8. Describe how the following three activities can help maintain team morale. BO-11

a. Spiritual retreats:

b. Special Events

c. End of the year get-together:

9. Draw an arrow from the five listed components to the appropriate area on the line drawing and describe how each relates to the development of a routine. BO-12

(a) Beats per measure

(b) Total measures

(c) Beat of color change

(d) Color change

(e) Exercise elements

A	B	C
1 2 3 4		Opening-- freeze pose
2 * 2 3 4	tympany roll	Rise slowly
3 2 3 4		Prepare for high cannon-ball
4 * 2 3 4	trumpet fanfare	Execute high cannon-ball
5 2 3 4	trumpet fanfare continued	
6 2 3 4		Straddle toss dismount

C. Matching Part I

BO-13

DIRECTIONS: To the left of each term, write the letter of the statement that best corresponds with it.

- | | |
|-------------------------------|---|
| ___ 1. Clean | a. Practice should be active, interesting, enjoyable, challenging, and Christ-centered. |
| ___ 2. Attractive | b. In the formulation of routines every athlete should be included in at least one routine. |
| ___ 3. Exercise elements | c. A term used to describe how a routine will appear when its music, movement, and costuming has been creatively choreographed. |
| ___ 4. Workouts | d. A body of activity which includes leaps, jumps, spins, chaces'es, balances, step-outs and poses. |
| ___ 5. Fluid | e. A term used to describe how a routine will appear when the athlete's facial expression, eye contact, and musical interpretation have become an integral part of the routine. |
| ___ 6. Involvement | f. A routine performed with no mistakes |
| ___ 7. Effortless | g. A term used to describe how a polished routine will appear when it is free from any sudden checks, body quivers, looks of fear, or signs of detectible strain. |
| ___ 8. Choreographic elements | h. Sports acrobatic moves. |
| ___ 9. Alive | i. The appearance of a polished routine that flows freely from one exercise element to another. |
| ___ 10. Color changes | j. Outstanding musical passages such as trumpet fanfares, tympany rolls, and cymbal crashes. |

D. Matching Part II

BO-14

INSTRUCTIONS: To the left of each question, place the letter from one of the five approaches used to choose a team, that best corresponds with each statement.

- | | |
|------------------------|-------------------|
| A. Highly skilled | D. Clinic-screen |
| B. Potentially skilled | E. Feeder program |
| C. Showman | |

- ___ 1. The approach that selects only the best athletes.
- ___ 2. Incorporates both training and screening.
- ___ 3. Seeks to identify athletes that are capable of acting.
- ___ 4. Selection is based upon what could be achieved.
- ___ 5. Allows coach and athlete to know each other well before selection is made.
- ___ 6. Approach that permits the selection process to occur almost naturally.
- ___ 7. Selecting athletes that are exciting performers.
- ___ 8. Accepts a wider variety of skill levels.
- ___ 9. Selects on the basis of need, skill, and readiness to advance.
- ___ 10. Serves competitive sports acrobatic teams well.
- ___ 11. The athletes are generally quite coachable.
- ___ 12. The approach that tends to encourages the masses to get involved.
- ___ 13. Screens not only sports acrobatics skills but also music, speaking, acting, and creative skills.
- ___ 14. May select athletes that are very difficult to work with and uncoachable.

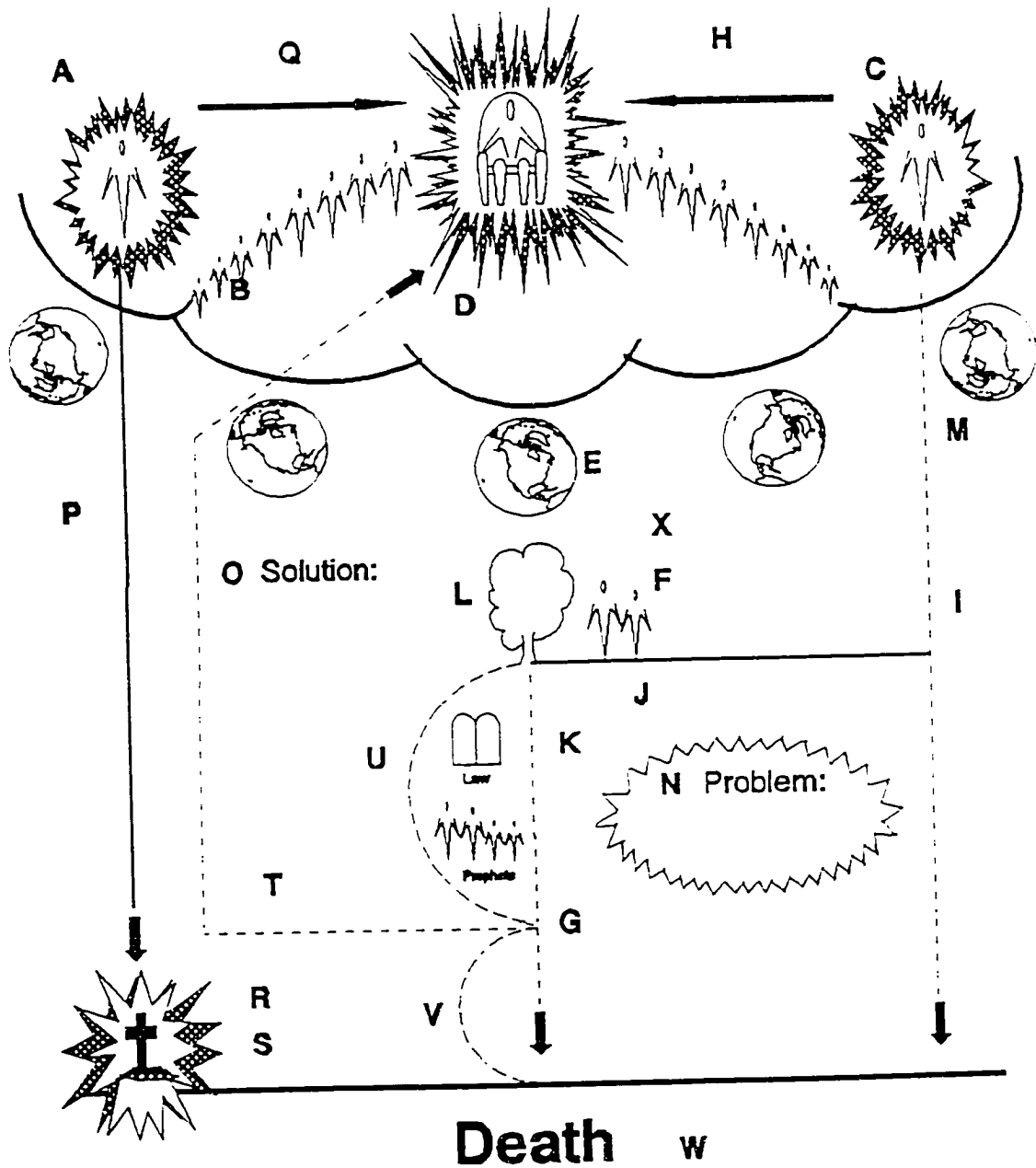
E. Matching Part III

BO-15

INSTRUCTIONS: To the left of each statement write the letters from the line drawing of the Big Picture that best corresponds with it. (Bibles permitted)

- | | |
|--|---|
| ___ 1. The wages of sin (Rom 6:23) | ___ 15. Choice [final] (no) DA 761-2 |
| ___ 2. If I be lifted up I will draw all unto me. (John 12:32) | ___ 16. But even as a sinner, man was in a different position from that of Satan (DA 761-2) |
| ___ 3. Jesus, the Son of God (John 3:16) | ___ 17. Man, made in the image of God (Gen 1:26) |
| ___ 4. God, our Heavenly Father (Matt 6:9) | ___ 18. When the woman saw it was good for food she took and ate of the fruit (Gen 3:6) |
| ___ 5. Lucifer, the signet of perfection (Eze 28:11) | ___ 19. Satan blinded the minds of man causing him not to see the true light of the gospel (2 Cor 4:4-6, 2 Cor 11:3) |
| ___ 6. To know God (John 17:3, Jer 9:23, 24) | ___ 20. Lucifer had sinned in the light of God's glory, God bore long with him, again he was offered pardon, but he would not submit (DA 761-2, GC 494-5) |
| ___ 7. In mercy He passes over former sins (Rom 3:21-26, Eze 33:13-16) | ___ 21. Jesus comes to reveal the truth about God, His love, His character, His goodness, and His righteousness. Jesus declares, "If you have seen me you have seen my Father" (Luke 4:18, John 14:9, Rom 1:16,17). |
| ___ 8. God's kindness is meant to draw us to Him (Rom 2:4, Eph 2:4-8) | ___ 22. The angelic host did not understand the height and depth of God's love either (DA 761-2). |
| ___ 9. God sadly lets go, a strange act, a separation struggle, His mysterious farewell (Rom 1:16-28, Hos 11:1-9, Isa 28:9-22, DA 619-620, Rom 4:25) | ___ 23. The unfallen worlds did not understand either (DA 37). |
| ___ 10. Holy Spirit like the wind, draws the soul to Christ (John 3:1-17, DA 172) | ___ 24. In love God gave His only Son (John 3:16). |
| ___ 11. Man does not know God, the height and depth of God's love he knew not (Rom 3:10-18, DA 761-2) | |
| ___ 12. Jesus knew God well (John 1:1-5, DA 22) | |
| ___ 13. Satan knew God well, His love, His character, His goodness, His greatness (Eze 28:11-19, DA 761-762) | |
| ___ 14. Choice [final] (yes) DA 761-2 | |

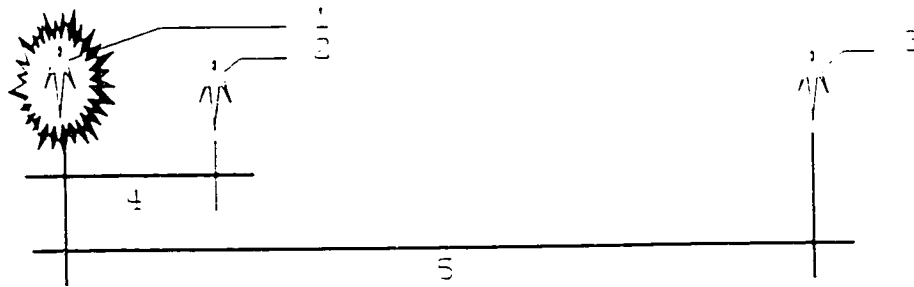
THE BIG PICTURE



INSTRUCTIONS: Read each of the following questions and on the line provided write in the word or words that best answer the question.

1. In the line drawing below, label the 5 areas (1-5) enumerated in the workshop and on the lines provided describe 1 of the 2 primary concepts the chart purports to illustrate.

THE SPIRITUAL DISTANCE PROFILE



a. Areas:

- (1) _____
- (2) _____
- (3) _____
- (4) _____
- (5) _____

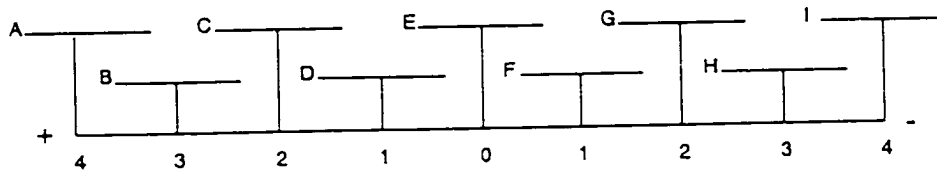
b. Concept:

- (1) _____
- _____
- _____

2. On the lines provided to the right of each letter (A-I) of the Spiritual Fitness Profile write the word from the list below that best corresponds with that position and describe one of the two concepts it purports to illustrate. BO-17

- | | | |
|------------------|----------|------------|
| average | broken | struggling |
| helpless | superior | good |
| self-distrusting | poor | unworthy |

MY SPIRITUAL FITNESS PROFILE



Concept:

3. With the aid of the following quotation describe how there is hope for you and I today to be a part of God's family and how the term might as it is used in the quote assures us that we can be a part of His family.

"But even as a sinner, man was in a different position from that of Satan. Lucifer in heaven had sinned in the light of God's glory. To him as to no other created being was given a revelation of God's love. Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. This choice was final. There was no more that God could do to save him. But man was deceived; his mind was darkened by Satan's sophistry. The height and depth of the love of God he did not know. For him there was hope in a knowledge of God's love. By beholding His character he might be drawn back to God. DA 761-2

a. Hope:

BO-18 .

b. Might:

BO-19

4. On the lines provided below describe what the "Big Picture" means to you and how it affects your understanding of your heavenly father and your relationship with him. BO-20

a. Personal response:

b. How might the "Big Picture" aid in developing a Christian sports acrobatics team:

APPENDIX B
CRITERIA FOR COGNITIVE INSTRUMENT

CRITERIA FOR COGNITIVE INSTRUMENT

Name _____

Score: _____

A. MULTIPLE CHOICE (28 points possible)

Directions: Read each of the following questions and on the lines provided to the left write the letter (a - e) that best corresponds with that statement.

- e 1. Historically sports acrobatics: BO-1--1-9
a. is one of the oldest sports disciplines.
b. was used as a play activity.
c. was used as a performing art.
d. b and c
e. all of the above
- e 2. Today sports acrobatics is being used as a training activity in such areas as:
a. ski jumping
b. football
c. figure skating
d. a and b
e. all of the above
- e 3. Those who participate in sports acrobatics competitively know the sport:
a. emphasizes versatility.
b. encourages cooperation.
c. stresses creativity.
d. none of the above.
e. all of the above.
- d 4. The factors that make sports acrobatics so electrifying are:
a. participants working closely together.
b. beautifully choreographed routines.
c. up-beat musical selections.
d. a and b.
e. all of the above.
- c 5. Which of the following is incorrect?
a. the young can participate in sports acrobatics.
b. the youth can participate in sports acrobatics.
c. adults (30 years and older) are not permitted to participate
d. a and b
e. none of the above.

- a 6. The future goals of sports acrobatics includes:
- introducing the sport into every school in America.
 - starting programs in every special education school.
 - introducing the sport in every large business form.
 - a and b
 - all of the above.
- b 7. At present sports acrobatics is recognized:
- as an all-american fitness symbol.
 - as an art form.
 - as an Olympic event.
 - a and b
 - all of the above.
- a 8. Sports acrobatics as a sport:
- is inexpensive as compared to other sports.
 - requires expensive personal equipment.
 - is not very accessible.
 - b and c
 - none of the above.
- b 9. Cost comparisons between sports acrobatics and artistic gymnastic equipment shows that:
- sports acrobatic equipment is considerably more expensive.
 - sports acrobatic equipment is relatively inexpensive.
 - there is no difference between the two sports.
 - the 22 x 42 floor exercise matting is the same for both sports.
 - b and d
- d 10. USSAF refers to: BO-2--10-17
- the United States Sports Acrobatics Federation.
 - America's official organization for sports acrobatics.
 - the International organization for sports acrobatics.
 - a and b
 - b and c
- e 11. ISAF refers to:
- Intermediate Sports Acrobatics Federation.
 - International Sports Acrobatics Federation.
 - the international organization for sports acrobatics.
 - a and b
 - b and c
- a 12. The intent of USSAF includes:
- organizing sports acrobatics into a viable competitive sport.
 - promoting sports acrobatics nationally and internationally.
 - establishing international competitive guidelines.
 - a and c.
 - all of the above.

- d 13. The USSAF serves an international meet by:
- selecting U.S. athletes to participate in the event.
 - providing funding for U.S. athletes.
 - organizing the opening and closing ceremonies.
 - a and b.
 - all of the above.
- c 14. Sports acrobatics is considered to be a safe sport because--
- it is a highly competitive sport.
 - in many respects it is much like artistic gymnastics.
 - one of the partners generally serves as a spotter.
 - a and c.
 - all of the above.
- e 15. In sports acrobatics good coaching includes:
- providing a safe environment.
 - utilizing sound teaching progressions.
 - applying good spotting techniques.
 - b and c.
 - all of the above.
- d 16. In today's society health and safety are of utmost importance because:
- lawsuits have become a way of life.
 - lawsuits effect everyone involved.
 - athletes are highly susceptible to drugs.
 - a and b
 - all of the above.
- b 17. The acronym AAU stands for:
- American Amateur Union
 - Amateur Athletic Union
 - American Athletic Union
 - Anti American Union
 - Anti Athletic Union
- d 18. In the early 1800's SDA education was primarily concerned with: BO-3--18-28
- the imminent return of Jesus.
 - the development of a balanced program between work, study and play.
 - preparing to serve in this life.
 - a and c.
 - all of the above.
- e 19. Early SDA educational leaders perceived public education as--
- a perversion and self-seeking plan.
 - a teaching of greed and power.
 - a teaching designed to disregard the needs and rights of others.
 - a and b.
 - all of the above.

- d 20. Because SDA leaders perceived education as God's plan for life they:
- saw no place for selfish rivalry.
 - rejected the concept of measuring ones self against someone else.
 - accepted the concept of comparing ones self with another.
 - a and b
 - all of the above
- b 21. SDA educational institutions were established primarily to:
- prepare highly educated and independent Christians.
 - prepare men and women to serve humanity.
 - to perform miracles like Jesus did when He was here on earth.
 - b and c.
 - all of the above.
- a 22. In the 1800's both public and SDA educators agreed that the best form of exercise was:
- manual labor
 - horseback riding
 - curling
 - walking
 - jogging
- c 23. The need for recreation arose as the need for:
- Bible workers decreased.
 - farm workers increased.
 - manual labor decreased.
 - student worker's increased.
 - qualified administrators increased.
- b 24. Sports acrobatics was included in the SDA educational system for the purpose of:
- promoting self-worth and self-esteem.
 - developing body, mind and spirit.
 - fulfilling the need to be recognized.
 - a and c.
 - all of the above.
- a 25. The four H's that both public and SDA education embraced were:
- health, heart, head and hand.
 - Health, heart, hand and harmony.
 - humility, happiness, health and heart.
 - a and b.
 - a and c.

- c 26. SDA schools began constructing gymnasiums—
- shortly before public schools began constructing gymnasiums.
 - about the same time public schools began constructing gymnasiums.
 - shortly after the public schools began constructing gymnasiums.
 - because they wanted to be separate and not be influenced by what the rest of the world was doing.
 - because they wanted to make a statement about the importance of sports and games.
- e 27. As sports acrobatics became more and more accepted into the SDA educational system the more the practice of:
- participating in competitive sports acrobatics was opposed.
 - participating in competitive sports acrobatics was accepted.
 - inviting public guest artists to perform became common place.
 - a and b
 - b and c
- d 28. At present in competitive sports acrobatics special Sabbath concessions are not being made for SDA athletes at the:
- local level.
 - regional level.
 - national level.
 - international level
 - all of the above

B. Short Answer (60 points possible)

DIRECTIONS: Reach each question and on the lines provided write your answers.

1. List the two types of programming enumerated in the workshop that Christian Sports Acrobatic teams are often asked to conduct and describe how they are similar in focus, yet very different in their presentation. (6 pts.) BO-4

a. Types:

1) sacred

2) secular

b. Similarities:

Both sacred and secular presentations should be Christ-centered and founded upon Biblical principles. The focus "to win souls for the Kingdom of Heaven" is the same for both types of programming.

c. Differences:

The terms "sacred" and "secular" are only used to differentiate between the two types of programming. While one utilizes the Word of God (Bible) as its primary source to make its presentations, the other uses sports acrobatic elements as the primary source for presentations.

2. List the two insurance carriers enumerated in the workshop and describe two basic differences of their programs. BO-5

a. Insurance carriers

1. American Athletic Union (AAU)






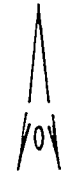

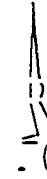
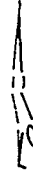

2. United States Gymnastic Federation (USGF)

b. Basic differences

1. Deductible--AAU \$250, USGF \$500

2. Safety certification program

3. Demonstrate your understanding of the 3 geometric principles enumerated in the workshop by sketching the appropriate acro-gymnastic figure or figures in the boxes provided below. (10 pts)

			
<p>a. Standing upright with hands down</p>	<p>b. Standing upright with hands up</p>	<p>c. Standing upright with hands on hips</p>	
			
<p>d. Headstand (front view)</p>	<p>e. Handstand (front view)</p>	<p>f. Handstand straddle (front view)</p>	
			
<p>g. headstand (side view)</p>	<p>h. Handstand (side view)</p>	<p>i. Backbend one leg up (side view)</p>	

4. On the lines provided to the right of each letter label the appropriate geometric principle used in sketching acro-gymnastic figures and describe how they are applied in the actual drawing of a figure. (9 pts.) BO-7



- a. Semi-circles
 *Use two semi-circular strokes to complete the head.
 *Use one semi-circular stroke to complete the buttocks
 *Emphasis should be on sketching slim and tall.
- b. Open space
 * Open spaces aids body proportions.
 *Let the eyes of the beholder complete the design
- c. Thin triangles
 *Use two strokes to complete each triangle.
 *Emphasis should be on slim and tall rather than short and wide. *Used for body, arms and legs.

5. List 5 religious services that SDA sports acrobatic groups are often asked to conduct. BO-8

- a. Friday evening vespers
- b. Sabbath School programs
- c. Church services
- d. Sabbath afternoon youth meetings
- e. Sabbath evening vespers

6. List five causes for acro-gymnastic injuries. BO-9

- a. Improper warm-up
- b. Horse play
- c. Lack of knowledge
- d. Skill too difficult
- e. Lack of strength
- f. Poor spotting techniques
- g. Inadequate matting
- h. Lack of proper equipment
- i. Unsafe environment
- j. Improper use of safety equipment

7. List 2 religious activities that were enumerated in the workshop and on the lines provided describe how they could be incorporated into one or more of the services listed in question 3 above. BO-10

a. Get acquainted: An icebreaker as well as an opportunity to meet new people. May be incorporated into any meeting.

b. Skits: Attracts attention as well as communicating truth in a unique way. Works well for any meeting.

c. Group Lesson Study: A unique technique to not only challenge the audience to think, but to also search the Bible for answers. Works great for Sabbath School.

d. Involvement: Endeavors to utilize the talents of every member.

e. Group Pictionary: An exciting activity that involves everyone. Great for Sabbath afternoon meetings.

f. Video Production: A contemporary technique of involving the masses in an exciting Bible study and production. Works best shooting in the afternoon and showing the production for the evening vesper.

8. Describe how the following three activities can help maintain team morale. BO-11

a. Spiritual retreats:

promote physical growth

promote mental growth

promote spiritual growth

promote social growth

promote bonding

b. Special Events

generate excitement

generate team spirit

generate team unity

generate bonding

generate concern for others

c. End of the year get-together:

encourages bonding

encourages respect and appreciation for team members

encourages the spirit of family

encourages team loyalty

encourages unity

9. Draw an arrow from the five listed components to the appropriate area on the line drawing and describe how each relates to the development of a routine. BO-12

(a) Beats per measure
provides the precise timing and rhythm to execute each exercise

(b) Total number of measures
Identifies the length of the music and the precise location where each exercise element will be performed.

(c) Beat of color changes
Identifies the precise beat or location where special exercise movements will be performed.

(d) Color change
Creates an image of the type of exercise element that should be used.

(e) Exercise Elements
Provides an over-all plan of the routine.

	A	B	C
1	2 3 4		Opening-- freeze pose
2	2 3 4*	tympany roll	Rise slowly
3	2 3 4		Prepare for high cannon-ball
4	2 3 4*	trumpet fanfare	Execute high cannon-ball
5	2 3 4	trumpet fanfare continued	
6	2 3 4		Straddle toss dismount

C. Matching Part I

BO--13

DIRECTIONS: To the left of each term, write the letter of the statement that best corresponds with it.

- | | |
|------------------------------------|---|
| <u>f</u> 1. Clean | a. Practice should be active, interesting, enjoyable, challenging, and Christ-centered. |
| <u>c</u> 2. Attractive | b. In the formulation of routines every athlete should be included in at least one routine. |
| <u>h</u> 3. Exercise elements | c. A term used to describe how a routine will appear when its music, movement, and costuming has been creatively choreographed. |
| <u>a</u> 4. Workouts | d. A body of activity which includes leaps, jumps, spins, chaces'es, balances, step-outs and poses. |
| <u>j</u> 5. Fluid | e. A term used to describe how a routine will appear when the athlete's facial expression, eye contact, and musical interpretation have become an integral part of the routine. |
| <u>b</u> 6. Involvement | f. A routine performed with no mistakes. |
| <u>g</u> 7. Effortless | g. A term used to describe how a polished routine will appear when it is free from any sudden checks, body quivers, looks of fear, or signs of detectible strain. |
| <u>d</u> 8. Choreographic elements | h. Sports acrobatic moves. |
| <u>e</u> 9. Alive | i. The appearance of a polished routine that flows freely from one exercise element to another. |
| <u>j</u> 10. Color changes | j. Outstanding musical passages such as trumpet fanfares, tympany rolls, and cymbal crashes. |

D. Matching Part II

BO--14

INSTRUCTIONS: To the left of each question, place the letter from one of the five approaches used to choose a team, that best corresponds with each statement.

- | | |
|------------------------|-------------------|
| A. Highly skilled | D. Clinic-screen |
| B. Potentially skilled | E. Feeder program |
| C. Showman | |

- A 1. The approach that selects only the best athletes.
- D 2. Incorporates both training and screening.
- C 3. Seeks to identify athletes that are capable of acting.
- B 4. Selection is based upon what could be achieved.
- E 5. Allows the coach and the athlete to know each other well before selection is made even before selection is made.
- E 6. Approach that permits the selection process to occur almost naturally.
- C 7. Selecting athletes that are exciting performers.
- B 8. Accepts a wider variety of skill levels.
- E 9. Selects on the basis of need, skill, and readiness to advance.
- A 10. Serves competitive sports acrobatic teams well.
- B 11. The athletes are generally quite easily coached.
- B 12. The approach that tends to encourages the masses to get involved.
- D 13. Screens not only sports acrobatics skills but also music, speaking, acting, and creative skills.
- A 14. May select athletes that are difficult to work with and often difficult to coach.

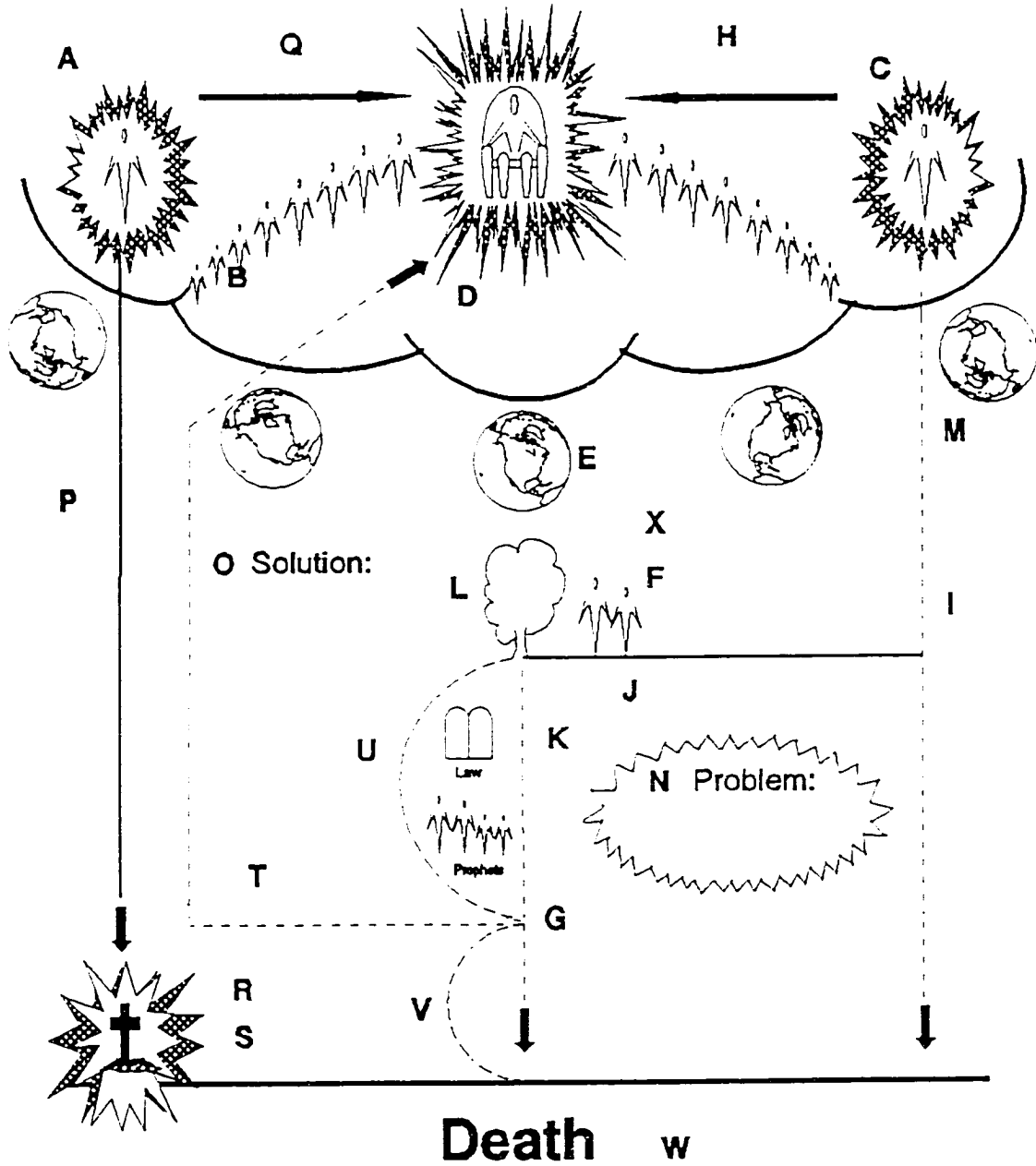
E. Matching Part III

BO--15

INSTRUCTIONS: To the left of each statement write the letters from the line drawing of the Big Picture that best corresponds with it. (Bibles permitted)

- | | | | |
|----------|--|----------|---|
| <u>W</u> | 1. The wages of sin (Rom 6:23) | <u>H</u> | 13. Satan knew God well, His love, His character, His goodness, His greatness (Eze 28:11-19, DA 761-2) |
| <u>S</u> | 2. If I be lifted up I will draw all unto me. (John 12:32) | <u>L</u> | 14. Choice [final] (yes) DA 761-2 |
| <u>A</u> | 3. Jesus, the Son of God (John 3:16) | <u>K</u> | 15. Choice [final] (no) DA 761-2 |
| <u>D</u> | 4. God, our Heavenly Father (Matt 6:9) | <u>X</u> | 16. But even as a sinner, man was in a different position from that of Satan (DA 761-2) |
| <u>C</u> | 5. Lucifer, the signet of perfection (Eze 28:11) | <u>E</u> | 17. Man, made in the image of God (Gen 1:26) |
| <u>O</u> | 6. To know God (John 17:3, Jer 9:23, 24) | <u>L</u> | 18. When the woman saw it was good for food she took and ate of the fruit (Gen 3:6) |
| <u>U</u> | 7. In mercy He passes over former sins (Rom 3:21-26, Eze 33:13-16) | <u>L</u> | 19. Satan blinded the minds of man causing him not to see the true light of the gospel (2 Cor 4:4-6, 2 Cor 11:3) |
| <u>I</u> | 8. God's kindness is meant to draw us to Him (Rom 2:4, Eph 2:4-8) | <u>M</u> | 20. Lucifer had sinned in the light of God's glory, God bore long with him, again he was offered pardon, but he would not submit (DA 761-2, GC 494-5) |
| <u>V</u> | 9. God sadly lets go, a strange act, a separation struggle, His mysterious farewell (Rom 1:16-28, Hos 11:1-9, Isa 28:9-22, DA 619-620, Rom 4:25) | <u>P</u> | 21. Jesus comes to reveal the truth about God, His love, His character, His goodness, and His righteousness. Jesus declares, "If you have seen me you have seen my Father" (Luke 4:18, John 14:9, Rom 1:16,17). |
| <u>G</u> | 10. Holy Spirit like the wind, draws the soul to Christ (John 3:1-17, DA 172) | <u>B</u> | 22. The angelic host did not understand the height and depth of God's love either (DA 761-2). |
| <u>N</u> | 11. Man does not know God, the height and depth of God's love he knew not (Rom 3:10-18, DA 761-2) | <u>E</u> | 23. The unfallen worlds did not understand either (DA 37). |
| <u>O</u> | 12. Jesus knew God well (John 1:1-5, DA 22) | <u>B</u> | 24. In love God gave His only Son (John 3:16). |

THE BIG PICTURE



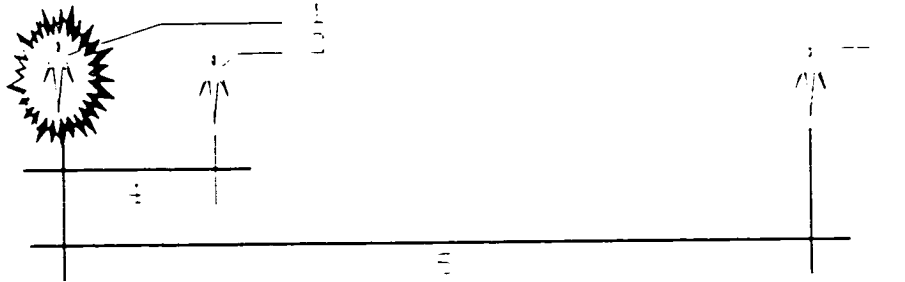
F. ESSAY

BO--16

INSTRUCTIONS: Read each of the following questions and on the line provided write in the word or words that best answer the question.

1. In the line drawing below, label the 5 areas (1-5) enumerated in the workshop and on the lines provided describe the 2 primary concepts the chart purports to illustrate.

THE SPIRITUAL DISTANCE PROFILE



a. Areas:

- (1) Jesus
- (2) You and I
- (3) You and I
- (4) The shorter the distance
- (5) The greater the distance

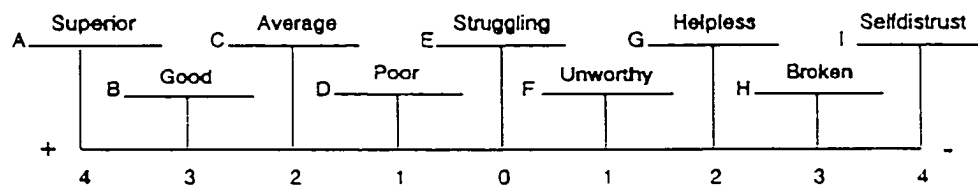
b. Concepts:

- (1) The closer (4) you (2) come to Jesus (1), the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature (SC 64, 65).
- (2) The greater the distance (5) between you and your Savior, the more righteous you will appear in your eyes (TSL 8).

2. On the lines provided to the right of each letter (A-I) of the Spiritual Fitness Profile write the word from the list below that best corresponds with that position and describe in 150 words or less how the profile relates to programming. BO--17

average	broken	struggling
helpless	superior	good
self-distrusting	poor	unworthy

MY SPIRITUAL FITNESS PROFILE



Relationship to Programming:

While society teaches independence and self-sufficiency.

Scripture teaches dependence and selflessness.

Rather than pride, humility.

In order to receive God's help, man must realize his weakness and deficiency... but by uniting divine power with human effort all will be fitted for usefulness.

In all things seek God's will, including programming.

3. With the aid of the following quotation describe how there is hope for you and I today to be a part of God's family and how the term might as it is used in the quote assures us that we can be a part of His family.

"But even as a sinner, man was in a different position from that of Satan. Lucifer in heaven had sinned in the light of God's glory. To him as to no other created being was given a revelation of God's love. Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. This choice was final. There was no more that God could do to save him. But man was deceived; his mind was darkened by Satan's sophistry. The height and depth of the love of God he did not know. For him there was hope in a knowledge of God's love. By beholding His character he might be drawn back to God. DA 761-2

a. Hope:

BO--18

There is hope because man did not know God. If he knew God, the height and depth of His love, His character, His goodness, His greatness, His justice, His mercy, His righteousness and turned it down as Lucifer did, it would all be over for man, also.

There is hope in the knowledge and understanding of what God is really like. By beholding Him man could be changed. Through submission and repentance God will heal him.

b. Might:

BO--19

By beholding what God is really like, man might like Him and he might chose to willfully turn God down as Lucifer did.

This term, "might" implies freedom, freedom to either choose to accept or reject God's goodness.

4. On the lines provided below describe what the "Big Picture" means to you and how it affects your understanding of your Heavenly Father and your relationship with Jesus. BO--20

a. Personal response:

NOTE: 1 point will be awarded for either a positive or a negative statement.

b. How might the "Big Picture" aid in developing a Christian sports acrobatics team?

NOTE: A maximum of 1 point will be awarded for either a positive or negative response.

APPENDIX C
COGNITIVE TEST CLASSIFICATION

COGNITIVE TEST CLASSIFICATION

Each of the twenty behavioral objectives for the "Building Your Christian Sports Acrobatics Team" curriculum has a corresponding cognitive test question designed to measure mastery. According to Bloom et al. the cognitive domain can be classified in six categories: Knowledge, comprehension, application, analysis, synthesis, and evaluation. Each of the areas are arranged in a hierarchical manner 1.00 being assigned to knowledge, which is lowest and 6.00 for evaluation, the highest order. Subcategories, by means of decimal points are also utilized in conjunction with these three primary areas of objective classifications.

Below is a list of the category and explanation for each question on the cognitive test.

1. Knowledge--1.22 Knowledge of trends and sequences. Knowledge of the processes, directions, and movements of phenomena with respect to time.
2. Knowledge--1.22 Knowledge of trends and sequences. Knowledge of the processes, directions, and movements of phenomena with respect to time.
3. Knowledge--1.24 Knowledge of criteria. Knowledge of the criteria by which facts, principles, opinions and conduct are tested or judged.
4. Knowledge--1.24 Knowledge of criteria. Knowledge of the criteria by which facts, principles, opinions and conduct are tested or judged.
5. Knowledge--1.24 Knowledge of criteria. Knowledge of the criteria by which facts, principles, opinions and conduct are tested or judged.

6. Synthesis--5.00 The putting together of elements and parts so as to form a whole. This involves the process of working with pieces, parts, elements, etc., and arranging and combining them in such a way as to constitute a pattern or structure not clearly there before.

7. Analysis--4.30 Analysis of Organizational Principles. The organization, systematic arrangement, and structure which hold the communication together. This includes the "explicate" as well as the "implicit" structure. It includes the bases, necessary arrangement, and mechanics which make the communication a unit.

8. Knowledge--1.12 Knowledge of Specific Facts. Knowledge of dates, events, persons, places, etc. This may include very precise and specific information such as the specific date or exact magnitude of a phenomenon. It may also include approximate or relative information such as an approximate time period or the general order of magnitude of a phenomenon.

9. Knowledge--1.10 Knowledge of specifics. The recall of specifics and isolatable bits of information. The emphasis is on symbols with concrete referents. This material which is at every low level of abstraction, may be thought of as the elements from which more complex and abstract forms of knowledge are built.

10. Application--3.00 The use of abstractions in particular and concrete situations. The abstractions may be in the form of general ideas, rules of procedures, or generalization methods. The abstractions may also be technical principles, ideas, and theories which must be remembered and applied.

11. Analysis--4.20 Analysis of Relationships. The connections and interactions between elements and parts of a communication.

12. Analysis--4.20 Analysis of Relationships. The connections and interactions between elements and parts of a communication.
13. Application--3.00 The use of abstractions in particular and concrete situations.
14. Application--3.00 The use of abstractions in particular and concrete situations.
15. Evaluation--6.20 Judgements in Terms of External Criteria. Evaluation of material with reference to selected or remembered criteria.
16. Synthesis--5:00 The putting together of elements and parts so as to form a whole. This involves the process of working with pieces, parts, elements, etc., and arranging and combining them in such a way as to constitute a pattern or structure not clearly there before.
17. Comprehension--2.20 Interpretation. The explanation or summarization of a communication. Whereas translation involves an objective part-for-part rendering of a communication, interpretation involves a reordering, rearrangement, or new view of the material.
18. Comprehension--2.20 Interpretation. The explanation or summarization of a communication. Whereas translation involves an objective part-for-part rendering of a communication, interpretation involves a reordering, rearrangement, or new view of the material.
19. Comprehension--2.20 Interpretation. The explanation or summarization of a communication. Whereas translation involves an objective part-for-part rendering of a communication, interpretation involves a reordering, rearrangement, or new view of the material.

20. Evaluation--6.10 Judgements in terms of Interval Evidence. Evaluation of the accuracy of a communication from such evidence as logical accuracy, consistency, and other internal criteria.

CATEGORY	Question Number	Total
Knowledge	1, 2, 3, 8, 9	5
Comprehension	17, 18, 19	3
Application	10, 13, 14	3
Analysis	4, 5, 7, 11, 12	5
Synthesis	6, 16	2
Evaluation	15, 20	2

Taken from a condensed version of the cognitive domain of the taxonomy of educational objectives (Krathwohl, 1964).

APPENDIX D
PERSONAL INFORMATION SHEET

PERSONAL INFORMATION

Name: _____

Date: _____

Team Name: _____

Position: _____

School: _____

Telephone: _____

Address: _____

Sex: _____

Age: _____

Grade: _____

Years in Gymnastics: _____

USGF Certified: Yes No

College Major: _____

College Minor _____

Number of Gymnastic or Sports Acrobatic events attended during this
past year. _____

APPENDIX E
DIARY OF PRODUCT DEVELOPMENT

DIARY OF PRODUCT DEVELOPMENT

Throughout the development of the instructional product, and even preceding it, instructional ideas, information, and reflections were noted. These are recorded because they have influenced the development of the curriculum.

June 6, 1991

The researcher's dissertation committee met in Dr. Youngberg's office and proposal approval was granted. At that meeting it was recommended that a witnessing instrument be developed and included in the curriculum as part of the over-all instructional materials.

The challenge was accepted and an intensive investigation was conducted. The criteria for the instrument required that it be simple, biblically based, easy to understand, and interesting. The task was immense and required considerable time and thought to assemble all of the information and ideas that had been collected into a working model.

August 14, 1991

A male college freshman, who had participated in acro-gymnastics was invited to review the basic concept. The presentation, crude as it was, made a surprising impact upon him. This finding led the researcher to continue the investigation to make certain that the materials were supporting the concept. Two weeks later the concept was presented again. This time to three other college students. Their response was remarkably similar. They responded with joy and thanksgiving and asked why they had not seen it before.

To make certain that the concept was firmly grounded in Scripture, more information in support of the concept was discovered. Each time it was shared the presentation became a little more refined. It was interesting to note that while the presentation was still in its rough form, all who were exposed to it were deeply moved spiritually. It was a remarkable experience to see the eyes of the learner light up and his whole being change from a person weighted down with the burdens of life to a person who's countenance showed joy, peace, and serenity.

September 28, 1991

The researcher continued to seek for divine wisdom and understanding as he continued his investigation. Three students from Andrews Academy were invited to go through the same witnessing information. The intent was to determine whether or not it could reach that age group. Surprisingly enough, it had almost as much

impact upon them as it had on the college age students. Based on the review of literature and feedback it was determined that there was a need for a new witnessing model that was based in the setting of the great controversy. To continue the empirical process for developing this spiritual component a behavioral objective with a criteria was established.

October, 1991 - May, 1992

The investigation continued and soon it became apparent that both Scripture and E.G. White materials, in a remarkable way, were supporting the concept. Spot testing with a select few suddenly turned into a spiritual feast. They started telling their family and friends about what they were learning and soon people from all walks of life began showing up. As they walked into the door, their first response would be, "We want to see the Big Picture. My friend could not stop talking about it." This sudden stir of interest enabled the researcher to continue refining the concepts. During the presentations, it was not uncommon to observe radical changes in their facial expressions, bodily movements, and verbal responses, a change from a soul burdened down with a load of care to a person who had just been released from his heavy load. It was remarkable. Never before had the researcher been exposed to anything quite like this before. He witnessed lives being changed before his eyes. (During this span of time approximately 100 individuals came to the home of the researcher to see the "Big Picture" presentation either with a friend or

because they heard from someone about the ideas being studied.) At every step in the refining of the spiritual concept, truth and divine understanding was constantly being sought.

November 13-16, 1991

Approximately 500 SDA students from 25 different schools throughout the Eastern United States arrived on the campus of Andrews University for Acro-Fest '91. They all came to learn more about sports acrobatics. SDA physical educators, world champions, and world-renown coaches also came to assist in the workshop. Enthusiasm ran high as everyone had arrived with great expectations.

The plan initially called for a strong spiritual emphasis during the Sabbath hours. However as the workshop approached, it became evident that by separating the spiritual from the physical, it would display an incorrect view and radically misrepresent God, His love, what He is like, and how He was the only hope for eternal life. If the spiritual dimension of the workshop was to be as important as the physical, it should be included as an integral part of the entire program.

Unfortunately, the workshop participants were not mentally prepared for the switch in the program so when the workshop began, everyone wondered why so much spiritual emphasis was being mixed into the activities. Because of this factor, it was difficult to get the young people to focus on the witnessing material. Their hearts were set on learning and doing sports acrobatics and not learning about God

just yet. Interestingly enough, during sundown worship Sabbath evening, one of the girls from Southern College said, "We came to Acro-Fest '91 to learn about sports acrobatics and we did, but we did not expect to learn more about God. We have received more than what we came for! Thank you." As she concluded her statement, heads from all corners of the gymnasium nodded in support.

Because the witnessing instrument was still in its developmental stages, the cognitive pre- and post-test instrument was too ambiguous and did not accurately evaluate what was learned. Following this exposure the prototype curriculum and testing instrument with criteria was revised. During this time it also became evident there was a need to establish three additional sub-behavioral objectives and criteria. After these changes the witnessing model developed into "Understanding Six Spiritual Needs" which included: 1) See the Big Picture, 2) Discern Your Enemy, 3) Understand Your Problem, 4) Know God, 5) Submit to God, and 6) Trust Your Savior. This provided the outline for the witnessing model.

December 9-12, 1992

Prior to this date, the pre- and post-test instrument for the witnessing model was subjected to four individuals: two psychologists, a doctor of communication, and a mother of a gymnast for review and consultation. The test questions appeared to still be confusing. Based on their response the testing instrument was revised. Following this revision a few of the Friday-night study group heard about the new

revision and wanted to test their knowledge. Taking advantage of the opportunity, the researcher invited all twenty of the members to take the test. Unfortunately too many questions were still confusing, though it had been changed from a Likert type test to multiple choice. Based on the feedback from this group the test instrument was revised and presented to a group of thirty-four Andrews Academy students enrolled in freshmen Bible.

The cognitive pre-test was administered at the beginning to determine if the group had mastery of any of the material. At the conclusion of the presentation, the post-test was administered to determine mastery. Unfortunately, in both the pre- and post-test, the group did poorly and mastery was not attained. What was so ironic was that the group as a whole seemed to be quite excited about what was being presented. It was noted, however, that their attention span was short and to keep them motivated was a challenge in itself.

January 13 - March 3, 1992

In an outline form the concepts of the witnessing model was introduced to the physical education staff of Andrews University. Three female and three male physical educators were present to go through the material for eight weeks, one day per week, 40-45 minutes per session. At the conclusion of the term, the researcher was pleased to note that the product was well received and made a major impact on all six of the participants. Following this exposure only minor revisions were made.

The cognitive instrument was also modified to coincide with the content. The witnessing instrument now appeared ready to be written up and included in the instructor's manual.

During this same time period, 16 students, registered for Gymnastics PEAC289, were used to spot test sketching acro-gymnastic figures and the section on developing a routine, as part of their required course work. At the conclusion of the term, all were required to develop and perform a routine based on the learned material.

Following this exposure, a number of instructional and testing modifications were made. The product appeared ready to be written up and included in the instructor's manual ready for further testing.

April 1 - May 20, 1992

Emphasis during this time was focused on completing both the Instructor's Manual and the Participant's Manual. During this period the modification of affect pre- and post-affective test was formulated. It began with 36 items. After Dr. Herb Helm and Dr. John Berecz from the Department of Psychology, Brian Allison, Dr. John Pangman, and David Peterson from the Department of Physical Education, reviewed the material, it was reduced to 24 items. Unfortunately, a couple of weeks before the term closed, the researcher was confronted with a series of problems which caused a major setback in the progress of the project.

August 1-2, 1992

Five subjects were invited to participate in the "Building Your Christian Sports Acrobatics Team" workshop including one male college physical education instructor/coach, one gymnastic sound technician, and three gymnasts. This marked the first "official" presentation of the curriculum. Upon the completion of the workshop, this group of 5 were excluded from the sampling of the target population.

The level of mastery had been set at 80/80, that is at least 80% of the participants would achieve at least 80% on all twenty of the objectives. For this group of 5 at least 4 ($80\% \times 5 = 4$) needed to reach mastery on each objective for the curriculum to be considered mastered by the group. A cognitive pre-test was administered to the participants at the beginning of the workshop to determine whether or not they had a mastery of the material to be presented. It was observed that the groups initial reaction to the pre-test made them feel like they did not know anything. By the same token, it was also noted that it had created a need for learning. It was also noted that on the objectives that utilized multiple choice and matching questions (1, 2, 3, 13, 14, 15) , the group tended to resort to guessing even when they were explicitly instructed to answer only those questions they knew and not answer those they did not know. For those who guessed right, they were able to secure additional points which they should not have obtained. On objective 14, five participants scored at the 0-19% mastery level of achievement. On objectives 1, 3, and 13, three of the subjects,

one per objective, scored in the 60-79% achievement level. On objective 2, one subject attained mastery. This score is accredited to the subject's recent exposure to USSAF's National Championships that were held on the campus of Andrews University. One subject also scored high on objective 8, which dealt with religious services that Christian sports acrobatic groups are often called upon to conduct. It was hypothesized that this person's mastery may have been due to his past experience. However, the required level of mastery (80/80) was not attained by any of the 20 objectives.

Mastery of the cognitive post-test was achieved on only 16 of the 20 objectives. This low level of achievement appeared to be due to several factors: 1) presentation technique and 2) ambiguous statements, 3) insufficient practice opportunities, 4) inappropriate time allocations per unit of instruction, and 5) amount of material and exhaustion. The researcher was also quite nervous and felt the material had to be presented in a word for word manner as the Instructor's Manual was prepared. This technique tended to limit the researcher's ability to generate enthusiasm. It was also noticed that the participants showed signs of being completely overwhelmed when they discovered the amount of material that had to be learned in such a short amount of time. As the workshop was drawing to a conclusion, it became apparent that it was not possible to cover all of the material as it had been prepared. Thus, the researcher had to delete some material and skim

over other portions of the material. This made it frustrating not only for the researcher, but also for the participants. After listening to the participants' responses, it became evident that both the presentation technique and the amount of information to be presented needed to be altered. Additional opportunities for practices were also noted and was included in the instructional material, as well.

August 29-30, 1992

After the appropriate modifications were made and the curriculum appeared ready for another trial, nine subjects were invited to participate in the workshop. The group consisted of one physical education instructor who had coached acro-gymnastics for three years, one college physical education major, five college student coaches, one college gymnast, and one mother who had two sons participating in gymnastics. This group of nine represented fifty-five years of gymnastic experience.

On the cognitive pre-test these participants as a group were higher on thirteen of the objectives as compared to the group of five. However, they were still far from mastery on all 20 of the objectives. On objective 17 only one participant (10%) achieved mastery. On objectives 1, 6, 11, 13 and 19 two participants (20%) achieved mastery. On objective 8, four participants attained mastery. For the majority of the participants, their levels of achievement fell between the 0-19% range.

On the cognitive post-test, mastery was achieved on 13 of the objectives. On four of the objectives the scores ranged between 72-79%. The remaining fell below

the 70% range. The range of achieved scores for the group as a whole, in comparison to the pre-test scores (0-73%) showed a significant increase (53-97%). Eight participants reached mastery on objectives 6, 8, and 20, and seven on objectives 1, 3, 7, 15, 17, and 18. On objective 5, no scores were obtained as the researcher failed to include it in the instructional materials.

With a minimum standard of 80% of the participants achieving at least 80% mastery on each objective, at least seven participants ($.80 \times 9 = 7$) needed to score 80% or higher on each objective. Eight of the objectives (4, 5, 9, 10, 11, 12, 16, 18), however, did not achieve this standard. Thus the revised product was considered to be unsatisfactory at this point. This lack of mastery showed that further streamlining and instructional modification needed to occur. As the workshop drew to a close, considerable fatigue was noted once again.

The affective instrument at this point appeared to be satisfactory. Duplicate statements were eliminated and now only minor errors such as typographical corrections were made. The pre- and post-test scores ranged from 69 - 82%. By comparing the pre- and post-test scores at 8 degrees of freedom (Welkowitz, Even, Cohen, p. 352, 1982) at the .05 level of significance (2.30), the achieved t score of 2.75 was significant. Satisfactory modification of affect had been attained for the group of 9. It was concluded that though the participants fell below the level of mastery, they were still significantly motivated toward establishing Christian sports acrobatic

teams after their participation in the workshop. Based on the feedback obtained from the group, appropriate modification and revisions were made. It was observed that some of the subjects appeared to be completely out of touch with what was going on making motivation difficult. This inattentive attitude, unfortunately, affected some of the others who were trying to get something out of the materials. It was further observed that those who were attentive did fine on the post-test. It also became apparent that additional opportunities for practice were needed, especially in the areas that fell below the standard of mastery. The need for additional activities to enhance motivation and opportunity for obtaining knowledge of results was also noted. The importance of engaging the subjects in active participation early in the presentations of the instructional materials were also noted. Based on these observations, the instructional curriculum was streamlined and modified to include additional review activities, visual aids, practice opportunities and time for questions and answers. In consultation with the researcher's committee chairman, it was decided that the educational material should be presented to an additional group of six before considering presenting it to a group greater than 30. Following this recommendation the materials were appropriately revised and sent to Lithotech, located on the campus of Andrews University, to be copied and bound. Upon completion of the workshop this group of nine were excluded from the sample population and the product was presented to a group of six.

September 21-22, 1992

The instruction was presented to six participants including a certified sports acrobatics judge, two seasoned acro-gymnastic coaches, one college student coach, and two participants who had received training in acro-gymnastics. The group represented more than 80 years of experience in acro-gymnastics, an increase of twenty-five years as compared to the group of nine. The group was active, appreciative and quite lively. One person was so thrilled with the witnessing component that he stayed by for an additional 4.5 hours asking questions, reading Scripture, and happily enjoying what he had just learned. It appeared as though he was basking in the joy of a new spiritual understanding.

Throughout the presentation it seemed that the participants understood the concepts rather quickly. Heads would nod and they were able to discuss the concepts intelligently and make applications to various aspects of sports acrobatics without much trouble. On the pre-test, all but one of the behavioral objectives fell below the established level of mastery. The obtained scores ranged from 0-83%. It is interesting to note that though the scores of both groups (the group of nine and this group) ranged from 0-73%, the overall average scores were different. The group of nine attained a 26% overall average score while the group of six attained a 35% overall average score. This indicated that the group of six had a greater knowledge of mastery of the instructional material. The objective that exceeded the minimum

level of attainment was number 13 with 83%. Mastery was credited to the group's high level of experience in participating and coaching acro-gymnastics. By identifying each participant's level of achievement per objective, a lack of mastery was clearly indicated.

On eight of the objectives (4, 5, 6, 7, 9, 16, 17, 20), no participant reached 80%. On three of the objectives (2, 3, 13), four out of six participants (66.66%) did attain 80%. On two objectives (8, 19) three participants (50%) attained 80%. On objectives 1 and 18 two participants (33%) attained 80%. On five of the objectives only one participant (16.66%) achieved 80%. For the majority of the group (53%), the levels of achievement fell between the 0 - 19% range with a few (4) between the 20 - 39%, a few (11%) between the 40 - 59%, and a few (9%) between the 60 - 79%, and the rest (22%) between the 80 - 100%.

The failure of at least 80% of the participants to score 80% or higher on any of the objectives, indicated that the group lacked a mastery of the information in the workshop. On the cognitive post-test the researcher was not surprised when the group achieved mastery on all 20 of the objectives. The streamlining of the content, modifying the presentations and providing more time for illustration review appeared to be aiding understanding and retention. On the post-test 100% achieved mastery on all of the 20 objectives. The minor modifications that had occurred plus a high level of experience in acro-gymnastics is accredited for this high level of

mastery. The researcher was not surprised either to find that the modification of affect, as measured by the affective instrument, showed a significantly increased motivation for Christian sports acrobatics as a result of the instruction ($t = 8.62$).

With such positive results, the researcher, with eager confidence made immediate preparations for a statistically significant group (30 or more) to participate in the workshop.

October 9 - 11, 1992

Thirty-three participants (19 male, 14 female) completed the "Building Your Christian Sports Acrobatics Team" workshop. Seven potential participants who previously agreed to participate did not complete the workshop for various reasons. The group of 33 who did go through the educational material were quite excited and thrilled. This was evidenced by the smiles and enthusiasm of the participants as they were going through the various instructional components. The group included nine gymnastic coaches (5 males, 4 females), eight male college students enrolled in PETH 130, Foundations of Physical Education, eleven college sports acrobatic enthusiasts (4 males, 7 females), three college students (2 male, 1 female) and two mothers who had youngsters in acro-gymnastics.

After considerable thought, the researcher decided to incorporate four student instructors and one student assistant, who had previously gone through the workshop, to assist in the presentation. Five instructional stations were organized--

three in the New Terrace Addition of Johnson Auditorium and two in Beaty Gym. Each station was allotted 20 minutes to cover the assigned material. Station 1, directed by Diane Furst, a college student coach, was assigned the historical and modern components of sports acrobatics. Station 2, directed by Roland Graham, a secondary physical education instructor, was assigned the historical components of education. The researcher covered sketching acro-gymnastic figures at Station 3. Loli Kalua, who had participated in competitive sports acrobatics, presented polishing and performing the routine at station 4. Bobby Kalua, a seasoned sports acrobatics coach, covered constructing a musical scheme for station 5. This arrangement kept the participants involved and allowed the researcher to discover whether or not the presentations, as found in the instructor's manual could be taught by someone else and mastery be achieved. The workshop took fifteen and one-half hours to complete (three and one-half hours on Friday, ten hours on Saturday, including lunch and supper, and two hours on Sunday). The presentation plan was followed throughout the workshop. The participants were very enthusiastic about the content that was presented. They appreciated the participant's manual and the team-teaching.

When the participants began to arrive, the researcher made it a point to personally welcome them and express his appreciation for their taking time out from their busy schedules to participate in the workshop. Taking time to personally greet

each participant enabled the researcher to relieve some of the nervous tension that had been building up during the preparation.

The workshop began with an enthusiastic welcome and an introduction of the guest instructors. Following the explanation and intent of the workshop, the material for Step 1, Taking the Pre-Training Inventory, was handed out. Included in the material was a personal information sheet, the affective pre-test, and a cognitive pre-test.

The cognitive pre-test was administered to the group of 33 at the beginning of the workshop to determine if they had a mastery of the material to be presented. The results indicates that all 20 of the objectives fell below the pre-stated standard (80/80) for mastery. The obtained scores ranged from 0 - 53%. By comparison with the two previous groups, these scores were lower. The level of achievement per participant for all 20 of the objectives ranged from 3 - 51% indicating that all 33 participants fell below the level of mastery.

On six of the objectives (10, 12, 15, 16, 1 20), no participant reached mastery. On objective 13, which dealt with developing a routine, 11 participants out of the 33 did achieve mastery. On objective 2, which dealt with the historical background of modern sports acrobatics, nine participants achieved mastery. On three of the objectives (1, 3 19) four obtained mastery. On objective , 9, and 14 only two participants per objective attained mastery. On objectives 4 and 6 only one

participant per objective received mastery. For the majority of the participants, their level of achievement fell between the 0 - 19% range, with a smattering between the 20 - 39%, 40 - 59%, and 60 - 9% ranges.

Mastery in this research had been established at 80/80, that is 80% of the participants scoring at least 80% for each stated objective on the final test. On the basis of these results, it was concluded that the participants lacked most of the information contained in the workshop.

Cognitive Post-Test

For the cognitive post-test the standard for mastery for each objective was maintained at 80% of the participants scoring at least 80% on each objective. With the minimum standard of 80% of the participants achieving mastery on each objective, at least 26 participants ($.80 \times 33 = 26$) needed to score 80% or higher on each objective. The post-test scores for each objective ranged from 86 - 100% indicating that the 80% level of mastery for each objective was attained. The scores for 31 out of the 33 participants ranged from 81% - 100% and participants four and six achieved only 66% and 8% respectively. The low score for these two participants did not come as a total surprise as their performance in the workshop was consistent with their performance in PETH130, Foundations of Physical Education. Throughout the workshop the researcher did his best to inspire and motivate these two, but failed.

Twenty-six (80%) of the 33 participants achieved mastery on objectives four, five and ten; 28 (85%) achieved mastery on objective two and six; 29 (88%) achieved

mastery on objective three; and at least 30 (92%) of the 33 participants attained mastery on each of the other objectives.

The empirically developed curriculum was considered to be satisfactory based on the mastery above the predetermined 80/80 standard with 33 subjects. Since the presentation, a number of participants have asked for extra copies of the materials presented. One participant, who is presently studying at the seminary said, "This weekend was an answer to prayer. My spiritual life had gone sour, I was discouraged. But you provided the necessary spiritual insight to get me out of my discouragement. I am going to go back to my studies with new insights and a different point of view to look at things from. Another, while taking the affective post-test answered statement 20 which states, "I enjoyed the sports acrobatics workshop with a Christian emphasis and feel it is a must for all acro-gymnastic coaches" wrote in the border, "a perfect 10!" In Olympic competition, "a perfect 10" is the highest honor an athlete can receive. Many responded by saying, "I was surprised that I could remember so much of the material. I am excited now to go and share these ideas with my parents and friends and see what they think." Others have asked, "When are you going to put the spiritual ideas into a little book so we can share those insights with others easily?"

The affective instrument registered this enthusiasm ($t = 12.62$). The participants achieved mastery of all 20 objectives. The criteria for the empirical development of the curriculum had been satisfied.

APPENDIX F

INSTRUMENT FOR MODIFICATION OF AFFECT

AFFECTIVE TEST
Christian Sports Acrobatics Workshop

Name (Optional) _____ Score: _____

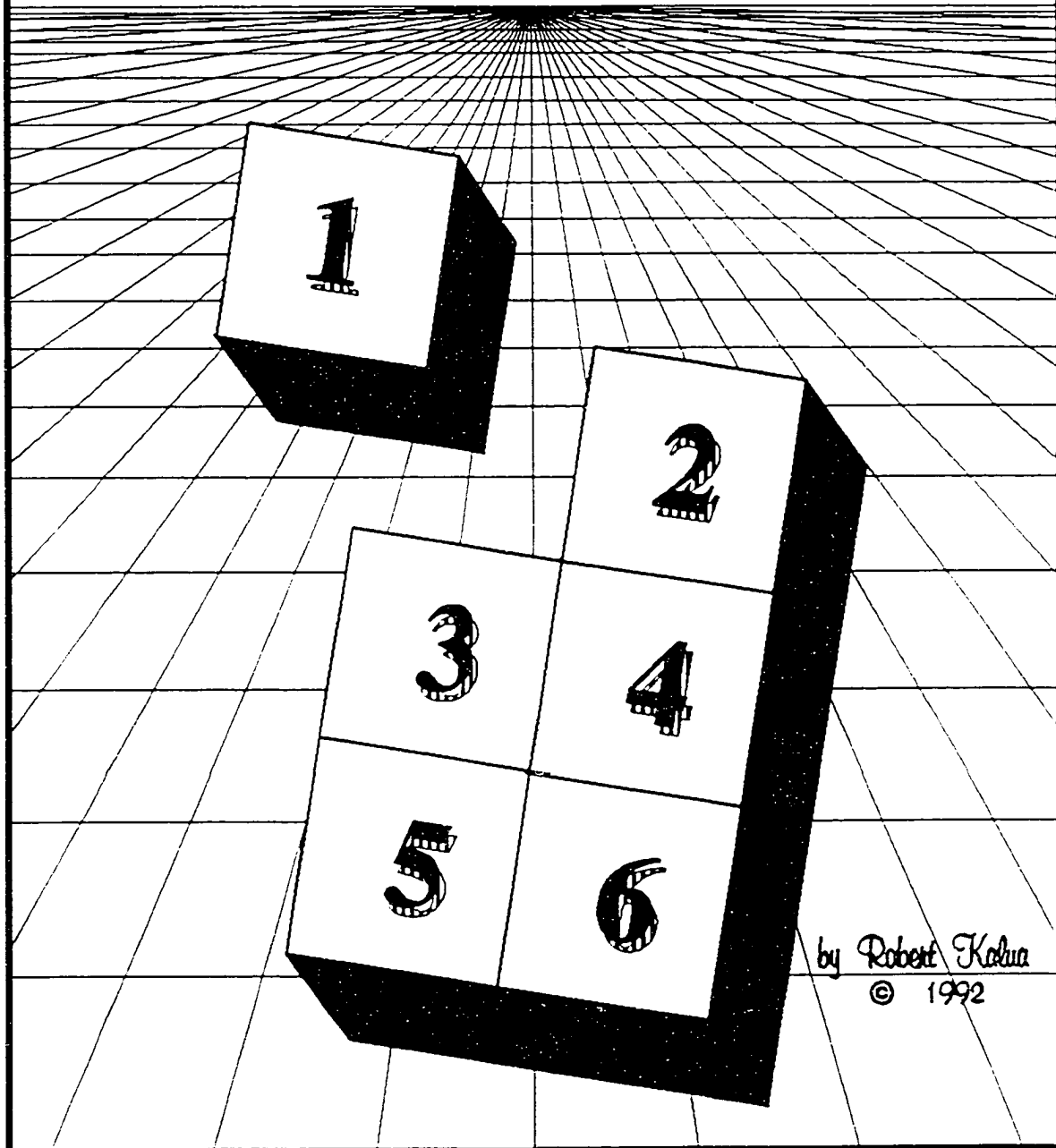
Instructions: Read each of the following statements and circle the number (1-5) that best describes your response. Strongly Disagree 1 2 3 4 5 Strongly Agree

1. I found the historical concepts of sports acrobatics to be very upsetting. 1 2 3 4 5
2. I am excited about modern sports acrobatics and its future goals. 1 2 3 4 5
3. I find it upsetting to know how gymnastics made its way into the SDA educational system. 1 2 3 4 5
4. I enjoy sports acrobatics but the thought of trying to integrate spiritual concepts into all phases of programming frustrates me immensely. 1 2 3 4 5
5. I find shopping for an insurance carrier to be a very frustrating experience. 1 2 3 4 5
6. I find sketching acro-gymnastic figures on paper to be very frustrating. 1 2 3 4 5
7. I am excited about the 3 geometric principles that were presented in the workshop for sketching acro-gymnastic figures. 1 2 3 4 5
8. I experience considerable anxiety when I think about the kind of religious services sports acrobatic teams are called upon to conduct. 1 2 3 4 5
9. I found it upsetting to learn what usually causes accidents. 1 2 3 4 5
10. I am excited about some of the religious programming ideas that were discussed in the workshop. 1 2 3 4 5
11. I am excited about some of the ideas that were presented in the workshop about maintaining team morale. 1 2 3 4 5
12. The very thought of methodically developing a routine that would be completely synchronized to music is thrilling. 1 2 3 4 5
13. I am excited about some of the ideas that were presented on polishing a routine. 1 2 3 4 5
14. I am excited about some of the ideas that were presented in the workshop about choosing and organizing an acro-gymnastic team. 1 2 3 4 5
15. It was thrilling to discover that God had done all He could to win Lucifer back to His kingdom. 1 2 3 4 5

16. The concepts in the Spiritual Distance Profile were disturbing to me. 1 2 3 4 5
17. I am excited about sharing some of the ideas I have learned about in the Spiritual Fitness Profile. 1 2 3 4 5
18. I am eager to start sharing with someone what I have learned in the workshop about God. 1 2 3 4 5
19. The thought of attempting to conduct a meaningful witnessing program is emotionally very upsetting. 1 2 3 4 5
20. I enjoyed this sports acrobatics workshop with a christian emphasis and feel it is a must for all acro-gymnastic coaches. 1 2 3 4 5
21. The thought of developing a christian sports acrobatics team is emotionally thrilling. 1 2 3 4 5
22. I disliked the spiritual emphasis of this workshop. 1 2 3 4 5
23. Some of the material presented in this workshop disturbed me. 1 2 3 4 5
24. I am thrilled about the concepts that were presented in the workshop about trusting and depending on God. 1 2 3 4 5

APPENDIX G
BUILDING YOUR CHRISTIAN SPORTS ACROBATICS TEAM
Instructor's Manual

**Building Your Christian
Sports Acrobatics Team**
Instructor's Manual



by Robert Kaku
© 1992

ACKNOWLEDGEMENT

Special recognition is extended to my wife Sylvia, for her encouragement and secretarial expertise. Appreciation is also extended to Bob Kalua, Jr. for his expertise in computer graphics. Both the typing of the document and the preparation of the graphics were done on an IBM clone computer and printed on a Hewlett Packard Laser Printer.

PREFACE

The materials in this manual are designed primarily to help Seventh-day Adventist physical education majors and minors, athletes seventeen years of age and older, coaches, and interested personnel integrate spiritual concepts into their sports acrobatic or acro-gymnastic programs. The concepts and ideas presented were derived from scripture, E. G. White materials, historical and contemporary physical education textbooks, and gymnastic and sports acrobatic literature. Interviews with seasoned coaches and more than four decades of personal experience were also considered.

The contents have been organized into six steps: 1) Taking the Pre-training Inventory, 2) Highlighting the Growth of Sports Acrobatics, 3) Organizing the Team, 4) Developing a Routine, 5) Understanding Six Spiritual Needs, and 6) Taking the Post-training Examination. An abbreviations key has been included at the back of the manual for your convenience.

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STEP 1

TAKING THE PRE-TRAINING INVENTORY

WELCOME

- * Prepare Meeting Room
- * Set up juice bar.
- * Welcome participants as they arrive.
- * At _____ p.m., begin workshop

Welcome to a special weekend of intense Christian Sports Acrobatics training. I've looked forward to this moment for quite some time now, and I hope when we get done you will be able to say it has been meaningful and well worth your time. We've got a lot of material to cover, but before we begin let's meet each other.

- * Write on the board the following terms:
 - * Name
 - * Hometown
 - * Occupation/major

I would like to have you introduce the person to your right, give their NAME, HOMETOWN, and OCCUPATION OR MAJOR.

Pause:
Give everyone a chance to meet the person to their right.

As you prepare to introduce the person to your right, I would like to have you pause after you say their name so we can officially welcome them with a hand clap, and then you may go on to tell us where they are from and what occupation or major they are currently involved in. Let's start from the back right corner and work forward.

- * Remind all to immediately clap after the names are given.
- * Start remembering names.
- * Instructor prepare to introduce himself.

My name is Robert Kalua, originally from Hawaii and I'm currently endeavoring to complete my doctoral dissertation here at Andrews University, and I would like to express to you my sincere appreciation for making the commitment to participate in this special sports acrobatics training seminar.

I have researched and assembled what I consider to be the basic essentials for "Building a Christian Sports Acrobatics Team." It is now my goal to communicate this information in such a manner that it will make sense to you and be worth your while. It will take 15 1/2 hours to complete the training program. Your commitment will not only benefit you personally, but will be helping in the testing of this curriculum so it can help others like yourself who are interested in building a Christian sports acrobatics team. The way things have been shaping up in our world, this workshop might be much more important and timely than originally perceived. At this time I would like to hand out to you the pre-training materials.

- * Hand out the entire set of materials for Step I-- Pre-training Inventory: Personal Information, Affective Pre-Test, and the Cognitive Pre-test.
- * Hand out complimentary pens and pencils.
- * Proceed to Step I: "Taking the Pre-training Inventory.

You should now have a copy of the Pre-Training materials as well as a pen and a pencil. The Pre-Training Inventory should include a) a personal information sheet, b) an affective pre-test, and c) a cognitive pre-test. I would like to have you at this time fill out the personal information sheet.

- * Pause for the filling out of the personal information sheet.

A

PERSONAL INFORMATION

Name: _____ **Date:** _____

Team Name: _____ **Position:** _____

School: _____ **Telephone:** _____

Address: _____

Sex: _____ **Age:** _____ **Grade:** _____

Years in Gymnastics: _____ **USGF Certified:** Yes No

College Major: _____ **College Minor** _____

**Number of Gymnastic or Sports Acrobatic events attended during this
past year.** _____

Next I would like to have you take the "Affective Pre-Training Test." It is quite simple and you shouldn't have any problems. Just read each statement, and mark 1 if you strongly disagree with the statement, 2, if you disagree with it, 3, if you are undecided or have no opinion, 4, if you agree with the statement, and 5, if you strongly agree with the statement. As you go through the test you may find it difficult to express an opinion regarding the workshop since we are just beginning. But that's to be expected. Therefore, if you have no opinion what number do you write in the blank? That's right, 3. When you complete this test, you may step out into the hallway and take a juice break. Every one ready? You may begin.

- * Remind every one to stop and take a juice break when they finish the Affective Pre-Test.
- * Allow 5-10 minutes.

Before you take the next test, I need to explain a couple of items. First, if you know the answer to a question, write it down. Second, if you don't know the answer, don't waste your time trying to "shot gun" your way through by giving long and nonsensical answers. In fact, it will even save me time if you only answer the questions which you know. I say this because I know some of you are still in school, and are conditioned to answer every question on an exam even if you have no idea what the question is all about.

The test has a specific criteria for the answers so attempting to "shot gun" or write extra will not make the answer more correct. However, if you don't know the answer, try to remember that question so you can learn the answer during the seminar because at the end you will be taking a very similar test to see if I have effectively

One final thought. Don't think you should know all the answers to this test before you have participated in the workshop. If you know all the answers, there is really no need for you to take the workshop. So don't feel bad if you don't know most of the answers, but be eager to learn the material during the workshop.

When you complete the test, feel free to step out into the hallway to stretch your legs and take another juice break. Are there any questions? If not, you may turn the page and begin.

*Proceed to Cognitive Pre-Test.

AFFECTIVE TEST
Christian Sports Acrobatics Workshop

Name (Optional) _____ Score: _____

Instructions: Read each of the following statements and circle the number (1-5) that best describes your response. Strongly Disagree 1 2 3 4 5 Strongly Agree

- | | | |
|-----|---|-----------|
| 1. | I found the historical concepts of sports acrobatics to be very upsetting. | 1 2 3 4 5 |
| 2. | I am excited about modern sports acrobatics and its future goals. | 1 2 3 4 5 |
| 3. | I find it upsetting to know how gymnastics made its way into the SDA educational system. | 1 2 3 4 5 |
| 4. | I enjoy sports acrobatics but the thought of trying to integrate spiritual concepts into all phases of programming frustrates me immensely. | 1 2 3 4 5 |
| 5. | I find shopping for an insurance carrier to be a very frustrating experience. | 1 2 3 4 5 |
| 6. | I find sketching acro-gymnastic figures on paper to be very frustrating. | 1 2 3 4 5 |
| 7. | I am excited about the 3 geometric principles that were presented in the workshop for sketching acro-gymnastic figures. | 1 2 3 4 5 |
| 8. | I experience considerable anxiety when I think about the kind of religious services sports acrobatic teams are called upon to conduct. | 1 2 3 4 5 |
| 9. | I found it upsetting to learn what usually causes accidents. | 1 2 3 4 5 |
| 10. | I am excited about some of the religious programming ideas that were discussed in the workshop. | 1 2 3 4 5 |
| 11. | I am excited about some of the ideas that were presented in the workshop about maintaining team morale. | 1 2 3 4 5 |
| 12. | The very thought of methodically developing a routine that would be completely synchronized to music is thrilling. | 1 2 3 4 5 |
| 13. | I am excited about some of the ideas that were presented on polishing a routine. | 1 2 3 4 5 |
| 14. | I am excited about some of the ideas that were presented in the workshop about choosing and organizing an acro-gymnastic team. | 1 2 3 4 5 |
| 15. | It was thrilling to discover that God had done all He could to win Lucifer back to His kingdom. | 1 2 3 4 5 |

- | | | |
|-----|---|-----------|
| 16. | The concepts in the Spiritual Distance Profile were disturbing to me. | 1 2 3 4 5 |
| 17. | I am excited about sharing some of the ideas I have learned about in the Spiritual Fitness Profile. | 1 2 3 4 5 |
| 18. | I am eager to start sharing with someone what I have learned in the workshop about God. | 1 2 3 4 5 |
| 19. | The thought of attempting to conduct a meaningful witnessing program is emotionally very upsetting. | 1 2 3 4 5 |
| 20. | I enjoyed this sports acrobatics workshop with a christian emphasis and feel it is a must for all acro-gymnastic coaches. | 1 2 3 4 5 |
| 21. | The thought of developing a christian sports acrobatics team is emotionally thrilling. | 1 2 3 4 5 |
| 22. | I disliked the spiritual emphasis of this workshop. | 1 2 3 4 5 |
| 23. | Some of the material presented in this workshop disturbed me. | 1 2 3 4 5 |
| 24. | I am thrilled about the concepts that were presented in the workshop about trusting and depending on God. | 1 2 3 4 5 |

CRITERIA FOR COGNITIVE INSTRUMENT

Name _____

Score: _____

A. MULTIPLE CHOICE (28 points possible)

Directions: Read each of the following questions and on the lines provided to the left write the letter (a - e) that best corresponds with that statement.

- e 1. Historically sports acrobatics: BO-1--1-9
a. is one of the oldest sports disciplines.
b. was used as a play activity.
c. was used as a performing art.
d. b and c
e. all of the above
- e 2. Today sports acrobatics is being used as a training activity in such areas as:
a. ski jumping
b. football
c. figure skating
d. a and b
e. all of the above
- e 3. Those who participate in sports acrobatics competitively know the sport:
a. emphasizes versatility.
b. encourages cooperation.
c. stresses creativity.
d. none of the above.
e. all of the above.
- d 4. The factors that make sports acrobatics so electrifying are:
a. participants working closely together.
b. beautifully choreographed routines.
c. up-beat musical selections.
d. a and b.
e. all of the above.
- c 5. Which of the following is incorrect?
a. the young can participate in sports acrobatics.
b. the youth can participate in sports acrobatics.
c. adults (30 years and older) are not permitted to participate
d. a and b
e. none of the above.
- a 6. The future goals of sports acrobatics includes:
a. introducing the sport into every school in America.
b. starting programs in every special education school.
c. introducing the sport in every large business form.
d. a and b
e. all of the above.

- b 7. At present sports acrobatics is recognized:
- as an all-american fitness symbol.
 - as an art form.
 - as an Olympic event.
 - a and b
 - all of the above.
- a 8. Sports acrobatics as a sport:
- is inexpensive as compared to other sports.
 - requires expensive personal equipment.
 - is not very accessible.
 - b and c
 - none of the above.
- b 9. Cost comparisons between sports acrobatics and artistic gymnastic equipment shows that:
- sports acrobatic equipment is considerably more expensive.
 - sports acrobatic equipment is relatively inexpensive.
 - there is no difference between the two sports.
 - the 22 x 42 floor exercise matting is the same for both sports.
 - b and d
- d 10. USSAF refers to: BO-2--10-17
- the United States Sports Acrobatics Federation.
 - America's official organization for sports acrobatics.
 - the International organization for sports acrobatics.
 - a and b
 - b and c
- e 11. ISAF refers to:
- Intermediate Sports Acrobatics Federation.
 - International Sports Acrobatics Federation.
 - the international organization for sports acrobatics.
 - a and b
 - b and c
- a 12. The intent of USSAF includes:
- organizing sports acrobatics into a viable competitive sport.
 - promoting sports acrobatics nationally and internationally.
 - establishing international competitive guidelines.
 - a and c.
 - all of the above.
- d 13. The USSAF serves an international meet by:
- selecting U.S. athletes to participate in the event.
 - providing funding for U.S. athletes.
 - organizing the opening and closing ceremonies.
 - a and b.
 - all of the above.

- c 14. Sports acrobatics is considered to be a safe sport because--
- it is a highly competitive sport.
 - in many respects it is much like artistic gymnastics.
 - one of the partners generally serves as a spotter.
 - a and c.
 - all of the above.
- e 15. In sports acrobatics good coaching includes:
- providing a safe environment.
 - utilizing sound teaching progressions.
 - applying good spotting techniques.
 - b and c.
 - all of the above.
- d 16. In today's society health and safety are of utmost importance because:
- lawsuits have become a way of life.
 - lawsuits effect everyone involved.
 - athletes are highly susceptible to drugs.
 - a and b
 - all of the above.
- b 17. The acronym AAU stands for:
- American Amateur Union
 - Amateur Athletic Union
 - American Athletic Union
 - Anti American Union
 - Anti Athletic Union
- d 18. In the early 1800's SDA education was primarily concerned with: BO-3--18-28
- the imminent return of Jesus.
 - the development of a balanced program between work, study and play.
 - preparing to serve in this life.
 - a and c.
 - all of the above.
- e 19. Early SDA educational leaders perceived public education as--
- a perversion and self-seeking plan.
 - a teaching of greed and power.
 - a teaching designed to disregard the needs and rights of others.
 - a and b.
 - all of the above.
- d 20. Because SDA leaders perceived education as God's plan for life they:
- saw no place for selfish rivalry.
 - rejected the concept of measuring ones self against someone else.
 - accepted the concept of comparing ones self with another.
 - a and b
 - all of the above

- b 21. SDA educational institutions were established primarily to:
- prepare highly educated and independent Christians.
 - prepare men and women to serve humanity.
 - to perform miracles like Jesus did when He was here on earth.
 - b and c.
 - all of the above.
- a 22. In the 1800's both public and SDA educators agreed that the best form of exercise was:
- manual labor
 - horseback riding
 - curling
 - walking
 - jogging
- c 23. The need for recreation arose as the need for:
- Bible workers decreased.
 - farm workers increased.
 - manual labor decreased.
 - student worker's increased.
 - qualified administrators increased.
- b 24. Sports acrobatics was included in the SDA educational system for the purpose of:
- promoting self-worth and self-esteem.
 - developing body, mind and spirit.
 - fulfilling the need to be recognized.
 - a and c.
 - all of the above.
- a 25. The four H's that both public and SDA education embraced were:
- health, heart, head and hand.
 - Health, heart, hand and harmony.
 - humility, happiness, health and heart.
 - a and b.
 - a and c.
- c 26. SDA schools began constructing gymnasiums--
- shortly before public schools began constructing gymnasiums.
 - about the same time public schools began constructing gymnasiums.
 - shortly after the public schools began constructing gymnasiums.
 - because they wanted to be separate and not be influenced by what the rest of the world was doing.
 - because they wanted to make a statement about the importance of sports and games.

- e 27. As sports acrobatics became more and more accepted into the SDA educational system the more the practice of:
- a. participating in competitive sports acrobatics was opposed.
 - b. participating in competitive sports acrobatics was accepted.
 - c. inviting public guest artists to perform became common place.
 - d. a and b
 - e. b and c
- d 28. At present in competitive sports acrobatics special Sabbath concessions are not being made for SDA athletes at the:
- a. local level.
 - b. regional level.
 - c. national level.
 - d. international level
 - e. all of the above

B. Short Answer (60 points possible)

DIRECTIONS: Reach each question and on the lines provided write your answers.

1. List the two types of programming enumerated in the workshop that Christian Sports Acrobatic teams are often asked to conduct and describe how they are similar in focus, yet very different in their presentation. (6 pts.) BO-4

a. Types:

1) sacred

2) secular

b. Similarities:

Both sacred and secular presentations should be Christ-centered and founded upon Biblical principles. The focus "to win souls for the Kingdom of Heaven" is the same for both types of programming.

c. Differences:

The terms "sacred" and "secular" are only used to differentiate between the two types of programming. While one utilizes the Word of God (Bible) as its primary source to make its presentations, the other uses sports acrobatic elements as the primary source for presentations.

2. List the two insurance carriers enumerated in the workshop and describe two basic differences of their programs. BO-5

a. Insurance carriers

1. American Athletic Union (AAU)






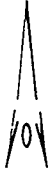

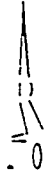
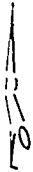

2. United States Gymnastic Federation (USGF)

b. Basic differences

1. Deductible--AAU \$250, USGF \$500

2. Safety certification program

3. Demonstrate your understanding of the 3 geometric principles enumerated in the workshop by sketching the appropriate acro-gymnastic figure or figures in the boxes provided below. (10 pts)

			
<p>a. Standing upright with hands down</p>	<p>b. Standing upright with hands up</p>	<p>c. Standing upright with hands on hips</p>	
			
<p>d. Headstand (front view)</p>	<p>e. Handstand (front view)</p>	<p>f. Handstand straddle (front view)</p>	
			
<p>g. headstand (side view)</p>	<p>h. Handstand (side view)</p>	<p>i. Backbend one leg up (side view)</p>	
			<p>j. Four high with one hand-to-hand in top position (front view)</p>

4. On the lines provided to the right of each letter label the appropriate geometric principle used in sketching acro-gymnastic figures and describe how they are applied in the actual drawing of a figure. (9 pts.) BO-7



- a. Semi-circles
 - *Use two semi-circular strokes to complete the head.
 - *Use one semi-circular stroke to complete the buttocks
 - *Emphasis should be on sketching slim and tall.

- b. Open space
 - * Open spaces aids body proportions.
 - *Let the eyes of the beholder complete the design

- c. Thin triangles
 - *Use two strokes to complete each triangle.
 - *Emphasis should be on slim and tall rather than short and wide. *Used for body, arms and legs.

5. List 5 religious services that SDA sports acrobatic groups are often asked to conduct. BO-8

- a. Friday evening vespers
- b. Sabbath School programs
- c. Church services
- d. Sabbath afternoon youth meetings
- e. Sabbath evening vespers

6. List five causes for acro-gymnastic injuries. BO-9

- | | |
|------------------------------------|--|
| a. <u>Improper warm-up</u> | g. <u>Inadequate matting</u> |
| b. <u>Horse play</u> | h. <u>Lack of proper equipment</u> |
| c. <u>Lack of knowledge</u> | i. <u>Unsafe environment</u> |
| d. <u>Skill too difficult</u> | j. <u>Improper use of safety equipment</u> |
| e. <u>Lack of strength</u> | |
| f. <u>Poor spotting techniques</u> | |

7. List 2 religious activities that were enumerated in the workshop and on the lines provided describe how they could be incorporated into one or more of the services listed in question 3 above. BO-10

a. Get acquainted: An icebreaker as well as an opportunity to meet new people. May be incorporated into any meeting.

b. Skits: Attracts attention as well as communicating truth in a unique way. Works well for any meeting.

c. Group Lesson Study: A unique technique to not only challenge the audience to think, but to also search the Bible for answers. Works great for Sabbath School.

d. Involvement: Endeavors to utilize the talents of every member.

e. Group Pictionary: An exciting activity that involves everyone. Great for Sabbath afternoon meetings.

f. Video Production: A contemporary technique of involving the masses in an exciting Bible study and production. Works best shooting in the afternoon and showing the production for the evening vesper.

8. Describe how the following three activities can help maintain team morale. BO-11

a. Spiritual retreats:

promote physical growth

promote mental growth

promote spiritual growth

promote social growth

promote bonding

b. Special Events

generate excitement

generate team spirit

generate team unity

generate bonding

generate concern for others

c. End of the year get-together:

encourages bonding

encourages respect and appreciation for team members

encourages the spirit of family

encourages team loyalty

encourages unity

9. Draw an arrow from the five listed components to the appropriate area on the line drawing and describe how each relates to the development of a routine. BO-12

(a) Beats per measure
provides the precise timing and rhythm to execute each exercise

(b) Total number of measures
Identifies the length of the music and the precise location where each exercise element will be performed.

(c) Beat of color changes
Identifies the precise beat or location where special exercise movements will be performed.

(d) Color change
Creates an image of the type of exercise element that should be used.

(e) Exercise Elements
Provides an over-all plan of the routine.

	A	B	C
1			Opening-- freeze pose
2	2 3 4		
2	2 3 4	tympany roll	Rise slowly
3	2 3 4		Prepare for high cannon-ball
4	2 3 4	trumpet fanfare	Execute high cannon-ball
5	2 3 4	trumpet fanfare continued	
6	2 3 4		Straddle toss dismount

C. Matching Part I

BO--13

DIRECTIONS: To the left of each term, write the letter of the statement that best corresponds with it.

- | | |
|------------------------------------|---|
| <u>f</u> 1. Clean | a. Practice should be active, interesting, enjoyable, challenging, and Christ-centered. |
| <u>c</u> 2. Attractive | b. In the formulation of routines every athlete should be included in at least one routine. |
| <u>h</u> 3. Exercise elements | c. A term used to describe how a routine will appear when its music, movement, and costuming has been creatively choreographed. |
| <u>a</u> 4. Workouts | d. A body of activity which includes leaps, jumps, spins, chaces'es, balances, step-outs and poses. |
| <u>i</u> 5. Fluid | e. A term used to describe how a routine will appear when the athlete's facial expression, eye contact, and musical interpretation have become an integral part of the routine. |
| <u>b</u> 6. Involvement | f. A routine performed with no mistakes. |
| <u>g</u> 7. Effortless | g. A term used to describe how a polished routine will appear when it is free from any sudden checks, body quivers, looks of fear, or signs of detectible strain. |
| <u>d</u> 8. Choreographic elements | h. Sports acrobatic moves. |
| <u>e</u> 9. Alive | i. The appearance of a polished routine that flows freely from one exercise element to another. |
| <u>j</u> 10. Color changes | j. Outstanding musical passages such as trumpet fanfares, tympany rolls, and cymbal crashes. |

D. Matching Part II

BO--14

INSTRUCTIONS: To the left of each question, place the letter from one of the five approaches used to choose a team, that best corresponds with each statement.

- | | |
|------------------------|-------------------|
| A. Highly skilled | D. Clinic-screen |
| B. Potentially skilled | E. Feeder program |
| C. Showman | |

- A 1. The approach that selects only the best athletes.
- D 2. Incorporates both training and screening.
- C 3. Seeks to identify athletes that are capable of acting.
- B 4. Selection is based upon what could be achieved.
- E 5. Allows the coach and the athlete to know each other well before selection is made even before selection is made.
- E 6. Approach that permits the selection process to occur almost naturally.
- C 7. Selecting athletes that are exciting performers.
- B 8. Accepts a wider variety of skill levels.
- E 9. Selects on the basis of need, skill, and readiness to advance.
- A 10. Serves competitive sports acrobatic teams well.
- B 11. The athletes are generally quite easily coached.
- B 12. The approach that tends to encourages the masses to get involved.
- D 13. Screens not only sports acrobatics skills but also music, speaking, acting, and creative skills.
- A 14. May select athletes that are difficult to work with and often difficult to coach.

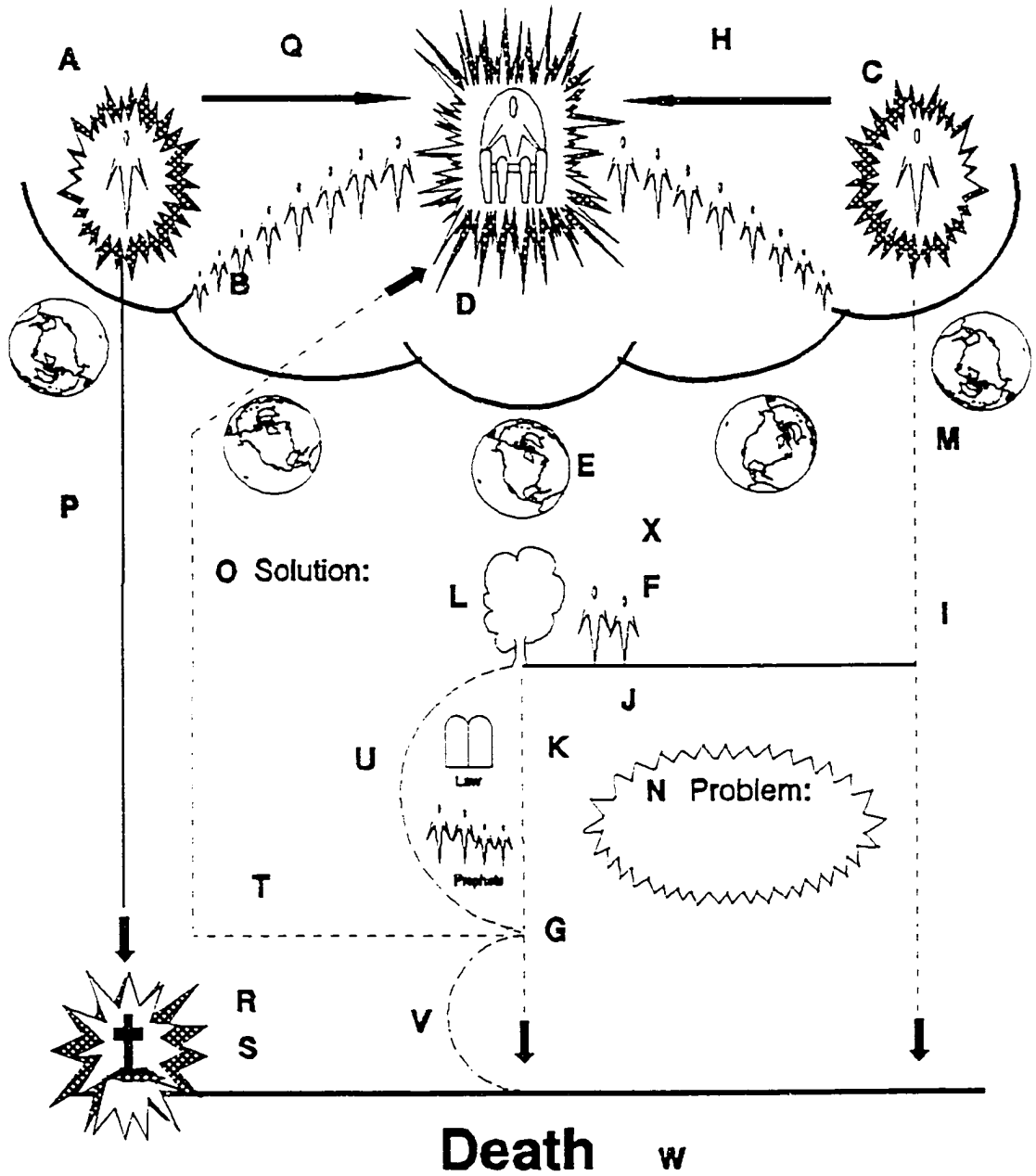
E. Matching Part III

BO--15

INSTRUCTIONS: To the left of each statement write the letters from the line drawing of the Big Picture that best corresponds with it. (Bibles permitted)

- | | | | |
|----------|--|----------|---|
| <u>W</u> | 1. The wages of sin (Rom 6:23) | <u>K</u> | 15. Choice [final] (no) DA 761-2 |
| <u>S</u> | 2. If I be lifted up I will draw all unto me. (John 12:32) | <u>X</u> | 16. But even as a sinner, man was in a different position from that of Satan (DA 761-2) |
| <u>A</u> | 3. Jesus, the Son of God (John 3:16) | <u>E</u> | 17. Man, made in the image of God (Gen 1:26) |
| <u>D</u> | 4. God, our Heavenly Father (Matt 6:9) | <u>L</u> | 18. When the woman saw it was good for food she took and ate of the fruit (Gen 3:6) |
| <u>C</u> | 5. Lucifer, the signet of perfection (Eze 28:11) | <u>J</u> | 19. Satan blinded the minds of man causing him not to see the true light of the gospel (2 Cor 4:4-6, 2 Cor 11:3) |
| <u>Q</u> | 6. To know God (John 17:3, Jer 9:23, 24) | <u>M</u> | 20. Lucifer had sinned in the light of God's glory, God bore long with him, again he was offered pardon, but he would not submit (DA 761-2, GC 494-5) |
| <u>U</u> | 7. In mercy He passes over former sins (Rom 3:21-26, Eze 33:13-16) | <u>P</u> | 21. Jesus comes to reveal the truth about God, His love, His character, His goodness, and His righteousness. Jesus declares, "If you have seen me you have seen my Father" (Luke 4:18, John 14:9, Rom 1:16,17). |
| <u>I</u> | 8. God's kindness is meant to draw us to Him (Rom 2:4, Eph 2:4-8) | <u>B</u> | 22. The angelic host did not understand the height and depth of God's love either (DA 761-2). |
| <u>Y</u> | 9. God sadly lets go, a strange act, a separation struggle, His mysterious farewell (Rom 1:16-28, Hos 11:1-9, Isa 28:9-22, DA 619-620, Rom 4:25) | <u>E</u> | 23. The unfallen worlds did not understand either (DA 37). |
| <u>G</u> | 10. Holy Spirit like the wind, draws the soul to Christ (John 3:1-17, DA 172) | <u>B</u> | 24. In love God gave His only Son (John 3:16). |
| <u>N</u> | 11. Man does not know God, the height and depth of God's love he knew not (Rom 3:10-18, DA 761-2) | | |
| <u>Q</u> | 12. Jesus knew God well (John 1:1-5, DA 22) | | |
| <u>H</u> | 13. Satan knew God well, His love, His character, His goodness, His greatness (Eze 28:11-19, DA 761-2) | | |
| <u>I</u> | 14. Choice [final] (yes) DA 761-2 | | |

THE BIG PICTURE



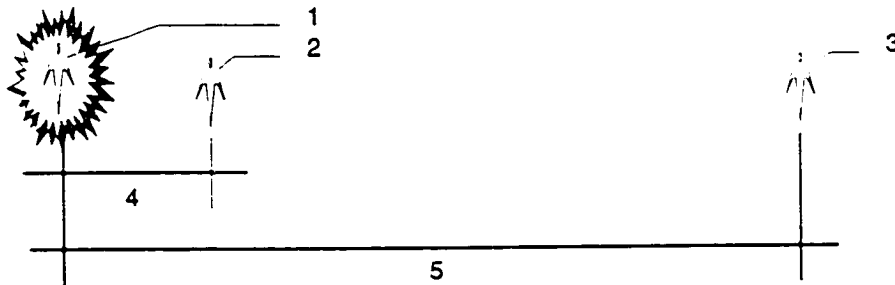
F. ESSAY

BO--16

INSTRUCTIONS: Read each of the following questions and on the line provided write in the word or words that best answer the question.

1. In the line drawing below, label the 5 areas (1-5) enumerated in the workshop and on the lines provided describe the 2 primary concepts the chart purports to illustrate.

THE SPIRITUAL DISTANCE PROFILE



a. Areas:

- (1) Jesus
- (2) You and I
- (3) You and I
- (4) The shorter the distance
- (5) The greater the distance

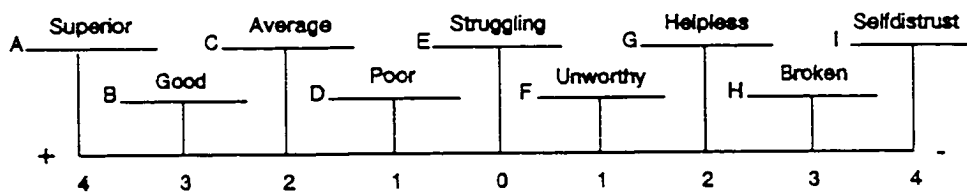
b. Concepts:

- (1) The closer (4) you (2) come to Jesus (1), the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature (SC 64, 65).
- (2) The greater the distance (5) between you and your Savior, the more righteous you will appear in your eyes (TSL 8).

2. On the lines provided to the right of each letter (A-I) of the Spiritual Fitness Profile write the word from the list below that best corresponds with that position and describe in 150 words or less how the profile relates to programming. BO--17

average	broken	struggling
helpless	superior	good
self-distrusting	poor	unworthy

MY SPIRITUAL FITNESS PROFILE



Relationship to Programming:

While society teaches independence and self-sufficiency.

Scripture teaches dependence and selflessness.

Rather than pride, humility.

In order to receive God's help, man must realize his weakness and deficiency... but by uniting divine power with human effort all will be fitted for usefulness.

In all things seek God's will, including programming.

3. With the aid of the following quotation describe how there is hope for you and I today to be a part of God's family and how the term might as it is used in the quote assures us that we can be a part of His family. (10 pts)

"But even as a sinner, man was in a different position from that of Satan. Lucifer in heaven had sinned in the light of God's glory. To him as to no other created being was given a revelation of God's love. Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. This choice was final. There was no more that God could do to save him. But man was deceived; his mind was darkened by Satan's sophistry. The height and depth of the love of God he did not know. For him there was hope in a knowledge of God's love. By beholding His character he might be drawn back to God. DA 761-2

a. Hope:

BO--18

There is hope because man did not know God. If he knew God, the height and depth of His love, His character, His goodness, His greatness, His justice, His mercy, His righteousness and turned it down as Lucifer did, it would all be over for man, also.

There is hope in the knowledge and understanding of what God is really like. By beholding Him man could be changed. Through submission and repentance God will heal him.

b. Might:

BO--19

By beholding what God is really like, man might like Him and he might chose to willfully turn God down as Lucifer did.

This term, "might" implies freedom, freedom to either choose to accept or reject God's goodness.

4. On the lines provided below describe what the "Big Picture" means to you and how it affects your understanding of your Heavenly Father and your relationship with Jesus BO--20

a. Personal response:

NOTE: 1 point will be awarded for either a positive or a negative statement.

b. How might the "Big Picture" aid in developing a Christian sports acrobatics team?

NOTE: A maximum of 1 point will be awarded for either a positive or negative response.

STEP 2

HIGHLIGHTING THE GROWTH OF SPORTS ACROBATICS

WELCOME

Welcome to STEP 2, "Highlighting The Growth of Sports Acrobatics." The material has been divided into three sections: A) Historical Review of Sports Acrobatics, B) Overview of Modern Sports Acrobatics, and C) The Influence of Sports Acrobatics on SDA Schools.

It is not the intent of this section to present an exhaustive study on the historical development of sports acrobatics, but rather to provide the learner with a conceptual overview that will be helpful in understanding the historical growth of the sport, its organization, and how it has influenced SDA institutions.

During the presentation, emphasis will be directed towards grasping concepts rather than trying to memorize all of the details. Let's begin by reading the introductory statement together.

Proceed in Participant's Manual to the "Introduction" and let's read it together.

HIGHLIGHTING THE GROWTH OF SPORTS ACROBATICS

INTRODUCTION

Historically, gymnastics, physical culture, sports, and games grew out of a need for health and fitness. Gymnastics, which included a variety of physical activities was used by the early Greeks to develop beautiful bodies and harmony between body and soul. These activities were also employed to prepare strong men to defend their country. They did such a thorough job that they were known as the "fighting machines" of their time. The Romans, utilized sports and games as the Greeks did for developing strong, skillful warriors who were capable of defending their country.

In the Dark Ages, the early Christians perceived the body as being evil and the development of their physical well-being was ignored. This understanding led them to vigorously support the Biblical mandate, "Render to Caesar the things that are Caesar's and unto God the things that are God's" (Matt 22:21). Consequently they did not worship the Roman gods or attend their baths or even their games. The early Christians maintained that worldly pleasure was evil and should not be tolerated; and because sports and games gave pleasure and were designed to improve the body, they thought them to be a foolish pursuit. Thus, they were led to believe that the body was inherently evil and needed to be tortured rather than nurtured.

Contrary to these views, SDA educators in the eighteen hundreds declared that the healthy action of the mind and body was dependent upon the good health of both. They advocated that the mind as the capital of the body was the only organ that was capable of uniting the finite to the infinite (FCE 20). It was believed that the exercise of the brain during study, without a corresponding physical exercise for the body, attracted blood to the brain creating an unbalanced circulation throughout the rest of the system. A sound body, they maintained, required a sound intellect (FCE 37). They further regarded the body as the "temple of God" (1 Cor 3:17) and advocated the harmonious action of all its parts (the brain, the bones, and the muscles) was necessary for a full and healthful development (FCE 426).

Along with this balanced approach to understanding the human organism came many new educational ideas ranging from promoting the importance of manual labor to advocating the benefits of walking, jogging, and participating in various forms of sports and games.

With these brief introductory remarks, lets consider a few specific concepts.

Turn the page and proceed to Section A--Historical Review of Sports Acrobatics.

A

HISTORICAL REVIEW OF SPORTS ACROBATICS

During the presentation we will do three things: 1) Identify the concept, 2) give a brief description of the concept, and after the nine chosen concepts have been presented, 3) opportunity will be given for discussion and questions.

As we prepare to introduce concept 1, note how the contents will be divided up. The box to the left will simply identify the number of the concept and the box to the right will be used for note-taking. The short centered lines will be used to record the core idea of the concept. While we are talking about the lines let's go ahead and record our first concept. Write for: CONCEPT 1: Oldest Sports Discipline. This statement simply tells us that historically sports acrobatics is one of the oldest sports in existence. In the same space under the letters (a) and (b) make note of the following two additional points: a) used as a play activity and b) used as a performing art. That is to say acrobatics in its early forms was used as a play activity as well as a performing art. "Side shows," as they were called in those days, utilized the skills of acrobats to amaze their audiences.

Moving on to CONCEPT 2 write: A Training Activity.

As you look at the various sports it is interesting to note how acrobatics has become the fundamental basis for training. Let's jot down a few of these sports in the space that has been provided: a) ski jumping, b) alpine skiing, c) judo, d) wrestling, e) fencing, f) gymnastics, g) football, h) handball, i) diving, and j) figure skating. I'm certain you can think of others, too. But the point is that acrobatic skills are an

essential part of successfully performing many of today's sports. Possessing these skills can even provide for one's health and safety. I am reminded of an incident that happened some years ago when my in-laws were rounding a sharp turn traveling about fifteen miles per hour and their youngest son, Robert, fell out of the car. While sitting in the front, next to the door on the passenger's side, Robert's elbow accidentally bumped the door handle. He fell out onto the pavement. In my mind's eye I can still see that whole event. I was sitting in the back seat just behind him when it happened. As the door flew open I look up and saw him in mid-flight falling out of the car. In the same instant I saw his left hand reach out for the pavement while his right arm was being pulled under his body. His shoulder and back began to pull into a ball and then he executed a perfect side roll (football roll). By the time my father-in-law realized what had happened, he had already driven approximately fifty feet down the road. As we looked out of the back window, we saw him running, trying to catch up with the car. Had he not learned the art of falling correctly in sports acrobatics, he might have been badly injured.

Let's move on to CONCEPT 3. Write A Creative Sport.

Sports acrobatics by nature is a very creative sport. Whether one is involved in competitive sports acrobatics or involved simply for the fun of it, they find the sport to : a) emphasize versatility, b) encourage cooperation, and c) stress creativity. Because two or more people work together, cooperation becomes a vital ingredient for successful participation.

For CONCEPT 4 write: An Electrifying Sport. To observe acrobats gracefully going through the paces of a beautifully choreographed routine completely synchronized to a musical accompaniment, is "electrifying." The factors that create this effect are generated from: a) participants working closely together, b) creating a beautifully choreographed routine, c) which is completely synchronized

to a musical accompaniment. As spectacular as artistic gymnastics may be it does not affect the audience quite like sports acrobatics does. When the Russian gymnasts toured the United States, Olga Korbut, the number one female gymnast, did not have the same audience appeal as did the two sports acrobatic athletes who traveled with her. When the Russian men's pair, performed their final routine at the Notre Dame Athletic Convocation Center, the audience gave them a standing ovation and continued applauding until they came back out for an encore. Their routine was absolutely electrifying that night.

We could share many other experiences where similar responses occurred, but we must move to CONCEPT 5. Write The Participants. Whether you are a youth or an adult, male or female, a mixed pair or a group of the same sex, there is a place for you in sports acrobatics. Did you get them all? Write them down as I go through the list once more: a) the young, b) the old, c) male, d) female, e) same sex, f) mixed pair, g) trio, or h) group. The next time you take in a sports acrobatics event, look at the people who participate in the sport and note the age span and body sizes.

CONCEPT 6 is Future Objective. The promoters of sports acrobatics would like to: a) introduce the sport into every school, b) start programs in every community, and c) introduce the sport to every country. It is an aggressive objective, but as we all know, with the right leadership it could happen.

CONCEPT 7 is An Art Form. Sports acrobatics today is recognized by its leaders and promoters as being both: a) a recognized sport and b) an art form. The Olympic committee today recognizes sports acrobatics as a viable sport. In 1987 I asked one of the female Olympic committee members who was attending the world sports acrobatic championships in Baton Rouge, Louisiana, what she thought of

sports acrobatics. Her reply was "It is beautiful and it needs to be in the Olympics now!" A whole pictorial text was devoted to this very important theme--an art or sport?

Show the text Sports Acrobatics: an Art or Sport.
May be purchased for \$15.00 per copy.

It should also be noted that sports acrobatics is a relatively inexpensive sport. So for CONCEPT 8 write: An Inexpensive Sport. In comparison to many other sports, acrobatics is really inexpensive and quite accessible. To get involved, an athlete only needs a pair of gymnastic slippers and a pair of shorts or performing pants for a grand total of approximately \$40 to \$50. Often, the athletes go bare footed and don't even use their slippers. Thus it could be said that as a personal activity, sports acrobatics: a) is inexpensive as compared to other sports, b) requires minimum personal equipment, and c) is quite accessible today.

And our last concept--CONCEPT 9, then is: Equipment is Inexpensive. The equipment used in sports acrobatics is also relatively inexpensive. If a person wanted to, he could do a lot on lawns and beaches as the Honolulu Waikiki acrobats do. But for all practical purposes it would be best to work in an area that has the right pieces of equipment, such as landing mats, spring floors, and safety equipment that would enhance learning. To do it justice, let's financially compare acro gymnastics to its counter part, artistic gymnastics. In the space provided, I would like to have you compare by pricing the equipment from the catalogues provided. To accomplish this task, I am asking you to work in teams of three. Pretend you are all working together for the same school or club and are interested in making a cost comparison between the two sports to present to your

board chairman. Pick your team of three and come to the front to select your catalogue and proceed:

Allow 7 - 10 minutes for this exercise. At the conclusion ask for their results.

At this time I would like to have each team give a report on the differences in cost comparisons. In other words, what is the bottom line?

Have each group give their findings in cost differences between artistic gymnastic equipment and sports acrobatics equipment.

In conclusion then, we can say that sports acrobatics equipment is considerably cheaper in comparison to artist gymnastics. If your club was not involved in platform tumbling, which many clubs are not, the cost would even be considerably cheaper.

Accept questions at this time on the material presented thus far.

If there are no questions let's take a break and reconvene in five minutes to consider the highlights of modern sports acrobatics.

Dismiss group for a five minute break.

B.

OVERVIEW OF MODERN SPORTS ACROBATICS

The presentation procedure for this section will be the same as the previous section. As we proceed through the "Overview of Modern Sports Acrobatics," seven concepts will be considered. CONCEPT 1 is The Organization. As you have done in the previous section, write this concept on the line provided to the right of Concept 1. The two professional organizations that serve and promote sports acrobatics are identified as: a) the United States Sports Acrobatics Federation (USSAF), and b) the International Sports Acrobatics Federation (ISAF). USSAF is a national body and the ISAF is an international body.

The best way to identify CONCEPT 2 is simply to label it as USSAF's Intent. They intend to: a) organize sports acrobatics into a viable competitive sport, b) promote the sport in America, and c) establish competition guidelines, policies, and regulations for conducting national competitive sports acrobatics and d) support and serve ISAF in their international events. Both organizations communicate information to each other to help standardize equipment specifications, competitive requirements, policies, and regulations. The aligning of these standards helps to prepare athletes for international meets.

CONCEPT 3 is USSAF's Athletes. When it comes to an international meet the USSAF organization serves its athletes in the following three ways: a) selects US athletes for international events, b) organizes and directs the entire program, and c) provides some funding.

The selection process is generally based upon the evaluation of competitive judges and whether or not the athlete can financially afford it. If there are any religious restrictions such as Sabbath problems, the athlete will inform the organization at the time they are invited. Throughout the entire process--the selection, preparation, traveling, the meet, and sight-seeing, are under the responsibility of the organization. As far as financial support is concerned, at present, it is minimal. Securing funds for these kinds of activities is always a problem. The organization, however, has been working with the International Olympic Committee to receive funding and they have received some funds but not enough to put the organization on a strong financial basis yet. Perhaps in the future as the sport continues to grow, they will become strong financially.

CONCEPT 4: A Safe Sport is our next heading. Because sports acrobatics utilizes two, three, and four people, there is always at least one person serving as a spotter, making it a relatively safe sport. In the space provided, make note of these two factors that make sports acrobatics a safe sport: a) it is a cooperative sport, and b) one person serves as a spotter. In comparison to artistic gymnastics these two factors have made a major difference in the health and welfare of sports acrobatic athletes. Today the leaders in the field will declare how safe sports acrobatics really is. However, as you know, good coaching is what really makes the difference.

CONCEPT 5 then is Good Coaching. Good or successful coaching does three things: a) provides a safe environment, b) utilizes sound teaching progressions, and c) employs good spotting techniques. These three factors will provide success to any program. A neat and clean environment promotes safety both physically and psychologically and when one feels safe he tends to function in that manner.

Good teaching progressions moves the learner from the known to the unknown in a sequence of sound steps enabling the athlete to function safely and intelligently. A series of known steps can help the athlete walk through the unknown until it becomes known. The utilization of good spotting techniques during the difficult period will develop trust in you as a coach. This trust relationship is earned through experience.

CONCEPT 6 is Health and Safety. The following three points should be noted under Health and Safety: a) lawsuits are a way of life today, b) lawsuits involve everyone--coaches, institutions, equipment companies, and supervisory personnel, and c) obtaining safety certification from the United States Gymnastic Federation (USGF) is recommended.

In a society where lawsuits seem to be a way of life and anyone is fair game, including coaches, institutions, and all supervisory personnel involved, precautions are of supreme importance. One good precaution to get certified. At present, the United States Gymnastic Federation offers the best gymnastic certification program. When you complete their six-hour program and pass their final examination, you will receive a certificate of completion.

Show the group a sample certification certificate.

It might interest you to know that USGF also provides a good insurance plan. For \$16 per year you can obtain insurance coverage with the following parameters--\$100 deductible, \$50,000 medical and \$1,000,000 liability coverage per occurrence. There is another insurance carrier that you may wish to consider, and that is the Amateur Athletic Union (AAU). Let's jot these down under concept 7.

CONCEPT 7 is Insurance Options. The two insurance carrier options include: a) The United States Gymnastic Federation (USGF) and b) the Amateur Athletic Union (AAU). Included in your manual under Appendix A is a sample coverage for each of these programs. If you wish to find out more about these insurance programs, I have also included telephone numbers and addresses where you can get in contact with these companies.

Take a moment to review the two insurance samples in Exhibit A.

Pause for questions. If there are no questions, proceed to Section C, "Influences on SDA Schools ." The presentation format will be the same for the next section.

C

INFLUENCE ON SEVENTH-DAY ADVENTIST SCHOOLS

CONCEPT 1 is Early SDA Education. In the early eighteen hundreds, the SDA church began talking about the imminent return of Jesus Christ. Some of the thought leaders were quite certain He would come in 1844. But when Jesus did not return at the designated time, the church leaders began to change their focus to preparation for everyday life while waiting for His immediate return. This led to the promotion of improving one's talents and the establishment of educational institutions to train workers for the Lord. Let me restate these two SDA educational focal points so you can jot them down in the space provided. They are: a) Prepare to serve in this life, and b) prepare for the imminent return of Jesus.

CONCEPT 2 is Public Education. During this same time period, public education was viewed by the SDA church leaders as having serious problems. Jot these three down. The church leaders viewed the program as: a) a perversion and self-seeking plan, b) the teaching of greed and power, and c) a program designed to disregard the needs and rights of others.

CONCEPT 3 is Selfish Rivalry. The SDA church leaders viewed education as God's plan of life and as a result they saw that: a) there was no place for selfish rivalry, b) measuring of oneself against someone else was never a part of God's plan, and c) comparing of oneself with another person should not be included as a part of Christian education. The counsel given in 1 Peter 4:11 and Colossians

3:23-24 clearly indicates that one's ability comes from God and whatever is done should be done "heartily, as to the Lord, and not unto men.

CONCEPT 4 is Serving Others. SDA educational institutions were established for the specific purpose of preparing men and women to serve humanity in the spirit of Christ. The two points that should be noted here are: a) that SDA education was established to prepare men and women to serve humanity, and b) the mission of the school should be the same as Jesus' mission while He was here on earth. Self-serving, self-exaltation or the desire to be first should have no place in the program. This was Satan's problem, it was the disciples problem, and it is also our problem today. The service of self is contrary to the principles of God's government- the principle of giving.

CONCEPT 5 is Manual Labor. At one point in time both public and SDA education claimed that manual labor was the best form of exercise. It was further believed that manual labor would conserve the time that participation in sports and games would waste. The interesting points that should be noted here are that manual labor: a) was supported by both SDA and public education, b) was perceived as the best form of exercise, c) would conserve time while sports and games would waste it.

CONCEPT 6 is Need for Recreation. Two points should be noted under this heading: a) as the need for manual labor decreased, the need for recreation increased, and b) recreation, true to its name, tends to build one up and provide the necessary refreshment for the mind and body. Where the rigors of farming once put heavy physical demands on man, today, most work is done by machine power and a simple push of the button. Without some form of physical exercise, man will perish.

CONCEPT 7 is Health and Fitness. With the emphasis of health and fitness, came the inclusion of sports acrobatics or acro-gymnastics into the SDA schools. When acrobatics first came in, it was: a) designed to promote health and fitness, and b) designed to develop body, mind, and spirit.

CONCEPT 8 is Public Influence. It is interesting to note: a) as public education began to include gymnastics into their programs, SDA education began to do the same, and b) when the problem of inactivity arose, both educational systems incorporated the four "H's": health, heart, head, and hand into their school curriculum.

CONCEPT 9 is Construction of Gymnasiums. Needless to say, I was amazed to discover how quickly SDA education adopted the practices of public education. Even in the construction of facilities such as gymnasiums. Jot this down in your notes: As public institutions began to build gymnasiums, SDA institutions also began to build gymnasiums.

CONCEPT 10 is Guest Artists. As acro-gymnastics became more and more accepted into the SDA educational systems, soon public guest artists were invited to come and participate in special events. Today the practice of inviting special guests to come and participate in these events is common place in SDA educational programs.

CONCEPT 11 is Sabbath Conflicts. Two points should be noted here. A) Sabbath concessions are presently being made at the national level for SDA athletes competing in sports acrobatics. B) However, none is being made at the international level. Furthermore, at the national level, there is no guarantee that special Sabbath concessions will be made in the future. Perhaps one of USSAF's board members was correct when she stated, "there is no need to panic over SDA competitors, because even if they make it to the top, they cannot participate in

international competition because the championships are almost always on Friday night and Saturday."

This concludes our presentation of Highlighting the Development of Sports Acrobatics.

Answer questions on the 11 concepts presented at this time.

Take a 10 minute break at this time.

STEP 3

ORGANIZING THE TEAM

INTRODUCTION

At the beginning of every season, the responsibility of organizing the team is always a challenge. Along with it also comes the privilege of inspiring young people to live physically, mentally, spiritually and socially healthy lives. Often because of their need to belong to something, Christian sports acrobatics can play a major roll in fulfilling this need. The sport rightly organized can even make a major contribution in shaping the lives of these young athletes for life. If you as their coach have been instrumental in helping them overcome a major hurdle in learning a physical skill, chances are you will have provided the fundamental tools necessary for them to one day achieve their ultimate goal in life.

The challenge of working with new athletes who have limited skills in sports acrobatics is also a major undertaking. As a coach you know you should not encourage your athletes to attempt something that they are not ready for; achieving mastery in the basics is of utmost importance. Furthermore, as a coach, you know you can't take anyone where you have not been. In other words, if you do not understand the move or know how to teach an advanced element safely, it would be best not introduce it until you have received help from a competent instructor. As a result, the skills may be all that you have to work with. This may mean repackaging the basics so they can be performed with enthusiasm and a new look. With a little creativity these skills can be quite attractive and exciting. If the basics are sound the athletes will progress safely and grow into more advanced elements.

Providing for the spiritual needs of the team cannot be overlooked. After all has been said and done, helping an athlete find God is the most important gift a coach can pass on to his or her athletes. The spiritual needs of the audiences to whom the group will be performing should also be considered. Every performance or exhibition should be viewed as an opportunity to share the good news about God.

With these introductory remarks, let's go now to the six organizational areas that we will be discussing together in this section. They include:

Proceed to Section A in your manual to find listed the six organizational areas.

A

PROGRAMMING

In Christian sports acrobatics coaches are often faced with the responsibility of designing and implementing two basic types of programming-- "sacred" and "secular". These are labeled in box **a** and **b** respectively. On the lines provided just below "sacred" please jot down these three points: 1) Sabbath programs including Friday evening vespers, Sabbath school, Sabbath worship service, Sabbath afternoon youth meetings, and Sabbath evening vespers; 2) Special presentations ranging from week of spiritual emphasis, local youth rallies, "Festival of Faith" celebrations, and dramatic representations such as the "Passion Play", the "Prodigal Son", and the "Promised One." 3) The focus of these programs are generally based on Biblical principles and are Christ centered.

Repeat the above three points.

On the lines provided below "secular" note the following points:

- 1) Sports acrobatic performances known as tumbling programs.
- 2) Special performances include such activities as parades, Pathfinder rallies, national championships, special olympic activities, sports festivals, sports half-time entertainment, and community events such as fairs, mall exhibitions, and picnics.

3) The focus is generally based on health, fitness, and fun utilizing acro-gymnastics as the primary vehicle.

It should be noted that the use of these two terms, "sacred" and "secular" do not suggest that one is founded upon spiritual principles while the other is not. But rather, they are only being used here to differentiate between the two basic types of programming materials that Christian sports acrobatic coaches are challenged to produce at the beginning of every new season.

Development of these programs should be Christ-centered and Biblically based. Because humanism is creeping into all areas of life, we as coaches must be able to sort it out of our thinking and our programming. Take for instance the opposing ideas of "independence" and "dependence". In our society we teach our young people to become "independent". However, this is diametrically opposed to the Christian principal of being totally "dependent" on our Savior. For a few moments let's look at these two concepts.

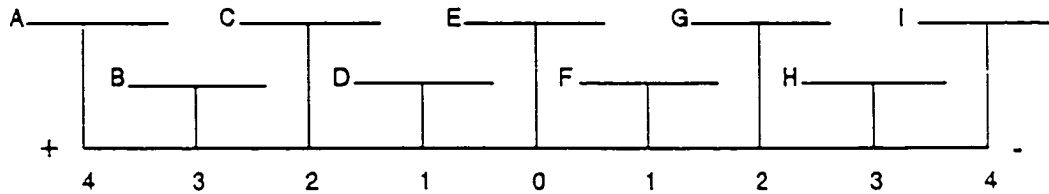
On the lines provided in box a, just below the term "independence" make note of the following points: 1) Society--places emphasis on success and achievement. In society all are pushed, prodded and encouraged to become self-sufficient and independent. 2) The army slogan--"Be all that you can be" expresses this self-made and independent-person concept quite well. 3) As Christians--we have another way of stating the same concept. We say, "God helps those who help themselves." However, the question remains--is this spiritually correct?

On the lines provided in box b, under the term "dependence" make note of these points: 1) Abnormal--the term "dependence" sounds like a description of someone who is a misfit in society--someone who cannot make it on their own. 2) Newborn or invalid--on the surface it may sound like a perfect description for a newborn baby or someone who may be an invalid with some kind of a terminal

disease, but spiritually speaking, which of the two terms is correct? Independence? or Dependence? To help us resolve the two questions we have just raised, turn the page and let's consider together the following exercise, "My Spiritual Fitness Profile". Before we begin, however, I would like to say that on the surface the profile appears to be innocent and non-threatening. For most of you it will be just that, but for others it can be rather shocking. I assure you, the exercise is not meant to expose or intimidate anyone, but rather to seek out a profound spiritual truth. Please proceed now to "My Spiritual Fitness Profile" and let's go through it together.

Discuss the illustration entitled, "My Spiritual Fitness Profile."

MY SPIRITUAL FITNESS PROFILE



INSTRUCTIONS:

1. Circle on the chart above the number that best describes your present spiritual profile (Note: Need not be precise).

2. Circle on the chart above the number that best describes where you would like your spiritual fitness to be. Then draw a line with an arrow that extends from the number your previously circled to the number you have just circled. (Don't be afraid to aim for the ultimate.)

3. Yes No

Starting from the top of the graph, I would like to have you write on the lines labeled "A" through "I", the following words: A) Superior, B) Good, C) Average, D) Poor, E) Struggling, F) Unworthy, G) Helpless, H) Broken, and I) Self-distrusting. Without saying another word I would like to have you read the "instructions" that appear below, and complete questions 1 and 2. In a moment I will inform you what to do with question 3.

Allow 5 - 7 minutes for this exercise. Inform the group if they wish to consult their neighbors, they may do so. This will help to reduce the intensity of the exercise.

After a couple minutes, inform the group of the following two points: 1) Question A is not as important as B, but we need a starting point--so if you are not sure what number to circle, make an approximation, and 2) remember, question B is more important than question A.

Note: Make certain that all have completed question A and B before proceeding to question C.

I trust that none of you have had too much trouble completing questions 1 and 2. Before you move to Question 3, share with your neighbor why you have chosen your particular answer. Now for question 3. As you see listed on your sheet, this question can be answered by simply circling either "yes" or "no". But before asking the question, I would like to remind you that this question is the most important question of the three. Here is the question, write it down on the blank

lines provided just below your answer. Are you sure you are going in the right direction? Mark your answer. Take a few moments now and discuss this question and your answer with your neighbor.

Allow 3 - 5 minutes for this exercise. During this time put the chart up on the blackboard.

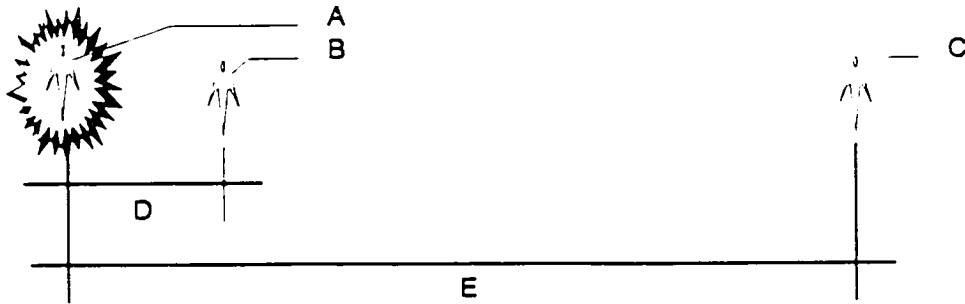
Bring everyone back to attention and conduct a summation of the results.

Before commenting on the purpose of this exercise, let's consider one other profile. It is called, "The Distance Profile." On line A write the name "JESUS" and on line B and C write the word "YOU". The line drawing, then, of the person with the star burst around it refers to Jesus Christ, and the smaller figure refers to you and me. The letters D and E simply refer to distances from Jesus. With this introduction read the instructions that appear below the line drawing and complete the exercise.

Allow 2 - 3 minutes for this exercise.

Make certain that all have written their answers down before proceeding on to the next phase of the exercise.

THE DISTANCE PROFILE



- A. _____
- B. _____
- C. _____
- D. _____
- E. _____

EXERCISE

INSTRUCTIONS: Complete the following two statements.

1. The closer you come to Christ, the more you will appear, in your own eyes,

to be _____

2. The greater the distance between you and Christ the more you will appear,

in your own eyes to be _____.

Conduct a brief summation of the answers by writing on the blackboard a few key words such as "righteous", "unrighteous", "defects" or "wickedness" that may best describe their answers.

Discuss Spiritual Fitness Profile and Distance Profile.

At this time I would like to have you divide into groups of 3 - 4 per group and take turns reading out loud to each other "Spiritual Perceptions" 1 - 21. At the conclusion of your reading discuss with each other your understanding of what "Independence" and "Dependence" means and write your definitions in box 22.

Perception

Description

1	If you are really seeking to perfect christian character you will never indulge the thought that you are sinless. (TSL 7)
2	The more you discipline your mind to dwell upon the character of Christ, and the nearer you approach to His divine image, the more clearly will you discern its spotless perfection and the more deeply will you feel your own defects. (TSL 7)
3	The greater the distance between you and your Savior, the more righteous you will appear in your own eyes. (TSL 8)

Perception

Description

4	The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you. (SC 64, 65)
5	No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. (SC 65)
6	If we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ. (SC 65)
7	The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Savior. (SC 65)
8	After toiling all night without success, it seemed hopeless to cast the net by day; but Jesus had given the command, and love for their Master moved the disciples to obey. Simon and his brother let down the net. As they attempted to draw it in, so great was the quantity of fish enclosed that it began to break. When the catch was secured, both the boats were so heavily laden that they were in danger of sinking. But Peter was unmindful now of boats or lading. This miracle, above any other he had ever witnessed, was to him a manifestation of divine power. . . . The presence of divinity revealed his own unholiness. . . . the sense of his uncleanness in the presence of infinite purity overwhelmed him. Peter fell at the Savior's feet, exclaiming, "Depart from me; for I am a sinful man, O Lord." (DA 246)

Perception

Description

9	It was the same presence of divine holiness that had caused the prophet Daniel to fall as one dead before the angel of God. He said, "My comeliness was turned in me into corruption, and I retained no strength. (Dan 10:8, DA 246)
10	When Isaiah beheld the glory of the Lord he exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts. (Isa 6:5) Humanity, with its weakness and sin, was brought in contrast with the perfection of divinity, and he felt altogether deficient and unholy. (DA 246)
11	When Jesus chose the disciples He chose unlearned fishermen who had not been schooled in the traditions and erroneous customs of their time. They were men of native ability, and they were humble and teachable, men whom He could educate for His work. (DA 250)
12	It is interesting to note that Moses, at one point in his life was considered to be an intellectual giant. "Intellectual greatness distinguished him above the great men of all ages. As historian, poet, philosopher, general of armies, and legislator, he stands without a peer. Yet with the world before him, he had the moral strength to refuse the flattering prospects of wealth and greatness and fame, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." (Heb 11:24-26, PP 251)

Perception

Description

13	But when he slew the Egyptian, Moses had fallen into the same error so often committed by his fathers, of taking into their own hand the work that God had promised to do. It was not God's will to deliver His people by warfare, as Moses thought, but by His own mighty power, that the glory might be ascribed to Him alone. (PP 253)
14	Moses had learned much that he had to unlearn. "The influence that had surrounded him in Egypt--the love of his foster mother, his own high position, as the king's grandson, the dissipation on every hand, the refinement, the subtilty, and the mysticism of a false religion, the splendor of idolatrous worship, the solemn grandeur of architecture and sculpture--all had left deep impressions upon his developing mind and had molded, to some extent, his habits and character. Time, change of surroundings and communion with God could remove these impressions. (PP 253)
15	In his new environment, out in the midst of nature, Moses sensed the Creator's presence and power. It was here that "his pride and self-sufficiency were swept away. In the stern simplicity of his wilderness life, the results of the ease and luxury of Egypt disappeared. Moses became patient, reverent, and humble, very meek, above all men which were on the face of the earth. (PP 254)
16	Then when God called Moses, he exclaimed; "O Lord, I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and tongue." (Ex 4:10 NIV)

Perception

Description

17	<p>"In order to receive God's help, man must realize his weakness and deficiency; he must apply his own mind to the great change to be wrought in himself; he must be aroused to earnest and persevering prayer and effort. Wrong habits and customs must be shaken off; and it is only by determined endeavor to correct these errors and to conform to right principles that the victory can be gained. Many never attain to the position that they might occupy, because they wait for God to do for them that which He has given them power to do for themselves. All who are fitted for usefulness must be trained by the severest mental and moral discipline, and God will assist them by uniting divine power with human effort. (PP 254)</p>
18	<p>After informing God of his inability to speak, which was right, God reminded Moses of who it was that was speaking to Him. God declares, "who gave man his mouth? Who makes him deaf or dumb? Who gives him sight or makes him blind? Is it not I, the Lord? Now go; I will help you speak and will teach you what to say." (Ex 4:11, 12 NIV)</p>
19	<p>"But Moses still entreated that a more competent person be selected. These excuses at first proceeded from humility and diffidence; but after the Lord had promised to remove all difficulties, and to give him final success, <u>then any further shrinking back and complaining of his unfitness showed distrust of God.</u> It implied a fear that God was unable to qualify him for the great work to which He had called him, or that He had made a mistake in the selection of the man." (PP 259)</p>

Perception

Description

20	The divine command given to Moses found him self-distrustful, slow of speech, and timid. He was overwhelmed with a sense of his incapacity to be a mouthpiece for God to Israel. But having once accepted the work, he entered upon it with his whole heart, putting all his trust in the Lord. (PP 260)
21	"The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, and well fitted for the greatest work ever given to man. <u>This is an example of what God does to strength the character of those who trust Him fully and give themselves unreservedly to His commands.</u> " PP 260
22	<p>Define dependence: _____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>Define independence: _____</p> <p>_____</p> <p>_____</p> <p>_____</p>

Allow 10 - 15 minutes for this exercise.

Allow 5 - 10 minutes for feed back from the group as a whole.

In summary the concept of selflessness, trust, and dependence upon God for everything is the spiritual principle that should permeate Christian sports acrobatics at all levels including the development of the over-all theme for the new year, coaching style, words used to encourage and discipline young athletes.

modeling, etc. If it doesn't, we could be eternally endangering the lives of our young people.

B

CHOOSING THE MEMBERS

There are a number of approaches and routes that one could take to choose a team, and each may be just as effective as another. However, it should be noted that their effectiveness lies in the desired outcome or objective. If you, as a coach desire to have on the team only highly skilled individuals, then your selection process should reflect seeking out only the physically gifted and the rest you must turn down. On the other hand, if you are desirous of having a variety of skills other than sports acrobatics on the team such as musical talent, public speakers, actors, comedians, warm and loving people as well as spiritual leaders, your selection instrument would then reflect these components. Five methods will be presented in this section including: 1) The Highly Skilled, 2) The Showman, 3) The Potentially Skilled, 4) The Feeder Program, and 5) The Clinic-Screen Program.

THE HIGHLY SKILLED

Approach a--~~The Highly Skilled~~, seems like the ultimate method for choosing a team. If one could just select the super talented and highly skilled, he could have the very best team and could win most of the awards in competition. A second look, however, may reveal another side of that reality. The same goes for the

other four methods. Each has its benefits and drawbacks. Let's consider a few of these. Under technique a) The Highly Skilled, note the following two benefits: 1) team will consist of physically skilled athletes, and 2) one could produce an impressive exhibition. As true as these may be there are also some drawbacks that you as a coach may encounter along the way. These may include (write these on the lines that have been provided under "Drawbacks" for approach a). 1) Some may be difficult to coach. In other words, they may think so highly of themselves that you as their coach will not be able to reach them. 2) Some may be arrogant, egocentric, and think they know it all. In that state of mind they will become very difficult to work with. 3) The spirit of arrogance produces a very destructive attitude in a team setting. This attitude creates tension between members and even between members and the coach. 4) May create a frustrating setting in which to work.

THE SHOWMAN

The magic for each method lies in the objective. If the object is to select only highly skilled athletes, then one may have to live with what comes with the super skilled. On the other hand, if one's object is to choose athletes who are gifted in showmanship, one may have to live with what comes with that type of people. In approach b) under "The Showman" write these two benefits: 1) Team will consist of superb performers and showmen. These individuals will be able to take the simple and make it very appealing to the audience. Their ability to

communicate with the audience during performances is outstanding and they are a joy to watch. 2) Physical skills do not need to be as high because their ability to capture the audience comes naturally. Nevertheless, this method also has its drawbacks. 1) Physical skill may be limited. 2) These individuals will tend to be "hams" and "goof-offs". 3) Working with showmen can be frustrating. Because these individuals are so gifted in their acting skills, it is difficult to have serious workout periods. They have a tendency to compete with each other for the center of attention and turn the work-out sessions into show-off sessions or "goof-off sessions." It is also possible for showmen to be proud prima donnas which makes them very hard to work with.

THE POTENTIALLY SKILLED

On the surface, approach c) "The Potentially Skilled" or what they could become, may appear to be a less than desirable method of getting the team off to a good start. However, given time, the team chosen through this method could become the easiest to work with. Five benefits are identified: 1) Accept people where they are. 2) Perceive what they could become if challenged. 3) Participants are challenged to aim high. 4) All are inspired to work hard. 5) The participants are generally all easily coached. Athletes who fall in this category know that at present they do not have the skill necessary to make the team. If per chance they make it, they know it will only be through the grace of the coach and his staff. On the other hand, as the coach observes them at work, he attempts to view them through the eyes of what they can become. Further more, because these individuals know that they are in need of help, they will listen and be open to hard work and future dreams. The drawbacks of this method include: 1) Varied skill levels. 2) Requirements for

making the team tend to become subjective, making it possible for more people to get involved.

THE FEEDER PROGRAM

The next method, approach d) The Feeder Program, is a great system. The benefits include: 1) Training occurs at a very young age. 2) Coaches know their athletes well. 3) Athletes know their coach well. 4) Selection process occurs almost naturally. 5) Selection is based on need, skill, and emotional readiness. 6) Participants are challenged and inspired to move up. 7) The feeder groups tend to work hard. The drawbacks include: 1) Large group to choose from, and 2) coach must work long hours. This is a superb system for building a team but many hours are required to coach such a large group ranging in age from 4 to 40.

THE CLINIC-SCREEN TECHNIQUE

The final method, approach e) The Clinic-Screen Technique is another superb method. The benefits include: 1) Screening and training occurring simultaneously. In other words, while the athletes are being trained, they are also being observed to see how quickly they learn and what their potential skills are. 2) Identify present and potential skills, and 3) Observe and screen for a variety of skills which may include such skills as musical talent, speaking ability, spiritual commitment, abilities in areas such as acting and comedy. The drawbacks include: 1) Technique requires considerable pre-planning, and 2) Not making the team can become very stressful as the group bonding becomes stronger over time. Because the program is open to all and is based on a specified time to accomplish a prescribed set of skills, considerable stress is put on everyone to complete the requirements. Furthermore, if the group trying out is relatively large and only a portion of them

will be permitted to make the team, the requirements will need to be broad enough and tough enough to challenge everyone while at the same time being sufficiently flexible so the coach and his staff can make their selection with some degree of freedom. It should be remembered, however, that whatever approach one chooses to utilize, the task of eliminating people will always be an unpleasant assignment.

Move now to Section C, Sketching, and begin by reading together the introductory remarks.

C

SKETCHING

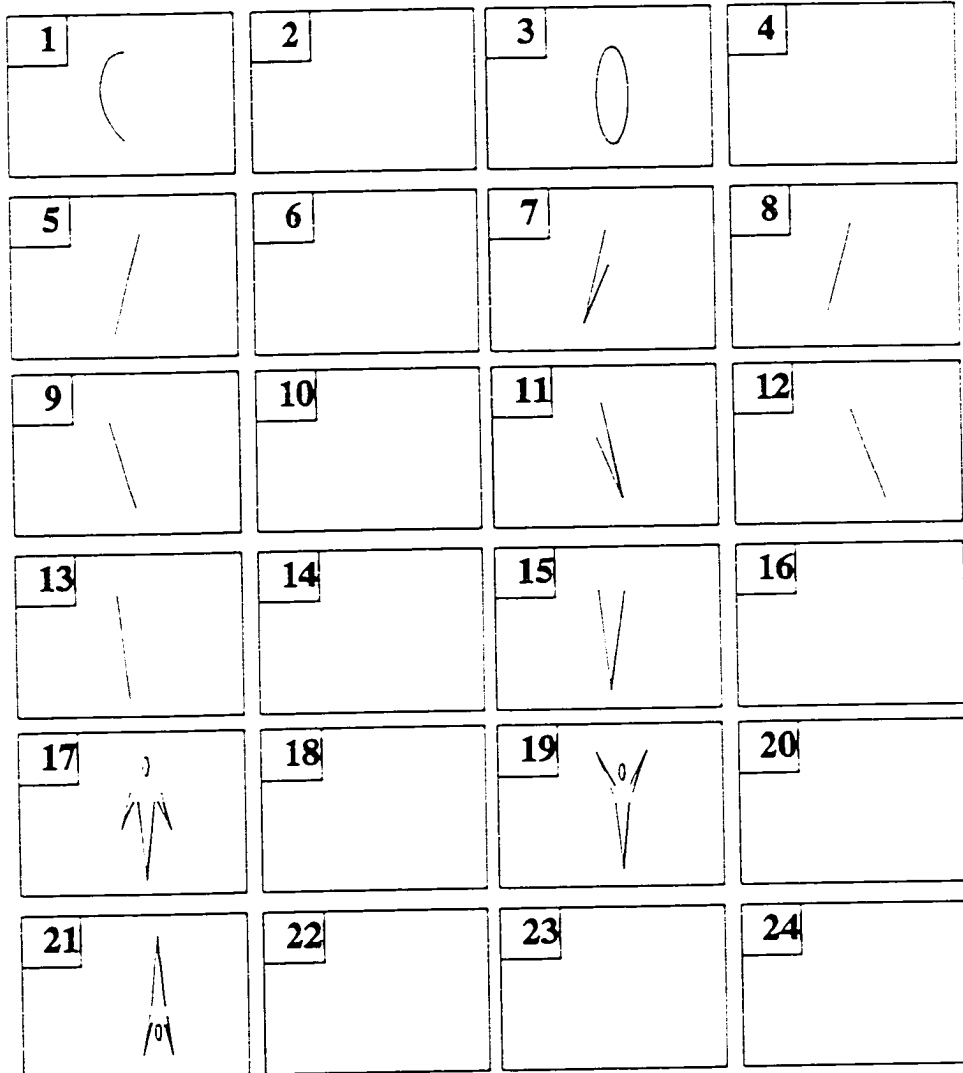
Introduction

Sketching is not only an essential element, but also an exciting phase of programming. It will enable you to capture on paper those ideas that have been swirling around in your mind as well as those ideas that may have been generated by others. It will enable him to pictorially display the realism and potential impact of the programming materials before they are performed. It will further enable you, as coach, to conduct rehearsals, make adjustments, and experience on paper the entire sports acrobatics presentation before it is even introduced to the team. As it is said, "a picture is worth a thousand words." In designing and producing acro-gymnastic programming materials, this bit of advice certainly holds true. Sketching is really an efficient way to communicate your ideas to the team. It is simple, fast, and effective. It is also easy to learn.

As you see noted in bold letters in the box below, the three geometric principles upon which the concept is founded are: 1) semi-circles, 2) open space, and 3) slim triangles. These three principles will be used over and over again to sketch acrobatic figures. I an already hear some of you saying, "But I am not an artist--I

can't draw." If you happen to be one of those, then what I am about to show you is just for you. In fact, you'll be amazed at what you can do in a very short amount of time. Having said this, let's get into it and experience the thrill of graphically putting an athlete through the paces. Turn the page to sketching instructions and we will begin by first sketching the head, then the body, and finally the arms.

SKETCHING INSTRUCTIONS



In the box labeled 1, note how a curved line has been drawn. In the same manner sketch a similar curved line in box 2. In box 3 note how another curved line has been added on the opposite side of the same drawing. Add this second line to the existing drawing in box 4. In box 5 note how a diagonal line has been drawn in the space provided. Sketch a similar line drawing of the figure found in box 6. In box 8 sketch a line drawing of the figure found in box 7.

It should be noted that it is much easier to start sketching from the top and working down. It is also a good practice to work from the left to the right. In box 10 draw a similar line that is found in box 9. Next add the missing line in box 12 to match the line drawing that has been sketched in box 11. In box 14, draw a similar line as the line drawing that is found in box 15. In box 16 complete the line drawing so it matches what is found in box 15. Now in box 18, sketch a full drawing of an athlete by following the line drawing in box 17. Remember to start with the head first and work downward moving progressively from left to right. In box 19, note how quickly and easily body positions can be altered. By simply moving the arms to an upright position the figure suddenly appears to be alive and bright. Go ahead and sketch this new position in box 20. In box 22 draw a similar drawing except in an inverted position as shown in box 21. The procedure is the same--start from the top and work downward progressing from the left to the right. Sketch two more line drawings in boxes 23 and 24 of a gymnast in a handstand position. However, before starting, note how the lines of each body segment need not connect with each other to complete the drawing. The space provided enables the eyes to complete the drawing naturally. This is an important principle to remember when sketching. Let the mind fill in the vacant spaces. When this is done the picture not only appears cleaner, but it makes it easier to sketch because precise body

proportions and immaculate details are not needed. With a little practice a non-artist can become quite proficient in sketching sports acrobatic moves.

To conclude this section, I would like to have you complete the sketching exercise found on the following page. You may begin by first drawing a line from each of the three geometric figures to the appropriate area of the line drawing shown at the top of the page and then sketch the appropriate figures in the boxes below.




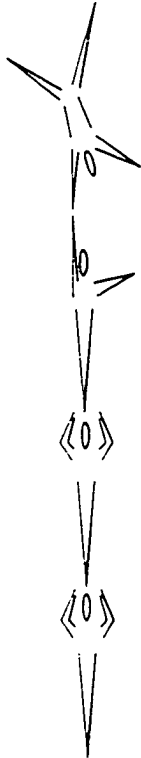

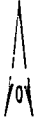

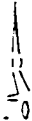
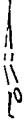

EXERCISE 1



a. Semi Circles

b. Open Space

c. Slim Triangles

			
a. Standing upright with hands down	b. Standing upright with hands up	c. Standing upright with hands on hips	
			
d. Headstand (front view)	e. Handstand (front view)	f. Handstand straddle (front view)	
			
g. headstand (side view)	h. Handstand (side view)	i. Backbend one leg up (side view)	
			j. Four high with one hand-to-hand in top position (front view)

D RELIGIOUS SERVICES

It is not the intent of this section to provide an exhaustive set of religious programming ideas, but rather to identify those services that acrobatic groups are most often called upon to conduct, and share just a few hands-on suggestions for each. The religious services include: 1) Friday evening vespers, 2) Sabbath School programs, 3) Church services, 4) Sabbath afternoon youth meetings and Sabbath evening vespers, 5) spiritual emphasis weeks, and 6) special religious events.

1) Friday Evening Vespers

Friday evening vespers are often meaningful moments for Seventh-day Adventists around the world. To the youth attending boarding academies as well as college age young people--vespers is a special time. Whether it be a vesper program in the home, a school, or a church it is that time when SDAs can come together as a family to not only welcome in the Sabbath of the Lord, but to also reflect upon God, His love, His character, His Goodness, His Greatness, His Righteousness and what He has done for us personally.

On the next page of your manual, two boxes have been provided to jot down two ideas that have been helpful in getting Friday evening vespers off to a

good start. On the line provided just below the term "description" of box "a" write the words get acquainted. "Get acquainted" is by nature an icebreaker, a team communication technique used to encourage interaction between the team members and the audience. Five steps have been identified on how to conduct a "get acquainted" session. Jot them down in box "a". Step 1) Team is instructed to go out into the audience to meet as many people as possible. Step 2) The team is challenged to remember both the names and something unique about those whom they meet. Step 3) Encourage the team to move quickly as they are permitted only 3 minutes. Step 4) Instruct the team musician to continue playing background music (the background music will help temper nervousness and encourage interaction). Step 5) The team is invited back to the front to introduce the people they just met.

In box "b" write "Skits". Under skits two ideas are suggested as to how this form of teaching might be used in a Friday evening vesper program. The first could be labeled as a sermonette--a half preached and half acted-out message, such as the prodigal son (Luke 15:11 - 32) and the blind man that was healed (Mark 9:1-12). The second is similar except the principles are applied to scripture readings--acted out either in silence or aloud.

Having shared these two ideas, let's experience them first-hand in a mini format by going through them.

Exercise #1 Get Acquainted

Step 1: Pair off with someone new

Step 2: Share names with each other

Step 3: Search for something unique about each other.

Step 4: Introduce your new friend to the whole group

NOTE: Allow 3 minutes for this exercise.

There are many variations that can be taken from this basic format. I would like to take this opportunity to ask if any of you have used this concept of meeting people in a religious programming format? And, if you have, I would like to know what steps you incorporated into the exercise and whether or not you felt it was a success?

Take a few moments to listen and answer question

Turn the page and lets look at exercise #2, "SKIT." Printed just below is the content that we would like to produce in a skit form. It is called the "God of the Desert," a powerful description of one of God's amazing attributes. I hope as we go through this you'll see it and be able to reproduce it in a unique skit format. At this time I will divide you into groups of five to six people per group. Follow the steps listed as you prepare your skit.

Organize everyone into groups of 5 or 6 per group.
Allow 10 minutes for organization and rehearsal.
Presentations limited to 3 minutes per group.

Exercise 2: Steps for organizing a skit.

Step 1: Divide into Groups of 5-6.

Step 2: Read Material together.

Step 3: Establish plot and scenes.

Step 4: Assign parts.

Step 5: Rehearse skit.

Step 6: Present skit

Possible parts for "God of the Desert" skit.

1. Reader
2. Main character
3. God
4. Dry bones
5. Mirage

GOD OF THE DESERT

I walked on the burning sand,
Toward the cool oasis;
I knew the way.

So when God came by and offered,
To show me the way, I said,
"I have a map, God."

But He kept on bothering me;
Every time I looked around
He was following me.

He held a canteen of clear water,
"If you drink this," He said,
"You will never thirst."

But I, knowing this was impossible,
Said, "Just over the hill,
There's a spring."

But over the hill was foul water;
Around it were human bones
Bleaching in the sun.

Exhausted, trying to rest,
I couldn't find rest.

God caught up with me;
"If you need shade,
I have a tent."

"I'm resting well," I lied;
He ignored my lie,
Said nothing.

Suddenly I leaped to my feet
And ran across the sand,
My eye on the horizon.

I threw away my map;
There it was--
The oasis!

Tired, bleeding, triumphant,
I looked over my shoulder:
He was running after me.

He carried a pack on His back:
Water, medicine, bandages--
I scorned them.

"Leave me alone, God!"
He slowed down,
Stopped.

In the distance the oasis
Was shining in the sun;
I would show Him.

I stumbled on for a long time
Before I knew the oasis
Was a mirage.

All around, the night turned black:
I was thirsty, bleeding, tired,
And the desert was cold.

Stopping, I sat down on a rock,
My head in my hands;
I was lost.

But I heard a sound behind me:
And when I looked around,
There was God.

Thank you, I didn't know I was in the midst of so much talent. I enjoyed that very much. You all deserve a nice round of applause.

2. Sabbath School Programs

Another religious service that many of you will be asked to produce is a Sabbath School program. Rightly administered, it can truly be a special time when the Church is at study. The concept suggested focuses on the presentation of an actual "Group Lesson Study." It has been divided into a progressive set of eight steps with their action verb and a brief description for each. Let's go through the steps: Step 1) Should read Present. The key thought to follow should read: The Bible as God's Good News about Himself. That is to say, "the Bible should be presented as God's amazing book about His love, His character, His goodness, His greatness, His righteousness, the principles of His government, how He deals with sin and what He is really like. Your actions, the tone of voice and the expression on your face should have inspired them to want to look into His Word and attempt to find out what it was that has caused you to be so enthusiastic about Him.

Step 2) Conduct. Write the following statement: A visual demonstration of the text to be studied. This is a live demonstration of a Bible verse or verses that occurs from the front so all can see. The purpose of this exercise is to initiate or set in motion the thinking process about a particular biblical theme.

Step 3) Divide. Write these words on the lines: Divide the congregation into two groups, scholars and reporters (10-12 pairs depending on the size of the congregation). The reporters are randomly selected and invited to ask someone to come along with them to the front. After they are neatly arranged in pairs all across the front, inform the congregation that they are the scholars and their job will be to resolve the questions that are being raised.

Step 4) Restate. On the line write: Restate the question or questions to be researched. This is simply restating the issue under study so that all clearly understand what they should be looking for.

Step 5) Challenge. Write: Challenge everyone to seek for answers from Scripture. The scholars or audience should be encouraged to use their Bibles to find answers.

Step 6) Report. Write: Report all findings to the reporters. When the reporters are asked to return to the front, the findings at that time are to be shared with everyone through the reporters and their assistants.

Step 7) Share. Write: Share your personal investigation, study, and understanding of the issue being raised. This is the time for you as a leader to share what you have found in your personal study.

Step 8) Conclude. Write: Conclude the group lesson study with a summary statement. Someone from the team should be responsible for putting together a prepared wrap-up statement to cap the study.

<p>Demonstrate using Matthew 23:44, then proceed to next section.</p>

3) Church Services

If you are ever invited to conduct a worship service, do not hesitate to accept the invitation. It will be a great opportunity to involve the team in a positive spiritual enrichment experience. If and when the opportunity does occur, the following two factors should be considered. Write these two ideas in the boxes. On the first line of box "a" just below the heading entitled "description", write the word Involvement. For number 1 in box "a", notice the words, The team. Under the team, the following two points of emphasis should be considered when preparing a

church service: a) include as many members of the team as possible in the preliminaries, such as music, offering, prayer, scripture, announcements, etc., and b) include two or three of the members in preaching the word. Under 2, write the following words: The audience. On line "a", write the following statement: Include the audience in some of the preliminary activities, such as responsive readings, singing, children's story, etc., and b) encourage comments, responses, and testimonies even during the preaching of the word. It may seem unorthodox, but it will certainly keep the audience and the team preachers on their toes.

In box "b" write the words The message then write the following three points. The message should be: 1) scripturally based, 2) Christ centered, and 3) Focused on (a) the character of God, (b) the principles of Gods government, and (c) how God will deal with sin.

4) Sabbath Afternoon Youth Meetings and Sabbath Evening Vespers

Sabbath afternoon youth meetings or evening vespers are also excellent occasions for sharing one's faith and sharing fellowship with peers in a more relaxed yet active manner. The following two suggestions are excellent ideas that would be appropriate and could be incorporated into a youth meeting quite easily.

A) The first activity is similar to Bible Pictionary with a few unique twists to it. The title of the game can change from time to time depending on the content of the information to be covered. Under 1) Materials make note of the following items that are needed: a) paper, b) pencils, c) black board, d) chalk, e) eraser, and f) score grid. Under 2) "Organization" write down the following positions: a) sponsor--the coach, b) Director--game leader, c) Coordinator--black

board supervisor, d) Scorekeeper--score grid operator, e) Controller--straw drawing manager, and f) Group leaders--issues Biblical terms to each group. For 3)

Procedures, let's read together the directions just as they appear there in your manual:

BIBLE Pictionary

Divide the entire congregation into groups of no more than five to seven per group. Give each group a couple of blank sheets of paper and a pencil. Invite one representative from each group to come forward and gather around either of the two leaders that are standing on opposite sides of the platform. When the signal to begin is given, the two leaders whisper to the group around them a word or phrase from one of the Bible categories (name, thing, saying). Upon hearing this information, the representative dashes back to his group and begins drawing as rapidly and creatively as they can a pictorial description of the term or phrase so the group can figure it out. (NOTE: The writing of letters and numbers is prohibited. The group representatives are not permitted to talk in their groups either. However, group members are encouraged to speak up and guess as much as they want until someone finally comes up with the right answer.) The moment the right answer is given, the individual who gave the answer dashes to the front and writes the answer on the blackboard. The activity coordinator checks to see if the spelling is correct. It should be noted that whoever gets the answer written down correctly first wins the round. The winner may now pull one of the straws that have been prepared (+2, +1, 0, -1, -2) to determine their game position on the "Life or Death Bible Pictionary Chart. The group that reaches the +7 first is considered "alive", while those receiving -7 would be considered to be "dead." The objective of the game is to receive eternal life and not eternal death. If you become "dead" you are considered out of the game while the others continue until someone receives a +7 or "Life". The first group to receive "Life" is declared winner for that category.

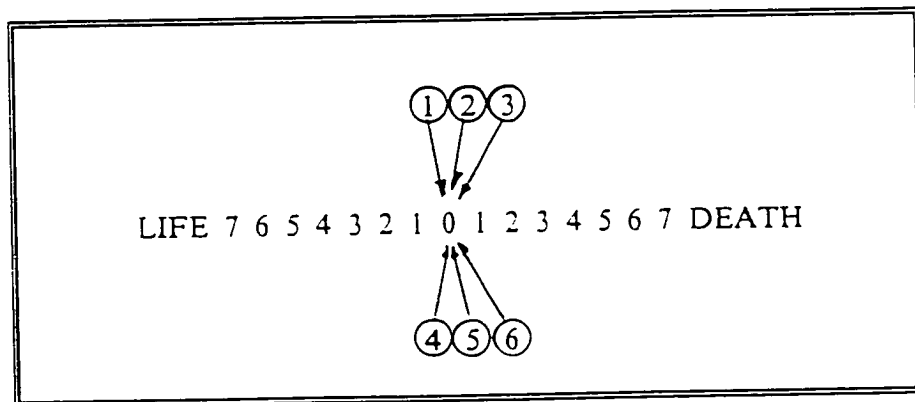
Under number 4) "Blackboard Layout" the following layout should be pre-sketched prior to beginning the meeting.

BLACKBOARD LAYOUT

"LIFE OR DEATH"					
Team 1	Team 2	Team 3	Team 4	Team 5	Team 6

Ask for clarification questions.

Under 5) Score Grid the following layout should be in place prior to the beginning of the meeting.



B) Another alternative for a unique Sabbath afternoon activity is a group video production of a Bible story. For this event the congregation is divided into two equal groups, each being responsible for a video reenactment of a Biblical event such as the crossing of the Red Sea or the Life of Christ. Such titles as "The Great Exodus" and "The Greatest Story Ever Told" could be used for the productions. These productions would be shot in the afternoon and made ready for a showing at the evening vesper time. To accomplish such a task, your gymnastic team will need to be well organized to coach the various groups so they can learn their parts quickly. In addition to individual coaches, a good director and camera man will be needed. A minimum of four to five hours should be allotted for this activity. It is a lot of work but the dividends are remarkable.

In box "b" under Video Production, write the three major areas that should be considered when attempting to produce a video: Area 1) Equipment. Area 2) Organization, and Area 3) Content. Under "equipment" four items should be considered: a) 2 VHS camcorders, b) 2 tripods, c) 2 VHS Cassette Tapes, and d) 1 VHS large screen replay system. Under number 2, "organization", the following positions should be considered: a) 1 Director, b) 2 Producers, c) 2 make-up artists, d) 2 costume designers, e) 2 script coordinators, f) 2 acting coaches, g) 2 credit designers, h) 2 lighting technicians, i) 2 cameramen. For number 3, "content", two possible titles may be used: a) "The Great Escape--the birth of Moses to the crossing of the Red Sea", and b) "The Greatest Story Ever Told--From the birth of Jesus to His ascension."

5. Week of Spiritual Emphasis

Weeks of Prayer or special spiritual emphasis weeks are powerful opportunities for communicating the good news about God to others, and it is not beyond the scope or possibility of an acro-gymnastic team to conduct. It would be advantageous for the team to be involved in the main meetings as well as being involved in every phase of the school program from lecturing in the Bible classes to participating with the students on the recreation field. The inclusion of a special mini sports acrobatics clinic should also be considered. Conducting the main mid-week service in the gymnasium, following an active set of group games, provides a unique opportunity to combine enjoyable activities with religious activities. Friday evening could conclude with a dramatic presentation of a musical presentation of the crucifixion pageant, such as "Then Came Sunday". The team might consider incorporating some of the students into the play as well.

6) Special Events

Special events are great opportunities for getting the team involved in positive and wholesome activities. In the fifteen boxes provided, let's go through and identify some of these activities. As we are going through these, you may think of some yourself. If you do, jot them down and when we get to the end of this list, let's see how many others we can think of. In Box "a", on the top line write, Youth Rallies. By "youth rallies" we mean District wide church gatherings. In box "b" write Youth Congresses. These can be national or international youth meetings. In box "c" write Pathfinder Camporees. These can be local, national or international events. In box "d" write Camp Meetings. These are often summer spiritual

meetings. For event "e" write Spiritual celebrations. These include local and tri-union spiritual festivals. Event "f" is Fairs. These are summer community fairs which are held at the local community fair grounds. Event "g" is special olympics. These can be either local, national, or international events. Event "h" is sports spectacular extravaganzas. These are major sporting events. An example of this would be a special sports production that is designed for a major event such as the International Summer Special Olympics. Event "i" is USSAF National Championships. This might include a special performance for either the opening or closing ceremonies. Event "j" is ISAF World Championships, and would also include a special performance for either the opening or closing ceremonies. Event "k" is Conventions. These are professional conventions such as the AAHPERD Annual Convention. Event "l" is Acro-Fests, or special sports acrobatic workshops for all skill levels. Event "m" NBA half-time shows. These are special half-time entertainment for the basketball spectators. These are usually around ten minutes in length. Event "n", Community schools. These are special acro-gymnastic shows for the local elementary, junior high, and community high school. And event "o", malls include special performances that are done in the mall usually with a health and drug-free emphasis.

Take a moment to ask for events the group may have thought of.

E

MAINTAINING TEAM MORALE

This phase of the program deals with the immediate and future success of the organization and covers three basic time periods: 1) The beginning of the season, 2) during the season, and 3) the conclusion of the season. Each period is unique and requires its own specialized attention. There are a number of factors which affect these time periods. At the beginning of the season, the excitement is high but in mid-season after Christmas break, everyone is struggling to make it through the seemingly endless routine of work, study and practice. Surprisingly enough, even during the final weeks of the touring season, the morale can drop considerably.

Let's consider each of these areas in a little more depth.

1) Beginning of the Season

Two boxes have been prepared to permit you to identify in brief the key essence of two activities that will help to encourage positive team morale. One is a Three-day Spiritual Retreat, and the second is a One-day Outing. Box "a" is identified as Three-day Spiritual Retreat and box "b" as One-day Outing. In box "a" under 1) Purpose, write down the following eight reasons for conducting such a retreat: a) develop team morale, b) celebrate making the team, c) get acquainted

with each other, d) discover God, e) integrate spiritual concepts, f) disclose the theme for the year, g) disclose the plans for the year, and h) develop mutual trust between staff and team members.

Under 2) Activities, jot down these six ideas: a) conduct a mini-conditioning program, b) provide time for gymnastic workouts, c) initiate a Bible study program, d) provide time for group discussions, e) include positive social activities, and f) start musical rehearsals.

These spiritual retreats generally begin on a Thursday evening and conclude at Sunday noon. This type of a venture, to obtain administrative support, should be developed and conducted very closely with the principal as it will involve missing school. However, any good administrator that has confidence in your leadership will recognize what the retreat can do to develop positive Christian attitudes towards school spirit and team morale.

If a three-day spiritual retreat is not possible, consider a simple "one-day outing." You may not be able to accomplish as much, but you can certainly get things started in the right direction. For box "b" under "PURPOSE", jot these four goals down: 1) Celebrate making the team, 2) get acquainted, 3) disclose objectives for the year, and 4) discover God. Under 2) "ACTIVITIES" jot these three suggestions: a) plan a one-day canoe trip, b) organize a picnic, or c) plan a team supper. Because the spirit is already high, the few hours spent together as a team will go a long way in establishing positive team morale.

2) DURING THE SEASON

Maintaining team morale during the season is as important as getting the team off to a good start. Three factors will invariably effect team morale. Under

a) Workouts, jot the following suggestions that will be helpful in generating positive workout sessions:

1) Conduct active workouts, 2) Direct group workouts first, 3) Conduct individual workouts during the second half of the period, 4) Make workouts enjoyable, challenging, and interesting, 5) Rotate workouts periodically. Each workout session should include time for large group activities as well as time for individual practice. Interest can also be generated by having contests in such areas as handstands, headstands, walking on their hands, the highest number of back hand springs, etc. 6) Make purposeful, 7) Goals should be specific and clear, 8) Make it strenuous as often as possible, 9) Make it Christ-centered, and 10) Make it safe.

It should also be noted that during the workout session, the coach should be all eyes and on his feet ready to instruct, inspire and spot where needed. Giving instructions while sitting down is prohibited regardless of how tired the coach may be. When the coach sits down this conveys the attitude that whatever the team is working on is not very important. Furthermore, the coach should also be properly attired for the occasion. This will enable him to spot, demonstrate or participate if necessary. This creates a positive attitude and good team spirit. Team members should also dress properly for working out and should not be permitted to sit down during the work out sessions. To eliminate this problem, the work out sessions must be organized and goal oriented so each athlete will know precisely what they are to be working on for the entire period. When the athletes show signs of fatigue, rather than letting them lie around or sit down, they should be walking about to regain their strength. This keeps the sessions from turning into gab fests rather than work outs.

After the basics have been learned and the choreography of the music has begun, the routine is ready for polishing. Sufficient time should be allotted for

connecting all of the moves so they can flow smoothly with the music. Musical interpretation is crucial in making a routine come alive. During this phase of the workouts, it is important to have as many routines as possible working at one time to keep involvement and team morale at the highest level. The key is to keep everyone working and not watching.

For box "b", under "Involvement" make note of these four suggestions:

- 1) Spread the routines out so all are involved, 2) Include everyone in at least one routine,
- 3) Assign positions based upon potential skills. In other words, assign routine elements to various people based upon present skills and how far they will progress in 6 - 10 weeks.
- 4) Combine the inexperienced with the experienced.

In box "c", for "Special Events" consider the possibility of conducting one of the following activities for a change of pace: 1) social games, 2) community service, 3) birthday celebrations, 4) home parties, 5) Sabbath luncheons, 6) a hike, 7) Friday evening Bible study. The principle of spending time doing things together as a group will develop both a sense of belonging and team morale.

3. CONCLUSION OF THE SEASON

The final get together, at the end of the season is as important as starting the season and in some respects, maybe more important. It provides an excellent opportunity for reflecting on those personal magical moments that made the year special for each one. It also offers time for each individual to express their heartfelt appreciation and farewells to each other. The purpose for this event is five fold. Jot them down in box "a": 1) Reflection, 2) Healing, 3) Spiritual bond, 4)

Farewell, and 5) Team retention. Jot in box "b" some of the activities that one might consider for such an event: 1) Supper, 2) recreation activities, 3) worship, 4) slide or video presentation, 5) issuing of awards, and 6) conducting a will ceremony.

The "will ceremony" is a unique activity that can generate a lot of spirit and bonding. It provides that magic moment when those who are planning not to return the following year to present a special memento to another member who will return. The memento is presented not only as a reminder of the good times, but also as a challenge to keep the faith, and achieve greater things than they have. The gift should reflect no monetary value, but rather it should be viewed as a symbol of something special during the year, and a challenge to carry the "torch" forward. It could include such items as a worn out tumbling slipper, a famous saying, a picture, a poem, a musical score, or even a part of a uniform. Anything that would remind the recipient of the person who presented him/her with the gift and the challenge that was given with it. These presentations range from being incredibly humorous to being very emotional.

The final get together does not conclude until the final goodbyes have been said and the coaches and leaders have had an opportunity to acknowledge each member of the team and to encourage all but the seniors to return the following year. These special occasions and magical moments will have long lasting value.

F

HEALTH AND SAFETY

In a society where lawsuits seem to be a way of life, the health and safety of every athlete should be uppermost in the minds of all who are connected with acro-gymnastics. In view of this sociological mind-set, the United States Gymnastics Safety Association gives this advice: "Be realistic about lawsuits and about safety practices; be aware of aspects of a program's operation which may give rise to a lawsuit" (WT 112). Preventive measures, are without question, better than emergency care. In fact it should be the rule rather than the exception.

Let's consider two important factors dealing with health and safety: 1) causes of injury, and 2) protection against lawsuits.

1. CAUSES OF INJURY

For the most part, injuries are largely due to the following ten causes. Jot these down in box a under section 1) Causes of Injury: 1) Improper warm-up, 2) horse play, 3) lack of knowledge, 4) skill too difficult, 5) lack of strength, 6) poor spotting techniques, 7) inadequate matting, 8) lack of proper equipment, 9) unsafe environment, 10) improper use of safety equipment.

2. PROTECTION AGAINST LAWSUITS

As a protection against lawsuits and the preservation of health, securing a good insurance carrier is mandatory. The Amateur Athletic Union (AAU) and the United States Gymnastic Federation (USGF) are two good sources. There are other sources but we will focus our attention on these two. They are set up to handle gymnastic activities and their basic coverages are comparable. Let's make note of these in the boxes that have been provided. In box "a", under AAU for number 1) medical write down \$50,000, 2) liability, write down \$1,000,000 per occurrence, 3) deductible write \$250, 4) cost per athlete ranges from \$10 to \$18 depending upon age and month of the year, and 5) comment: This carrier does not cover travel, has no special compensation for programs with a hundred or more members, has no safety certification program, and has minimal safety publications, posters, and in-service programs.

The USGF, United States Gymnastic Federation, on the other hand, specializes in gymnastics and has a rather extensive program. Let's look at their coverage (note in box "b"): 1) medical is \$50,000, 2) Liability is \$1,000,000 per occurrence, 3) deductibles \$500, 4) cost per athlete ranges from \$18 to \$20, depending upon their age and month they sign up, and 5) comment: USGF covers travel, has special compensation for programs with a hundred or more members, has a strong safety certification program, and has an extensive safety publication department, safety books, safety posters, and an in-service safety training program.

Sports acrobatics is viewed as a cooperative sport and is considerably safer than artistic gymnastics because at least one of the performers is serving as a spotter at all times, however, the guidelines for injury prevention still apply. It should be noted, though, that if coaches are planning to involve their athletes in

competitive sports acrobatics, they should be aware that because international competition is at such high skill levels, there will be a temptation to encourage at least comparable levels of achievement at the national level. Even at this level, the health and safety of the athlete is dependent upon the proper coaching of the skill and a skillful application of current spotting techniques (BG 119). Among coaches it is agreed that most accidents, whether on an apparatus or on the floor, do not just happen; rather, there is almost always a cause (BW 85-86). A good motto to adopt is the following: "Enforce safety regulations and proper spotting techniques before an accident happens and not after."

STEP 4

DEVELOPING A ROUTINE

INTRODUCTION

The challenge of developing a routine is one of the most exciting phases of building a christian sports acrobatics team. It enables you as a coach to not only orchestrate the beauty of music and movement, but to also incorporate through the lives of your athletes the beauty of God's character. It should be noted that while the development of a routine may be one of the most exciting phases of building a team, it can be one of the most frustrating areas in which to succeed. The sense of frustration is more often than not due to one of the following deficiencies-- undeveloped creativity, few or no choreographic ideas, poor sense of timing and rhythm, minimal music background, or an athlete's lack of training in the area of audience communication during performance.

It is not the intent of this section to guarantee anyone that after having gone through this section they will become experts in the field of designing and assembling world class routines. Neither is it an attempt to present an exhaustive set of principles and guidelines for polishing a routine, but rather to provide a set of basic tools essential for developing a routine that can lead to the preparation of a highly developed routine. The possibilities are exciting and I know you will enjoy letting your creative mind go through the process of designing, on paper, a routine. For those of you who have had little or no experience at all this section has been developed specially for you.

The materials in this section have been divided into four developmental stages which include: 1) constructing a musical scheme, 2) assembling a sample routine, 3) polishing the routine, and 4) performing the routine.

STAGE 1: CONSTRUCTING A MUSICAL SCHEME

Under **Stage 1 Constructing a Musical Scheme**, five components should be noted: 1) beats per measure, 2) total number of measures, 3) color changes, 4) beat of color change, and 5) exercise elements. In column "A" you will note that the first beat is recorded in the upper left hand corner of the first box and beats 2, 3, and 4 are recorded in the lower half of the box. This technique of recording the number of beats that occur in a measure applies also to boxes 2 through 5. In component 1, the number of beats that occur in a measure serve two purposes in developing a routine: a) it provides the rhythm for the routine, and b) the timing of the routine.

From component 2, Total number of measures, draw an arrow to boxes 2, 3, 4, and 5. These numbers indicate the total number of measures that occur in the entire musical selection. These measures assist in developing a routine in the following two ways: a) provides an outline of the routine, and b) determines the length of the routine.

For component 3, Color changes, draw an arrow extending from color changes to "tympany roll", "trumpet fanfare", and "fanfare continued", listed under column "B". Color changes serve the developing of a routine in the following two ways: a) identifies where the high points of the routine should be, and b) locate where key exercise elements should be performed. As shown in diagram, column B identifies two outstanding "color changes" --a tympany roll and a trumpet fanfare with the trumpet fanfare continuing on to measure 5. The term "color changes"

refers to any special instrumental or vocal passage that would punctuate a musical selection with either a cymbal crash, a thump in a drum, a sudden burst of volume, or any unique sound that may stand out in the piece. In short, it is any musical emphasis or change that stands out in the musical selection. When these unique sounds are located, they are recorded opposite the measure in which they occur.

Next, in measure 2, place an asterisk just above beat 4 and do the same for measure 4. Now draw an arrow extending from component 4, Beat of color change, to the asterisks that you have just drawn. This means that the musical color change is initiated on that beat, which, also aids in the development of a routine in the following two ways: a) by locating the precise beat of the color change, and b) the precise beat in which to execute a key exercise element.

Finally, under component 5, exercise elements, draw an arrow to the named exercise elements "execute high canon-ball" and "straddle toss dismount" that appear in column C. This column contains all recorded exercise elements enabling the coach to coordinate movement with music. The exercise elements identify: a) the precise elements to be preformed, and b) the order in which they are to be preformed. It could be stated that music played simply as a background does a lot for a routine, but when it is purposefully designed and orchestrated with a set of coordinated exercise elements, the routine can become very exciting.

STAGE 2: ASSEMBLING A ROUTINE

In this section we will attempt to accomplish two things: 1) Identify a piece of music that could be used for a routine, and 2) go through, on paper, the process of constructing a routine. To conserve on time I have already selected a piece of music that we will use as a sample. Write the following recording information on the lines provided below "Musical scheme": 1) Next to the word "Company" write Network Music, 2) for "Year used" write today's date, 3) "CD

No.--100, 4) "Track"--1, 5) "Index"--3, 6) "Time"--29 sec., 7) "Theme No."--100-2698, 8) "Theme Name"--"Simple Gifts", 9) "Routine"--Entrance, 10) "Description"--a heart-warming, fully orchestrated arrangement featuring strings, brass and french horns highlighting this noble American melody.

At this time I'd like to give you the opportunity to listen to this piece of music and let the rhythm and sounds that you hear prompt your creative minds develop a unique and moving routine. If at first you find it impossible to visualize any kind of acro-gymnastic images, don't be discouraged, we will be going through this musical piece several times. (See Exercise plan below.)

EXERCISE

1. Play sample piece of music through several times.
2. Count the total number of measures in the musical selection.
3. Consecutively label each measure in the small windows located in the upper left hand corner of each box.
4. Listen to the music several times and label in column "B" any special color emphasis that may occur in the music.
5. Place an asterisk above the actual beat where the color emphasis occurs.
6. List possible exercise elements that might be used at various measures.

STAGE 3: POLISHING THE ROUTINE

The emphasis for polishing should be focused on making the routine appear fluid and very easy to perform. Any sudden checks, body quivers, or signs of straining will detract from the artistry and beauty of the routine. In box 1 just below the term "Description" write the word clean. In the space provided below, write this statement: Exercise elements are performed with out any mistakes. In box 2, write the word, Fluid and just below write the following statement, It means moving from one element to another with poise, confidence, control and rhythm. In box 3, the magic word is Attractive and the statement that describes "attractive" should read: All components: physical elements, musical interpretation, dress attire, and choreographic movements, should all compliment each other. In box 4, write Alive and for its description write the following statement: Facial expressions, hand gestures, body movements and eye contact, should all be working together in perfect harmony with the musical selection. In box 5 the one word description is Appealing and the description is: Elements are creatively arranged to trigger a variety of emotional responses. In box 6, the magic word should read, Effortless, and the descriptive statement should read: Elements appear to be fun and easy to perform: with no sudden checks, body quivers, looks of fear, or detectible signs of strain.

In addition to these points it should be noted that the emphasis of building a routine should not be a race to see how high a gymnast can fly or climb, but rather to see how smoothly and elegantly the routine can be performed. If a routine requires an exceptionally high element, the coach should not hesitate to use guy lines or provide an extra set of qualified spotters. The placing of a safety belt around the performer's waist and attaching a guy line will not detract from the beauty of the move, but rather will provide a safety feature that may prevent a serious injury. It will also enable your audience to enjoy the execution of the element

without having to sit on the edge of their seats hoping that nothing will go wrong. The performance should be thought of as a display of physical artistry and beauty rather than a exhibition of dare devil events. It should be **REMEMBERED** that it is **better to have fewer routines that are well groomed than to have a large number of poorly groomed routines.**

STAGE 4: Performing the Routine

The magical moment has arrived and now it is time for the athlete to perform that exciting routine which you have specifically designed for him/her. Three points should be noted. In box (a) jot the first point down: Emphasize communication. Under this heading note the following points: 1) Communicate with your audience, 2) utilize eye contact with both audience and teammate, and 3) convey intimate emotional involvement. In box (b) under "Encourage Interpretation" note the following three points: 1) Picture yourself as a musical conductor, 2) don't be afraid to act out the musical score, and 3) create musical images that can be appreciated. In box (c) under "Insist on Precision and Elegance" write the following points: 1) Stress form--pointed toes and long lines, 2) emphasize visualization, and 3) insist on elegance and beauty.

STEP 5

UNDERSTANDING SIX SPIRITUAL NEEDS

INTRODUCTION

Welcome to Step 5 of Building Your Christian Sports Acrobatics Team. It is an exciting section and I know you will enjoy it. The materials have been purposefully organized to provide each learner with a body of information to be learned, as well as a step-by-step model for sharing that information. It is entitled: "Understanding Six Spiritual Needs". Let's read together the introductory remarks.

"Understanding Six Spiritual Needs" is a unique witnessing model that was designed specifically to help coaches incorporate spiritual witnessing into their sports acrobatics programs. It is the last of a series of four presentations on "Building Your Christian Sports Acrobatics Team." The model is a simple plan. It utilizes everyday terms and easy to understand phrases. It also incorporates a line drawing that visually stimulates thought and aids understanding.

While the presentations may be simple, the impact of the concepts are inspiring. Initially the idea emerged out of a quest for the core issue of man's predicament. It can be represented by the following simple dilemma. If you had a flat tire on the right rear of your car, would you consider opening the hood and tinkering with the carburetor or adjusting the spark plug gap hoping that somehow the tire would get repaired? Opening the hood and exploring the complexities of today's high-performance engine would be fascinating and challenging but would not solve the problem. The sensible thing is obviously to go to the rear of the car

go to the rear of the car and start addressing the problem of the flat tire. In the same way, "Understanding Six Spiritual Needs" identifies the key issues involved in the great cosmic conflict and addresses how the problem is to be resolved. Furthermore, if one's heart and mind is open to the Spirit's leading and is willing to listen, God will unveil the truth about Himself in the face of His Son in a remarkable way.

It is not the intent of this model to present an exhaustive set of biblical texts and E. G. White references, but rather to provide the coach with a set of materials that can be used to prepare his team for witnessing.

It has been said that before you can witness you must first have something to witness about. "Understanding Six Spiritual Needs" is designed to provide the learner with a body of information so he will have something to share with someone else. The witnessing model has been uniquely arranged into six spiritual needs.

The first need "See the Big Picture, focuses on obtaining an overview of the primary issues that are involved in the great controversy between God and Satan. The second need "Discern Your Enemy" unveils both the incredible reality of Lucifer's stubborn rejection and how God dealt with him. The third need, "Understanding Your Problem", not only recognizes the problem of sin, but also unfolds how man as a sinner was in a different position from that of his enemy. The fourth need, "Know God", in a sweeping stroke sketches a basic portrait of God's character and His government. The fifth need, "Submit to God", unveils how through submission, dependence and cooperation God miraculously restores in man His image. The final need, "Trust Your Savior", addresses the remarkable

truth of how through His Son, Jesus Christ, God would make known to all, the truth about Himself, His government, and how He will deal with sin and sinners.

Each need, with the exception of need one, has been divided into four sub-sections—an introduction, Bible texts, E. G. White references, and Biblical illustrations. A set of true/false questions have also been provided at the end of each unit of instruction to reinforce learning and stimulate thought. Need one, on the other hand, is designed to expose some of the themes that will be presented in the study. At the end of need one, a line drawing of the "Big Picture" has also been included. It should be noted that once the concept has been grasped and a few basic texts memorized, the learner is ready to begin sharing what he has learned. It would be best to sketch the line drawing of the "Big Picture" as you proceed through the witnessing model, not sketching more than what is being discussed. This will enable the learner to stay focused and not be distracted by drawings that are not being discussed at that moment.

The utilization of questions and permitting the learner to read the passage of scripture for themselves is a good technique to adopt. This will be the technique that will be used to study the materials. Once you have become acquainted with the material, if you so chose, God will empower you to share what you have learned with someone else.

- * Have a word of prayer
- * Proceed to Need 1: See the Big Picture
- * Read Instructions

A

NEED ONE: See The Big Picture

INSTRUCTIONS

As we begin this section we will change the presentation format into small group discussions. We will divide into groups of two or three per group. Then in each group you will read through the material and then prepare to share what impressed you as you read. Finally, in summary, I will identify the twelve themes that should be remembered.

- *Divide into groups of 2 or 3 per group.
- *Read the material aloud together.
- *Discuss your impressions in your group.
- *Share your reactions with the large group.
- *Identify the 12 themes.

NEED ONE: See the Big Picture

To see the big picture is to understand the good news about God in the setting of the great cosmic conflict that began in Heaven. It is realizing that God is not like the enemy has represented Him to be--Harsh, severe, and unforgiving, someone to be feared, a tyrant, a God whose chief attribute is stern justice, a severe judge, one who is an exacting creditor. Satan has pictured our Heavenly Father as a being who is watching with jealous eyes to record every error and mistake so He can visit His judgments upon us (SC p. 2, 1892).

In the opening of the great controversy in heaven (Rev. 12:14), Satan claimed that:

The law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. Every sin must meet its punishment, urged Satan; and if God should remit the punishment of sin, He would not be a God of truth and justice. When men broke the law of God, and defied His will, Satan exulted. It was proved, he declared, that the law could not be obeyed; man could not be forgiven. Because he, after his rebellion, had been banished from heaven, Satan claimed that the human race must forever be shut out from God's favor. God could not be just, he urged, and yet show mercy to the sinner. (DA 761, 1898)

Satan wanted everyone, including the unfallen worlds, to look upon God as an angry God who has no other choice but to inform his rebellious children that if they disobey Him, He will have to destroy them (Book of Job). In other words, he wanted all to look upon our Heavenly Father as this being who says "If you love me, I'll bless you, but if you don't, I'll kill you!" And I won't make it easy either, I'll torture you and burn you in sulfurous flames, forever and ever"

(2 Peter 3:10, Isa 34:9, 10; Rev 14:8, 17:2, GC 536 1888). Satan desires that all should look upon this awful picture as God's way to encourage the rest of the family to remain true and loyal. As absurd as it may sound, there are millions of people who have bought into that understanding and have held on to it as gospel truth.

Seeing the big picture is perceiving God as a gracious God, a God who is overflowing with compassion and mercy, a God who is slow to anger and abounds in loving kindness and truth; a God keeping mercy and kindness for hundreds of thousands who will accept His forgiveness and healing power (Ex 34:6,7). When God forgave the people of Nineveh and did not destroy them, Jonah cried out: "I knew that thou art a gracious and compassionate God, slow to anger and abundant in loving kindness and one who relents concerning calamity" (Jonah 4:2 NAS). God is a patient God who desires to save all who will love and trust Him. With tears in His eyes, God pleads with his wayward children, "Why will you die?" (Ezek 18:31) "How, oh how, can I give you up? How, oh how, can I hand you over to your disobedient ways?" (Hosea 11:8) Again and again He explains, "I will not destroy . . . I have not come to destroy (Hosea 11:9). "I did not come to judge the world, but to save it" (John 12:47). Jesus came to live among his children who were alienated from Him (Col 1:21, Eph 4:18), to reconcile back to Himself those who were blinded by Satan's deceptions and lies (2 Cor 5:19, Eph 2:16, Col 1:20).

While here on earth, Jesus demonstrated in word and deed the true nature of His Father's character.

He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, which

refused to receive Him, the way, the truth, and the life (John 14:6). They had rejected Him, the Savior, but He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes. While He ever bore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save. (SC 3, 4, 1892)

Jesus spoke about this truth when He said to Philip, "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father" (John 14:9 NIV).

Unfortunately, this great principle of unselfish love was broken in Heaven when Lucifer desired to become first in the courts above. Pride, jealousy and the desire for self-exaltation drove him to seek power and control of the heavenly beings through misrepresentation and lies about God. He directed the minds of the angelic host to look upon God as one who desires to exalt Himself and demands that all pay homage to Him. Lucifer's accusations were so successful that many were led to doubt God's word and to distrust His goodness.

When "the fullness of time" had come, Satan's deceptive power of sin had reached its peak and every agency for corrupting the human soul had been put into operation.

Bewildered and deceived, they were moving on in gloomy procession toward eternal ruin The bodies of human beings, made for the dwelling place of God, had become the habitation of demons. The senses, the nerves, the passions, the organs of men, were worked by supernatural agencies in the indulgences of the vilest lust. The very stamp of demons was impressed upon the countenances of man. Human faces reflected the expression of the legions of evil with which they were possessed (DA 36).

The people whom God had chosen to take the truth to the world had become captives of Satan and were now serving his purposes. They were doing the work he was desiring them to do; "to misrepresent the character of God, and cause the world to look upon Him as a tyrant" (DA 36).

Man had been deceived and the knowledge of God's character was destroyed. A terrible night of darkness, woe, and understanding fell upon the inhabitants of earth.

That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the worlds dark night the Sun of Righteousness must rise, "with healing in His wings (Mal 4:2)" (DA 22).

In love God sent His Son to reveal to the universe, to the fallen as well as to the unfallen (Signs of the Times, Dec 30, 1998, 2ST 345:1, DA 758, 1898), the truth about His Father's character, the principles of His government, and how He will deal with sin. Through a life of unselfish service and love (1 Tim 3:16) Jesus unveiled the truth about His loving Father. He opened the eyes of the blind who had been deceived, proclaimed freedom to the captives, and released the oppressed who had been subjects of Satan's lies, deceptions and misrepresentations (Luke 4:18, 19).

To see the big picture is to realize that the last message of mercy to be preached to the world is a revelation of God's character (COL 415, 1900). Jesus said, "Now this is eternal life; that they may know you, the only true God, and Jesus Christ whom you have sent" (John 17:3 NIV). Jeremiah expressed this same theme when he said:

Thus says the Lord; let not the wise and skilled person glory and boast in his wisdom and skill; let not the mighty and powerful person glory and boast in his strength and power; let not the person who is rich [in physical gratification and earthly wealth] glory and boast in his [temporal satisfactions and earthly] riches. But let him who glories, glory in this; that he understands and knows Me [personally and practically, directly discerning and recognizing my character], that I am

the Lord, who practices loving-kindness, judgment and righteousness in the earth for in these things I delight, says the Lord (Jer 9:23, 24 AB).

Isaiah said, "Behold your God" (Isa 40:9). When John the Baptist saw Jesus coming he exclaimed, "Behold the Lamb of God" (John 1:29 KJ).

To see the big picture is to realize that God is not anything like his Enemy has represented Him to be, but rather He has always been a God of love, kindness, long-suffering, righteousness, forgiveness, and compassion. He has never been anything different. He has always been the same. Scripture says He is the same yesterday, today, and forever (Heb 13:8). It is Satan who has put Him in a bad light and represented Him as a tyrant, a God of vengeance and anger; a God eager to visit His judgments upon those who have rejected Him.

- | |
|---|
| <ul style="list-style-type: none"> * Have each group share 1 interesting point. * Be a good listener. * Answer pertinent questions. * Allow 7 - 10 minutes for this exercise. |
|---|

At this time I would like to have you jot down the following theme ideas on the blanks provided in your manual under the twelve themes.

Theme 1: God Misrepresented--God is not like the Enemy has represented Him to be; harsh, severe, angry, an exacting creditor, a severe judge, unforgiving, someone to be feared, and a tyrant.

Theme 2: The Father and the Son are the same-- God is like his Son and his friends have represented Him to be--loving, gracious, compassionate, merciful, patient, full of loving kindness, and forgiving.

Theme 3: The Earth was Dark--The earth became dark through the misapprehension of God.

Theme 4: Man is Demon Possessed--The bodies of human beings had become the habitation of demons.

Theme 5: Satan's Deceptive Power--Before the gloomy shadows could be lifted and the world brought back to God, Satan's deceptive power had to be broken.

Theme 6: The Truth About God--In love God sends His Son to reveal to the universe the truth about Himself.

Theme 7: The Power of Love--God is love and He desires only the service of love; and love cannot be commanded neither can it be won by force or authority. Only by love is love awakened.

Theme 8: I See God--If you have seen Jesus you have seen the Father.

Theme 9: God is changeless--He is always the same yesterday, today, and forever.

Theme 10: "The last message of mercy to be given to the world is a revelation of His character of love." (COL 415)

Theme 11: Eternal Life--Now this is Eternal Life that they may know you and Jesus Christ whom you have sent.

Theme 12: The Big Picture--To see the big picture is to know and understand your God.

<p>* Pause for questions.</p>

If there are no more questions, I would like to have you turn to the line drawing entitled "The Big Picture." We will be referring to this line drawing for the remainder of our presentations. As each need is presented, the key thoughts can be written right on the chart. I have also included on the opposite page an additional sheet coordinated with the same labeling as the line drawing. If you

wish you may do your note taking on that sheet. as I identify the seven key subjects that are involved in the presentation. They include: A) Jesus, B) Angelic Host, C) Satan (Lucifer), D) God, E) Unfallen Worlds, F) Man, and G) The Holy Spirit.

B**NEED TWO: Discern Your Enemy**

Instructions

We will be following the same basic procedures as we did in "Need One. We will continue to work in groups of two or three, and preferably in the same group you started with. Our main concern is that the groups do not exceed more than three. Read the study material together and as a team answer the twenty study questions at the end of the study. We will then, as a large group, label the pertinent information on the line drawing of "The Big Picture."

Pause for clarification questions.

At this time you may begin your study.

- * Invite the groups to read aloud.
- * Remind them to answer the 20 true/false questions at the end of the study material.
- * Allow 10-15 minutes for this exercise.
- * Prepare to label the pertinent information on the Big Picture line drawing.

NEED TWO: Discern Your Enemy

When Lucifer was created he was perfect. He was called the "son of the morning." He was the "first of the covering cherubs, holy and undefiled. He stood in the presence of the Great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him" (PP 35). He was

"full of wisdom, and perfect in beauty. Thou has been in Eden, the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so; thou was upon the holy mountain of God; thou has walked up and down in the midst of the stones of fire. Thou was perfect in thy ways from the day that thou was created, till iniquity was found in thee" (Eze 28:12-15 NAS).

"Little by little Lucifer came to indulge the desire for self-exaltation" (PP 35). He said, "I will exalt my throne above the stars of God I will be like the Most High" (Isa 14:13, 14). "The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law . . . the warning was given in infinite love and mercy" (PP 36).

"Lucifer in heaven had sinned in the light of God's glory. To him as to no other created being was given a revelation of God's love. Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. This choice was final. There was no more that God could do to save him" (DA 761-2).

"God in His great mercy bore long with Lucifer" (GC 495). The heavenly councils pleaded with him. Jesus plead with him but still he would not respond (GC 494).

The scriptural theme, "How, oh how, can I give you up! How, oh how, can I hand you over!" (Hosea 11:1); "Turn back, turn back from your evil ways; for why will you die?" (Ezekiel 33:11), is most helpful in understanding the heart

of God as He repeatedly invited Lucifer to reconsider, and think things through again.

"Long was he retained in heaven. Again and again he was offered pardon on condition of repentance and submission. Such efforts as only infinite love and wisdom could devise were made to convince him of his error. Lucifer was convinced that he was in the wrong [he saw] that His [God's] divine claims were just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels" (GC 496).

"Though he had left his position as covering cherub, yet if he had been willing to return to God. . . he would have been reinstated in his office" (PP 39). But instead he chose to turn God's love down and rebel against Him, His Son, His government, and all of His followers. There was no more that God could do but sadly let him go (Rom 1:24, 26, 28) to reap the natural consequences of his stubborn and rebellious choice (Rom 6:23).

At the cross, when Satan inspired the hearts of the priests and people to reject God's love, and at last cry out, "Crucify Him! Crucify Him!" (GC 501) all heaven was shocked. As they gazed upon the scene with silent horror, Satan "made it evident that the real purpose of his rebellion was to dethrone God, and to destroy Him through whom the love of God was shone" (DA 57). Christ declared that "He (Satan) was a murderer from the beginning, and has nothing to do with truth, because there is no truth in him" (John 8:44). "All they that hate Me love death" (Prov 8:36). The angelic host and all the unfallen worlds were shocked when they finally saw with their own eyes the shuddering reality of the truth about Satan and his government. Jesus spoke about this understanding when He said to the seventy elders, "I saw Satan fall like lightning from heaven" (Luke 10:18).

A. Bible Texts

1. Isa 14:12-14 The Light bearer

Lucifer was the "light bearer," "the sharer of God's glory, the attendant of His throne" (PP 40). "Lucifer 'son of the morning,' was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him. . . . Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position though honored above the heavenly host, he ventured to covet homage due alone to the Creator (PP 35).

2. Eze 28:12-15 He was blameless

"Thus saith the Lord God; you had the seal of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone was your covering. . . . You were the anointed cherub. . . . You were on the holy mountain of God; you walked in the midst of the stones of fire. You were blameless in your ways from the day you were created" (NAS).

3. John 8:44 He became a murderer

"He (Satan) was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a falsehood, he speaks what is natural to him; for he is a liar [himself] and the father of lies and of all that is false." (AB)

B. E. G. White references

1. DA 761-2 (1898) Satan willfully chose

"Lucifer in heaven had sinned in the light of God's glory. To him as to no other created being was given a revelation of God's love. Understanding the character of God, knowing His goodness, Satan chose to follow his own

selfish, independent will. This choice was final. There was no more that God could do to save Him."

"For the sake of man, Satan's existence must be continued. Man as well as angels must see the contrast between the Prince of light and the prince of darkness. He must choose whom he will serve" (DA 761). But no one will be expected to choose blindly, everyone is to have sufficient light to make his decision intelligently" (GC 605).

2. SC 10, 11 (1892) Satan's accusations

"The enemy of good blinded the minds of men, so that they looked upon God with fear. They thought of Him as severe and unforgiving. Satan led men to conceive of God as a being whose chief attribute is stern justice, one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgements upon them."

3. DA 762-3 (1898) Satan claims God's law abolished.

"Another deception was now to be brought forward. Satan declared that mercy destroyed justice, that the death of Christ abrogated the Father's law. Had it been possible for the law to be changed or abrogated, then Christ need not have died. But to abrogate the law would be to immortalize transgression, and place the world under Satan's control. It was because the law was changeless, because man could be saved only through obedience to its precepts, that Jesus was lifted up on the cross. Yet every means by which Christ established the law Satan represented as destroying it. Here will come the last conflict of the great controversy between Christ and Satan."

4. SR 26, 27 (1947) EW 146 (1882) Lucifer seeks reinstatement

By combining these references an amazing bit of evidence about God and what He is like is portrayed. The story opens with these words, "He (Satan) was alone in meditation upon the past, the present, and his future plans. His mighty frame shook as with a tempest. An angel from heaven was passing. He called him and entreated an interview with Christ" (SR 26). As the story continues Satan is granted an interview with Jesus. During this session Satan repented and asked if he could be reinstated back into his position. By combining both accounts of the story it appears as if Satan states that he would be willing to take "any position that might be assigned him" (EW 146). Jesus sadly looks at his most prized and honored son and begins to weep. Satan looks at his loving Father. Seeing Him weeping, he too begins to weep. The story continues--"Both he (Satan) and his followers (the fallen angels) wept and implored (plead or begged) to be taken back into the favor of God" (EW 146). Unfortunately, Christ knew the seeds of rebellion were still within Satan and his sorrow was not for his deeds but for the results. He was not safe to allow back into heaven. The proof of his lack of repentance was shown when he realized he could not be reinstated. He manifested his malice with increased hatred and fiery vehemence. Thus Jesus wept bitterly over this loss.

C. Biblical Illustrations

1. 1 Peter 5:8 Lucifer goes mad

"He (Lucifer) repented not of his rebellion because he saw the goodness of God which he had abused. . . . The wretchedness he realized in losing the sweet light of heaven, and the sense of guilt which forced itself upon him, and the disappointment he experienced himself in not finding his expectation realized, were the cause of his grief. . . . When Satan became fully convinced

that there was no possibility of his being reinstated in the favor of God, he manifested his malice with increased hatred and fiery vehemence" (SR 26, 27). He was mad! Scripture describes him as now going around like a roaring lion, seeking someone to devour" (1 Peter 5:8 RSV).

2. Luke 10:1-18 Lucifer falls like lightening

When the seventy had returned excited and full of joy, they exclaimed, "Lord, even the demons are subject to us in your name." (NAS) And Jesus replied, "I saw Satan fall like lightening from Heaven." (NIV)

STUDY QUESTIONS

Directions: If the statement is true, circle the letter T and if it is false, circle the letter F.

- | | |
|---|-----|
| 1. Lucifer knew God well. | T F |
| 2. Lucifer knew God's love. | T F |
| 3. Lucifer did not know God's character. | T F |
| 4. Lucifer knew God's goodness. | T F |
| 5. Lucifer did not know God's greatness. | T F |
| 6. Lucifer knew God's justice. | T F |
| 7. Lucifer did not understand God's righteousness. | T F |
| 8. God removed Lucifer from his covering cherub position. | T F |
| 9. God informed Lucifer where his opposition would lead. | T F |
| 10. Jesus plead with Lucifer. | T F |
| 11. Angels rebelled against Lucifer. | T F |
| 12. The councils of heaven plead with Lucifer. | T F |
| 13. God bore long with Lucifer. | T F |
| 14. Long was Lucifer retained in heaven. | T F |
| 15. God did all He could to try and win Lucifer back. | T F |
| 16. Finally God removed Lucifer's choice and cast him out. | T F |
| 17. Lucifer willfully chose to rebel against God. | T F |
| 18. Lucifer's probation is closed because God took away his choice. | T F |
| 19. Satan closes his own probation. | T F |
| 20. The angelic host closed Satan's probation. | T F |

Return to the Big Picture line drawing.

Turn back to the line drawing of The Big Picture and label the pertinent information from this section.

Starting from Lucifer, just below the letter H, draw an arrow pointing toward God. Above the line write the word Know. The question that we would like to pose here is, "How well did Lucifer know God?" From our study we should have concluded that he knew God well. If we were to ask, "What about His love? Did Lucifer know God's Love?" Yes, he did. "What about His character, His goodness, His greatness, His justice, and His righteousness?" Yes, he did know these things well, too, didn't he? But unfortunately, he willfully chose to turn it all down and there was no more that God could do to save him. It wasn't that God could not love him any more, but Satan would not accept God's love. In mercy Lucifer was expelled from the heavenly courts.

On the dotted line that extends from Lucifer downward, next to the letter "I" write the word choice and bracket in the word [final]. The question that we are interested in answering here is simply, "Was it Lucifer's choice to reject God's love and was his choice final?" The answer to both questions is yes. But it should be kept in mind that God never takes one's choice away. He created all of His beings with the power of choice and freedom to choose to serve whomever they so desire. This also applies to Lucifer. His choice was final in the sense that God had shown him with clarity and understanding the truth about Himself--His love, His character, the principles of His government and what He was really like until there was nothing more He could reveal to Lucifer. Finally, sadly God had

to let him go and do what he wanted to do. It must have been a heart wrenching day and you know many tears were shed.

- * Give answers to study questions (# 3, 5, 7, 8, 11, 16, 18, 20 are false and the rest are true).
- * Ask how many got them all right.
- * Compliment the group.

C

NEED THREE: UNDERSTAND YOUR PROBLEM

INSTRUCTIONS

We will be following the same working procedures as we did for the first two sections which involves working in groups of two or three, reading the study materials together, answering the study questions and labeling the pertinent information on the line drawing of the Big Picture.

- * Invite all to begin reading the material under NEED THREE: Understand Your Problem.
- * Remind the groups to do the study questions.
- * Allow 10-15 minutes for this exercise.
- * Label information on line drawing of the Big Picture.

NEED THREE: Understand Your Problem

Unlike Lucifer "man was deceived; his mind was darkened by Satan's sophistry. The height and depth of the love of God he did not know. For him there was hope in a knowledge of God's love. By beholding His character he might be drawn back to God" (DA 762). Through the use of the serpent, Satan skillfully manipulated Eve into breaking trust with her Creator and believing that she would become as God (Gen 3:1-13). Thus man was doomed for eternal ruin. But he was not to suffer God's wrath before he had an opportunity to see first the truth about his Maker and the truth about His adversary so he could intelligently choose whom he would serve (GC 105).

The truth about God, what He is like, and what His Kingdom is all about was distorted by Satan's accusations, lies, and deceptions. His mind was "alienated from the life of God" (Eph 4:18). "All have sinned and come short of the glory of God" (Rom 3:23), and no one seeks after God nor understands Him, not even one (Rom 3:9-23). As Eve was deceived (Gen 3:1-6, 2 Cor 11:3), in like manner the whole world will be deceived just before Jesus second coming (Rev 12:7-9, 2 Thess 2:9, 10; Rev. 12:7-9). The earth was filled with darkness (DA 22). Satan's lies and deceptions about God had reached their height and no one knew or understood the true nature of God's character. All were under the power of sin.

"All the agencies for depraving the souls of men had been put in operation. The Son of God, looking upon the world, beheld suffering and misery. With pity He saw how men had become victims of satanic

cruelty. He looked with compassion upon those who were being corrupted, murdered, and lost. They had chosen a ruler who chained them to his car as captives. Bewildered and deceived, they were moving on in gloomy procession toward eternal ruin, to death in which is no hope of life, toward night to which comes no morning (DA 36).

"Sin had become a science, and vice was consecrated as a part of religion. Rebellion had struck its roots deep into the heart, and the hostility of man was most violent against heaven" (DA 37). The angelic host and the unfallen worlds watched on with intense interest. They were certain that God would once again rise up and destroy the inhabitants of this earth. But instead, He sent His Son to demonstrate before the universe the truth about God's character. No one knew or understood the true nature of God's character. It was lost through a misapprehension of God. It was demonstrated to the universe that apart from God it would be impossible for the human race to be uplifted. "A new element of life and power must be imparted by Him who made the world" (DA 37). Unfortunately, when He came, we knew Him not (John 1:11).

A. Bible Texts

1. Rom 3:23 All have sinned

"All have sinned and come short of the glory of God" (KJV). "If we say we have no sin, we are deceiving ourselves. . . . [furthermore] we make Him [God] a liar" (1 John 1:8, 10). Thus the world became "dark through misapprehension of God" (DA 22).

2. Eph 4:18 Mind darkened

Speaking to the Ephesians, Paul declared in the name of the Lord, "that you must no longer live as the heathen (the Gentiles) do in their perverseness (in the folly, vanity and emptiness of their souls and the futility) of their minds. Their moral understanding is darkened and their reasoning is

beclouded. [They are] alienated (estranged, self-banished) from the life of God--with no share in it. [This is] because of the ignorance--the want of knowledge and perception, the wilful blindness--that is deep-seated in them, due to their hardness of heart (to the insensitivity of their moral nature).

2. Rom 3:9-18 Man's condition

Paul declares that all are under the power of sin (Rom 6:23), and that "There is none righteous not even one; There is none who understands, there is none who seeks for God; all have turned aside, together they have become useless; there is none who does good, there is not even one" (v 10-12 NAS).

3. John 1:11 Man did not know God

"He came into the world, and though the world was made through Him, the world did not recognize Him--did not know Him" (AB). "The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken" (DA 22). With his mind darkened, "The height and depth of the love of God he did not know. . . . [But] there was hope in the knowledge of God's love. By beholding His character he might be drawn back to God" (DA 762).

B. E. G. White References

1. PP 41 Deception clothed in mystery

In heaven all of Lucifer's acts of deception "were so clothed with mystery that it was difficult to disclose to the angels the true nature of his work. . . . Even the loyal angels could not fully discern his character or see to what his work was leading. . . . Everything that was simple he shrouded in mystery, and by artful persuasion cast doubt upon the plainest statements of

Jehovah. And his high position, so closely connected with the divine government, gave greater force to his representations."

2. DA 21, 22 The world darkened

"In heaven itself this law (the law of selflessness or giving) was broken. Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from the Creator, and to win their homage to himself. There he misrepresented God, attributing to Him the desire of self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. . . . Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world. The earth was dark through misapprehension of God."

3. DA 37 Sin a science

When Jesus came, "sin had become a science, and vice was consecrated as a part of religion. Rebellion had struck its roots deep into the heart, and the hostility of man was most violent against heaven. It was demonstrated before the universe that, apart from God, humanity could not be uplifted. A new element of life and power must be imparted by Him who made the world."

4. DA 761-2 Man unknowingly chose

"But even as a sinner, man was in a different position from that of Satan. Lucifer in heaven had sinned in the light of God's glory. To him as to no other created being was given a revelation of God's love, understanding the character of God, knowing His goodness, Satan chose to follow his own selfish independent will. This choice was final. There was no more that God

could do to save him. But man was deceived; his mind was darkened by Satan's sophistry. The height and depth of the love of God he did not know. For him there was hope in a knowledge of God's love. By beholding His character he might be drawn back to God."

C. Biblical Illustrations

1. Acts 9:1-18 Paul

At the trial and stoning of Stephen, "the striking evidence of God's presence with the martyr had led Saul to doubt the righteousness of the cause he had espoused against the followers of Jesus. . . . But in the end his education and prejudices, his respect for his former teachers, and his pride of popularity braced him to rebel against the voice of conscience and the grace of God. And having fully decided that the priests and scribes were right, Saul became very bitter in his opposition to the doctrines taught by the disciples of Jesus" (AA 112-3). Scripture says he "was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison" (Acts 8:3 RSV).

Saul was still breathing threats and murder against the disciples of the Lord when he decided to seek permission from the chief priests to go to Damascus. While on his way, "suddenly a light from heaven flashed about him. And he fell to the ground and heard a voice saying to him, 'Saul, Saul, why do you persecute me?'" (Acts 9:3,4). When he realized he was standing in the very presence of Jesus, something happened inside him. He now realized that God was not at all like the priests had represented Him to be. This new understanding enabled Paul later to say, "I am so eager to preach the gospel . . . I am not ashamed of the gospel, because it is the power of God for salvation" (Rom 1:15-17).

2. 1 Sam 31:4 Saul

In a similar manner Saul also "cut off all the channels of communication that heaven had ordained. . . . By his own stubbornness and rebellion he had cut himself off from God" (PP 676). Thus in the end "Saul took a sword and fell upon it" (1 Sam 31:4).

3. John 6:53-71 Judas

"The life of Judas was laid open to the world to be a warning to all who, like him, should betray sacred trusts" (DA 716). "The Savior did not repulse Judas. He gave him a place among the twelve. He trusted him to do the work of an evangelist. He endowed him with power to heal the sick and to cast out devils. But Judas did not come to the point of surrendering himself fully to Christ. . . . Judas was blinded to his own weakness of character, and Christ placed him where he would have an opportunity to see and correct this" (DA 717). At the Passover supper, Jesus tenderly washed Judas' dusty feet hoping he would respond. But, unfortunately, he was blinded by his own selfish desires (DA 718) and the last appeal of love went unheeded (DA 720).

STUDY QUESTIONS

Instructions: If the statement is true, circle the letter T and if the statement is false, circle the letter F.

1. Man was deceived by the Enemy of God T F
2. Man's mind became darkened about God. T F
3. The height and depth of the love of God man knew. T F
4. Satan distorted the character of God. T F
5. God was alienated from sinful man. T F
6. All have sinned and come short of the glory of God. T F
7. When Jesus came the deception of sin had reached its height. T F
8. It was demonstrated to the universe that apart from God, humanity could not lift itself from the doom of death. T F
9. God's character was so distorted that when Jesus came man had no idea who God was. T F
10. Every agency for destroying man's soul was set into motion. T F
11. Men had become victims of Satan's cruelty. T F
12. God looked with anger upon those who had turned against Him and were being corrupted, murdered, and lost. T F
13. God had become chained to Satan's lies and deceptions about man and His government. T F
14. Man had become captives of Satan's accusations against God. T F
15. At the time of Jesus, sin had become a science. T F
16. During the time of Jesus vice had also become consecrated as a part of religion. T F
17. During the time of Jesus, the hostility of man was most violent against heaven. T F
18. Corruption had become so serious that the unfallen worlds were certain that God would rise up and destroy the whole human race. T F
19. Satan's deceptions about God's character are synonymous with "darkness." T F
20. Man's primary problem is that he knows the about God's character and doesn't like it. T F

Let's go back to the line drawing and label the pertinent information from this section. At "J", write the word Deceptions. This line visually shows us that Satan deceived man and caused him to break trust with his God and accept Satan's lies about God. At "K" write the word choice and [Final]. The question we want to ask ourselves here is, "Was this man's choice?" The answer, I'm sure we will all agree, is "Yes." Right? The next question we need to raise is, "Is this choice final?" Again, I'm sure we would all answer, "No." Right? Now, I don't know if you caught it or not, but did you notice how easy it was to say that our choice was not final. But much, much more difficult to think of the possibility that Satan's choice may not be final. We would prefer to say his choice is final but ours is not. Why do you suppose that is?

* Pause a moment for a few responses.

Let's raise another interesting question, but before we do, refer to position "L" and write the word sin inside of the tree. Next to "M", also write the word (sin). Now circle each word and draw a dotted line from man's sin to Satan's sin. Now, think about these two "sins." According to our chart, Satan's sin is taking him straight to "eternal death", right? Interestingly enough, man's "sin" is also taking him to "eternal death." But we stated earlier that our choice was not final, only Satan's choice was final. How could that be? I thought sin was sin. Or is there a difference between these two sins? If there is, what would it be?

*Pause for a few explanations.

If you recall, Satan sinned in the light of God's glory, which means, He understood the truth about God perfectly. He knew God's love, His character, His goodness, His greatness, His justice, and His righteousness. Remember, to him, as to no other created being, was revealed the truth about what God was really like. But man was deceived and he knew not the height and depth of God's love. Having said this, let's put it on our chart. Next to the letter "N" write the following statement: Problem--Does not know God, and below in parenthesis write, (Height and depth of God's love. This is to say, Satan knew God but you and I do not know God because we were deceived. In Romans 3: 1-18 Paul describes our condition. Let's read it together.

* Turn to Romans 3:1-18 and have someone read it aloud.

What a sad note to end on! But we'll come back and pick up right where we left off. Let's check your answers for the study questions. Question 3, 5, 12, 13 and 20 should be False and the rest should be True. Does anyone have questions about the ones they missed?

D

NEED FOUR: KNOW GOD

Instructions

We will continue following the same procedure of studying in small groups, reading the material aloud and answering the questions that appear at the end of the study. We will then label the line drawing with the pertinent information.

- * Invite all to begin reading NEED FOUR: Know God.
- * Remind the groups to do the study questions.
- * Allow 10-15 minutes for this exercise.
- * Label the Big Picture.

NEED FOUR: Know God

Before the entrance of sin there was love, peace, joy, and happiness in the Universe and all were in perfect harmony with the will of the Creator. Never was there a word spoken in anger or disrespect, neither did anyone take advantage of another. While their love for God was supreme, their love for one another was confiding, impartial, and unselfish (GC 493, PP 35). It was Christ the Word (John 1:1), the Son of God, the only begotten (John 3:16), the one who from eternal ages was one with the Father (John 1:2) in nature, in purpose and in character (Prov 8:22-31), who was the only being who could enter into all of the counsels and purposes of the eternal God (GC 493). Through Christ God brought into existence all of the heavenly beings. "For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things have been created by Him and for Him" (Col 1:16). And to Christ, as to the Father, all heaven gave their allegiance.

The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love--homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service (GC 493).

Unfortunately man was deceived and his perception of the character of God was destroyed and as a result when the King of the Universe came, the inhabitants of the earth did not recognize Him. The solution, then, is quite obvious: Man needs to know God. Scripture declares, "And this is eternal life,

that they may know Thee, the only true God through Jesus Christ His Son is man's great challenge (Jer 9:23). Understanding and knowing God is walking in the light of truth (2 Cor 4:6, Gen 1:3, DA 463) that dispels darkness and opens the eyes of the blind who have been deceived by Satan's accusations and lies about God (DA 35). All are called to behold God (Isa 40:9), for by beholding we become changed (2 Cor 3:18, DA 762). Moses, Hosea, and Jonah knew a gracious and merciful God, a God who is slow to anger, abounding in steadfast love and one who relents from sending calamity. (Ex 34:6,7; Hosea 11:9, and Jonah 4:2,3).

The lies and accusations of Satan against God have been so convincing that men have become afraid of God and are uncertain of His love for them. The task of the last message is to clear up the accusations against His character.

It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known (COL 415). It is the last message of mercy to be proclaimed to the world (Matt 25:1-13; COL 405-421).

A. Bible Texts

1. John 17:3 Know God

"And this is eternal life: [it means] to know (to perceive, recognize, become acquainted with and understand) You, the only true and real God, and [likewise] to know Him, Jesus [as the] Christ, the Anointed One (Luke 4:18), the Messiah, whom You have sent" (AB). "To know God is to love Him; His character must be manifested in contrast to the character of Satan" (DA 22). It is the stripping off of "the old (unregenerate self with its evil practices, and have clothed yourselves with the new [spiritual self], which is (ever in the process of being) renewed and remolded into (fuller and more

knowledge upon) knowledge, after the image (the likeness) of Him who created it" (Col 3:10 AB).

2. Jer 9:23, 24 To Know and Understand God

God says, "Let not the wise and skillful person glory and boast in his wisdom and skill; let not the mighty and powerful person glory and boast in his strength and power; let not the person who is rich [in physical gratification and earthly wealth] glory and boast in his [temporal satisfactions and earthly] riches; but let him who glories glory in this, that he understands and knows Me (personally and practically, directly discerning and recognizing My character), that I am the Lord who practices loving-kindness, judgment and righteousness in the earth; for in these things I delight, says the Lord" (AB).

3. 2 Cor 4:6 Behold Your God

"For God who said, Let light shine out of darkness, has shone in our hearts so as [to beam forth] the Light for the illumination of the knowledge of the majesty and glory of God [as it is manifest in the Person and is revealed] in the face of Jesus Christ, the Messiah" (AB). "In Him (Christ) was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it" (1 John 1:4,5 NAS). "Darkness has never overpowered it (the light)--put it out, or has not absorbed it, has not appreciated it, and is unreceptive to it" (John 1:5 AB). "Satan was seeking to shut out from men a knowledge of God" (DA 35).

4. Jonah 4:1,2 A gracious and loving God

Jonah declares to God, "I pray thee, Lord, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I

knew that thou art a gracious God and merciful, slow to anger, and abounding in steadfast love, and repentest of evil." (RSV)

5. Ex 34:6,7 A loving and forgiving God

When the Lord passed by in front of Moses, the Lord proclaimed in His own words, "The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in loving kindness and truth; who keeps loving kindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generation." (NAS) Compare Micah 6:1-8.

B. E. G White References

1. DA 34-36 Need to know God

"By his falsehoods he had emboldened men in sin. It was his (Satan's) purpose to wear out the forbearance of God, and to extinguish His love for man, so that He would abandon the world to satanic jurisdiction.

Satan was seeking to shut out from men a knowledge of God, to turn their attention from the temple of God, and to establish his own kingdom. . . . The dark shadow that Satan had cast over the world grew deeper and deeper. . . . The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin."

2. DA 463 Let there be light

Jesus said, "I am the Light of the world. He who follows Me will not be walking in the dark, but will have the light which is life" (John 8:12). "As the radiant lamps of the temple lifted up all about them, so Christ, the source of

spiritual light, illumines the darkness of the world. Yet the symbol was imperfect. The great light which His own hand had set in the heavens was a truer representation of the glory of His mission" (DA 463).

2. COL 415 Need to know God's character

"It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His (God's) character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth. . . .

Those who wait for the Bridegroom's coming are to say to the people, "Behold your God" (Isa 40:9). The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love."

C. Biblical Illustrations

1. Ex 32:1-14 Moses knew God

It had been only a few days after the Hebrew people had made a solemn covenant with God to obey His voice and the glory of God was still hovering above Mt. Sinai, when they turned away, and asked for other gods.

Scripture says, "They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox." (Ps 106:19, 20).

God then directed Moses to return to the people without delay. "For they are claiming that this golden calf is the God of Israel. They have corrupted themselves, and they are an obstinate people." Then God said, "Now then let me alone, that my anger may burn against them, and that I

may destroy them; and I will make of you a great nation." But Moses refused the offer. In reply he said, "O Lord why doth Thine anger burn against thy people whom thou hast brought out from the land of Egypt with great power and with a mighty hand?" Moses insisted, "Why should the Egyptians speak, saying, 'With evil intent He (God) brought them out to kill them in the mountains and to destroy them from the face of the earth? Turn from thy burning anger and change thy mind about doing harm to thy people. . . . So the Lord changed His mind about the harm which He said He would do to His people." (NAS). In this incident Moses clearly demonstrates his understanding of God's character. (Compare PP 315-330.)

2. Hosea 11:1-9 Hosea knew God

"When Israel was young I came to love him and I called him out of Egypt to be my own son. But the more I called them the further they went from me. . . . Yet it was I who taught Ephraim to walk, picking them up in my arms. Yet they never knew that it was I who healed their bruises. I led them with gentle encouragement. . . . Yes, I bent down to them and gave them food. . . . My people are bent on turning away from me. . . . How, oh how, can I give you up, Ephraim! How, Oh how, can I hand you over, Israel!"

3. Jonah 1 - 4 Jonah knew God

It is interesting to note how well Jonah knew God. It is quite obvious that he did not flee to Tarshish because he was afraid for his own safety, but rather because of fear that his message might bring the Ninevites to repentance, and thus ensure their deliverance from divine judgement. "I pray thee, Lord, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that thou art a gracious God and

merciful, slow to anger, and abounding in steadfast love, and repentest of evil" (Jonah 4:2,3 RSV).

STUDY QUESTIONS

Instructions: If the statement is true, circle the letter T, if it is false, circle the letter F.

- | | | |
|-----|--|-----|
| 1. | Before sin, all was in perfect harmony with the will of God. | T F |
| 2. | Before sin, love to God was supreme. | T F |
| 3. | Before sin, everyone looked out for themselves. | T F |
| 4. | Christ is the Word. | T F |
| 5. | Christ's life on earth was a visual demonstration of God's word spoken to man through His Son. | T F |
| 6. | Christ was the only being that could enter into all of the councils and purposes of God. | T F |
| 7. | Through Christ God brought into existence all of the heavenly beings. | T F |
| 8. | The law of love is the foundation of Satan's government. | T F |
| 9. | Perfect happiness for all of God's created beings is dependent upon their perfect accord with the great principles of His righteousness. | T F |
| 10. | God desires from every one the service of voluntary love. | T F |
| 11. | God desires only homage that springs from an intelligent appreciation of His character. | T F |
| 12. | God takes pleasure in forced allegiance. | T F |
| 13. | God grants to all people the freedom of choice that they may render Him voluntary service. | T F |
| 14. | Through the deceptions of Satan, man's knowledge of the character of God was destroyed. | T F |
| 15. | Satan had so blinded the eyes of man that when Jesus came, they knew Him not. | T F |
| 16. | The solution for not knowing God is simply to know Him. | T F |
| 17. | God is gracious, merciful and forgiving. | T F |
| 18. | Though God is slow to anger, and abounds in steadfast love, He delights in the destruction of the wicked. | T F |
| 19. | To know God is to understand the truth about His character. | T F |
| 20. | To know God is to honor Him and love him. | T F |

Let's go back now to the line drawing and pick up where we left off. Last time we left off reading about our sad condition. Through deceptions and lies about God we discovered that we did not know who God was. Think about it for a moment. If our problem is that we do not know God, what would be the solution? You're right! To know God. At "O" write the solution, To Know God. Remember, we are using simple words to describe divine truths. To know is to reverence, respect, honor and love God intimately. Scripture says, "Now Adam knew his wife, Eve, and she conceived and bore a son" (Gen 4:1). "To know God is to love Him; His character must be manifested in contrast to the character of Satan" (DA 22). If our problem is we "don't know God" then the solution should simple be "to know God" just like we have it labeled here. Is there anything else?

* Pause a moment for responses.

Let's test it. Turn to John 17:3 and look at what it says.

* Select someone to read John 17:3.

What does it sound like to you? If you were to put it in your own words, how would you say it?

*Pause. Have several put John 17:3 into their own words.

Let's look at one more text of scripture. Turn to Jeremiah 9:23, 24 and read it together.

- * Select someone to read Jer 9:23, 24.
- * Pause to invite comments.

Does it not sound to you like we were indeed deceived by Satan's lies and deceptions until we had no idea who our Heavenly Father is? Thus when Jesus came to the Jewish race, though they were Bible students, health reformers, and devote Sabbath keepers, they said He had a devil in Him and they strung Him up on the cross. Is it possible for you and me today, if we have a deceptive view of our God, though we are religious, to do the same to God when He comes again? We know the wicked will be calling out to the rocks to fall upon them when Jesus comes again, but what about just before he comes again. What will we do to His followers? You can be certain that "No man can serve God without enlisting against himself the opposition of the hosts of darkness" (GC 610).

Let's look again at the statement from the Desire of Ages in your books under "Need Three", section B, number 4. DA 761-2 (Man unknowingly chose).

But even as a sinner, man was in a different position from that of Satan. Lucifer in heaven had sinned in the light of God's glory. To him as to no other created being was given a revelation of God's love. Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. This choice was final. There was no more that God could do to save him. But man was deceived; his mind was darkened by Satan's sophistry. The height and depth of the love of God he did not know. For him there was hope in a knowledge of God's love. By beholding His character he might be drawn back to God (DA 761-2).

What do you think? How would you express these thoughts in your own words?

* Pause for responses.

The key issue is clearly that you and I have been deceived about God's character and thus we have been blinded and have become captives of Satan's lies about God. The answer then is also just as clear. We need to know the truth about our Heavenly Father and what He is really like.

I don't know if you caught it or not, in the statement we just read, but the reason why there is hope for you and me is because Adam and Eve were deceived. They did not know God as Lucifer knew Him. Thus God supernaturally sustains us and provides us with an opportunity to know Him so we can intelligently make our decision to either serve Him or Satan. Scripture says "Behold your God" (Isa 40:9).

* Pause. Check answers for study questions.

Let's check your answers to the study questions. Question 3, 7, 12, and 18 should be false and the rest are true. Did anyone miss a question?

* Compliment the group for a job well done.

E

NEED FIVE: SUBMIT TO GOD

INSTRUCTIONS

Once again the procedures will be the same as in the previous section. We will continue to work in small groups, read the study materials aloud, answer the study questions at the end of the study, and label the pertinent information on The Big Picture chart.

- * Invite all to begin reading NEED FIVE: Submit to God.
- * Remind groups to do the study questions.
- * Allow 10-15 minutes for this exercise.
- * Label the Big Picture.

NEED FIVE: Submit to God

God declares, "I have drawn you with loving-kindness" (Jer. 31:3), with "cords of human kindness" (Rom. 2:4), but because of sin, no one could even come to Him unless He first draws them to Himself (John 6:44). God's kindness is meant to draw us to Himself and bring us to repentance, not the reverse. We do not ask Him for forgiveness so He can draw us to Himself, but rather His kindness draws us to Him so we can see and understand what He is like that we might be brought to repentance. Though His kindness is shown to all, not all will accept it. Many will reject His loving kindness (Amos 6:11, Book of Hosea, DA 610-620, 716-722).

When David cried out, "Create in me a clean heart, and renew a right spirit within me" (Ps 51:10), he expressed the appropriate spirit of submission which pleased God (Micah 6:1-8, Ps 51:17). Unfortunately, when a person falls deep into sin, Satan declares to him as he did so successfully to the angels who had united with him, you have now "gone too far to return" (PP 40-41). But by an agency as unseen as the wind, God is ever working upon the heart. Little by little, impressions of His goodness are flashed upon the mind of the sinner ever drawing him closer and closer to his Savior. Then as the Spirit comes in a more direct appeal, the heart gladly surrenders (DA 172) and man recognizes who God is and what it is that He really wants. David discovered that what God wants is a broken spirit and a contrite heart (Ps 51:17). God declares, "I live in a high and holy place, but also with him who is contrite and lowly in Spirit, to revive the

spirit of the lowly and to revive the heart of the contrite" (Isa 57:15). To those "Who revere and worshipfully fear My name, shall the Sun of righteousness rise with healing in His wings" (Mal 4:2 AB).

"When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life" (COL 312). Christ demonstrated this truth when He "came in the form of humanity, and by His perfect obedience [to His Father], He proved that humanity and divinity combined can obey every one of God's precepts" (COL 314). There is no coercing or the application of external force. In love the Spirit of God reaches out to man leaving him "free to choose whom he will serve" (DA 466). While it is true that:

"we have no power to free ourselves from Satan's control, we do have the power of choice, and when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God" (DA 466).

Unfortunately, through his lies and deceptions, Satan has led men to doubt this power and has led man to believe that it is impossible to obey God's law perfectly. In Scripture the reality of man needing to unite with the power of God was demonstrated in the birth of John, Isaac, and Jesus Himself (Luke 1:1-24, Gen 17:15-21, Luke 1:26- 2:20). "In ourselves we are incapable of doing any good thing; but that which we cannot do will be wrought by the power of God in every submissive and believing soul (DA 98). It is through this miraculous process, the uniting of humanity and divinity, that the expulsion of sin becomes an act of the soul itself (DA 466).

A. Bible Texts

1. Rom 2:4 God's kindness leads to repentance

The purpose of God's kindness is to make one aware of God's amazing goodness and mercy that it may lead us to repentance. Understanding God's kindness will also make one aware of his own wretchedness and selfishness while at the same time giving opportunity for repentance (2 Peter 3:9). God's patience or slowness in bringing things to an end should not be misconstrued, as the Jews had misconstrued it, to be a sign of weakness and lack of intent to judge. But rather it should be viewed as God desiring that no one be lost and providing ample opportunity for all to discover the truth about God and come to repentance. God by nature is a patient and long-suffering God who can't stand the thought of losing one of his children (Note on 2 Peter 3:9 NIV).

2. Ps 51:10 Create in me a clean heart

"Create in my a pure heart, O God, and renew a steadfast spirit within me. . . . Do not cast me from your presence or take your Holy Spirit from me. . . . Open my lips and my mouth will declare your praise." David's ultimate cry is for God to create within him a "broken spirit; a broken and contrite heart."

3. 1 John 1:9 Acknowledge your iniquity

The meaning of this text is best understood by reading a minimum of seven verses, beginning with verse five and continuing to the end of verse ten without stopping. Done in this manner, verse nine will take on a whole new meaning. Rather than praying over a list of failures and mistakes known as sins (plural) it will be realized that the text is talking about a sinful condition which man is unable to free himself from. "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God" (Jer 3:13). "Then will I sprinkle clean water upon you, and ye shall be clean; from all your

filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. (Eze 36: 25-27 KJV).

B. E.G. White References

1. DA 172 The transforming power of the Spirit

As invisible as the wind so is the Holy Spirit. As the wind is heard among the branches of the trees, rustling the leaves and flowers, so is the work of the Holy Spirit upon the heart. "It can no more be explained than can the movement of the wind. . . . By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the Word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but is the result of long wooing by the Spirit of God,—a patient protracted process."

2. MH 425 Character Transformed

The unfolding of the "knowledge of God as revealed in Christ is the knowledge that all who are saved must have. It is the knowledge that works transformation of character. This knowledge received, will recreate the soul in the image of God."

3. COL 312, 314 Submit yourself

"When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life" (COL 312). Christ demonstrated this truth when He "came in the form of humanity, and by His perfect obedience [to His Father], He proved that humanity and divinity combined can obey every one of God's precepts" (COL 314). There is no coercing or the application of external force. In love the Spirit of God reaches out to man leaving him "free to choose whom he will serve" (DA 466). While it is true that "we have no power to free ourselves from Satan's control, we do have the power of choice, and when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God" (DA 466). Unfortunately, Satan has led men to doubt this power and has deceived man into believing that it is impossible to obey God's law. However, in Scripture the reality of man needing to unite with the power of God was demonstrated in the birth of a son to Zacharias (Luke 1:1-24, in the birth of a child to Abraham (Gen 17:15-21), and in the birth of Jesus Himself to Mary (Luke 1:26- 2:20). It is true that "In ourselves we are incapable of doing any good thing; but that which we cannot do will be wrought by the power of God in every submissive and believing soul . . . It is through faith [trusting] that spiritual life is begotten, and we are enabled to do the works of righteousness" (DA 98).

It is through this union, the uniting of humanity and divinity, that the expulsion of sin becomes an act of the soul itself (DA 466).

C. Biblical Illustrations

1. John 13:1-17 The Lord's Supper

Christ knew His time was running out and soon He would be returning to His Father. But his thoughts were not upon Himself but rather, upon His disciples. As He looked upon their faces in the upper room, He wanted both to warn them of the events that were about to take place and comfort them. But He couldn't. Their thoughts were still wrapped up in themselves as to whom would be accounted the greatest. Instead of considering their brethren as more worthy, they looked upon themselves as first.

"The disciples made no move toward serving one another. Jesus waited for a time to see what they would do. Then He, the divine Teacher, rose from the table. Laying aside the outer garment that would have impeded His movements, He took a towel, and girded Himself. With surprised interest the disciples looked on, and in silence waited to see what was to follow (DA 644). "After that He poureth water into a basin, and began to wash the disciples feet, and to wipe them with the towel wherewith He was girded" (John 13:5 KJV). When the King of Kings, bent down to wash their dirty feet, it opened their eyes and they were terribly ashamed of themselves. They understood clearly the unspoken rebuke. Now they "saw themselves in altogether a new light" (DA 644).

2. Matt 14:22-36 Peter rescued

When the weary disciples gave up and knew their destruction was certain, Jesus was there ready to help them. "In the storm and darkness the sea had taught them their own helplessness, and they longed for the presence of their Maker.

"Jesus had not forgotten them. . . . As a mother in tender love watches her child, so the compassionate Master watched His disciples. When their hearts were subdued, thus unholy ambition quelled, and in humility they (acknowledged their problem and) prayed for help, . . . it was given them" (DA 381). This principle also occurred when Peter began to sink in the water. He cried out, "Lord save me" (Matt 14:30). Immediately Jesus reached down to save him. (Compare DA 377-382.)

3. John 12:1-8 Mary at the feet of Jesus

The true meaning of submission is sitting at the feet of Jesus and feeding upon His Word. When Mary discovered that she could not resolve her problem, we find her constantly sitting at the feet of Jesus (Luke 10:39, Matt 27:56, John 12:1-8). Christ knew, for example, in the washing of His feet at Simon's house, that she was expressing her gratitude for the forgiveness of her sins. Mary did not even know the full significance of her deed of love. Thus "she could not answer her accusers. She could not explain why she had chosen that occasion for anointing Jesus. The Holy Spirit had planned for her, and she had obeyed His prompting. Inspiration stops to give no reason. An unseen presence, it speaks to mind and soul, and moves the heart to action. It is its own justification. Christ told her the meaning of her act, and in this He gave her more than He had received" (DA 580-1).

There's something remarkable that occurs when we begin to discover what God is really like. To realize that He is not a tyrant and not a Being who is pacing back and forth waiting for someone to step out of line so He can punish them is refreshing. Then, to know that He is indeed merciful, compassionate and long suffering is a new day.

STUDY QUESTIONS

Instructions: If the statement is true, circle the letter T. If the statement is false, circle F.

- | | | |
|-----|--|-----|
| 1. | Before we can be drawn to God, we must first come to Him and repent. | T F |
| 2. | God draws us to Himself first so we can repent. | T F |
| 3. | Through loving kindness, God draws us to Himself. | T F |
| 4. | When God's kindness is shown, everyone will accept it. | T F |
| 5. | It is impossible to reject God's kindness. | T F |
| 6. | God has given us the power to choose whom we will serve. | T F |
| 7. | David's cry, "Create in me a clean heart and renew a right spirit within me" is the appropriate spirit of submission to God. | T F |
| 8. | A broken spirit is one who recognizes his wretchedness. | T F |
| 9. | What God wants is a broken spirit and a contrite heart. | T F |
| 10. | A contrite heart is one who sees the goodness of God and is humbled by personal wretchedness. | T F |
| 11. | When a person is deep into sin but desires to return to God, Satan's famous line is "You have gone too far to return." | T F |
| 12. | God only works on our heart when we ask him to. | T F |
| 13. | Those who desire to be changed will be healed by God. | T F |
| 14. | Submission means uniting with one's inner power. | T F |
| 15. | Submission means our heart is united with God's heart. | T F |
| 16. | Submission means our will is merged with our inner power. | T F |
| 17. | Submission means our mind becomes one with His mind. | T F |
| 18. | Submission means our thoughts are brought into captivity to Him. | T F |
| 19. | Submission means we live His life. | T F |
| 20. | Submission means trusting God that He will do all that He says He will do. | T F |

Turn again to the line drawing and note where the Holy Spirit is located. It is He who convicts everyone of who God is. Through a long wooing by the Holy Spirit God gradually sends home to each mind the truth about what He is really like. As you recall, love cannot be forced or commanded. Love can only be awakened through love. Thus through loving-kindness God reaches out to all, hoping that all will respond, but we know that not all will and it saddens our Heavenly Father greatly. Those who do respond are drawn to Him and brought to repentance. By an agency as unseen as the wind, God is working upon the heart. Little by little, impressions of His goodness are flashed upon the mind of the sinner, ever drawing him closer and closer to the Savior. Then as the Spirit comes in a more direct appeal, the heart gladly surrender (DA 172). This surrender is true submission. It is a divine activity. By beholding, we become changed. It is a uniting of the finite with the infinite.

At position "G" write the words drawing and healing. God seeks after us hoping that we will respond in submission and repentance. When we submit ourselves to Him, our hearts are united with His heart, and our wills are united with His will. Our minds become one with His mind, and our thoughts are brought into captivity to Him and we can live His life (COL 312). This is the "healing" process. God does not have a problem forgiving us, but He can't heal us if we don't submit to Him. It is this union, the uniting of humanity and divinity, that the expulsion of sin becomes an act of the soul itself (DA 466). The expulsion of sin is the healing that enables us to perfectly obey God's law. While it is true that:

"we have no power to free ourselves from Satan's control, we do have the power of choice, and when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit,

and they obey the dictates of the will in fulfilling the will of God" (DA 466).

* Pause--check answers for study questions.

Let's check your answers to the study questions. Questions 1, 4, 5, 12, 14, and 16 are false and the remaining are all true. Does anyone have any questions about one they missed?

F -

NEED SIX: Trust Your Savior

Instructions

Let's go now to NEED SIX: Trust Your Savior. We will plan to follow the same study procedure working in small groups, reading the study material, answering the study questions at the end of the study, and labeling the Big Picture chart with the pertinent information.

- * Invite all to begin reading NEED FIVE: Submit to God.
- * Remind groups to do the study questions.
- * Allow 10 - 15 minutes for this exercise.
- * Label the Big Picture.

NEED SIX: Trust Your Savior

Christ "knew the height and depth of the love of God" (DA 22:1) and thus only He could make that love known to his created beings. Through Jesus Christ, His Son, God would make known to all the universe, the truth about Himself, His character, the principles of His government, and how He will deal with sin (MH 422:2, DA 492, TMKH 338). The revelation of this truth is the good news about God that was "kept secret since the world began" (Rom 16:25 KJV) or "hidden for ages and generations" (Col 1:25, 26 RSV, 2 Cor 5:18, 19). In Christ was "hid all the treasures of wisdom and knowledge" (Col 2:2,3) of our loving Father. "In the beginning [before all time] was the Word [Christ]; and the Word was with God, and the Word was God Himself" (1 John 1:1 AB, Phil 2:6, Isa 9:6). Jesus was with His Father from the very beginning (Prov 8:22-31; 1 John 1:2) and came in human form to reveal the truth about His Father. "He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone able to reveal the character of the Deity to mankind" (MH 422:2).

When "it was realized that man was lost, and that the world which God had created was to be filled with mortals doomed to misery, sickness, and death, and there was no way of escape" (EW 149), God gave His Son that all who would believe in Him might find the way of escape (John 3:16) and be restored back into the image of God (2 Cor 3:15-18, Col 3:10). Thus Jesus was anointed by the Spirit (Luke 4:18) to come and reveal to all the truth about His Father, His love,

His character, His goodness, His righteousness and what His kingdom was like (Matt 4:23). When Jesus said to Philip, "If you have seen me, you have seen my Father" (John 14:9). "In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. In sight, in hearing, in effect, it is the voice and movements of the Father" (TMKH 338). The revelation of the character of God is about God's righteousness, the good news that changes lives, for "it is the power of God for salvation to everyone that believes" (Rom 1:16, 17). "Behold your God" (Isa 40:9 KJV), is a cry to wake up and seek God's character of love for it is "the last message of mercy to be given to the world" (COL 915, GC 609-612).

God's love is a self-renouncing, self-sacrificing and redeeming love. It is the law of life for both heaven and earth (DA 19). This love seeks not to serve self, but rather, in humility it seeks to serve others (John 13:4,5) and it is never fearful, impatient, weakened, envious, boastful, proud, rude, angry, out to record wrongs, destructive, untrustworthy, without hope, discouraged, going to fail or end (1 Cor 13:4-8). God by nature is love (NIBD 23). Solomon said it well when he said, "Whoever finds Jesus finds life and obtains favor from God" (Prov 8:35). God is love and in love there is no fear, for fear has something to do with punishment (1 John 4:16-19). Now that Jesus has revealed everything about His Father to all, rather than calling His children servants, God would much rather call them "My friends" (John 15:15).

A. Bible Texts

1. Luke 4:16-19 Jesus reveals the gospel

After His fierce temptation with Satan, Jesus returned to Nazareth. As it was His custom He went to the synagogue on Sabbath to worship. Upon entering they handed Him the scroll of Isaiah and asked Him to read the

morning Scripture reading. As He read Isaiah's words, the eyes of all were fastened upon Him and they were amazed at the words of grace and mercy that flowed so freely from His lips. All barriers were broken down and shouts of praise to God were heard echoing throughout the synagogue (DA 237). Explaining the words that He had read, Jesus described how He had come "as a reliever of the oppressed, a liberator of captives, a healer of the afflicted, restoring sight to the blind, and revealing to the world the light of truth," (DA 237). When He disclosed to his hearers that they were the ones that were in bondage and were in need of being delivered from the bondage of Satan's deceptions and lies about God, they drove Him out of the synagogue to stone Him.

2. John 14:9 To see Jesus is to see God

When Jesus said to His disciples "you know the way where I am going" (John 14:4), Thomas immediately replied, "Lord, we do not know where you are going." Jesus answered and said, "I am the way, and the truth, and the life; no one comes to the Father, but through me." When Philip heard this he said to Jesus, show us the Father and Jesus replied, "He who has seen Me has seen the Father."

3. 1 John 4:8 God is love

Agape is the Greek term that is used to describe God's love (1 John 4:7-8). It is a love that goes beyond the emotional and conditional love. It is God loving by His will; it is His nature to love (NIBD 23). In view of this definition, it can be said that God is by nature a God who is love.

4. John 3:16 God so loved that He gave.

Satan represented God's law of love as a law of selfishness. He declared that it was impossible to obey the dictates of God's law of love.

When Adam and Eve fell and the earth became filled with sickness and woe, Satan led men to look upon God as the author of sin, and suffering and death. Only He who knew the height and depth of the Father's love could come and unveil the truth about His love to both the fallen and unfallen beings. Thus it was that God gave His only Son to come and make plain to all the character of God's love (DA 19-26).

5. Jeremiah 31:3 God's love is an everlasting love

Speaking to Israel, God said, "I have loved you with an everlasting love." In Romans, Paul describes this love as inseparable, "neither death, nor life, no angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Jesus Christ our Lord" (Rom 8:38, 39).

B. E. G. White References

1. DA 261:2 Jesus desire

"In that life (Christ's life) no noisy disputation, no ostentatious worship, no act to gain applause, was ever witnessed. Christ was hid in God, and God was revealed in the character of His Son. To this revelation Jesus described the minds of the people to be directed, and their homage to be given."

2. TMKH 338 Had the Father come

"Had God the Father come to our world and dwelt among us, humbling Himself, veiling His glory, that humanity might look upon Him, the history that we have of the life of Christ would not have been changed. . . . In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. In sight, in hearing, in effect, it is the voice and movements of the Father."

In His own words Jesus said, "He who has seen me has seen the Father" (John 14:9). This revelation of the character of God is the last message of mercy to be brought before the world (COL 415).

3. MH 422 He alone could reveal God

"He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone able to reveal the character of the Deity to mankind."

C. Biblical Illustrations

1. EW 149-152 God gives His Son

When man fell sorrow filled heaven. An expression of sympathy and sadness fell upon the countenance of Jesus. The angels watched as He approached the exceeding bright light which enshrouded His Father. He and His Father were in close communion for they knew that man had no power in himself to escape the death grip that Satan had put upon him. Three times Jesus was shut in by this glorious light that was about the Father. The struggle of letting His son come to this sin-sick world was not easy.

2. Gen 22:1-19 Abraham gives his son.

And God said to Abraham, "Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about." [Retrace Abraham's steps from his instruction to sacrifice his son to the sacrificing of the ram (PP 145-155).]

3. Matt 5:18 God's Law immutable and changeless

"Through Jesus, God's mercy was manifested to man; but mercy does not set aside justice" (DA 762). God's law is holy and it could not be changed to meet man in his fallen state. His law "is as sacred as God

Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom" (PP 52). His Word is forever "settled in Heaven" (Ps 119:89) and all of "His commandments are sure. They stand fast forever and ever" (Ps 111:7,8).

The Desire of Ages describes the immutability of God's law in the following manner.

The law requires righteousness—a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to the earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ. God can "be just, and the justifier of him which believeth in Jesus." Rom 3:26. (DA 762)

STUDY QUESTIONS

Instructions: If the statement is true, circle the letter T, if the statement is false, circle F.

- | | |
|--|-----|
| 1. Jesus knew what God was like. | T F |
| 2. Jesus knew God's love. | T F |
| 3. Jesus knew God's character. | T F |
| 4. Jesus knew God's goodness. | T F |
| 5. Jesus knew God's greatness. | T F |
| 6. Jesus knew God's righteousness. | T F |
| 7. Jesus came to earth to reveal only to mankind the truth about His father. | T F |
| 8. Jesus acts independent of the Father. | T F |
| 9. When there seemed to be no way of escape for man, God sent His Son. | T F |
| 10. Jesus was anointed by the Spirit to preach the good news of the gospel. | T F |
| 11. The gospel is the good news of the truth about God. | T F |
| 12. The good news is that God is not the way the Enemy has represented Him to be. | T F |
| 13. The gospel or good news is the truth about God, His love, His character, His goodness, His greatness, and His righteousness. | T F |
| 14. Jesus said, "If you have seen me, you have seen the Father." | T F |
| 15. If God the Father had come to our world and dwelt among us, the history that we have of the life of Christ would have been much different. | T F |
| 16. In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. | T F |
| 17. The gospel is the power of God for salvation to everyone who believes. | T F |
| 18. Understanding God's character is the last message of mercy to be taken to the world. | T F |
| 19. God is love . . . there is no fear in love. But perfect love drives out fear, because fear has to do with punishment. | T F |
| 20. To trust our Savior is not the same as to trust the Heavenly Father. | T F |

Prepare to label pertinent information on the chart.
--

I would like to begin the discussion by posing the question: "If man's problem is that He does not know God, and if the solution is to know God, then who comes to reveal the truth about God to him? You're right. Jesus did. Let's make note of this on the solid line that extends from Jesus to the cross. Under "P". on the line write the following statement: Jesus came to reveal the truth about God. His love. His character. His goodness. His greatness. His justice. and His righteousness. We could go on listing more, but this should be sufficient to get us started.

Under the letter "Q" draw a line from Jesus to God with an arrow on it and above that line write the word Know. How well do you suppose Jesus knew His Father? You are right, He knew His Father well. If this is true, then he knew everything about His Father's love, His character, His goodness, His justice and His righteousness.

Let me jog your memory for a moment. Do you remember reading or hearing something about when man fell all heaven went hushed. Then after seeing Jesus enshrined by the Father's glory, Jesus came forth and assembled all of the angelic host and informed them that a plan had been devised to save man. He described how He would come and die to save man. Then when the angels heard that Jesus would come to die, they responded by saying, No! No! You can't go down to die. Let one of us go down and die. Jesus told them no, you can't. Question: Why not?

* Pause for response.

Turn to "Need Three", Section B, and look at statement 4, "Man Unknowingly Chose."

* Pause for response.

You're right. The angels had not known the full truth about God. "To Satan as to no other created being was revealed the truth about the character of God" (DA 761-2). Now look at the quotation under Statement 4 of this section, John 3:16. "God so loved that he gave. Read it through and see if you can add a little more to our understanding.

* Pause for response.

You are right. "Only He who knew the height and depth of the love of God could make it known" (DA 22). There was no one else who could make it known except the Father Himself. By the way, what would have happened if the Father came to reveal the truth about Himself? What do you think?

* Pause for response.

Return to section B, statement 2, "Had the Father Come" which says:

*Pause for response.

You're right, it would not have made any difference. Jesus said, "If you have seen me, you have seen the Father."

Because God's law "requires righteousness, a righteous life, a perfect character" (DA 762), which man has not to give, God sent His Son to demonstrate that it was indeed possible for man to live a "righteous life" and obtain a "perfect character." But it was to be done in the same manner as Jesus did it--by submission, trust, and dependence upon His Father (Matt 4:1-11; DA 118, 119; DA 762). To conclude with the chart, next to "R" write the words: In love He gave His only Son. (John 3:16). The Amplified Bible describes this act as follows:

For God so greatly loved and dearly prized the world that He [even] gave up His only be gotten (unique) Son, so that whoever believes in (trusts in, clings to, relies on) Him shall not perish (come to destruction, be lost) but have eternal (everlasting) life.

Next to the letter "S", write the following words, If I be lifted up, I will draw all unto me (John 12:32) It is interesting to note how the word "men" is translated in the various versions of the Bible. Today's English says, "I shall draw all men to myself." The New International Version states: "will draw all men to myself." The Jerusalem Bible, the New English Bible, the Revised Standard Version and the Phillips Modern English Bible all say, "will draw all men to myself." The Living Bible, however, says, "I will draw everyone to me." If you have a copy of the King James Version, note the word "men." Do you see anything in the printing of "men." What style of print is used? Right, it is italicized, which means the word "men" is supplied and was never there to begin

with. If you are reluctant to accept what I have said, look it up in the Greek text and you will find it to be so. Note how Ellen White uses this text in the setting of the great controversy:

But the work of human redemption is not all that is accomplished by the cross. The love of God is manifested to the universe. The prince of this world is cast out. The accusations which Satan has brought against God are refuted, the reproach which he has cast upon heaven is forever removed. Angels as well as men are drawn to the Redeemer. 'I, if I be lifted up from the earth,' He said, 'will draw all unto Me. (DA 626)

She leaves "men" out completely. If the term "men" was left in, the reader would be left to understand that Christ died for fallen man only. But this is only half of the story. By comparing this with the following:

By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them.

At the beginning of the great controversy, the angels did not understand this. Had Satan and his host then been left to reap the full result of their sin, they would have perished; but it would not have been apparent to heavenly beings that it was the inevitable result of sin. A doubt of God's goodness would have remained in their minds as evil seed, to produce its deadly fruit of sin and woe. (DA 764)

it is quite clear that this act of Jesus being lifted up was to do more than just draw men to Himself. It included the drawing of all, men, angels, and the unfallen worlds. It was to reveal the character of God to all created intelligences (DA 764). White further wrote:

The act of Christ in dying for the salvation of man would not only make heaven accessible to man, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. (PP, p 68, 69)

This is the reason why we have labeled the letter "S" as "And I, if I be lifted up will draw all unto me."

Next to the letter "T" write the following statement: God's kindness is meant to draw us to Him (Rom 2:4, Eph 2:4-38) God declares, "I have drawn you with loving-kindness" (Jer 31:3), with "cords of human kindness" (Rom 2:4) and

because of sin, "no one can come to Me unless I draw Him to Me" (John 6:44). God's kindness is meant to draw us to Himself and bring us to repentance (Rom 2:4). His kindness is shown to all, but unfortunately not all will accept it (Amos 6:11, Book of Hosea, DA 610-620, 716-722).

The contemplation of the love of God manifested in His Son will stir the heart and arouse the powers of the soul as nothing else can. Christ came that He might re-create the image of God in man (DA 478).

To conclude the chart, I would like to simply identify the remaining four letters (U, V, W, X) with a brief statement and a few texts. Under the letter "U" write the following statement: In mercy He passes over former sins (Rom 3:21-26, Eze 33:13-16, 1 John 1:9). In Romans 3:21 it appears that God's righteousness is being revealed apart from law. That is to say that God has revealed the truth, the innocence or the right things about Himself through His Son. The phrase "although the law and the prophets bear witness to it" implies that the law and the prophets (Old Testament) also presented the same truth that Jesus manifested when He was here on earth (RSV). The Amplified Bible describes it in the following manner:

But now the righteousness of God has been revealed independently and altogether apart from the Law, although actually it is attested by the Law and the Prophets.

I have endeavored to capture this theme on the line drawing by sketching a "law" and a group of people representing "prophets" as you see drawn to the right of the letter "U".

There are many other points that could be discussed here but for our purpose, I would like to emphasize one other thought. In Rom 3:25 speaking of redemption as it is found in Jesus Christ, Paul writes "When God put forward as an expiation by his blood to be received by faith. This was to show God's

righteousness, because in his divine forbearance He had passed over former sins" (RSV). In contrast compare the same verse from the Living Bible:

For God sent Christ Jesus to take the punishment for our sins and to end all God's anger against us. He used Christ's blood and our faith as the means of saving us from his wrath. In this way he was being entirely fair, even though he did not punish those who sinned in former times. For he was looking forward to the time when Christ would come and take away those sins.

What do you think? From this version one could perceive God as being angry and to vent this anger, He punishes His Son. It sounds like Jesus died to appease the Father. By combining RSV's rendering of the text with this statement from the Desire of Ages, you get an entirely different picture.

The law requires righteousness—a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ. God can be just, and the justifier of him which believeth in Jesus (p. 762).

What do you think? It sounds to me that what God is really interested in is you and me. He wants our hearts. If we would but give our lives to Him and trust Him, that He will do precisely what He says He will do. In His mercy, He will pass over former sins. On and beyond this, His Son will imbue His followers with the attributes of God (Christlikeness or Godlikeness), changing the human character to become more and more like the divine character.

Next to the letter "V", write God sadly lets go, a strange act, a separation, a struggle, His mysterious farewell (Rom 1:16-28, Hos 11:1-9, Isa 28:9-22, DA 619-620, Rom 4:25). The good news about God and what He is really like is the gospel of Jesus Christ. It is the everlasting good news about God (Rev 14:6,7) which He

has been endeavoring to communicate to all every since the war in heaven began (Rev 12:7), and it is "the very power of God working for the salvation of everyone who believes it. . . . I see in it God's plan for imputing righteousness to man a process begun and continued by . . . faith" (Rom 1:8, Phillips). Contained in this gospel is the revelation of the truth about God's wrath. To those who persist in rejecting the good news about God, He sadly lets them go (Rom 1:18, 24, 26, 28). This mysterious farewell (DA 620) is God weeping to His wayward children to turn back. He cries out "How, oh how, can I give you up, . . . How, oh how, can I hand you over" (Hosea 11:8). Why won't you turn to me, I can heal a lot of you. "Come home . . . come home to the Lord your God" (Hosea 14:1-4). God tries everything but they don't respond. "As they reject the teachings of His word, God withdraws His Spirit and leaves them to the deceptions which they love" (GC 431). "God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life" (DA 764). In the Garden of Gethsemane (Mark 14:14-42) and on the cross (Mark 15:22-47) this awful consequence of being separated from the source of life is revealed. It is the inevitable result of being given over, given up, delivered up, or let go, "for the wages of sin is death" (Rom 6:23).

While we are on Rom 6:23, next to the letter "W" write: The wages of sin (Rom 6:23). To conclude the chart, next to the letter "X" write: But even as a sinner man was in a different position (DA 761-2). At this time I would like to have you turn the page and go through the review sheets and see how many of the questions you can answer correctly.

- *Pause for a few moments.
- *Go through the answers.

This concludes our study on the "Big Picture" and I hope it has not only been stimulating and beneficial, but will inspire you to continue studying His Word. The challenge of organizing the materials into a witnessing format has been a very rewarding experience. The Lord willing, this material will be refined, updated, and expanded until it can be used on a larger scale in the future.

WITNESSING MODEL CONDENSED

To cover the study materials as presented with the "Big Picture" requires from six to eight hours. However, when the team is on the road, contact-time with a new-found friend is often short. In fact, when the opportunity does arise, there may be only minutes to share the good news about God. Thus, the challenge becomes, "What do I say?"

To prepare for that moment, the following model (found on the next page) can be used for witnessing. The materials have been purposefully arranged to accomplish seven objectives: (1) seek permission to ask a question, (2) meet people where they are by arousing their curiosity about God, (3) share the essence of the Gospel, (4) assure them that God loves them and accepts them just as they are, (5) when there is a sense of receptivity, invite them to enter into a personal relationship with their Savior, (6) through prayer, affirm the trustworthiness of Jesus' testimony and their desire to be a part of God's family, and (7) obtain follow-up information.

This exercise should not take any longer than ten minutes. Pair off in partners and let's go through the experience.

- * Work in pairs
- * Role play the experience.
- * Any questions?

I would like to take this opportunity to thank you for your attention and willingness to participate in this project. God bless and keep studying.

Figure 1
MODEL

Question	If response is "YES"	If response is "NO"
1. May I ask you something?	Go to question 2.	Just remain in a friendly attitude.
2. What is the first thing that comes to your mind when you hear the word "GOD?"	Whatever the response, briefly dialogue with them on that response and then proceed to question #3.	If no response, give the following options. a. Santa Claus? b. A grandfather? c. A severe judge? d. Or . . . ?
3. Do you think GOD really loves you?	Consider asking the following question: "If you marched right up into heaven, walked into God's throne room and hit Him in the face, what would he do?" After a brief dialogue assure them that God would do the same thing that His Son would do (John 14:9).	Share John 3:16.
4. If JESUS came here right at this moment, is there anything that God would do to prevent Jesus from taking you to heaven?	Dialogue for a few moments and then raise these questions? a. Could Satan prevent Jesus from taking you to heaven? b. Can anyone prevent Jesus from taking you to heaven with Him? c. Would You prevent Jesus from taking you to heaven with Him?	Go to question #5.
5. Would you like to have Jesus take you to heaven?	Proceed to question 6.	Proceed to question 7.
6. Shall we tell Him right now about your wish?	Invite them to offer a short word of prayer themselves or repeat after you the following prayer. "Dear God, thank you for preparing a place in heaven for me Thank you for loving me so much that you gave your life for me Help me to be aware of that love every day . . . and give me the courage to share your love with my friends. . . In Jesus name I pray. Amen.	Just remain in a friendly attitude and proceed to question #7.
7. Can I get your address and phone number so we can keep in touch?		

STEP 6

TAKING THE POST- TRAINING EXAMINATION

CONGRATULATIONS

Congratulations, you have just completed a special weekend of intensive Christian sports acrobatics training. Your willingness to participate and commitment during the workshop has been evident and most appreciated. My sincere thank-you to all of you.

You have been exposed to a lot of material and now the time has come to determine how well it has been communicated and how well you have learned the material. To accomplish this task I would like to have you go through a similar testing experience as you did at the beginning of the workshop.

Before attempting it, however, it is recommended that you review the 27 behavioral objectives that have been provided on the following pages. A firm grasp of these objectives will guarantee a perfect score on the post-training examination.

Thanks again for all of your help and support. God bless as you prepare for this final examination.

- * Pause for questions.
- * Encourage working with each other as they review.
- * Review

- * Prepare test materials.
- * Prepare juice bar.
- * Have extra pens and pencils available.
- * Give the test
 - Affective Post-Test
 - Cognitive Post-Test

BEHAVIORAL OBJECTIVES

1. The learner will demonstrate a conceptual understanding of the historical development of sports acrobatics by responding correctly to six multiple-choice questions.
2. The learner will demonstrate a conceptual understanding of modern sports acrobatics by responding correctly to five multiple-choice questions.
3. The learner will demonstrate a conceptual understanding of sports acrobatics and its influence upon selected SDA schools by responding correctly to eight multiple choice questions.
4. The learner will list from memory the two basic types of programming that Christian sports acro teams are most frequently asked to conduct and describe how they are similar in focus yet very different in their presentation.
5. The learner will name from memory the two insurance carriers enumerated in the workshop and list two basic differences of the programs.
6. The learner will demonstrate an understanding of the three geometric principles for sketching acro-gymnastic figures by sketching eight figures. in the workshop.
7. The learner will name from memory two of the geometric principles used in sketching acro-gymnastic figures and describe how they are applied in the actual drawing of a figure.
8. The learner will name from memory four religious services that sports acrobatic teams are often called upon to conduct.
9. The learner will describe from memory five causes of injury enumerated in the workshop.
10. The learner will list from memory two religious activities enumerated in the workshop and describe how they aid programming.
11. The learner will demonstrate an understanding of the importance of maintaining team morale throughout the season by listing six reasons, two per activity for conducting spiritual retreats, special events, and end-of-year get-togethers.
12. The learner will demonstrate an understanding of the musical scheme by matching four components with the appropriate area located on a sample line drawing and describe how each relates to the development of a routine.
13. The learner will demonstrate an understanding of the four developmental stages in organizing a sports acrobatics routine, as enumerated in the

workshop, by matching seven out of ten terms with the appropriate labeling, given their definition.

14. The learner will demonstrate an understanding of the five methods or approaches for choosing a team by matching 10 statements with the appropriate labeling.
15. The learner, given a line drawing of the "Big Picture," will demonstrate an understanding of the witnessing model, by matching 20 biblical statements with the appropriate labeling.
16. The learner will label from memory the five areas (1-5) of the spiritual distance profile chart and list one concept it purports to illustrate.
17. The learner will fill in from a word list seven blanks (A-I) provided on the spiritual fitness profile and describe one concept it purports to illustrate.
18. The learner will demonstrate an understanding of the witnessing model and describe how there is "hope" for one to be a part of God's family given the quotation from *The Desire of Ages* 721:5-762:0.
19. The learner will demonstrate an understanding of the witnessing model by describing the meaning of the term "might" given the quotation from DA 761:5-762:0.
20. The learner will demonstrate an understanding of the witnessing model by describing what it means to him/her personally and how it can aid in the building of a Christian sports acrobatics team.

A

PERSONAL INFORMATION

Name: _____ Date: _____

Team Name: _____ Position: _____

School: _____ Telephone: _____

Address: _____

Sex: _____ Age: _____ Grade: _____

Years in Gymnastics: _____ USGF Certified: Yes No

College Major: _____ College Minor _____

Number of Gymnastic or Sports Acrobatic events attended during this past year.

AFFECTIVE TEST
Christian Sports Acrobatics Workshop

Name (Optional) _____ Score: _____

Instructions: Read each of the following statements and circle the number (1-5) that best describes your response. Strongly Disagree 1 2 3 4 5 Strongly Agree

- | | | |
|-----|---|-----------|
| 1. | I found the historical concepts of sports acrobatics to be very upsetting. | 1 2 3 4 5 |
| 2. | I am excited about modern sports acrobatics and its future goals. | 1 2 3 4 5 |
| 3. | I find it upsetting to know how gymnastics made its way into the SDA educational system. | 1 2 3 4 5 |
| 4. | I enjoy sports acrobatics but the thought of trying to integrate spiritual concepts into all phases of programming frustrates me immensely. | 1 2 3 4 5 |
| 5. | I find shopping for an insurance carrier to be a very frustrating experience. | 1 2 3 4 5 |
| 6. | I find sketching acro-gymnastic figures on paper to be very frustrating. | 1 2 3 4 5 |
| 7. | I am excited about the 3 geometric principles that were presented in the workshop for sketching acro-gymnastic figures. | 1 2 3 4 5 |
| 8. | I experience considerable anxiety when I think about the kind of religious services sports acrobatic teams are called upon to conduct. | 1 2 3 4 5 |
| 9. | I found it upsetting to learn what usually causes accidents. | 1 2 3 4 5 |
| 10. | I am excited about some of the religious programming ideas that were discussed in the workshop. | 1 2 3 4 5 |
| 11. | I am excited about some of the ideas that were presented in the workshop about maintaining team morale. | 1 2 3 4 5 |
| 12. | The very thought of methodically developing a routine that would be completely synchronized to music is thrilling. | 1 2 3 4 5 |
| 13. | I am excited about some of the ideas that were presented on polishing a routine. | 1 2 3 4 5 |
| 14. | I am excited about some of the ideas that were presented in the workshop about choosing and organizing an acro-gymnastic team. | 1 2 3 4 5 |
| 15. | It was thrilling to discover that God had done all He could to win Lucifer back to His kingdom. | 1 2 3 4 5 |

- | | | |
|-----|---|-----------|
| 16. | The concepts in the Spiritual Distance Profile were disturbing to me. | 1 2 3 4 5 |
| 17. | I am excited about sharing some of the ideas I have learned about in the Spiritual Fitness Profile. | 1 2 3 4 5 |
| 18. | I am eager to start sharing with someone what I have learned in the workshop about God. | 1 2 3 4 5 |
| 19. | The thought of attempting to conduct a meaningful witnessing program is emotionally very upsetting. | 1 2 3 4 5 |
| 20. | I enjoyed this sports acrobatics workshop with a christian emphasis and feel it is a must for all acro-gymnastic coaches. | 1 2 3 4 5 |
| 21. | The thought of developing a christian sports acrobatics team is emotionally thrilling. | 1 2 3 4 5 |
| 22. | I disliked the spiritual emphasis of this workshop. | 1 2 3 4 5 |
| 23. | Some of the material presented in this workshop disturbed me. | 1 2 3 4 5 |
| 24. | I am thrilled about the concepts that were presented in the workshop about trusting and depending on God. | 1 2 3 4 5 |

COGNITIVE POST-TEST INSTRUMENT

Name _____

Score: _____

A. MULTIPLE CHOICE

Directions: Read each of the following questions and on the lines provided to the left write the letter (a - e) that best corresponds with that statement.

- ___ 1. Historically sports acrobatics: BO-1--1-9
 a. is one of the oldest sports disciplines.
 b. was used as a play activity.
 c. was used as a performing art.
 d. b and c
 e. all of the above
- ___ 2. Today sports acrobatics is being used as a training activity in such areas as:
 a. ski jumping
 b. football
 c. figure skating
 d. a and b
 e. all of the above
- ___ 3. Those who participate in sports acrobatics competitively know the sport:
 a. emphasizes versatility.
 b. encourages cooperation.
 c. stresses creativity.
 d. none of the above.
 e. all of the above.
- ___ 4. The factors that make sports acrobatics so electrifying are:
 a. participants working closely together.
 b. beautifully choreographed routines.
 c. up-beat musical selections.
 d. a and b.
 e. all of the above.
- ___ 5. Which of the following is incorrect?
 a. the young can participate in sports acrobatics.
 b. the youth can participate in sports acrobatics.
 c. adults (30 years and older) are not permitted to participate
 d. a and b
 e. none of the above.
- ___ 6. The future goals of sports acrobatics includes:
 a. introducing the sport into every school in America.
 b. starting programs in every special education school.
 c. introducing the sport in every large business form.
 d. a and b
 e. all of the above.

- ___ 7. At present sports acrobatics is recognized:
 - a. as an all-american fitness symbol.
 - b. as an art form.
 - c. as an Olympic event.
 - d. a and b
 - e. all of the above.

- ___ 8. Sports acrobatics as a sport:
 - a. is inexpensive as compared to other sports.
 - b. requires expensive personal equipment.
 - c. is not very accessible.
 - d. b and c
 - e. none of the above.

- ___ 9. Cost comparisons between sports acrobatics and artistic gymnastic equipment shows that:
 - a. sports acrobatic equipment is considerably more expensive.
 - b. sports acrobatic equipment is relatively inexpensive.
 - c. there is no difference between the two sports.
 - d. the 22 x 42 floor exercise matting is the same for both sports.
 - e. b and d

- ___ 10. USSAF refers to:
 - a. the United States Sports Acrobatics Federation.
 - b. America's official organization for sports acrobatics.
 - c. the International organization for sports acrobatics.
 - d. a and b
 - e. b and c

- ___ 11. ISAF refers to:
 - a. Intermediate Sports Acrobatics Federation.
 - b. International Sports Acrobatics Federation.
 - c. the international organization for sports acrobatics.
 - d. a and b
 - e. b and c

- ___ 12. The intent of USSAF includes:
 - a. organizing sports acrobatics into a viable competitive sport.
 - b. promoting sports acrobatics nationally and internationally.
 - c. establishing international competitive guidelines.
 - d. a and c.
 - e. all of the above.

- ___ 13. The USSAF serves an international meet by:
 - a. selecting U.S. athletes to participate in the event.
 - b. providing funding for U.S. athletes.
 - c. organizing the opening and closing ceremonies.
 - d. a and b.
 - e. all of the above.

BO-1--10-17

- 14. Sports acrobatics is considered to be a safe sport because:
- it is a highly competitive sport.
 - in many respects it is much like artistic gymnastics.
 - one of the partners generally serves as a spotter.
 - a and c.
 - all of the above.
- 15. In sports acrobatics good coaching includes:
- providing a safe environment.
 - utilizing sound teaching progressions.
 - applying good spotting techniques.
 - b and c.
 - all of the above.
- 16. In today's society health and safety are of utmost importance because:
- lawsuits have become a way of life.
 - lawsuits effect everyone involved.
 - athletes are highly susceptible to drugs.
 - a and b
 - all of the above.
- 17. The acronym AAU stands for:
- American Amateur Union
 - Amateur Athletic Union
 - American Athletic Union
 - Anti American Union
 - Anti Athletic Union
- 18. In the early 1800's SDA education was primarily concerned with: BO-3--18-28
- the imminent return of Jesus.
 - the development of a balanced program between work, study and play.
 - preparing to serve in this life.
 - a and c.
 - all of the above.
- 19. Early SDA educational leaders perceived public education as:
- a perversion and self-seeking plan.
 - a teaching of greed and power.
 - a teaching designed to disregard the needs and rights of others.
 - a and b.
 - all of the above.
- 20. Because SDA leaders perceived education as God's plan for life they:
- saw no place for selfish rivalry.
 - rejected the concept of measuring ones self against someone else.
 - accepted the concept of comparing ones self with another.
 - a and b
 - all of the above

- 21. SDA educational institutions were established primarily to:
- prepare highly educated and independent Christians.
 - prepare men and women to serve humanity.
 - to perform miracles like Jesus did when He was here on earth.
 - b and c.
 - all of the above.
- 22. In the 1800's both public and SDA educators agreed that the best form of exercise was:
- manual labor
 - horseback riding
 - curling
 - walking
 - jogging
- 23. The need for recreation arose as the need for:
- Bible workers decreased.
 - farm workers increased.
 - manual labor decreased.
 - student worker's increased.
 - qualified administrators increased.
- 24. Sports acrobatics was included in the SDA educational system for the purpose of:
- promoting self-worth and self-esteem.
 - developing body, mind and spirit.
 - fulfilling the need to be recognized.
 - a and c.
 - all of the above.
- 25. The four H's that both public and SDA education embraced were:
- health, heart, head and hand.
 - Health, heart, hand and harmony.
 - humility, happiness, health and heart.
 - a and b.
 - a and c.
- 26. SDA schools began constructing gymnasiums:
- shortly before public schools began constructing gymnasiums.
 - about the same time public schools began constructing gymnasiums.
 - shortly after the public schools began constructing gymnasiums.
 - because they wanted to be separate and not be influenced by what the rest of the world was doing.
 - because they wanted to make a statement about the importance of sports and games.
- 27. As sports acrobatics became more and more accepted into the SDA educational system the more the practice of:
- participating in competitive sports acrobatics was opposed.
 - participating in competitive sports acrobatics was accepted.
 - inviting public guest artists to perform became common place.
 - a and b
 - b and c

- 28. At present in competitive sports acrobatics special Sabbath concessions are not being made for SDA athletes at the:
- a. local level.
 - b. regional level.
 - c. national level.
 - d. international level
 - e. all of the above

B. Short Answer DIRECTIONS: Read each question and on the lines provided write your answers.

1. List the two types of programming enumerated in the workshop that Christian Sports Acrobatic teams are often asked to conduct and describe how they are similar in focus, yet very different in their presentation. BO-4

a. Types of programming:

1) _____

2) _____

b. Similarities in focus:

c. Differences in presentation:

2. List the two insurance carriers enumerated in the workshop and describe two basic differences of their programs. BO-5

a. Insurance carriers

1. _____

2. _____

b. Basic differences

1. _____

2. _____

3. Demonstrate your understanding of the 3 geometric principles enumerated in the workshop by sketching the appropriate acro-gymnastic figure or figures in the boxes provided below.

BO-6

a. Standing upright with hands down	b. Standing upright with hands up	c. Standing upright with hands on hips	
d. Headstand (front view)	e. Handstand (front view)	f. Handstand straddle (front view)	
g. headstand (side view)	h. Handstand (side view)	i. Backbend one leg up (side view)	j. Four high with one hand-to-hand in top position (front view)

4. On the lines provided to the right of each letter label the appropriate geometric principle used in sketching acro-gymnastic figures and describe how they are applied in the actual drawing of a figure. BO-7



a. _____

b. _____

c. _____

5. List 5 religious services that SDA sports acrobatic groups are often asked to conduct

BO-8

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____

6. List five causes for acro-gymnastic injuries.

BO-9

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____

7. List 2 religious activities that were enumerated in the workshop and on the lines provided describe how they could be incorporated into one or more of the services cited in question 5 of this section. BO-10

a. _____

b. _____

8. Describe how the following three activities can help maintain team morale. BO-11

a. Spiritual retreats:

b. Special Events

c. End of the year get-together:

9. Draw an arrow from the five listed components to the appropriate area on the line drawing and describe how each relates to the development of a routine. BO-12

(a) Beats per measure

(b) Total measures

(c) Beat of color change

(d) Color change

(e) Exercise elements

	A	B	C
1			Opening-- freeze pose
2 3 4			
2	*	tympany roll	Rise slowly
2 3 4			
3			Prepare for high cannon-ball
2 3 4			
4	*	trumpet fanfare	Execute high cannon-ball
2 3 4			
5		trumpet fanfare continued	
2 3 4			
6			Straddle toss dismount
2 3 4			

C. Matching Part I

BO-13

DIRECTIONS: To the left of each term, write the letter of the statement that best corresponds with it.

- | | |
|-------------------------------|---|
| ___ 1. Clean | a. Practice should be active, interesting, enjoyable, challenging, and Christ-centered. |
| ___ 2. Attractive | b. In the formulation of routines every athlete should be included in at least one routine. |
| ___ 3. Exercise elements | c. A term used to describe how a routine will appear when its music, movement, and costuming has been creatively choreographed. |
| ___ 4. Workouts | d. A body of activity which includes leaps, jumps, spins, chaces'es, balances, step-outs and poses. |
| ___ 5. Fluid | e. A term used to describe how a routine will appear when the athlete's facial expression, eye contact, and musical interpretation have become an integral part of the routine. |
| ___ 6. Involvement | f. A routine preformed with no mistakes |
| ___ 7. Effortless | g. A term used to describe how a polished routine will appear when it is free from any sudden checks, body quivers, looks of fear, or signs of detectible strain. |
| ___ 8. Choreographic elements | h. Sports acrobatic moves. |
| ___ 9. Alive | i. The appearance of a polished routine that flows freely from one exercise element to another. |
| ___ 10. Color changes | j. Outstanding musical passages such as trumpet fanfares, tympany rolls, and cymbal crashes. |

D. Matching Part II

BO-14

INSTRUCTIONS: To the left of each question, place the letter from one of the five approaches used to choose a team, that best corresponds with each statement.

- | | |
|------------------------|-------------------|
| A. Highly skilled | D. Clinic-screen |
| B. Potentially skilled | E. Feeder program |
| C. Showman | |

- ___ 1. The approach that selects only the best athletes.
- ___ 2. Incorporates both training and screening.
- ___ 3. Seeks to identify athletes that are capable of acting.
- ___ 4. Selection is based upon what could be achieved.
- ___ 5. Allows coach and athlete to know each other well before selection is made.
- ___ 6. Approach that permits the selection process to occur almost naturally.
- ___ 7. Selecting athletes that are exciting performers.
- ___ 8. Accepts a wider variety of skill levels.
- ___ 9. Selects on the basis of need, skill, and readiness to advance.
- ___ 10. Serves competitive sports acrobatic teams well.
- ___ 11. The athletes are generally quite coachable.
- ___ 12. The approach that tends to encourages the masses to get involved.
- ___ 13. Screens not only sports acrobatics skills but also music, speaking, acting, and creative skills.
- ___ 14. May select athletes that are very difficult to work with and uncoachable.

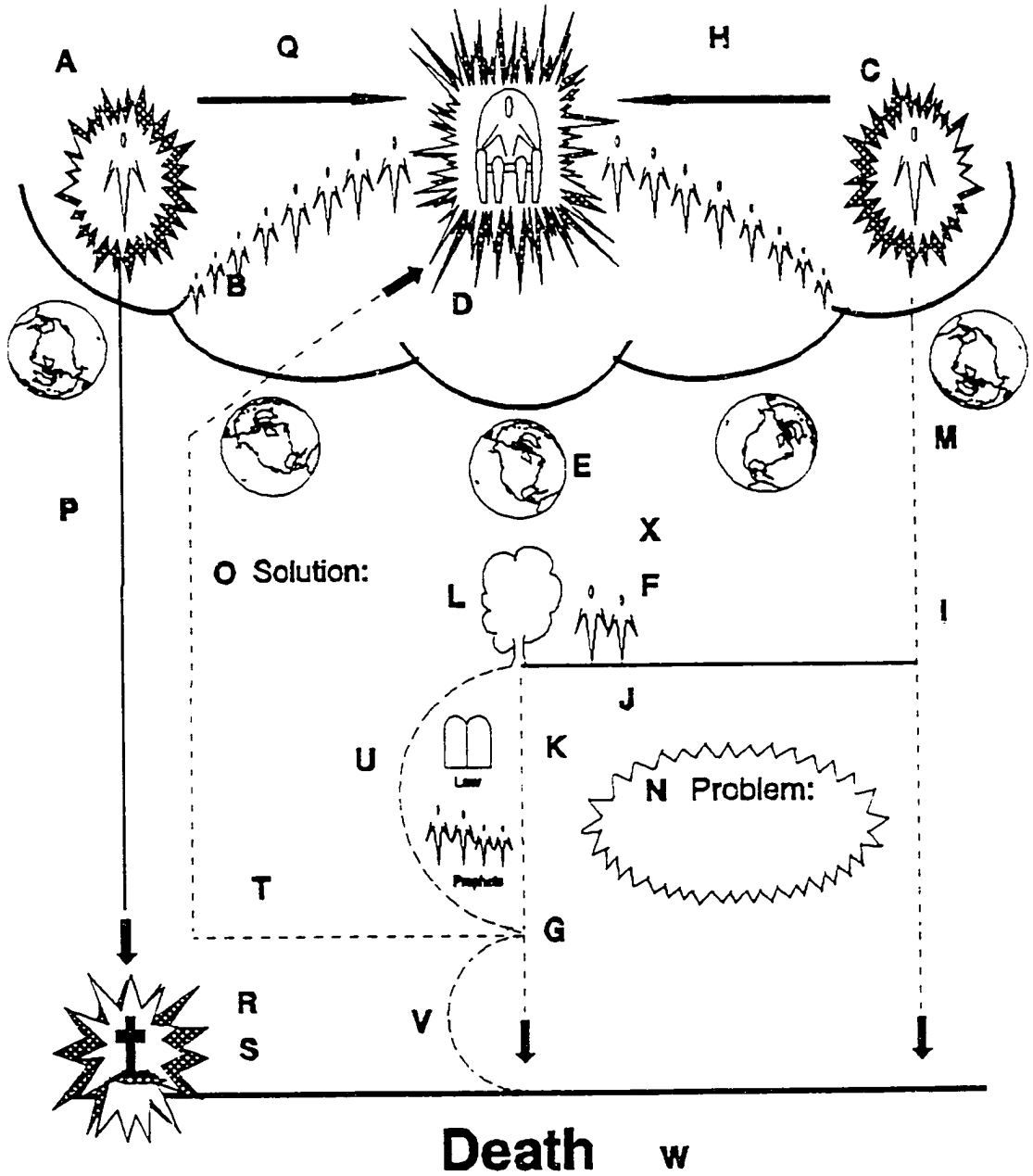
E. Matching Part III

BO-15

INSTRUCTIONS: To the left of each statement write the letters from the line drawing of the Big Picture that best corresponds with it. (Bibles permitted)

- | | |
|--|---|
| — 1. The wages of sin (Rom 6:23) | — 15. Choice [final] (no) DA 761-2 |
| — 2. If I be lifted up I will draw all unto me. (John 12:32) | — 16. But even as a sinner, man was in a different position from that of Satan (DA 761-2) |
| — 3. Jesus, the Son of God (John 3:16) | — 17. Man, made in the image of God (Gen 1:26) |
| — 4. God, our Heavenly Father (Matt 6:9) | — 18. When the woman saw it was good for food she took and ate of the fruit (Gen 3:6) |
| — 5. Lucifer, the signet of perfection (Eze 28:11) | — 19. Satan blinded the minds of man causing him not to see the true light of the gospel (2 Cor 4:4-6, 2 Cor 11:3) |
| — 6. To know God (John 17:3, Jer 9:23, 24) | — 20. Lucifer had sinned in the light of God's glory, God bore long with him, again he was offered pardon, but he would not submit (DA 761-2, GC 494-5) |
| — 7. In mercy He passes over former sins (Rom 3:21-26, Eze 33:13-16) | — 21. Jesus comes to reveal the truth about God, His love, His character, His goodness, and His righteousness. Jesus declares, "If you have seen me you have seen my Father" (Luke 4:18, John 14:9, Rom 1:16,17). |
| — 8. God's kindness is meant to draw us to Him (Rom 2:4, Eph 2:4-8) | — 22. The angelic host did not understand the height and depth of God's love either (DA 761-2). |
| — 9. God sadly lets go, a strange act, a separation struggle, His mysterious farewell (Rom 1:16-28, Hos 11:1-9, Isa 28:9-22, DA 619-620, Rom 4:25) | — 23. The unfallen worlds did not understand either (DA 37). |
| — 10. Holy Spirit like the wind, draws the soul to Christ (John 3:1-17, DA 172) | — 24. In love God gave His only Son (John 3:16). |
| — 11. Man does not know God, the height and depth of God's love he knew not (Rom 3:10-18, DA 761-2) | |
| — 12. Jesus knew God well (John 1:1-5, DA 22) | |
| — 13. Satan knew God well, His love, His character, His goodness, His greatness (Eze 28:11-19, DA 761-762) | |
| — 14. Choice [final] (yes) DA 761-2 | |

THE BIG PICTURE



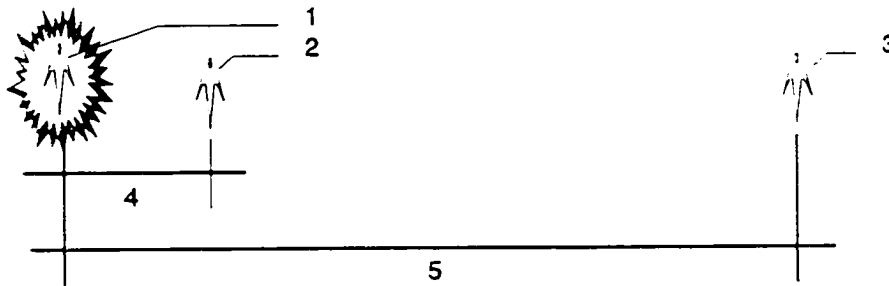
F. ESSAY

BO-16

INSTRUCTIONS: Read each of the following questions and on the line provided write in the word or words that best answer the question.

1. In the line drawing below, label the 5 areas (1-5) enumerated in the workshop and on the lines provided describe 1 of the 2 primary concepts the chart purports to illustrate.

THE SPIRITUAL DISTANCE PROFILE



a. Areas:

- (1) _____
- (2) _____
- (3) _____
- (4) _____
- (5) _____

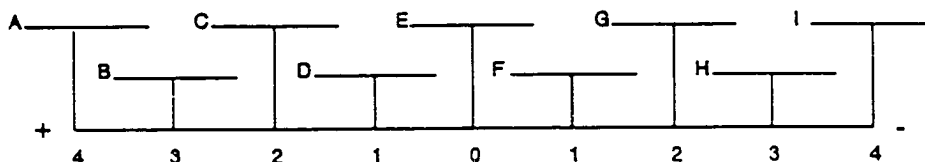
b. Concept:

- (1) _____
- _____

2. On the lines provided to the right of each letter (A-I) of the Spiritual Fitness Profile write the word from the list below that best corresponds with that position and describe one of the two concepts it purports to illustrate. BO-17

- | | | |
|------------------|----------|------------|
| average | broken | struggling |
| helpless | superior | good |
| self-distrusting | poor | unworthy |

MY SPIRITUAL FITNESS PROFILE



Concept:

3. With the aid of the following quotation describe how there is hope for you and I today to be a part of God's family and how the term might as it is used in the quote assures us that we can be a part of His family.

"But even as a sinner, man was in a different position from that of Satan. Lucifer in heaven had sinned in the light of God's glory. To him as to no other created being was given a revelation of God's love. Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. This choice was final. There was no more that God could do to save him. But man was deceived; his mind was darkened by Satan's sophistry. The height and depth of the love of God he did not know. For him there was hope in a knowledge of God's love. By beholding His character he might be drawn back to God. DA 761-2

a. Hope:

BO-18

b. Might:

BO-19

4. On the lines provided below describe what the "Big Picture" means to you and how it affects your understanding of your heavenly father and your relationship with him. BO-20

a. Personal response:

b. How might the "Big Picture" aid in developing a Christian sports acrobatics team:

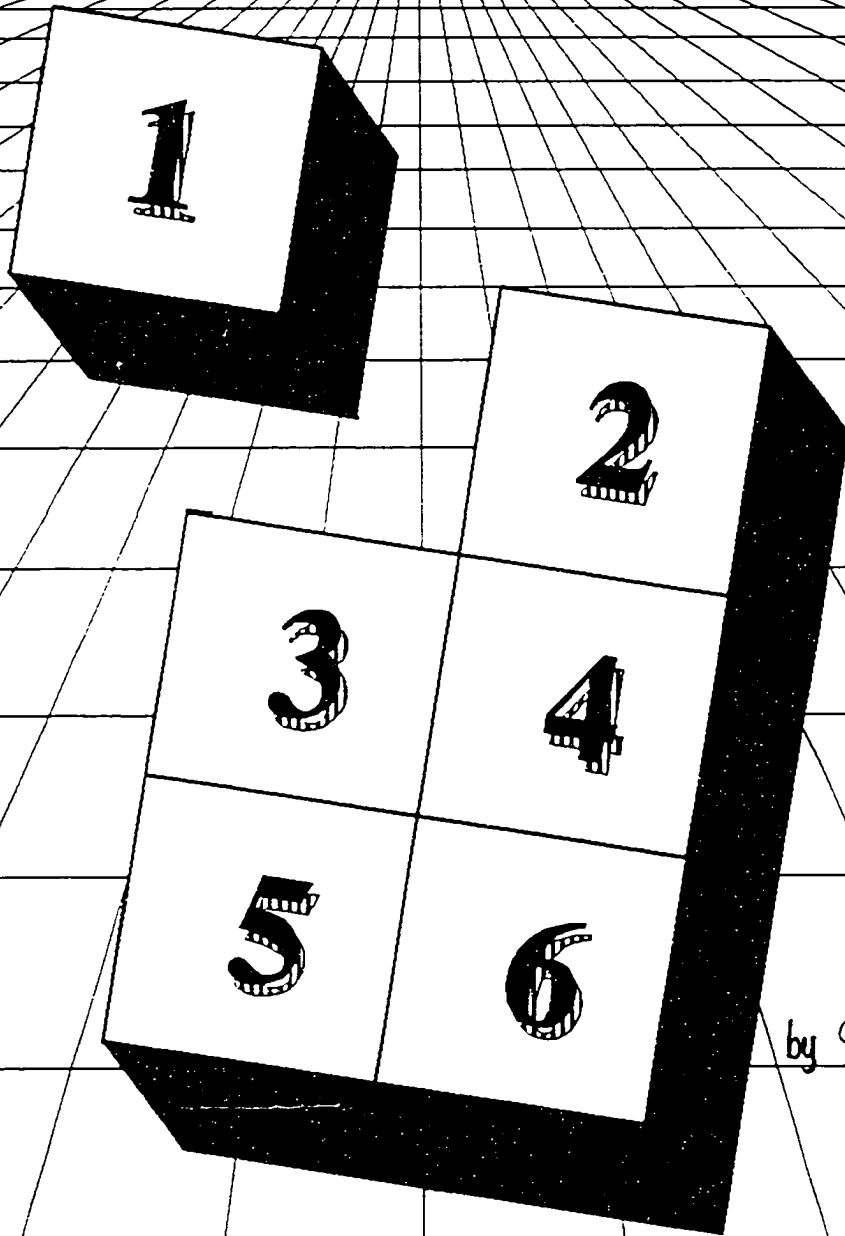
ABBREVIATIONS KEY

AA	Acts of the Apostles
AB	Amplified Bible
COL	Christ Object Lessons
DA	Desire of Ages
EW	Early Writings
GC	Great Controversy
KJV	King James Version
KSB	Key Study Bible
LB	Living Bible
LAB	Living Application Bible
MH	Ministry of Healing
NASB	New American Standard Bible
NCAHD	The New College American Heritage Dictionary
NIBD	Nelson's Illustrated Bible Dictionary
NIV	New International Version
PK	Prophets and Kings
PP	Patriarchs and Prophets
RH	Review and Herald
RSV	Revised Standard Version
SC	Steps to Christ
SR	Story of Redemption
TSL	Sanctified Life
ST	Signs of the Times
TMKH	That I May Know Him

APPENDIX H
BUILDING YOUR CHRISTIAN SPORTS ACROBATICS TEAM
Participant's Manual

Building Your Christian Sports Acrobatics Team

Participant's Manual



by Robert Kalua
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- STEP 5 Understanding Six Spiritual Needs**

- STEP 6 Taking the Post-Training Examination**

STEP 1

TAKING THE PRE- TRAINING INVENTORY

The Pre-training Inventory is designed to identify basic understanding in the following areas: 1) The historical development of sports acrobatics and its influence upon selected SDA schools; 2) Team organization; 3) Composing a gymnastic or sports acrobatic routine; and 4) The understanding of six spiritual needs.

The results will be used to measure the affect of learning. No one is expected to score 100% on this examination.

At this time you should receive the following items:

- a. Personal Information Sheet**
- b. The Affective Pre-Inventory Test**
- c. The Cognitive Pre-inventory Test**

STEP 2

HIGHLIGHTING THE GROWTH OF SPORTS ACROBATICS

HIGHLIGHTING THE DEVELOPMENT OF SPORTS ACROBATICS

Introduction

Historically, gymnastics, physical culture, sports, and games grew out of a need for health and fitness. Gymnastics, which included a variety of physical activities was used by the early Greeks to develop beautiful bodies and harmony between body and soul. These activities were also employed to prepare strong men to defend their country. They did such a thorough job that they were known as the "fighting machines" of their time. The Romans, utilized sports and games as the Greeks did for developing strong, skillful warriors who were capable of defending their country.

In the Dark Ages, the early Christians perceived the body as being evil and the development of their physical well-being was ignored. This understanding led them to vigorously support the Biblical mandate, "Render to Caesar the things that are Caesar's and unto God the things that are God's" (Matt 22:21). Consequently they did not worship the Roman gods or attend their baths or even their games. The early Christians maintained that worldly pleasure was evil and should not be tolerated; and because sports and games gave pleasure and were designed to improve the body, they thought them to be a foolish pursuit. Thus, they were led to believe that the body was inherently evil and needed to be tortured rather than nurtured.

Contrary to these views, SDA educators in the eighteenth century declared that the healthy action of the mind and body was dependent upon the good health

of both. They advocated that the mind as the capital of the body was the only organ that was capable of uniting the finite to the infinite (FCE 20). It was believed that the exercise of the brain during study, without a corresponding physical exercise for the body, attracted blood to the brain creating an unbalanced circulation throughout the rest of the system. A sound body, they maintained, required a sound intellect (FCE 37). They further regarded the body as the "temple of God" (1 Cor 3:17) and advocated the harmonious action of all its parts (the brain, the bones, and the muscles) was necessary for a full and healthful development (FCE 426).

Along with this balanced approach to understanding the human organism came many new educational ideas ranging from promoting the importance of manual labor to advocating the benefits of walking, jogging, and participating in various forms of sports and games.

A

HISTORICAL REVIEW OF SPORTS ACROBATICS

Presentation Procedure:

* *Identify . . .*

* *Describe . . .*

* *Discuss . . .*

CONCEPT	DESCRIPTION
1	<p>_____</p> <p>a. _____</p> <p>b. _____</p>
2	<p>_____</p> <p>a. _____ f. _____</p> <p>b. _____ g. _____</p> <p>c. _____ h. _____</p> <p>d. _____ i. _____</p> <p>e. _____ j. _____</p>

CONCEPT	DESCRIPTION
3	<p>_____</p> <p>a. _____</p> <p>b. _____</p> <p>c. _____</p>
4	<p>_____</p> <p>a. _____</p> <p>b. _____</p> <p>c. _____</p>
5	<p>_____</p> <p>a. _____ e. _____</p> <p>b. _____ f. _____</p> <p>c. _____ g. _____</p> <p>d. _____ h. _____</p>
6	<p>_____</p> <p>a. _____</p> <p>b. _____</p> <p>c. _____</p>
7	<p>_____</p> <p>a. _____</p> <p>b. _____</p>
8	<p>_____</p> <p>a. _____</p> <p>b. _____</p> <p>c. _____</p>

CONCEPT

DESCRIPTION

9	_____
	Cost comparison notes: _____

B

OVERVIEW OF MODERN SPORTS ACROBATICS

Presentation Procedure:

- * *Identify...*
- * *Describe...*
- * *Discuss...*

CONCEPT	DESCRIPTION
1	<hr style="width: 50%; margin: 0 auto;"/> <p>a. _____</p> <p>b. _____</p>
2	<hr style="width: 50%; margin: 0 auto;"/> <p>a. _____</p> <p>b. _____</p> <p>c. _____</p> <p>d. _____</p>

CONCEPT	DESCRIPTION
3	<p>_____</p> <p>a. _____</p> <p>b. _____</p> <p>c. _____</p>
4	<p>_____</p> <p>a. _____</p> <p>b. _____</p>
5	<p>_____</p> <p>a. _____</p> <p>b. _____</p> <p>c. _____</p>
6	<p>_____</p> <p>a. _____</p> <p>b. _____</p> <p>c. _____</p>
7	<p>_____</p> <p>a. _____</p> <p>b. _____</p>

C

INFLUENCE ON SDA SCHOOLS

PRESENTATION PROCEDURE

** Identify . . .*

** Describe . . .*

** Discuss . . .*

CONCEPT	DESCRIPTION
1	_____ a. _____ b. _____
2	_____ a. _____ b. _____ c. _____
3	_____ a. _____ b. _____ c. _____
4	_____ a. _____ b. _____

5	<hr/> <p>a. _____</p> <p>b. _____</p> <p>c. _____</p>
6	<hr/> <p>a. _____</p> <p>b. _____</p>
7	<hr/> <p>a. _____</p> <p>b. _____</p>
8	<hr/> <p>a. _____</p> <p>b. _____</p>
9	<hr/> <p>_____</p> <p>_____</p>
10	<hr/> <p>_____</p> <p>_____</p>

STEP 3

ORGANIZING THE TEAM

INTRODUCTION

At the beginning of every season, the responsibility of organizing the team is always a challenge. Along with it also comes the privilege of inspiring young people to live physically, mentally, spiritually and socially healthy lives. Often because of their need to belong to something, Christian sports acrobatics can play a major roll in fulfilling this need. The sport rightly organized can even make a major contribution in shaping the lives of these young athletes for life. If you as their coach have been instrumental in helping them overcome a major hurdle in learning a physical skill, chances are you will have provided the fundamental tools necessary for them to one day achieve their ultimate goal in life.

The challenge of working with new athletes who have limited skills in sports acrobatics is also a major undertaking. Because as a coach you know you should not encourage your athletes to attempt something that they are not ready for, achieving mastery in the basics is of utmost importance. Furthermore, as a coach, you know you can't take anyone where you have not been. In other words, if you do not understand the move or know how to teach an advanced element safely, it would be best not introduce it until you have received help from a competent instructor. As a result, the skills may be all that you have to work with. This may mean repackaging the basics so they can be performed with enthusiasm and a new look. With a little creativity these skills can be quite attractive and exciting. If the basics are sound the athletes will progress safely and grow into more advanced elements.

Providing for the spiritual needs of the team cannot be overlooked. After all has been said and done, helping an athlete find God is the most important gift a coach can pass on to his or her athletes. The spiritual needs of the audiences to whom the group will be performing should also be considered. Every performance or exhibition should be viewed as an opportunity to share the good news about God.

A

PROGRAMMING

1. Two Types

a	SACRED	
	1.	_____

	2.	_____

	3.	_____

b	SECULAR	
	1.	_____

	2.	_____

	3.	_____

2. The Spiritual Concept

a	INDEPENDENCE	
	1.	_____

	2.	_____

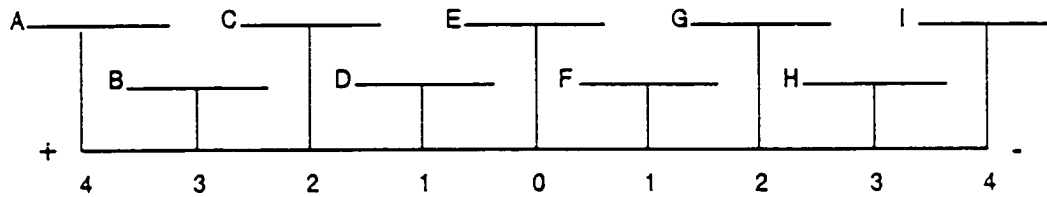
	3.	_____

b	DEPENDENCE	
	1.	_____

	2.	_____

	3.	_____

MY SPIRITUAL FITNESS PROFILE

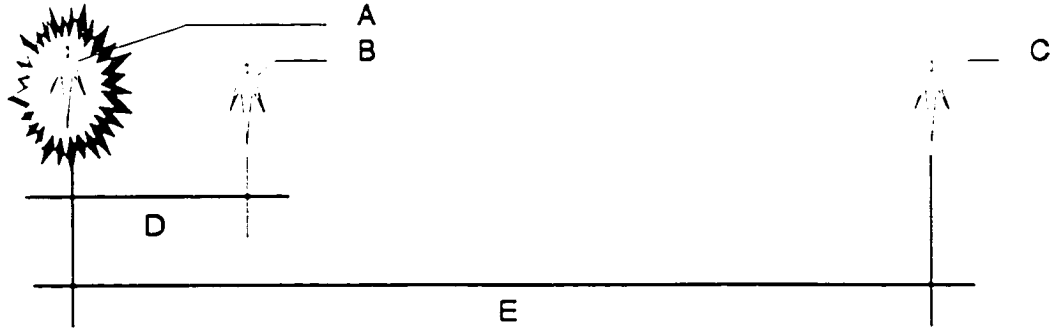


INSTRUCTIONS:

1. Circle on the chart above the number that best describes your present spiritual profile (Note: Need not be precise).
2. Circle on the chart above the number that best describes where you would like your spiritual fitness to be. Then draw a line with an arrow that extends from the number your previously circled to the number you have just circled. (Don't be afraid to aim for the ultimate.)

3. Yes No

THE DISTANCE PROFILE



- A. _____
- B. _____
- C. _____
- D. _____
- E. _____

EXERCISE

INSTRUCTIONS: Complete the following two statements.

1. The closer you come to Christ, the more you will appear, in your own eyes, to be _____.
2. The greater the distance between you and Christ the more you will appear, in your own eyes to be _____.

SPIRITUAL PERCEPTIONS

Perception

Description

1	If you are really seeking to perfect Christian character, you will never indulge the thought that you are sinless. (TSL 7)
2	The more you discipline your mind to dwell upon the character of Christ, and the nearer you approach to His divine image, the more clearly will you discern its spotless perfection and the more deeply will you feel your own defects. (TSL 7)
3	The greater the distance between you and your Savior, the more righteous you will appear in your own eyes. (TSL 8)
4	The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan's delusions have cast their power; that the vivifying influence of the Spirit of God is arousing you. (SC 64, 65)
5	No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. (SC 65)
6	If we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ. (SC 65)

Perception

Description

7	The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Savior. (SC 65)
---	--

8	<p>After toiling all night without success, it seemed hopeless to cast the net by day; but Jesus had given the command, and love for their Master moved the disciples to obey. Simon and his brother let down the net. As they attempted to draw it in, so great was the quantity of fish enclosed that it began to break. When the catch was secured, both the boats were so heavily laden that they were in danger of sinking. But Peter was unmindful now of boats or lading. This miracle, above any other he had ever witnessed, was to him a manifestation of divine power. . . . The presence of divinity revealed his own unholiness, . . . the sense of his uncleanness in the presence of infinite purity overwhelmed him. Peter fell at the Savior's feet, exclaiming, "Depart from me; for I am a sinful man, O Lord." (DA 246)</p>
---	---

9	<p>It was the same presence of divine holiness that had caused the prophet Daniel to fall as one dead before the angel of God. He said, "My comliness was turned in me into corruption, and I retained no strength. (Dan 10:8, DA 246)</p>
---	--

Perception

Description

<p>10</p>	<p>When Isaiah beheld the glory of the Lord he exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts. (Isa 6:5)</p> <p>Humanity, with its weakness and sin, was brought in contrast with the perfection of divinity, and he felt altogether deficient and unholy. (DA 246)</p>
<p>11</p>	<p>When Jesus chose the disciples He chose unlearned fishermen who had not been schooled in the traditions and erroneous customs of their time. They were men of native ability, and they were humble and teachable, men whom He could educate for His work. (DA 250)</p>
<p>12</p>	<p>It is interesting to note that Moses, at one point in his life was considered to be an intellectual giant. "Intellectual greatness distinguished him above the great men of all ages. As historian, poet, philosopher, general of armies, and legislator, he stands without a peer. Yet with the world before him, he had the moral strength to refuse the flattering prospects of wealth and greatness and fame, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." (Heb 11:24-26, PP 251)</p>

Perception

Description

<p>13</p>	<p>But when he slew the Egyptian, Moses had fallen into the same error so often committed by his fathers, of taking into their own hand the work that God had promised to do. It was not God's will to deliver His people by warfare, as Moses thought, but by His own mighty power, that the glory might be ascribed to Him alone. (PP 253k)</p>
<p>14</p>	<p>Moses had learned much that he had to unlearn. "The influence that had surrounded him in Egypt--the love of his foster mother, his own high position, as the king's grandson, the dissipation on every hand, the refinement, the subtlety, and the mysticism of a false religion, the splendor of idolatrous worship, the solemn grandeur of architecture and sculpture--all had left deep impressions upon his developing mind and had molded, to some extent, his habits and character. Time, change of surroundings and communion with God could remove these impressions. (PP 253)</p>
<p>15</p>	<p>In his new environment, out in the midst of nature, Moses sensed the Creator's presence and power. It was here that "his pride and self-sufficiency were swept away. In the stern simplicity of his wilderness life, the results of the ease and luxury of Egypt disappeared. Moses became patient, reverent, and humble, very meek, above all men which were on the face of the earth. (PP 254)</p>
<p>16</p>	<p>Then when God called Moses, he exclaimed; "O Lord, I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and tongue." (Ex 4:10 NIV)</p>

Perception

Description

<p>17</p>	<p>"In order to receive God's help, man must realize his weakness and deficiency; he must apply his own mind to the great change to be wrought in himself; he must be aroused to earnest and persevering prayer and effort. Wrong habits and customs must be shaken off; and it is only by determined endeavor to correct these errors and to conform to right principles that the victory can be gained. Many never attain to the position that they might occupy, because they wait for God to do for them that which He has given them power to do for themselves. All who are fitted for usefulness must be trained by the severest mental and moral discipline, and God will assist them by uniting divine power with human effort. (PP 254)</p>
<p>18</p>	<p>After informing God of his inability to speak, which was right, God reminded Moses of who it was that was speaking to Him. God declares, "who gave man his mouth? Who makes him deaf or dumb? Who gives him sight or makes him blind? Is it not I, the Lord? Now go; I will help you speak and will teach you what to say." (Ex 4:11, 12 NIV)</p>
<p>19</p>	<p>"But Moses still entreated that a more competent person be selected. These excuses at first proceeded from humility and diffidence; but after the Lord had promised to remove all difficulties, and to give him final success, <u>then any further shrinking back and complaining of his unfitness showed distrust of God.</u> It implied a fear that God was unable to qualify him for the great work to which He had called him, or that He had made a mistake in the selection of the man." (PP 259)</p>

Perception

Description

20	The divine command given to Moses found him self-distrustful, slow of speech, and timid. He was overwhelmed with a sense of his in-capacity to be a mouthpiece for God to Israel. But having once accepted the work, he entered upon it with his whole heart, putting all his trust in the Lord. (PP 260)
----	---

21	"The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, and well fitted for the greatest work ever given to man. <u>This is an example of what God does to strength the character of those who trust Him fully and give themselves unreservedly to His commands.</u> " PP 260
----	---

22	<u>Define dependence:</u> _____ _____ _____ _____ <u>Define independence:</u> _____ _____ _____ _____
----	--

REVIEW

DIRECTIONS: For each of the profiles list two concepts they purport to illustrate.

A. My Spiritual Fitness Profile . . .

1. _____

2. _____

B. The Spiritual Distance Profile . . .

1. _____

2. _____

B

CHOOSING THE MEMBERS

Introduction

There are a number of approaches and routes that one could take to choose a team and each may be just as effective as another. However, it should be noted that their effectiveness lies in their desired outcome or objective. In other words, if you, as a coach, desire to have on the team only highly skilled individuals, then your selection process should reflect seeking out only the physically gifted and the rest you must turn down. On the other hand, if you are desirous of having a variety of skills other than sports acrobatics, on the team, such as musical talent, orators, actors, comedians, warm and loving people and spiritual leaders, your selection instrument would then reflect these components. Five methods will be presented in this section including: 1) The highly skilled, 2) Showmanship, 3) Potential skill, 4) Feeder program, and 5) the Clinic-screen program.

2. Selection Methods

APPROACH

a	"The Highly Skilled"	
	Benefits:	
	1.	_____

	2.	_____

	Drawbacks:	
	1.	_____
	2.	_____
	3.	_____
	4.	_____

b	"The Showmen"	
	Benefits:	
	1.	_____

	2.	_____

	Drawbacks:	
	1.	_____
	2.	_____
	3.	_____

APPROACH

c	"The Potentially Skilled"	
	Benefits:	
	1.	_____
	2.	_____
	3.	_____
	4.	_____
	5.	_____
	Drawbacks:	
	1.	_____
	2.	_____

d	"The Feeder Program"	
	Benefits:	
	1.	_____
	2.	_____
	3.	_____
	4.	_____
	5.	_____
	6.	_____
	7.	_____
	Drawbacks:	
1.	_____	
2.	_____	

APPROACH

e	"The Clinic-Screen Technique"
	Benefits:
	1. _____
	2. _____
	3. _____
	Drawbacks:
1. _____	
2. _____	

C SKETCHING



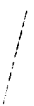






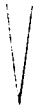


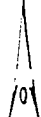
Introduction

Sketching is not only an essential element, but also an exciting phase of programming. It will enable the coach to capture on paper those ideas that have been swirling around in his own mind's eye as well as those ideas that may have been generated by others. It will enable him to pictorially display the realism and potential impact of the programming materials before they are performed. It will further enable you, as coach, to conduct rehearsals, make adjustments, and experience on paper the entire sports acrobatics presentation before it is even introduced to the team. As it is said, "a picture is worth a thousand words." In designing and producing acro-gymnastic programming materials, this bit of advice certainly holds true. Sketching is really an efficient way to communicate your ideas to the team. It is simple, fast, and effective. It is also easy to learn.

The Concept

1. Semi-circles
2. Space
3. Triangles

SKETCHING INSTRUCTIONS

1		2		3		4	
5		6		7		8	
9		10		11		12	
13		14		15		16	
17		18		19		20	
21		22		23		24	

PRACTICE

PRACTICE

PRACTICE

⇔

PRACTICE

PRACTICE

EXERCISE 1



- a. Semi Circles
- b. Open Space
- c. Slim Triangles

a. Standing upright with hands down	b. Standing upright with hands up	c. Standing upright with hands on hips	
d. Headstand (front view)	e. Handstand (front view)	f. Handstand straddle (front view)	
g. headstand (side view)	h. Handstand (side view)	i. Backbend one leg up (side view)	j. Four high with one hand-to-hand in top position (front view)

D RELIGIOUS SERVICES

It is not the intent of this section to provide an exhaustive set of religious programming ideas, but rather to identify those services that acro-gymnastic groups are most often called upon to conduct, and share just a few hands-on suggestions for each. The religious services include: 1) Friday evening vespers, 2) Sabbath School programs, 3) Church services, 4) Sabbath afternoon youth meetings and Sabbath evening vespers, 5) spiritual emphasis weeks, and 6) special religious events.

1. Friday Evening Vespers

Friday evening vespers are often special moments for Seventh-day Adventists around the world. To the youth who attend boarding academies, it is also special. Even at the college level, though the content of the presentation may be more mature, it is special. Whether it be a vesper program in the home, a school, or a church it is that time when SDAs can come together as a family to not only welcome in the Sabbath of the Lord, but to also reflect upon God, His love, His character, His Goodness, His Greatness, His Righteousness and what He has done for us personally.

Idea	Description
A	<p style="text-align: center;">_____</p> <p>Step 1: _____</p> <p>Step 2: _____</p> <p>Step 3: _____</p> <p>Step 4: _____</p> <p>Step 5: _____</p>
B	<p style="text-align: center;">_____</p> <p>1. _____</p> <p>2. _____</p>

EXERCISE 1: "Get Acquainted:

- Step 1: _____
- Step 2: _____
- Step 3: _____

EXERCISE 2: "Skits"

- Step 1: _____
- Step 2: _____
- Step 3: _____
- Step 4: _____
- Step 5: _____
- Step 6: _____

GOD OF THE DESERT

I walked on the burning sand,
Toward the cool oasis;
I knew the way.

So when God came by and offered,
To show me the way, I said,
"I have a map, God."

But He kept on bothering me;
Every time I looked around
He was following me.

He held a canteen of clear water,
"If you drink this," He said,
"You will never thirst."

But I, knowing this was impossible,
Said, "Just over the hill,
There's a spring."

But over the hill was foul water:
Around it were human bones
Bleaching in the sun.

Exhausted, trying to rest,
I couldn't find rest.

God caught up with me;
"If you need shade,
I have a tent."

"I'm resting well," I lied;
He ignored my lie,
Said nothing.

Suddenly I leaped to my feet
And ran across the sand,
My eye on the horizon.

I threw away my map;
There it was—
The oasis!

Tired, bleeding, triumphant,
I looked over my shoulder;
He was running after me.

He carried a pack on His back;
Water, medicine, bandages--
I scorned them.

"Leave me alone, God!"
He slowed down,
Stopped.

In the distance the oasis
Was shining in the sun;
I would show Him.

I stumbled on for a long time
Before I knew the oasis
Was a mirage.

All around, the night turned black;
I was thirsty, bleeding, tired,
And the desert was cold.

Stopping, I sat down on a rock,
My head in my hands;
I was lost.

But I heard a sound behind me;
And when I looked around,
There was God.

2. Sabbath School Programs

GROUP LESSON STUDY

Step	Description
1	PRESENT - _____ _____
2	CONDUCT - _____ _____
3	DIVIDE - _____ _____
4	RESTATE - _____ _____
5	CHALLENGE - _____ _____
6	REPORT - _____ _____
7	SHARE - _____ _____
8	CONCLUDE - _____ _____

3. Church Services

Factor	Description
a	<p style="text-align: center;">_____</p> <p>1. The team</p> <p style="margin-left: 20px;">a. _____</p> <p style="margin-left: 20px;">b. _____</p> <p>2. The Audience</p> <p style="margin-left: 20px;">a. _____</p> <p style="margin-left: 20px;">_____</p> <p style="margin-left: 20px;">b. _____</p> <p style="margin-left: 20px;">_____</p>
b	<p style="text-align: center;">_____</p> <p>1. _____</p> <p>2. _____</p> <p>3. _____</p> <p style="margin-left: 20px;">a. _____</p> <p style="margin-left: 20px;">b. _____</p> <p style="margin-left: 20px;">c. _____</p>

4. Sabbath Afternoon Youth Meetings

a	<p>Group Bible Pictionary "Life or Death"</p> <p>1. Materials</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>2. Organization</p> <p>a. _____</p> <p>b. _____</p> <p>c. _____</p> <p>d. _____</p> <p>e. _____</p> <p>f. _____</p> <p>3. Procedures (See box A-1)</p> <p>4. Blackboard Layout (See A-2)</p> <p>5. Score Grid (See A-3)</p>
----------	---

(A-1)

Divide the entire congregation into groups of no more than five to seven per group. Give each group a couple of blank sheets of paper and a pencil. Invite one representative from each group to come forward and gather around either of the two leaders that are standing on opposite sides of the platform. When the signal to begin is given, the two leaders whisper to the group around them a word or phrase from one of the Bible categories (name, thing, saying). Upon hearing this information, the representatives then dash back to their group and begins drawing as rapidly and creatively as they can a pictorial description of the term or phrase so the group can figure it out. (NOTE: The writing of letters and numbers is prohibited. The group representatives are not permitted to talk in their groups either. However, group members are encouraged to speak up and guess as much as they want until someone finally comes up with the right answer.) The moment the right answer is given, the individual who gave the answer dashes to the front and writes the answer on the blackboard. The activity coordinator checks to see if the spelling is correct. It should be noted that whoever gets the answer written down correctly wins the round. The winner may now pull one of the straws that have been prepared (+2, +1, 0 -1, -2) to determine their game position on the "Life or Death Bible Pictionary Chart (see A-3). The group that reaches the +7 first is considered "alive", while those receiving -7 are considered to be "dead." The objective of the game is to receive eternal life and not eternal death. If you become "dead" you are considered out of the game while the others continue until someone receives a +7 until everyone is "dead" or some group receives +7 or "life." The first group to receive "life" is declared winner for that category.

b	VIDEO PRODUCTIONS
	AREA 1: _____
	a. _____
	b. _____
	c. _____
	d. _____
	AREA 2: _____
	a. _____
	b. _____
	c. _____
	d. _____
	e. _____
	f. _____
	g. _____
	h. _____
i. _____	
AREA 3: _____	
a. _____	
b. _____	

5. Week of Spiritual Emphasis

a	NOTES:

6. Special Events

a	_____
b	_____
c	_____
d	_____
e	_____
f	_____
g	_____

h	<hr/> <hr/>
i	<hr/> <hr/>
j	<hr/> <hr/>
k	<hr/> <hr/>
l	<hr/> <hr/>
m	<hr/> <hr/>
n	<hr/> <hr/>
o	<hr/> <hr/>

F

MAINTAINING TEAM MORALE

Introduction

This phase of the program deals with the immediate and future success of the organization and covers three basic time periods: 1) The beginning of the season, 2) during the season, and 3) the conclusion of the season. Each period is unique and requires its own specialized attention. There are a number of factors which affect these time periods. At the beginning of the season, the excitement is high but in mid-season after Christmas break, everyone is struggling to make it through the seemingly endless routine of work, study and practice. Surprisingly enough, even during the final weeks of the touring season, the morale can drop considerably.

1. Beginning of the Season

Area

Description

Area	Description
a	Three-day Retreat
	1. Purpose
	a. _____
	b. _____
	c. _____
	d. _____
	e. _____
	f. _____
	g. _____
	h. _____
	2. Activities
	a. _____
	b. _____
	c. _____
d. _____	
e. _____	
f. _____	

b	One-day Outing
	1. Purpose
	a. _____
	b. _____
	c. _____
	d. _____
	2. Activities
a. _____	
b. _____	
c. _____	

2. During the Season

Factors

Description

a	Workouts
	1. _____
	2. _____
	3. _____
	4. _____
	5. _____
	6. _____
	7. _____
	8. _____
	9. _____
10. _____	

b	Involvement 1. _____ 2. _____ 3. _____ 4. _____
c	Special Events 1. _____ 2. _____ 3. _____ 4. _____ 5. _____ 6. _____ 7. _____

3. Conclusion of the Season

a	Final Get-together 1. _____ 2. _____ 3. _____ 4. _____ 5. _____ 6. _____ 7. _____
----------	---

b	Activities
	1. _____ 2. _____ 3. _____ 4. _____ 5. _____ 6. _____

F
HEALTH AND SAFETY

In a society where lawsuits seem to be a way of life, the health and safety of every athlete should be uppermost in the minds of all who are connected with acro-gymnastics. In view of this sociological mind-set, the United States Gymnastics Safety Association gives this advice: "Be realistic about lawsuits and about safety practices; be aware of aspects of a program's operation which may give rise to a lawsuit" (WT 112). Preventive measures, are without question, better than emergency care. In fact it should be the rule rather than the exception.

1. CAUSES OF INJURY

a	1. _____
	2. _____
	3. _____
	4. _____
	5. _____
	6. _____
	7. _____
	8. _____
	9. _____
	10. _____

2. PROTECTION AGAINST LAWSUITS

a AAU	1. Medical _____
	2. Liability _____
	3. Deductible _____
	4. Cost/athlete _____
	5. Comments: _____ _____ _____ _____ _____

b USGF	1. Medical _____
	2. Liability _____
	3. Deductible _____
	4. Cost/athlete _____
	5. Comments: _____ _____ _____ _____ _____

STEP 4

DEVELOPING A ROUTINE

INTRODUCTION

The challenge of developing a routine is one of the most exciting phases of building a christian sports acrobatics team. It enables you as a coach to not only orchestrate the beauty of music and movement, but to also incorporate through the lives of your athletes the beauty of God's character. It should be noted that while the development of a routine may be one of the most exciting phases of building a christian sports acrobatics team, it can be one of the most frustrating areas to in which to succeed. The sense of frustration is more often than not due to one of the following deficiencies--undeveloped creativity, few or no choreographic ideas, poor sense of timing and rhythm, minimal music background, or an athlete's lack of training in the area of audience communication during performance.

It is not the intent of this section to expect instant proficiency in designing and assembling acro-gymnastics routines. Neither is it an attempt to present an exhaustive set of principles and guidelines for polishing a routine, but rather to provide the learner with a basic set of tools essential for developing a routine that can lead to the preparation of a highly developed routine. The possibilities are exciting and I know you will enjoy letting your creative mind go through the process of designing, on paper, a routine. For those of you who have had little or no experience, this section has been designed especially for you.

The materials in this section have been divided into four developmental stages. They include: 1) constructing a musical scheme. 2) assembling a sample routine, 3) polishing the routine, and 4) performing the routine.

STAGE 1: Constructing a Musical Scheme
COMPONENTS

- 1. _____
- a. _____
- b. _____
- 2. _____
- a. _____
- b. _____
- 3. _____
- a. _____
- b. _____
- 4. _____
- a. _____
- b. _____
- 5. _____
- a. _____
- b. _____

	A	B	C
1			opening pose
2 3 4			
2		tympany roll	rise slowly
2 3 4			
3			prepare for cannon-ball
2 3 4			
4		trumpet fanfare	execute high cannon-ball
2 3 4			
5		fanfare continued	straddle toss dismount
2 3 4			

NOTES

STAGE 2: Assembling a Sample Routine

Musical Scheme

Company: _____ Year used: _____ CD No: _____

Track: _____ Index: _____ Time: _____ Theme No: _____

Theme name: _____ Routine: _____

Description: _____

A		B	C
<input type="checkbox"/>	2 3 4		
<input type="checkbox"/>	2 3 4		
<input type="checkbox"/>	2 3 4		
<input type="checkbox"/>	2 3 4		
<input type="checkbox"/>	2 3 4		

Musical Scheme (Continued)

A	B	C
<input type="checkbox"/> 2 3 4		
<input type="checkbox"/> 2 3 4		
<input type="checkbox"/> 2 3 4		
<input type="checkbox"/> 2 3 4		
<input type="checkbox"/> 2 3 4		
<input type="checkbox"/> 2 3 4		
<input type="checkbox"/> 2 3 4		
<input type="checkbox"/> 2 3 4		

STAGE 3: Polishing the Routine

1	<hr/> <hr/> <hr/>
2	<hr/> <hr/> <hr/>
3	<hr/> <hr/> <hr/> <hr/>
4	<hr/> <hr/> <hr/> <hr/>
5	<hr/> <hr/> <hr/>

6	_____

REMEMBER

It is better to have fewer routines that are well-groomed than to have a large number of routines poorly groomed.

STAGE 4: Performing the Routine

a.	Emphasize Communication
	1. _____
	2. _____
	3. _____

b.	Encourage Interpretation
	1. _____
	2. _____
	3. _____

c.	Insist on Precision and Elegance
	1. _____
	2. _____
	3. _____

NOTES

NOTES

NOTES

STEP 5

UNDERSTANDING SIX SPIRITUAL NEEDS

INTRODUCTION

"Understanding Six Spiritual Needs" is a unique witnessing model that has been designed specifically for this workshop. It is the last of a series of four presentations on "Building Your Christian Sports Acrobatics Team." The model is a simple plan. It utilizes everyday terms and easy to understand phrases. It also incorporates a line drawings that visually stimulates thought and aids understanding.

While the presentations may be simple, the impact of the concepts are inspiring. Initially the idea emerged out of a quest for the core issue of man's predicament. It can be represented by the following simple delinmma. If you had a flat tire on the right rear of your car, would you consider opening the hood of your car and tinkering with the carbuerator or adjusting the spark plug gap hoping that somehow the tire would get repaired? Opening the hood and exploring the complexities of today's high-performance engine, would be fascinating and challenging but would not soive the problem. The sensible thing is obviously to go to the rear of the car and start addressing the problem of the flat tire. In the same way, "Understanding Six Spiritual Needs" identifies the kay issues involved in the great cosmic conflict and addresses how that problem is to be resolved. Furthermore, if one's heart and mind is open to the Spirit's leading, and willing to listen God will unveil the truth about Himself in the face of His Son in a remarkable way.

It is not the intent of this model to present an exhaustive set of biblical texts and E.G. White references, but rather to provide the coach with a set of materials that can be used to prepare the team for witnessing.

It has been said that before you can witness you must first have something to witness about. "Understanding Six Spiritual Needs" is designed to provide the

learner with a body of information so he will have something to share with someone else. The witnessing model has been uniquely arranged into six spiritual needs.

The first need "See the Big Picture," focuses on obtaining an interview of the primary issues that are involved in the great controversy between God and Satan. The second need "Discern Your Enemy" unveils both the incredible reality of Lucifer's stubborn rejection and how God dealt with him. The third need, "Understanding Your Problem," not only recognizes the problem of sin, but also unfolds how man as a sinner was in a different position from that of his enemy. The fourth need, "Know God," in a sweeping stroke sketches a basic portrait of God's character and His government. The fifth need, "Submit to God," unveils how through submission, dependence and cooperation, God miraculously restores in man His image. The final need, "Trust Your Savior," addresses the remarkable truth of how through submission, dependence and cooperation God miraculously restores in man His image. The final need, "Trust Your Savior," addresses the remarkable truth of how through His Son, Jesus Christ, God would make known to all the truth about Himself, His government, and how He will deal with sin and sinners.

Each need with the exception of need one, has been divided into four subsections—an introduction, Bible texts, E. G. White references, and Biblical illustrations. A set of true/false questions have also been provided at the end of each unit of instruction to reinforce learning and stimulate thought. Need one, on the other hand, is designed to expose some of the themes that will be presented in the study. At the end of need one, a line drawing of the "Big Picture" has also been included. It should be noted that once the concept has been grasped and a few basic texts memorized, the learner is ready to begin sharing what he has learned. It would be best to sketch the line drawing of the "Big Picture" as you proceed through the witnessing model, not sketching more than what is being discussed. This will enable the learner to stay focused and not be distracted by drawings that are not being discussed at that moment.

The utilization of questions and permitting the learner to read the passage of scripture for themselves is a good technique to adopt. This will be the technique

that will be used to study the materials. Once you have become acquainted with the material, if you so chose, God will empower you to share what you have learned with someone else.

A NEED ONE: SEE THE BIG PICTURE

To see the big picture is to understand the good news about God in the setting of the great cosmic conflict that began in Heaven. It is realizing that God is not like the enemy has represented Him to be--Harsh, severe, and unforgiving, someone to be feared, a tyrant, a God whose chief attribute is stern justice, a severe judge, one who is an exacting creditor. Satan has pictured our Heavenly Father as a being who is watching with jealous eyes to record every error and mistake so He can visit His judgments upon us (SC p. 2, 1892).

In the opening of the great controversy in heavaen (Rev. 12:14), Satan claimed that:

The law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. Every sin must meet its punishment, urged Satan; and if god should remit the punishment of sin, He would not be a God of truth and justice. When men broke the law of God, and defied His will, Satan exulted. It was proved, he declared, that the law could not be obeyed; man could not be forgiven. Because he, after his rebellion, had been banished from heaven, Satan claimed that the human race must e forever shut out from God's favor. God could not be just, he urged, and yet show mercy to the sinner. (DA 761, 1898)

Satan wanted everyone, including the unfallen worlds, to look upon God as an angry God who has no other choice but to inform his rebellious children that if they disobey Him, He will have to destroy them (Book of Job). In other words, he wanted all to look upon our Heavenly Father as this being who says "If you love me, I'll bless you, but if you don't, I'll kill you!" And I won't make it easy either, I'll torture you and burn you in sulfurous flames, forever and ever" (2 Peter 3:10, Isa 34:9, 10; Rev 14:8, 17:2, GC 536 1888). Satan desires that all should look upon this awful picture as God's way to encouage the rest of the family to remain true and loyal. As absurd as it may sound, there are millions of people who have bought into that understanding and have held on to it as gospel truth.

Seeing the big picture is perceiving God as a gracious God, a God who is overflowing with compassion and mercy, a God who is slow to anger and abounds in loving kindness and truth; a God keeping mercy and kindness for hundreds of thousands who will accept His forgiveness and healing power (Ex 34:6,7). When God forgave the people of Nineveh and did not destroy them, Jonah cried out: "I knew that thou art a gracious and compassionate God, slow to anger and abundant in loving kindness and one who relents concerning calamity" (Jonah 4:2 NAS). God is a patient God who desires to save all who will love and trust Him. With tears in His eyes, God pleads with his wayward children, "Why will you die?" (Ezek 18:31) "How, oh how, can I give you up? How, oh how, can I hand you over to your disobedient ways?" (Hosea 11:8) Again and again He explains, "I will not destroy . . . I have not come to destroy (Hosea 11:9). "I did not come to judge the world, but to save it" (John 12:47). Jesus came to live among his children who were alienated from Him (Col 1:21, Eph 4:18), to reconcile back to Himself those who were blinded by Satan's deceptions and lies (2 Cor 5:19, Eph 2:16, Col 1:20).

While here on earth, Jesus demonstrated in word and deed the true nature of His Father's character.

He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, which refused to receive Him, the way, the truth, and the life (John 14:6). They had rejected Him, the Savior, but He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes. While He ever ore Himself with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men He saw fallen souls whom it was His mission to save. (SC 3, 4, 1892)

Jesus spoke about this truth when He said to Philip, "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father," (John 14:9 NIV).

Unfortunately, this great principle of unselfish love was broken in Heaven when Lucifer desired to become first in the courts above. Pride, jealousy and the desire for self-exaltation drove him to seek power and control of the heavenly beings through misrepresentation and lies about God. He directed the minds of the

angelic host to look upon God as one who desires to exalt Himself and demands that all pay homage to Him. Lucifer's accusations were so successful that all were led to doubt God's word and to distrust His goodness.

When "the fullness of time" had come, Satan's deceptive power of sin had reached its peak and every agency for corrupting the human soul had been put into operation.

Bewildered and deceived, they were moving on in gloomy procession toward eternal ruin The bodies of human beings, made for the dwelling place of God, had become the habitation of demons. The senses, the nerves, the passions, the organs of men, were worked by supernatural agencies in the indulgences of the vilest lust. The very stamp of demons was impressed upon the countenances of man. Human faces reflected the expression of the legions of evil with which they were possessed (DA 36).

The people whom God had chosen to take the truth to the world had become captives of Satan and were now serving his purposes. They were doing the work he was desiring them to do; "to misrepresent the character of GOD, and cause the world to look upon Him as a tyrant" (DA 36).

Man had been deceived and the knowledge of God's character was destroyed. A terrible night of darkness, woe, and understanding fell upon the inhabitants of earth.

That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings (Mal4:2)" (DA 22).

In love God sent His Son to reveal to the universe, to the fallen as well as to the unfallen (Signs of the Times, Dec 30, 1998, 2ST 345:1, DA 758, 1898), the truth about His Father's character, the principles of His government, and how He will deal with sin. Through a life of unselfish service and love (1 Tim 3:16) Jesus unveiled the truth about His loving Father. He opened the eyes of the blind who had been deceived, proclaimed freedom to the captives, and released the oppressed who had been subjects of Satan's lies, deceptions and misrepresentations (Luke 4:18, 19).

To see the big picture is to realize that the last message of mercy to be preached to the world is a revelation of God's character (COL 415, 1900). Jesus said, "Now this is eternal life; that they may know you, the only true God, and Jesus Christ whom you have sent" (John 17:3 NIV). Jeremiah expressed this same theme when he said:

Thus says the Lord; let not the wise and skilled person glory and boast in his wisdom and skill; let not the mighty and powerful person glory and boast in his strength and power; let not the person who is rich [in physical gratification and earthly wealth] glory and boast in his [temporal satisfactions and earthly] riches. But let him who glories, glory in this; that he understands and knows Me [personally and practically, directly discerning and recognizing my character], that I am the Lord, who practices loving-kindness, judgment and righteousness in the earth for in these things I delight, says the Lord (Jer 9:23, 24 AB).

Isaiah said, "Behold your God" (Isa 40:9). When John the Baptist saw Jesus coming he exclaimed, "Behold the Lamb of God" (John 1:29 KJ).

To see the big picture is to realize that God is not anything like his enemy has represented Him to be, but rather He has always been a God of love, kindness, long-suffering, righteousness, forgiveness, and compassion. He has never been anything different. He has always been the same. Scripture says He is the same yesterday, today, tomorrow, and forever (Heb 13:8). It is Satan who has put Him in a bad light and represented Him as a tyrant, a God of vengeance and anger; a God eager to visit His judgments upon those who have rejected Him.

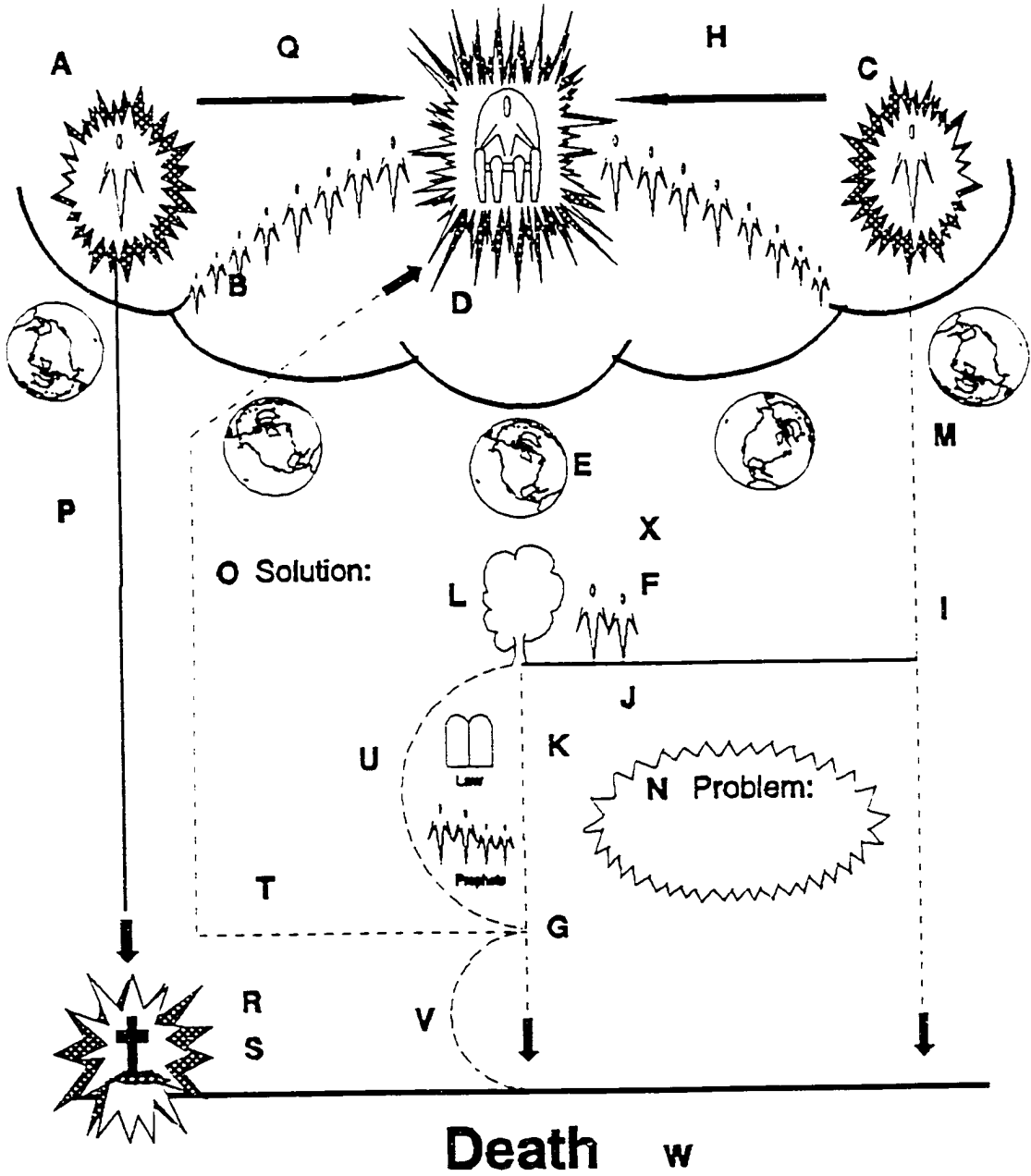
Twelve Themes

1	<hr style="width: 20%; margin: 0 auto;"/> <p>God is not like the enemy has represented Him to be; harsh, severe, angry, and exacting creditor, a severe judge, unforgiving, someone to be feared, and a tyrant.</p>
2	<hr style="width: 20%; margin: 0 auto;"/> <p>God is like His Son and his friends have represented Him to be-- loving, gracious, compassionate, merciful, patient, full of loving kindness, and forgiving.</p>
3	<hr style="width: 20%; margin: 0 auto;"/> <p>The earth had become dark through a misapprehension of God.</p>

4	<p style="text-align: center;">_____</p> <p>The bodies of human beings had become the habitation of demons.</p>
5	<p style="text-align: center;">_____</p> <p>Before the gloomy shadows could be lifted and the world brought back to God, Satan's deceptive power had to be broken.</p>
6	<p style="text-align: center;">_____</p> <p>In love God sends His Son to reveal to the universe the truth about Himself.</p>
7	<p style="text-align: center;">_____</p> <p>God is love and He desires only the service of love; and love cannot be commanded neither can it be won by force or authority. Only by love is love awakened.</p>
8	<p style="text-align: center;">_____</p> <p>If you have seen Jesus you have seen the Father.</p>
9	<p style="text-align: center;">_____</p> <p>God is always the same yesterday, today, tomorrow and forever.</p>
10	<p style="text-align: center;">_____</p> <p>... of mercy to be presented to the world is the revelation of God's character.</p>
11	<p style="text-align: center;">_____</p> <p>To obtain eternal life is to behold your God.</p>

<p>12</p>	<p>_____</p> <p>To see the big picture is to know and understand your God.</p>
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THE BIG PICTURE



NOTES

- A. _____
- B. _____
- C. _____
- D. _____
- E. _____
- F. _____
- G. _____
- H. _____
- I. _____
- J. _____
- K. _____
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- S. _____
- T. _____
- U. _____
- V. _____
- W. _____
- X. _____

B

NEED TWO: Discern Your Enemy

When Lucifer was created he was perfect. He was called the "son of the morning." He was the "first of the covering cherubs, holy and undefiled. He stood in the presence of the Great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him" (PP 35). He was

"full of wisdom, and perfect in beauty. Thou has been in Eden, the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so; thou was upon the holy mountain of God; thou has walked up and down in the midst of the stones of fire. Thou was perfect in thy ways from the day that thou was created, till iniquity was found in thee" (Eze 28:12-15 NAS).

"Little by little Lucifer came to indulge the desire for self-exaltation" (PP 35). He said, "I will exalt my throne above the stars of God . . . I will be like the Most High" (Isa 14:13, 14). "The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law . . . the warning was given in infinite love and mercy" (PP 36).

"Lucifer in heaven had sinned in the light of God's glory. To him as to no other created being was given a revelation of God's love. Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. This choice was final. There was no more that God could do to save him" (DA 761-2).

"God in His great mercy bore long with Lucifer" (GC 495). The heavenly councils pleaded with him. Jesus plead with him but still he would not respond (GC 494).

The scriptural theme, "How, oh how, can I give you up! How, oh how, can I hand you over!" (Hosea 11:1); "Turn back, turn back from your evil ways; for why will you die?" (Exekiel 33:11), is most helpful in understanding the heart of God as He repeatedly invited Lucifer to reconsider, and think things through again.

"Long was he retained in heaven. Again and again he was offered pardon on condition of repentance and submission. Such efforts as only infinite love and wisdom could devise were made to convince him of his error. Lucifer was convinced that he was in the wrong [he saw] that His [God's] divine claims were just, and that he ought to acknowledge them as such

before all heaven. Had he done this, he might have saved himself and many angels" (GC 496).

"Though he had left his position as covering cherub, yet if he had been willing to return to God. . . he would have been reinstated in his office" (PP 39). But instead he chose to turn God's love down and rebel against Him, His Son, His government, and all of His followers. There was no more that God could do but sadly let him go (Rom 1:24, 26, 28) to reap the natural consequences of his stubborn and rebellious choice (Rom 6:23).

At the cross, when Satan inspired the hearts of the priests and people to reject God's love, and at last cry out, "crucify Him! Crucify Him!" (GC 501) all heaven was shocked. As they gazed upon the scene with silent horror, Satan "made it evident that the real purpose of his rebellion was to dethrone God, and to destroy Him through whom the love of God was shone" (DA 57). Christ declared that "He (Satan) was a murderer from the beginning, and has nothing to do with truth, because there is no truth in him" (John 8:44). "All they that hate Me love death" (Prov 8:36). The angelic host and all the unfallen worlds were shocked when they finally saw with their own eyes the shuddering reality of the truth about Satan and his government. Jesus spoke about this understanding when He said to the seventy elders, "I saw Satan fall like lightning from heaven" (Luke 10:18).

A. Bible Texts

1. Isa 14:12-14 The Light bearer

Lucifer was the "light bearer," "the share of God's glory, the attendant of His throne" (PP 40). "Lucifer 'son of the morning,' was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him. . . . Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position though honored above the havenly host, he ventured to covet homage due alone to the Creator (PP 35).

2. Eze 28:12-15 He was blameless

"Thus saith the Lord God; you had the seal of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God; every precious stone was your covering. . . . You were the anointed cherub. . . . You were on the holy mountain of God; you walked in the midst of the stones of fire. You were blameless in your ways from the day you were created" (NAS).

3. John 8:44 He became a murderer

"He (Satan) was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a falsehood, he speaks what is natural to him; for he is a liar [himself] and the father of lies and of all that is false." (AB)

B. E. G. White references

1. DA 761-2 (1898) Satan willfully chose

"Lucifer in heaven had sinned in the light of God's glory. To him as to no other created being was given a revelation of God's love. Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. This choice was final. There was no more that God could do to save Him."

"For the sake of man, Satan's existence must be continued. Man as well as angels must see the contrast between the Prince of light and the prince of darkness. He must choose whom he will serve" (DA 761). But no one will be expected to choose blindly, everyone is to have sufficient light to make his decision intelligently" (GC 605).

2. SC 10, 11 (1892) Satan's accusations

"The enemy of good blinded the minds of men, so that they looked upon God with fear. They thought of Him as severe and unforgiving. Satan led men to conceive of God as a being whose chief attribute is stern justice, one who is a severe judge, a harsh, exacting creditor. He pictured the Creator as a being who is watching with jealous eye to discern the errors and mistakes of men, that He may visit judgements upon them."

3. DA 762-3 (1898) Law abolished claims Satan

"Another deception was now to be brought forward. Satan declared that mercy destroyed justice, that the death of Christ abrogated the Father's law. Had it been possible for the law to be changed or abrogated, then Christ need not have died. But to

abrogate the law would be to immortalize transgression, and place the world under Satan's control. It was because the law was changeless, because man could be saved only through obedience to its precepts, that Jesus was lifted up on the cross. Yet every means by which Christ established the law Satan represented as destroying it. Here will come the last conflict of the great controversy between Christ and Satan."

C. Biblical Illustrations

1. SR 26, 27 (1947) EW 146 (1882) Lucifer seeks reinstatement

By combining these references an amazing bit of evidence about God and what He is like is portrayed. The story opens with these words, "He (Satan) was alone in meditation upon the past, the present, and his future plans. His mighty frame shook as with a tempest. An angel from heaven was passing. He called him and entreated an interview with Christ" (SR 26). As the story continues Satan is granted an interview with Jesus. During this session Satan repented and asked if he could be reinstated back into his position. By combining both accounts of the story it appears as if Satan states that he would be willing to take "any position that might be assigned him" (EW 146). Jesus sadly looks at his most prized and honored son and begins to weep. Satan looks at his loving Father. Seeing Him weeping, he too begins to weep. The story continues--"Both he (Satan) and his followers (the fallen angels) wept and implored (plead or begged) to be taken back into the favor of God" (EW 146). Unfortunately Satan and his angels were so bent on evil that there was nothing that God could do to save them. Thus Jesus wept bitterly over this loss.

2. 1 Peter 5:8 Lucifer goes mad

"He (Lucifer) repented not of his rebellion because he saw the goodness of God which he had abused. . . . The wretchedness he realized in losing the sweet light of heaven, and the sense of guilt which forced itself upon him, and the disappointment he experienced himself in not finding his expectation realized, were the cause of his grief. . . . When Satan became fully convinced that there was no possibility of his being reinstated in the favor of God, he manifested his malice with increased hatred and fiery vehemence" (SR 26, 27). He was mad! Scripture describes him as now going around like a roaring lion, seeking someone to devour" (1 Peter 5:8 RSV).

3. Luke 10:1-18 Lucifer falls like lightening

When the seventy had returned excited and full of joy, they exclaimed. "Lord, even the demons are subject to us in your name." (NAS) And Jesus replied. "I saw Satan fall like lightening from Heaven." (NIV)

STUDY QUESTIONS

Directions: If the statement is true circle the letter T, if it is false circle the letter F.

- | | | |
|---|---|---|
| 1. Lucifer knew God well. | T | F |
| 2. Lucifer Knew God's love. | T | F |
| 3. Lucifer knew God's character. | T | F |
| 4. Lucifer knew God's goodness. | T | F |
| 5. Lucifer knew God's greatness. | T | F |
| 6. Lucifer knew God's justice. | T | F |
| 7. Lucifer knew God's righteousness. | T | F |
| 8. God removed Lucifer from his covering cherub position. | T | F |
| 9. God informed Lucifer where his opposition would lead. | T | F |
| 10. Jesus plead with Lucifer. | T | F |
| 11. Angels plead with Lucifer. | T | F |
| 12. The councils of heaven plead with Lucifer. | T | F |
| 13. God bore long with Lucifer. | T | F |
| 14. Long was Lucifer retained in heaven. | T | F |
| 15. God did all He could to try and win Lucifer back. | T | F |
| 16. Finally God removed Lucifer's choice and cast him out. | T | F |
| 17. Lucifer willfully chose to rebel against God. | T | F |
| 18. Lucifer's probation is closed because God took his choice away. | T | F |
| 19. Satan closes his own probation. | T | F |
| 20. The angelic host closed Satan's probation. | T | F |

C

NEED THREE: UNDERSTAND YOUR PROBLEM

Unlike Lucifer "man was deceived; his mind was darkened by Satan's sophistry. The height and depth of the love of God he did not know. For him there was hope in a knowledge of God's love. By beholding His character he might be drawn back to God" (DA 762). Through the use of the serpent, Satan skillfully manipulated Eve into breaking trust with her Creator and believing that she would become as God (Gen 3:1-13). Thus man was doomed for eternal ruin. But he was not to suffer God's wrath before he had an opportunity to first see the truth about his Maker and the truth about His adversary so he could intelligently choose whom he would serve (GC 105).

The truth about God, what He is like, and what His Kingdom is all about was distorted by Satan's accusations, lies, and deceptions. His mind was "alienated from the life of God" (Eph 4:18). "All have sinned and come short of the glory of God" (Rom 3:23), and no one seeks after God nor understands Him, not even one (Rom 3:9-23). As Eve was deceived (Gen 3:1-6, 2 Cor 11:3), in like manner the whole world will be deceived just before Jesus second coming (Rev 12:7-9, 2 Thess 2:9, 10; Rev. 12:7-9). The earth was filled with darkness (DA 22). Satan's lies and deceptions about God had reached their height and no one knew or understood the true nature of God's character. All were under the power of sin.

"All the agencies for depraving the souls of men had been put in operation. The Son of God, looking upon the world, beheld suffering and misery. With pity He saw how men had become victims of satanic cruelty. He looked with compassion upon those who were being corrupted, murdered, and lost. They had chosen a ruler who chained them to his car as captives. Bewildered and deceived, they were moving on in gloomy procession toward eternal ruin, to death in which is no hope of life, toward night to which comes no morning (DA 36).

"Sin had become a science, and vice was consecrated as a part of religion. Rebellion had struck its roots deep into the heart, and the hostility of man was most violent against heaven" (DA 37). The angelic host and the unfallen worlds watched on with intense interest. They were certain that God would once again rise up and destroy the inhabitants of this earth. But instead, He sent His Son to demonstrate before the universe the truth about God's character.

No one knew or understood the true nature of God's character. It was lost through misapprehension of God. It was demonstrated to the universe that apart from God it would be impossible for the human race to be uplifted. "A new element of life and power must be imparted by Him who made the world" (DA 37). Unfortunately, when He came, we knew Him not (John 1:11).

A. Bible Texts

1. Rom 3:23 All have sinned

"All have sinned and come short of the glory of God" (KJV). "If we say we have no sin, we are deceiving ourselves. . . . [furthermore] we make Him [God] a liar" (1 John 1:8, 10). Thus the world became "dark through misapprehension of God" (DA 22).

2. Eph 4:18 Mind darkened

Speaking to the Ephesians, Paul declared in the name of the Lord, "that you must no longer live as the heathen (the Gentiles) do in their perverseness (in the folly, vanity and emptiness of their souls and the futility) of their minds. Their moral understanding is darkened and their reasoning is beclouded. [They are] alienated (estranged, self-banished) from the life of God--with no share in it. [This is] because of the ignorance--the want of knowledge and perception, the wilful blindness--that is deep-seated in them, due to their hardness of heart (to the insensitiveness of their moral nature).

2. Rom 3:9-18 Man's condition

Paul declares that all are under the power of sin (Rom 6:23), and that "There is none righteous not even one; There is none who understands, there is none who seeks for God; all have turned aside, together they have become useless; there is none who does good, there is not even one" (v 10-12 NAS).

3. John 1:11 Man did not know God

"He came into the world, and though the world was made through Him, the world did not recognize Him--did not know Him" (AB). "The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken" (DA 22). With his mind darkened, "The height and depth of the love of God he did not know. . . . [But]

there was hope in the knowledge of God's love. By beholding His character he might be drawn back to God" (DA 762).

B. E. G. White References

1. PP 41 Deception clothed in mystery

In heaven all of Lucifer's acts of deception "were so clothed with mystery that it was difficult to disclose to the angels the true nature of his work. . . . Even the loyal angels could not fully discern his character or see to what his work was leading. . . . Everything that was simple he shrouded in mystery, and by artful persuasion cast doubt upon the plainest statements of Jehovah. And his high position, so closely connected with the divine government, gave greater force to his representations."

2. DA 21, 22 The world darkened

"In heaven itself this law (the law of selflessness or giving) was broken. Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from the Creator, and to win their homage to himself. There he misrepresented God, attributing to Him the desire of self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. . . . Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world. The earth was dark through misapprehension of God."

3. DA 37 Sin a science

When Jesus came "sin had become a science, and vice was consecrated as a part of religion. Rebellion had struck its roots deep into the heart, and the hostility of man was most violent against heaven. It was demonstrated before the universe that, apart from God, humanity could not be uplifted. A new element of life and power must be imparted by Him who made the world."

4. DA 761-2 Man unknowingly chose

"But even as a sinner, man was in a different position from that of Satan. Lucifer in heaven had sinned in the light of God's glory. To him as to no other created being was given a revelation of God's love, ~~understanding the character~~ of God, knowing His

goodness, Satan chose to follow his own selfish independent will. This choice was final. There was no more that God could do to save him. But man was deceived; his mind was darkened by Satan's sophistry. The height and depth of the love of God he did not know. For him there was hope in a knowledge of God's love. By beholding His character he might be drawn back to God."

C. Biblical Illustrations

1. Acts 9:1-18 Paul

At the trial and stoning of Stephen, "the striking evidence of God's presence with the martyr had led Saul to doubt the righteousness of the cause he had espoused against the followers of Jesus. . . . But in the end his education and prejudices, his respect for his former teachers, and his pride of popularity braced him to rebel against the voice of conscience and the grace of God. And having fully decided that the priests and scribes were right, Saul became very bitter in his opposition to the doctrines taught by the disciples of Jesus" (AA 112-3). Scripture says he "was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison" (Acts 8:3 RSV).

Saul was still breathing threats and murder against the disciples of the Lord when he decided to seek permission from the chief priests to go to Damascus. While on his way "suddenly a light from heaven flashed about him. And he fell to the ground and heard a voice saying to him, 'Saul, Saul, why do you persecute me?'" (Acts 9:3,4). When he realized he was standing in the very presence of Jesus, something happened inside of him. He now realized that God was not at all like the priests had represented Him to be. This new understanding enabled Paul later to say, "I am so eager to preach the gospel . . . I am not ashamed of the gospel, because it is the power of God for salvation" (Rom 1:15-17).

2. 1 Sam 31:4 Saul

In a similar manner Saul also "cut off all the channels of communication that heaven had ordained. . . . By his own stubbornness and rebellion he had cut himself off from God" (PP 676). Thus in the end "Saul took a sword and fell upon it" (1 Sam 31:4).

3. John 6:53-71 Judas

"The life of Judas was laid open to the world to be a warning to all who, like him, should betray sacred trusts" (DA 716). "The Savior did not repulse Judas. He gave him a place among the twelve. He trusted him to do the work of an evangelist. He endowed him with power to heal the sick and to cast out devils. But Judas did not come to the point of surrendering himself fully to Christ. . . . Judas was blinded to his own weakness of character, and Christ placed him where he would have an opportunity to see and correct this" (DA 717). At the Passover supper, Jesus tenderly washed Judas' dusty feet hoping he would respond. But, unfortunately, he was blinded by his own selfish desires (DA 718) and the last appeal of love went unheeded (DA 720).

STUDY QUESTIONS

Instructions: If the statement is true circle the letter T, if the statement is false, circle the F.

- | | | |
|---|---|---|
| 1. Man was deceived by the enemy of God. | T | F |
| 2. Man's mind became darkened about God. | T | F |
| 3. The height and depth of the love of God man did not know. | T | F |
| 4. Satan distorted the character of God. | T | F |
| 5. Man was alienated from the life of God. | T | F |
| 6. All have sinned and come short of the glory of God. | T | F |
| 7. When Jesus came the deception of sin had reached its height. | T | F |
| 8. It was demonstrated to the universe that apart from God, humanity could not lift itself from the doom of death. | T | F |
| 9. God's character was so distorted that when Jesus came man had no idea who he was. | T | F |
| 10. Every agency for destroying man's soul was set into motion. | T | F |
| 11. Man had become victims of Satan's cruelty. | T | F |
| 12. God looked with anger upon those who had turned against Him and were being corrupted, murdered, and lost. | T | F |
| 13. Man had become chained to Satan's lies and deceptions about God and his government. | T | F |
| 14. Man had become captives of Satan's accusations against God. | T | F |
| 15. AT the time of Jesus, sin had become a science. | T | F |
| 16. During the time of Jesus vice had also become consecrated as a part of religion. | T | F |
| 17. During the time of Jesus the hostility of man was most violent against heaven. | T | F |
| 18. Corruption had become so bad that the unfallen worlds were certain that God would rise up and destroy the whole human race. | T | F |
| 19. Satan's deceptions about God's character are synonymous with darkness. | T | F |
| 20. Man's primary problem is that he does not know the truth about God's character. | T | F |

D NEED FOUR: KNOW GOD

Before the entrance of sin there was love, peace, joy, and happiness in the Universe and all were in perfect harmony with the will of the Creator. Never was there a word spoken in anger or disrespect to each other, neither did anyone take advantage of another. While their love for God was supreme, their love for one another was confiding, impartial, and unselfish (GC 493, PP 35). It was Christ the Word (John 1:1), the Son of God, the only begotten (John 3:16), the one who from eternal ages was one with the Father (John 1:2) in nature, in purpose and in character (Prov 8:22-31), who was the only being who could enter into all of the counsels and purposes of the eternal God (GC 493). Through Christ God brought into existence all of the heavenly beings. "For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things have been created by Him and for Him" (Col 1:16). And to Christ, as to the Father, all heaven gave their allegiance.

The law of love being the foundation of the government of GOD, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love--homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service (GC 493).

Unfortunately man was deceived and his perception the character of God was destroyed and as a result when the King of the Universe came, the inhabitants of the earth knew Him not. The solution, then, is quite obvious, he needs to know God. Scripture declares, "And this is eternal life, that they may know Thee, the only true God through Jesus Christ His Son is man's great challenge (Jer 9:23). Understanding and knowing God is walking in the light of truth (2 Cor 4:6, Gen 1:3, DA 463) that dispells darkness and opens the eyes of the blind who have been deceived by Satan's accusations and lies about God (DA 35). All are called to behold God (Isa 40:9), for by beholding we become changed (2 Cor 3:18, DA 762). Moses,

Hosea, and Jonah knew as a gracious and merciful God, a God who is slow to anger and abounding in steadfast love, and repentant of evil. (Ex 34:6.7; Hosea 11:9, and Jonah 4:2,3).

It is the darkness of misapprehension of God that has been enshrouding the world. Men are losing their knowledge of God's character.

It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known (COL 415). It is the last message of mercy to be proclaimed to the world (Matt 25:1-13; COL 405-421).

A. Bible Texts

1. John 17:3 Know God

"And this is eternal life: it means to know (to perceive, recognize, become acquainted with and understand) You, the only true and real God, and likewise to know Him, Jesus as the Christ, the Anointed One (Luke 4:18), the Messiah, whom You have sent" (AB). "To know God is to love Him; His character must be manifested in contrast to the character of Satan" (DA 22). It is the stripping off of "the old (unregenerate self with its evil practices, and have clothed yourselves with the new spiritual self, which is (ever in the process of being) renewed and remolded into (fuller and more knowledge upon) knowledge, after the image (the likeness) of Him who created it" (Col 3:10 AB).

2. Jer 9:23, 24 To Know and Understand God

God says, "Let not the wise and skillful person glory and boast in his wisdom and skill; let not the mighty and powerful person glory and boast in his strength and power; let not the person who is rich in physical gratification and earthly wealth glory and boast in his temporal satisfactions and earthly riches; but let him who glories glory in this, that he understands and knows Me (personally and practically, directly discerning and recognizing My character), that I am the Lord who practices loving-kindness, judgment and righteousness in the earth; for in these things I delight, says the Lord" (AB).

3. 2 Cor 4:6 Behold Your God

"For God who said, Let light shine out of darkness, has shone in our hearts so as to beam forth the Light for the illumination of the knowledge of the majesty and glory of God as it is manifest in the Person and is revealed in the face of Jesus Christ, the Messiah" (AB). "In Him (Christ) was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it" (1 John 1:4,5 NAS). "Darkness has never overpowered it (the light)--put it out, or has not absorbed it, has not appreciated it, and is unreceptive to it" (John 1:5 AB). "Satan was seeking to shut out from men a knowledge of God" (DA 35).

4. Jonah 4:1,2 A gracious and loving God

Jonah declares to God, "I pray thee, Lord, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that thou art a gracious God and merciful, slow to anger, and abounding in steadfast love, and repentest of evil." (RSV)

5. Ex 34:6,7 A loving and forgiving God

When the Lord passed by in front of Moses, the Lord proclaimed in His own words, "The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in loving kindness and truth; who keeps loving kindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generation." (NAS)
Compare Micah 6:1-8.

B. E. G White References

1. DA 34-36 Need to know God

"By his falsehoods he had emboldened men in sin. It was his (Satan's) purpose to wear out the forbearance of God, and to extinguish His love for man, so that He would abandon the world to satanic jurisdiction.

Satan was seeking to shut out from men a knowledge of God, to turn their attention from the temple of God, and to establish his own kingdom. . . . The dark shadow that Satan had cast over the world grew deeper and deeper. . . .

The principle that men can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin."

2. DA 463 Let there be light

Jesus said, "I am the Light of the world. He who follows Me will not be walking in the dark, but will have the light which is life" (John 8:12). "As the radiant lamps of the temple lifted up all about them, so Christ, the source of spiritual light, illumines the darkness of the world. Yet the symbol was imperfect. The great light which His own hand had set in the heavens was a truer representation of the glory of His mission" (DA 463).

2. COL 415 Need to know God's character

"It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His (God's) character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth. . . .

Those who wait for the Bridegroom's coming are to say to the people, "Behold your God" (Isa 40:9). The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love."

C. Biblical Illustrations

1. Ex 32:1-14 Moses knew God

It had been only a few days after the Hebrew people had made a solemn covenant with God to obey His voice and the glory of God was still hovering above Mt. Sinai. Though His glory was still visible to the congregation, they turned away, and asked for other gods. Scripture says, "They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox." (Ps 106:19, 20).

God then directed Moses to return to the people without delay. For they are claiming that this golden calf is the God of Israel. They have corrupted themselves, and they are an obstinate people. Then God said, "Now then let me alone, that my anger may burn against them, and that I may destroy them; and I will make of you a great nation." But Moses refused the offer. In reply he said, "O Lord why doth Thine anger burn against thy people whom thou hast brought out from the land of Egypt with great power and with a mighty hand?" Moses insisted, "Why should the Egyptians speak, saying, 'With evil intent He (God) brought them out to kill them in the mountains and to destroy them from the face of the earth? Turn from thy burning anger and change thy mind about doing harm to thy people. . . . So the Lord changed His mind about the harm which He said He would do to His people.'" (NAS). In this incident Moses clearly demonstrates his understanding of God's character. (Compare PP 315-330.)

2. Hosea 11:1-9 Hosea knew God

"When Israel was young I came to love him and I called him out of Egypt to be my own son. But the more I called them the further they went from me. . . . Yet it was I who taught Ephraim to walk, picking them up in my arms. Yet they never knew that it was I who healed their bruises. I led them with gentle encouragement. . . . Yes, I bent down to them and gave them food. . . . My people are bent on turning away from me. . . How, oh how, can I give you up, Ephraim! How, Oh how, can I hand you over, Israel!

3. Jonah 1 - 4 Jonah knew God

It is interesting to note how well Jonah knew God. It is quite obvious that he did not flee to Tarshish because he was afraid for his own safety, but rather because of fear that his message might bring the Ninevites to repentance, and thus insure their deliverance from divine judgement. "I pray thee, Lord, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that thou art a gracious God and merciful, slow to

anger, and abounding in steadfast love, and repentest of evil" (Jonah 4.2.3 RSV).

STUDY QUESTIONS

Instructions: If the statement is true, circle the letter T, if it is false circle the F.

1. Before sin all was in perfect harmony with the will of God. T F
2. Before sin love to God was supremen. T F
3. Before sin everyone looked out for themselves. T F
4. Christ is the Word. T F
5. Christ's live on earth was a visual demonstration of God's Word spoken to man through His Son. T F
6. Christ was the only being that could enter into all of the councils and purposes of God. T F
7. Through Christ God brought into existence all of the heavenly beings. T F
8. The law of love is the foundation of God's government. T F
9. Perfect happiness for all of God's created beings is dependent upon their perfect accord with the great principles of His righteousness. T F
10. God desires from all the service of voluntary love. T F
11. God desires only homage that springs from an intelligent appreciation of His character. T F
12. God takes no pleasure in forced allegiance. T F
13. God grants to all the freedom of choice that they may render Him voluntary service. T F
14. Through the deceptions of Satan man's knowledge of the character of God was destroyed. T F
15. Satan had so blinded the eyes of man that when Jesus came they knew Him not. T F
16. The solution for not knowing God is simply to know Him. T F
17. God is gracious, merciful and forgiving. T F
18. God is slow to anger, abounds in steadfast love, and delights not in the destruction of the wicked. T F
19. To know God is to understand the truth about His character. T F
20. To know God is to honor Him and love him. T F

E NEED FIVE: SUBMIT TO GOD

God declares, "I have drawn you with loving-kindness" (Jer. 31:3), with "cords of human kindness" (Rom. 2:4), but because of sin, no one could even come to Him unless He first draws them to Himself (John 6:44). God's kindness is meant to draw us to Himself and bring us to repentance, not the reverse. We do not ask Him for forgiveness so He can draw us to Himself, but rather His kindness draws us to Him so we can see and understand what He is like. Based upon this knowledge, we might be brought to repentance. Though His kindness is shown to all, not all will accept it. Many will reject His loving kindness (Amos 6:11, Book of Hosea, DA 610-620, 716-722).

When David cried out, "Create in me a clean heart, and renew a right spirit within me" (Ps 51:10), he expressed the appropriate spirit of submission which pleases God (Micah 6:1-8, Ps 51:17). Unfortunately, when a person falls deep into sin, Satan declares to him as he did so successfully to the angels who had united with him, you have now "gone too far to return" (PP 40-41). But by an agency as unseen as the wind, God is ever working upon the heart. Little by little, impressions of His goodness are flashed upon the mind of the sinner ever drawing him closer and closer to his Savior. Then as the Spirit comes in a more direct appeal, the heart gladly surrenders (DA 172) and man recognizes who God is and what it is that He really wants. David discovered that what God wants is a broken spirit and a contrite heart (Ps 51:17). God declares, "I live in a high and holy place, but also with him who is contrite and lowly in Spirit, to revive the spirit of the lowly and to revive the heart of the contrite" (Isa 57:15). To those "Who revere and worshipfully fear My name, shall the Sun of righteousness rise with healing in His wings" (Mal 4:2 AB).

"When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life" (COL 312). Christ demonstrated this truth

when He "came in the form of humanity, and by His perfect obedience [to His Father], He proved that humanity and divinity combined can obey every one of God's precepts" (COL 314). There is no coercing or the application of external force. In love the Spirit of God reaches out to man leaving him "free to choose whom he will serve" (DA 466). While it is true that:

"we have no power to free ourselves from Satan's control, we do have the power of choice, and when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God" (DA 466).

Unfortunately, through his lies and deceptions, Satan has led men to doubt this power and has led man to believe that it is impossible to obey God's law perfectly. In scripture the reality of man needing to unite with the power of God was demonstrated in the birth of John, Issac, and Jesus Himself (Luke 1:1-24, Gen 17:15-21, Luke 1:26- 2:20). "In ourselves we are incapable of doing any good thing; but that which we cannot do will be wrought by the power of God in every submissive and believing soul (DA 98). It is through this miraculous process, the uniting of humanity and divinity, that the expulsion of sin becomes an act of the soul itself (DA 466).

A. Bible Texts

1. Rom 2:4 God's kindness leads to repentance

The purpose of God's kindness is to make one aware of God's amazing goodness and mercy that it may lead us to repentance. Understanding God's kindness will also make one aware of his own wretchedness and selfishness while at the same time giving opportunity for repentance (2 Peter 3:9). God's patience or slowness in bringing things to an end should not be misconstrued, as the Jews had misconstrued it, to be a sign of weakness and lack of intent to judge. But rather it should be viewed as God desiring that no one be lost and providing ample opportunity for all to discover the truth about God and come to repentance. God by nature is a patient and long-suffering God who can't stand the thought of losing one of his children (Note on 2 Peter 3:9 NIV).

2. Ps 51:10 Create in me a clean heart

"Create in my a pure heart, O God, and renew a steadfast spirit within me. . . . Do not cast me from your presence or take your Holy Spirit from me. . . . Open my lips and my mouth will declare your praise." David's ultimate cry is for God to create within him a "broken spirit; a broken and contrite heart."

3. 1 John 1:9 Acknowledge your iniquity

The meaning of this text is best understood by reading a minimum of seven verses, beginning with verse five and continuing to the end of verse ten without stopping. Done in this manner, verse nine will take on a whole new meaning. Rather than praying over a list of failures and mistakes known as sins (plural) it will be realized that the text is talking about a sinful condition which man is unable to free himself from. "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God" (Jer 3:13). "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. (Eze 36: 25-27 KJV).

B. E.G. White References

1. DA 172 The transforming power of the Spirit

As invisible as the wind so is the Holy Spirit. As the wind is heard among the branches of the trees, rustling the leaves and flowers, so is the work of the Holy Spirit upon the heart. "It can no more be explained than can the movement of the wind. . . . By an agony as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By

many this is called sudden conversion; but is the result of long wooing by the Spirit of God,--a patient protracted process."

2. MH 425 Character Transformed

The unfolding of the "knowledge of God as revealed in Christ is the knowledge that all who are saved must have. It is the knowledge that works transformation of character. This knowledge received, will recreate the soul in the image of God."

3. COL 312, 314 Submit yourself

"When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life" (COL 312). Christ demonstrated this truth when He "came in the form of humanity, and by His perfect obedience [to His Father], He proved that humanity and divinity combined can obey every one of God's precepts" (COL 314). There is no coercing or the application of external force. In love the Spirit of God reaches out to man leaving him "free to choose whom he will serve" (DA 466). While it is true that "we have no power to free ourselves from Satan's control, we do have the power of choice, and when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God" (DA 466). Unfortunately, Satan has led men to doubt this power and has deceived man into believing that it is impossible to obey God's law. However, in scripture the reality of man needing to unite with the power of God was demonstrated in the birth of a son to Zacharias (Luke 1:1-24, in the birth of a child to Abraham (Gen 17:15-21), and in the birth of Jesus Himself to Mary (Luke 1:26- 2:20). It is true that "In ourselves we are incapable of doing any good thing; but that which we cannot do will be wrought by the power of God in every submissive and believing soul . . . It is through faith [trusting] that spiritual life is begotten, and we are enabled to do the works of righteousness" (DA 98).

It is through this union, the uniting of humanity and divinity, that the expulsion of sin becomes an act of the soul itself (DA 466).

C. Biblical Illustrations

1. John 13:1-17 The Lord's Supper

Christ knew His time was running out and soon He would be returning to His Father. But his thoughts were not upon Himself but rather, upon His disciples. As He looked upon their faces in the upper room, He wanted to both warn them of the events that were about to take place and comfort them. But He couldn't. Their thoughts were still wrapped up in themselves as to who would be accounted the greatest. Instead of considering their brethren as more worthy, they looked upon themselves as first.

"The disciples made no move toward serving one another. Jesus waited for a time to see what they would do. Then He, the divine Teacher, rose from the table. Laying aside the outer garment that would have impeded His movements, He took a towel, and girded Himself. With surprised interest the disciples looked on, and in silence waited to see what was to follow (DA 644). "After that He poureth water into a basin, and began to wash the disciples feet, and to wipe them with the towel wherewith He was girded" (John 13:5 KJV). When the King of Kings, bent down to wash their dirty feet, it opened their eyes and they were terribly ashamed of themselves. They understood clearly the unspoken rebuke. Now they "saw themselves in altogether a new light" (DA 644).

2. Matt 14:22-36 Peter rescued

When the weary disciples gave up and knew their destruction was certain, Jesus was there ready to help them. "In the storm and darkness the sea had taught them their own helplessness, and they longed for the presence of their Maker.

"Jesus had not forgotten them. . . . As a mother in tender love watches her child, so the compassionate Master watched His disciples. When their hearts

were subdued, thus unholy ambition quelled, and in humility they (acknowledged their problem and) prayed for help, . . . it was given them" (DA 381). This principle also occurred when Peter began to sink in the water. He cried out, "Lord save me" (Matt 14:30). Immediately Jesus reached down to save him. (Compare DA 377-382.)

3. John 12:1-8 Mary at the feet of Jesus

The true meaning of submission is sitting at the feet of Jesus and feeding upon His Word. When Mary discovered that she could not resolve her problem, we find her constantly sitting at the feet of Jesus (Luke 10:39, Matt 27:56, John 12:1-8). Christ knew, for example, in the washing of His feet at Simon's house, that she was expressing her gratitude for the forgiveness of her sins. Mary did not even know the full significance of her deed of love. Thus "she could not answer her accusers. She could not explain why she had chosen that occasion for anointing Jesus. The Holy Spirit had planned for her, and she had obeyed His prompting. Inspiration stops to give no reason. An unseen presence, it speaks to mind and soul, and moves the heart to action. It is its own justification. Christ told her the meaning of her act, and in this He gave her more than He had received" (DA 580-1).

STUDY QUESTIONS

Instructions: If the statement is true circle the letter T. If the statement is false circle F.

1. Before we can be drawn to God we must first come to Him and repent. T F
2. God draws us to Himself first so we can repent. T F
3. Through loving kindness God draws us to Himself. T F
4. When God's kindness is shown all will accept it. T F
5. It is possible to reject God's kindness. T F
6. God has given all the power of choice to choose who they will serve. T F
7. David's cry, "Create in me a clean heart and renew a right spirit within me is the appropriate spirit of submission to God. T F
8. What God wants is a broken spirit and a contrite heart. T F
9. A broken spirit is one who recognizes his wretchedness. T F
10. A contrite heart is one who sees the goodness of God and is humbled by his wretchedness. T F
11. When a person has gotten deep into sin and desires to return to God, Satan's famous line is "You have gone too far to return." T F
12. God is always working upon the heart. T F
13. Those who desire to be changed will be healed by God. T F
14. Submission means uniting with God. T F
15. Submission means our heart is united with God's heart. T F
16. Submission means our will is merged with His will. T F
17. Submission means our mind becomes one with His mind. T F
18. Submission means our thoughts are brought into captivity to Him. T F
19. Submission means we live His life. T F
20. Submission means trusting God that He will do all that He says He will do. T F

F

NEED SIX: TRUST YOUR SAVIOR

Christ "knew the height and depth of the love of God" (DA 22:1) and thus only He could make that love known to his created beings. Through Jesus Christ, His Son, God would make known to all the universe, the truth about Himself, His character, the principles of His government, and how He will deal with sin (MH 422:2, DA 492, TMKH 338). The revelation of this truth is the good news about God that was "kept secret since the world began" (Rom 16:25 KJV) or "hidden for ages and generations" (Col 1:25, 26 RSV, 2 Cor 5:18, 19). In Christ was "hid all the treasures of wisdom and knowledge" (Col 2:2,3) of our loving Father. "In the beginning [before all time] was the Word [Christ]; and the Word was with God, and the Word was God Himself" (1 John 1:1 AB, Phil 2:6, Isa 9:6). Jesus was with His Father from the very beginning (Prov 8:22-31; 1 John 1:2) and was made visible. "He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone able to reveal the character of the Deity to mankind" (MH 422:2).

When "it was realized that man was lost, and that the world which God had created was to be filled with mortals doomed to misery, sickness, and death, and there was no way of escape" (EW 149), God gave His Son that all who would believe in Him might find the way of escape (John 3:16) and be restored back into the image of God (2 Cor 3:15-18, Col 3:10). Thus Jesus was anointed by the Spirit (Luke 4:18) to come and reveal to all the truth about His Father, His love, His character, His goodness, His righteousness and what His kingdom was like (Matt 4:23). When Jesus said to Phillip, "If you have seen me, you have seen my Father" (John 14:9). "In every act of Jesus [his life], in every lesson of His instruction, we are to see and hear and recognize God. In sight, in hearing, in effect, it is the voice and movements of the Father" TMKH 338). The revelation of the character of God is about God's righteousness, the good news that changes lives, for "it is the power of God for

salvation to everyone that believes" (Rom 1:16, 17). "Behold your God" (Isa 40:9 KJV), is a cry to wake up and seek God's character of love for it is "the last message of mercy to be given to the world" (COL 915, GC 609-612).

God's love is a self-renouncing, self-sacrificing and redeeming love. It is the law of life for both heaven and earth (DA 19). This love seeks not to serve self, but rather, in humility it seeks to serve others (John 13:4,5) and it is never fearful, impatient, weakened, envious, boastful, proud, rude, angry, out to record wrongs, destructive, untrustworthy, without hope, discouraged, going to fail or end (1 Cor 13:4-8). God by nature is love (NIBD 23). David said it well when he said, "Whoever finds Jesus finds life and obtains favor from God (Prov 22:35). God is love and in love there is no fear, for fear has something to do with punishment (1 John 4:16-19). Now that Jesus has revealed to all, everything about His Father, rather than calling His children servants, God would much rather call them "My friends" (John 15:15).

A. Bible Texts

1. Luke 4:16-19 Jesus reveals the gospel

After His fierce temptation with Satan, Jesus returned to Nazareth. As it was His custom He went to the synagogue on Sabbath to worship. Upon entering they handed Him the scroll of Isaiah and asked Him to read the morning scripture reading. As He read Isaiah's words, the eyes of all were fastened upon Him and they were amazed at the words of grace and mercy that flowed so freely from His lips. All barriers were broken down and shouts of praise to God were heard echoing throughout the synagogue (DA 237). Explaining the words that He had read Jesus described how He had come "as a reliever of the oppressed, a liberator of captives, a healer of the afflicted, restoring sight to the blind, and revealing to the world the light of truth," (DA 237). When He disclosed to his hearers that they were the ones that were in bondage and were in need of being delivered from the bondage of Satan's deceptions and lies about God, they drove Him out of the synagogue to stone Him.

2. John 14:9 To see Jesus is to see God

When Jesus said to His disciples "you know the way where I am going" (John 14:4), Thomas immediately replied, "Lord, we do not know where you are going." Jesus answered and said, "I am the way, and the truth, and the life; no one comes to the Father, but through me." When Philip heard this he said to Jesus, show us the Father and Jesus replied, "He who has seen Me has seen the Father."

3. 1 John 4:8 God is love

Agape is the Greek term that is used to describe God's love (1 John 4:7-8). It is a love that goes beyond the emotional and unconditional love. It is God loving by His will; it is His nature to love (NIBD 23). In view of this definition, it can be said that God is by nature a God who is love.

4. John 3:16 God so loved that He gave.

Satan represented God's law of love as a law of selfishness. He declared that it was impossible to obey the dictates of God's law of love. When Adam and Eve fell and the earth became filled with sickness and woe, Satan led men to look upon God as the author of sin, and suffering and death. Only He who knew the height and depth of the Father's love could come and unveil the truth about His love to both the fallen and unfallen beings. Thus it was that God gave His only Son to come and make plain to all the character of God's love (DA 19-26).

5. Jeremiah 31:3 God's love is an everlasting love

Speaking to Israel, God said, "I have loved you with an everlasting love." In Romans, Paul describes this love as inseparable, "neither death, nor life, no angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Jesus Christ our Lord" (Rom 8:38, 39).

B. E. G. White References

1. DA 261:2 Jesus desire

"In that life (Christ's life) no noisy disputation, no ostentatious worship, no act to gain applause, was ever witnessed. Christ was hid in God, and God was revealed in the character of His Son. To this revelation Jesus described the minds of the people to be directed, and their homage to be given."

2. TMKH 338 Had the Father come

"Had God the Father come to our world and dwelt among us, humbling Himself, veiling His glory, that humanity might look upon Him, the history that we have of the life of Christ would not have been changed. . . . In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. In sight, in hearing, in effect, it is the voice and movements of the Father."

In His own words Jesus said, "He who has seen me has seen the Father" (John 14:9). This revelation of the character of God is the last message of mercy to be brought before the world (COL 415).

3. MH 422 He alone could reveal God

"He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone able to reveal the character of the Deity to mankind."

C. Biblical Illustrations

1. EW 149-152 God gives His Son

When man fell sorrow filled heaven. An expression of sympathy and sadness fell upon the countenance of Jesus. The angels watched as He approached the exceeding bright light which enshrouded His Father. He and His Father were in close communion for they knew that man had no power in himself to escape the death grip that Satan had put upon him. Three times Jesus was shut in by this glorious light that was about the Father. The struggle of letting His son come to this sin sick world was not easy.

2. Gen 22:1-19 Abraham gives his son.

And God said to Abraham, "Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about." Retrace Abraham's steps from his instruction to sacrifice his son to the sacrificing of the ram (PP 145-155).

3. Matt 5:18 God's Law immutable and changeless

"Through Jesus, God's mercy was manifested to man; but mercy does not set aside justice" (DA 762). God's law is holy and it could not be changed to meet man in his fallen state. His law "is as sacred as God Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom" (PP 52). His Word is forever "settled in Heaven" (Ps 119:89) and all of "His commandments are sure. They stand fast forever and ever" (Ps 111:7,8).

Because God's Law "requires righteousness, a righteous life, a perfect character" (DA 762), which man has not to give, God had to send His Son to demonstrate that it was indeed possible for man to live a "righteous life" and obtain a "perfect character." But it was to be done in the same manner as Jesus had done it, by submission, trust, and dependence upon His Father (Matt 4:1-11, Rom 4; DA 118, 119; DA 761). When this is done, God not only releases man from the bondage of deceptions and lies and the penalty of sin, but also imbues man with His attributes and "builds up the human character after the similitude of the divine character Thus the very righteousness of the law is fulfilled in the believer in Christ" (DA 762). In this process God can "be just, and the justifier of him which believeth in Jesus" (Rom 3:26).

STUDY QUESTIONS

Instructions: If the statement is true, circle the letter T, if the statement is false circle F.

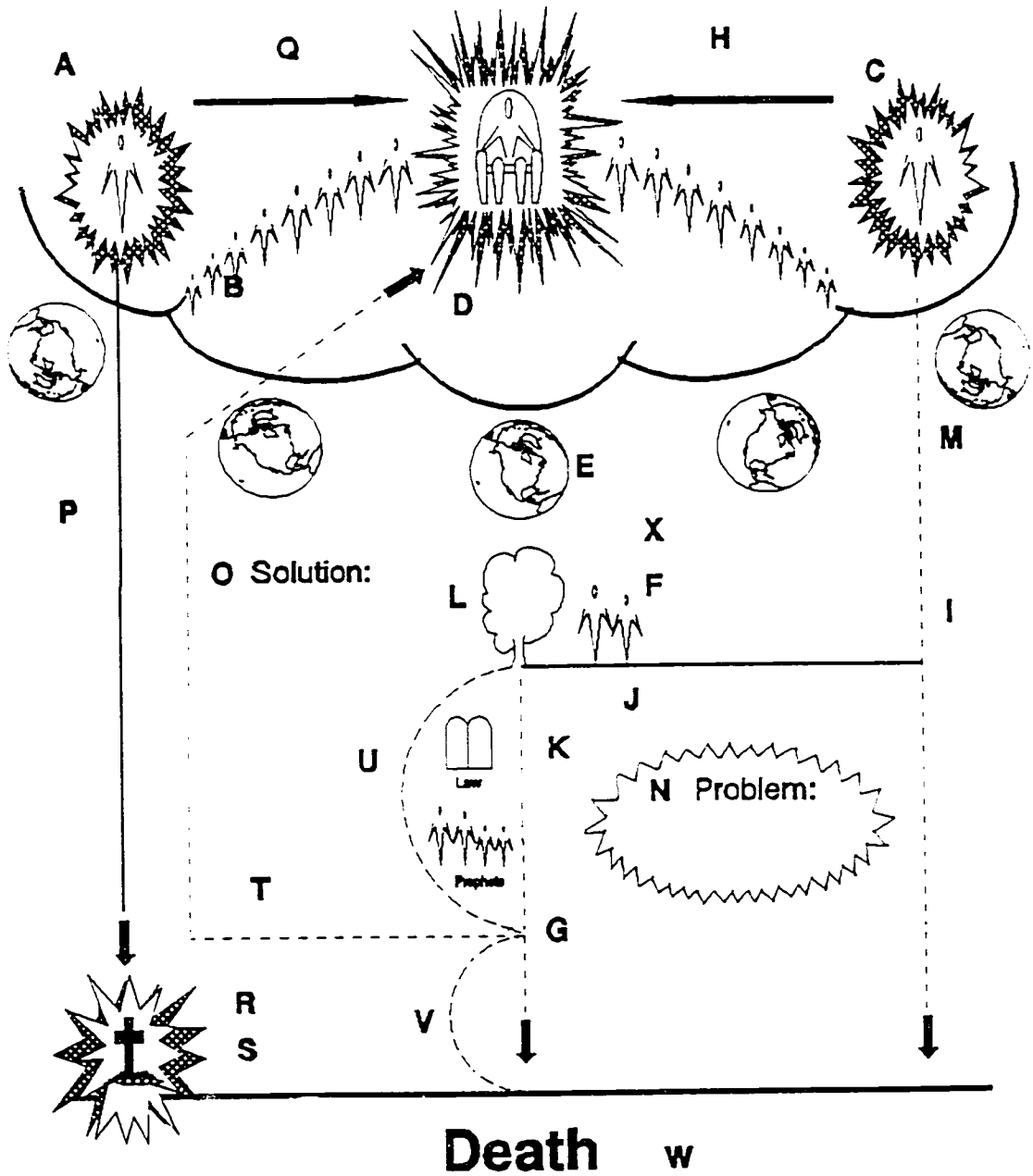
1. Jesus knew what God was like. T F
2. Jesus knew God's love. T F
3. Jesus knew God's character. T F
4. Jesus knew God's goodness. T F
5. Jesus knew God's greatness. T F
6. Jesus knew God's righteousness. T F
7. Jesus came to earth to reveal to man as well as to the unfallen beings the truth about His Father. T F
8. Jesus does nothing except that which the Father tells Him to do. T F
9. When there seemed to be no way of escape for man, God sent His Son. T F
10. Jesus was anointed by the Spirit to preach the good news of the gospel. T F
11. The gospel is the good news of the truth about God. T F
12. The good news is that God is not like the enemy has represented Him to be. T F
13. The gospel or good news is the truth about God, His love, His character, His goodness, His greatness, and His righteousness. T F
14. Jesus said, "If you have seen me, you have seen the Father." T F
15. If God the Father had come to our world and dwelt among us, the history that we have of the life of Christ would not have been changed. T F
16. In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. T F
17. The gospel is the power of God for salvation to everyone who believes. T F
18. Understanding God's character is the last message of mercy to be taken to the world. T F
19. God is love and in love there is no fear for fear has something to do with judgment. T F
20. To trust our Savior is to behold our Heavenly Father. T F

REVIEW

INSTRUCTIONS: To the left of each statement write the letters from the line drawing of the Big Picture that best corresponds with it. (Bibles permitted)

- | | |
|--|--|
| <p>— 1. The wages of sin (Rom 6:23)</p> <p>— 2. If I be lifted up I will draw all unto me. (John 12:32)</p> <p>— 3. Jesus, the Son of God (John 3:16)</p> <p>— 4. God, our Heavenly Father (Matt 6:9)</p> <p>— 5. Lucifer, the signet of perfection (Eze 28:11)</p> <p>— 6. To know God (John 17:3, Jer 9:23, 24)</p> <p>— 7. In mercy He passes over former sins (Rom 3:21-26, Eze 33:13-16)</p> <p>— 8. God's kindness is meant to draw us to Him (Rom 2:4, Eph 2:4-8)</p> <p>— 9. God sadly lets go, a strange act, a separation struggle, His mysterious farewell (Rom 1:16-28, Hos 11:1-9, Isa 28:9-22, DA 619-620, Rom 4:25)</p> <p>— 10. Holy Spirit like the wind, draws the soul to Christ (John 3:1-17, DA 172)</p> <p>— 11. Man does not know God, the height and depth of God's love he knew not (Rom 3:10-18, DA 761-2)</p> <p>— 12. Jesus knew God well (John 1:1-5, DA 22)</p> <p>— 13. Satan knew God well, His love, His character, His goodness, His greatness (Eze 28:11-19, DA 761-762)</p> <p>— 14. Choice [final] (yes) DA 761-2</p> | <p>— 15. Choice [final] (no) DA 761-2</p> <p>— 16. But even as a sinner, man was in a different position from that of Satan (DA 761-2)</p> <p>— 17. Man, made in the image of God (Gen 1:26)</p> <p>— 18. When the woman saw it was good for food she took and ate of the fruit (Gen 3:6)</p> <p>— 19. Satan blinded the minds of man causing him not to see the true light of the gospel (2 Cor 4:4-6, 2 Cor 11:3)</p> <p>— 20. Lucifer had sinned in the light of God's glory, God bore long with him, again he was offered pardon, but he would not submit (DA 761-2, GC 494-5)</p> <p>— 21. Jesus comes to reveal the truth about God, His love, His character, His goodness, and His righteousness. Jesus declares, "If you have seen me you have seen my Father" (Luke 4:18, John 14:9, Rom 1:16,17).</p> <p>— 22. The angelic host did not understand the height and depth of God's love either (DA 761-2).</p> <p>— 23. The unfallen worlds did not understand either (DA 37).</p> <p>— 24. In love God gave His only Son (John 3:16).</p> |
|--|--|

THE BIG PICTURE



THE BIG QUESTION

EXERCISE: In groups of two, read the following quotation and answer the questions below.

But even as a sinner, man was in a different position from that of Satan. Lucifer in heaven had sinned in the light of God's glory. To him, as to no other created being, was given a revelation of God's love. Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish independent will. This choice was final. There was no more that God could do to save him. But man was deceived, his mind was darkened by Satan's sophistry. The height and depth of the love of God he did not know. For him there was hope in a knowledge of God's love. By beholding His character he might be drawn back to God. (DA 761-2)

1. How is it that there is **hope** for you and I to be a part of God's family? Give two explanations.

a. _____

b. _____

2. What is the importance of the term **might** as it is used in the paragraph? Give two explanations.

a. _____

b. _____

WITNESSING MODEL CONDENSED

To cover the study materials as presented with the "Big Picture" requires from six to eight hours. However, when the team is on the road, contact-time with a new-found friend is often short. In fact, when the opportunity does arise, there may be only minutes to share the good news about God. Thus, the challenge becomes, "What do I say?"

To prepare for that moment, the following model can be used for witnessing. The materials have been purposefully arranged to accomplish seven objectives: (1) seek permission to ask a question, (2) meet people where they are by arousing their curiosity about God, (3) share the essence of the Gospel, (4) assure them that God loves them and accepts them just as they are, (5) when there is a sense of receptivity, invite them to enter into a personal relationship with their Savior, (6) through prayer, affirm the trustworthiness of Jesus' testimony and their desire to be a part of God's family, and (7) obtain follow-up information.

Figure 1
MODEL

Question	If response is "YES"	If response is "NO"
1. May I ask you something?	Go to question 2.	Just remain in a friendly attitude.
2. What is the first thing that comes to your mind when you hear the word "GOD?"	Whatever the response, briefly dialogue with them on that response and then proceed to question #3.	If no response, give the following options. a. Santa Claus? b. A grandfather? c. A severe judge? d. Or . . . ?
3. Do you think GOD really loves you?	Consider asking the following question: "If you marched right up into heaven, walked into God's throne room and hit Him in the face, what would he do?" After a brief dialogue assure them that God would do the same thing that His Son would do (John 14:9).	Share John 3:16.
4. If JESUS came here right at this moment, is there anything that God would do to prevent Jesus from taking you to heaven?	Dialogue for a few moments and then raise these questions? a. Could Satan prevent Jesus from taking you to heaven? b. Can anyone prevent Jesus from taking you to heaven with Him? c. Would You prevent Jesus from taking you to heaven with Him?	Go to question #5.
5. Would you like to have Jesus take you to heaven?	Proceed to question 6.	Proceed to question 7.
6. Shall we tell Him right now about your wish?	Invite them to offer a short word of prayer themselves or repeat after you the following prayer. "Dear God, thank you for preparing a place in heaven for me Thank you for loving me so much that you gave your life for me Help me to be aware of that love every day . . . and give me the courage to share your love with my friends. . . . In Jesus name I pray. Amen."	Just remain in a friendly attitude and proceed to question #7.
7. Can I get your address and phone number so we can keep in touch?		

STEP 6

TAKING THE POST- TRAINING EXAMINATION

NOTE

The Post-Training Examination is a comprehensive testing program, designed to measure the participant's over-all understanding of the material presented in the workshop. The cognitive test measures: 1) The historical development of sports acrobatics and its influence upon selected SDA schools; 2) organizing the team, 3) developing a routine, and 4) understanding six spiritual needs. Also measured will be the affective result of the seminar.

To help you prepare for this examination, the 20 behavioral objectives have been included.

BEHAVIORAL OBJECTIVES

1. The learner will demonstrate a conceptual understanding of the historical development of sports acrobatics by responding correctly to six multiple-choice questions.
2. The learner will demonstrate a conceptual understanding of modern sports acrobatics by responding correctly to five multiple-choice questions.
3. The learner will demonstrate a conceptual understanding of sports acrobatics and its influence upon selected SDA schools by responding correctly to eight multiple choice questions.
4. The learner will list from memory the two basic types of programming that Christian sports acro teams are most frequently asked to conduct and describe how they are similar in focus yet very different in their presentation.
5. The learner will name from memory the two insurance carriers enumerated in the workshop and list two basic differences of the programs.
6. The learner will demonstrate an understanding of the three geometric principles for sketching acro-gymnastic figures by sketching eight figures. in the workshop.
7. The learner will name from memory two of the geometric principles used in sketching acro-gymnastic figures and describe how they are applied in the actual drawing of a figure.
8. The learner will name from memory four religious services that sports acrobatic teams are often called upon to conduct.
9. The learner will describe from memory five causes of injury enumerated in the workshop.
10. The learner will list from memory two religious activities enumerated in the workshop and describe how they aid programming.
11. The learner will demonstrate an understanding of the importance of maintaining team morale throughout the season by listing six reasons, two per activity for conducting spiritual retreats, special events, and end-of-year get-togethers.
12. The learner will demonstrate an understanding of the musical scheme by matching four components with the appropriate area located on a sample line drawing and describe how each relates to the development of a routine.
13. The learner will demonstrate an understanding of the four developmental stages in organizing a sports acrobatics routine, as enumerated in the workshop, by matching seven out of ten terms with the appropriate labeling, given their definition.
14. The learner will demonstrate an understanding of the five methods or approaches for choosing a team by matching 10 statements with the appropriate labeling.
15. The learner, given a line drawing of the "Big Picture," will demonstrate an understanding of the witnessing model, by matching 20 biblical statements with the appropriate labeling.
16. The learner will label from memory the five areas (1-5) of the spiritual distance profile chart and list one concept it purports to illustrate.
17. The learner will fill in from a word list seven blanks (A-I) provided on the spiritual fitness profile and describe one concept it purports to illustrate.

18. The learner will demonstrate an understanding of the witnessing model and describe how there is "hope" for one to be a part of God's family given the quotation from *The Desire of Ages* 721:5-762:0.
19. The learner will demonstrate an understanding of the witnessing model by describing the meaning of the term "might" given the quotation from DA 761:5-762:0.
20. The learner will demonstrate an understanding of the witnessing model by describing what it means to him/her personally and how it can aid in the building of a Christian sports acrobatics team.

ABBREVIATIONS KEY

AA	Acts of the Apostles
AB	Amplified Bible
COL	Christ Object Lessons
DA	Desire of Ages
EW	Early Writings
GC	Great Controversy
KJV	King James Version
KSB	Key Study Bible
LB	Living Bible
LAB	Living Application Bible
MH	Ministry of Healing
NASB	New American Standard Bible
NCAHD	The New College American Heritage Dictionary
NIBD	Nelson's Illustrated Bible Dictionary
NIV	New International Version
PK	Prophets and Kings
PP	Patriarchs and Prophets
RH	Review and Herald
RSV	Revised Standard Version
SC	Steps to Christ
SR	Story of Redemption
TSL	The Sanctified Life
ST	Signs of the Times
TMKH	That I May Know Him

APPENDIX I

LIST OF ABBREVIATIONS

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AA	Acts of the Apostles
AB	Amplified Bible
COL	Christ Object Lessons
DA	Desire of Ages
EW	Early Writings
GC	Great Controversy
KJV	King James Version
KSB	Key Study Bible
LB	Living Bible
LAB	Living Application Bible
MH	Ministry of Healing
NASB	New American Standard Bible
NCAHD	The New College American Heritage Dictionary
NIBD	Nelson's Illustrated Bible Dictionary
NIV	New International Version
PK	Prophets and Kings
PP	Patriarchs and Prophets
RH	Review and Herald
RSV	Revised Standard Version

SC	Steps to Christ
SR	Story of Redemption
TSL	The Sanctified Life
ST	Signs of the Times
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Vita

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Wife: Sylvia

Children: Robert, Jr., Michelle, Lorelei

Education

B.S. (Physical Education) Pacific Union College, 1962

M.S. (Health and Physical Education) University of Oregon, 1967

Ed.D. (Religious Education) June, 1993

Experience1962-1966 Physical Education Instructor, Pacific Union College
Preparatory School, Angwin,

California

1966-1968 Physical Education Instructor, San Pasqual Academy
Escondido, California1968-Present Associate Professor, Physical Education Department
Andrews University, Berrien

Springs, Michigan

Travel with "Gymnics"

1957 Co-founder of "Gymnics"

1958-Present Have traveled with gymnastic team to Europe,
Puerto Rico, The Bahamas, Trinidad and Tobago,
and extensively throughout North America and
Hawaii**Memberships**

American Alliance of Health, Physical Education, Recreation and Dance

SDA Health, Physical Education, and Recreation Organization

United States Gymnastic Federation

American Athletic Union