

**HANDBOOK
OF SEVENTH-DAY ADVENTIST
MINISTERIAL AND THEOLOGICAL
EDUCATION**

DEPARTMENT OF EDUCATION-MINISTERIAL ASSOCIATION

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

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P R E F A C E

The Seventh-day Adventist Church, in its 150-year history, has experienced dramatic growth, establishing its presence in most nations of the world. The gospel message, as understood by Adventists, has been embraced by millions of people from different cultures, enriching the Church with their diversity. These cultural, national, and linguistic differences, however, present a challenge to maintaining theological unity and focus on mission.

The primary way by which the Adventist Church fosters a common understanding of its message and promotes its mission is through the ministry of its spiritual leaders—pastors, theologians, Bible/religion teachers, chaplains, and administrators. Thus the education and professional training of these individuals becomes of paramount importance if the Church is to preserve its message and mission within its international diversity.

The important responsibility of defining and monitoring the type of education and training that the church requires and provides for future denominational employees involved in ministerial and religious formation is to be carried out by representative bodies chosen by division and General Conference leadership.

Through actions taken by the Executive Committee of the General Conference during its Annual Councils held in 1998 and 2000, world representatives of the church established the International Board of Ministerial and Theological Education (IBMTE) and the Division Boards of Ministerial and Theological Education (BMTEs), along with their operating policies.

Working through these interconnected boards and the Adventist institutions of higher learning, the Church seeks to (1) foster a dynamic theological unity among its leaders and members around the world, (2) sharpen the focus on Seventh-day Adventist message and mission, (3) support the spiritual and professional development of faculty involved in ministerial programs, (4) promote professional excellence in ministerial training and practice, (5) nurture a strong partnership between church leaders, educational institutions, and faculty engaged in the training of ministry, and (6) energize the spiritual life of Adventist educational institutions through committed faculty.

This *Handbook of Seventh-day Adventist Ministerial and Theological Education* was developed by members of the International Board of Ministerial and Theological Education during several working sessions, in consultation with educational leaders, church administrators, theologians, ministers, teachers, and chaplains from the world field. The *Handbook* contains the policies, guidelines, standards, and models needed to carry out the responsibilities assigned to the BMTEs and the IBMTE.

It is envisioned that this first edition of the *Handbook* will begin to be used in late 2001, once its content is reviewed and endorsed by the International Board of Ministerial and Theological Education. The Board expects to continue refining the procedures outlined in the *Handbook* on the basis of suggestions and recommendations received from its intended users.

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PART I
POLICIES AND PROCEDURES

**INTERNATIONAL BOARD OF MINISTERIAL
AND THEOLOGICAL EDUCATION B POLICY**

FE 15 15 International Board of Ministerial and Theological Education.

1. Purpose. The International Board of Ministerial and Theological Education [IBMTE] works in cooperation with the world divisions in providing overall guidance and standards to the professional training that Church-supported institutions offer to pastors, evangelists, theologians, teachers of Bible and religion, chaplains, and other denominational employees involved in ministerial and religious formation. Utilizing existing interconnected institutional boards, policies, standards, and procedures, the board seeks to achieve the following objectives in relation to graduate, undergraduate, and other types of ministerial and theological education:

- a. Foster a dynamic theological unity in the world Church.
- b. Sharpen the focus on the Seventh-day Adventist message and mission.
- c. Support the spiritual and professional development of faculty involved in ministerial programs.
- d. Promote professional excellence in ministerial training and practice.
- e. Nurture a strong partnership between church leaders, educational institutions, and faculty engaged in the training of ministry.
- f. Energize the spiritual life of Seventh-day Adventist educational institutions through committed faculty.

2. Composition of the Board

a. The members of the International Board of Ministerial and Theological Education shall be designated by the first Annual Council following each regular General Conference Session. The Annual Council Nominating Committee, in counsel with administration, the General Conference Department of Education, and the Ministerial Association, shall nominate the membership of this board.

b. The International Board of Ministerial and Theological Education shall be composed of the following members, at least six of whom shall be women:

*GC President or designee, Chair

- *GC Vice President (advisor for education), Vice-chair
- *GC Vice President (advisor for Ministerial Association), Vice-chair
- *GC Department of Education Director, Secretary
- *GC Ministerial Association Secretary, Associate Secretary
- *GC Secretary
- *GC Treasurer
- *GC Adventist Chaplaincy Ministries Director
- *GC Biblical Research Institute Director
- Division Presidents
- *GC Education Department Associate Director
- *GC Ministerial Association Associate Secretary
- Presidents/Deans of seminaries and universities offering denominationally recognized doctoral programs in ministerial formation
- Two deans of graduate programs in ministerial and religious formation
- Two chairs of undergraduate programs in ministerial and religious formation
- Four faculty from institutions offering programs in ministerial and religious formation
- Six individuals experienced and active in ministerial formation (pastors, chaplains, Bible instructors, etc)
- Up to four additional members, as selected by the board

c. Board members shall hold office for five years

d. Vacancies on the board shall be filled by the board for the unexpired term.

e. Each world division shall designate one consultant to the board who will attend meetings as authorized by the employing organization.

3. Meetings. The board shall hold regularly scheduled meetings at least once each year. A quorum shall consist of one-third of the regular membership.

4. Executive Committee. The executive committee of the board shall consist of the members marked with an asterisk under paragraph 2. above, plus up to nine members selected by the board. The executive committee shall meet as necessary between the sessions of the board and shall operate within the powers designated to it by the board. A quorum shall consist of one-third of the members.

5. Duties of the Board

a. To establish the general goals and objectives for Seventh-day Adventist undergraduate and graduate education for pastors, evangelists, theologians, teachers of Bible and

*See paragraph 4 below, for the composition of the Executive Committee.
 religion, chaplains, and other denominational employees involved in ministerial and religious formation in the world field.

b. To establish a basic series of subject areas and requisite content as well as to develop guidelines and core standards for faculty selection and student entry into programs that will meet the needs of the field and foster the mission of the Church through undergraduate and graduate programs for denominational employees involved in ministerial and religious formation.

c. To provide guidelines to be used by the division boards of Ministerial and Theological Education to endorse faculty, including the design of the faculty application procedure for denominational endorsement.

d. To arrange for surveys and to grant recognition to new programs designed to prepare denominational employees involved in ministerial and religious formation, as recommended by the respective division Board of Ministerial and Theological Education, and then to recommend the new programs to the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities.

e. To facilitate the exchange of endorsed faculty from among the recognized programs offered in the world divisions.

f. To affirm the faculty authorized to teach in these programs at General Conference educational institutions through the process of denominational endorsement voted by this board. This endorsement may be valid for up to five years, as long as the faculty member is teaching in the program for which he/she was endorsed, and may be renewed.

g. To recommend to the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities the criteria for the accreditation of seminaries, schools, and departments offering undergraduate and graduate programs designed to prepare denominational employees involved in ministerial and religious formation, and to cooperate with the Association in conducting accreditation visits.

6. Accreditation. Seminaries, schools, and departments offering undergraduate and graduate programs for denominational employees involved in ministerial and religious formation shall follow the process of accreditation outlined by the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities.

7. Handbook. The goals, objectives, standards, criteria, and procedures relating to the duties of this board are included in the *Handbook of Seventh-day Adventist Ministerial and Theological Education*.

8. The Secretary. Subject to the approval of the board, the secretary shall perform the following executive responsibilities:

a. Administer all policies and activities prescribed by the board.

- b. Record and have custody of the official minutes.
- c. Communicate to the appropriate parties the actions of the board.
- d. Advise in the development and maintenance of a comprehensive master plan for institutions and programs designed to prepare denominational employees involved in ministerial and religious formation.

9. The Associate Secretary. Subject to the approval of the board and in consultation with the Secretary, the Associate Secretary shall assist him/her in the fulfillment of his/her duties.

10. Staff of the Board. The elected members of the General Conference Department of Education and of the Ministerial Association shall serve as the staff of the board.

11. Right of Appeal. Any action of the board involving a specific institution or program may be appealed by the same in writing, through the respective division Board of Ministerial and Theological Education, within 120 days of notification of such action. Such an appeal may be supported by a representation of no more than three persons before a meeting of the board. The board, in closed session, shall then render its decision. In extreme and far-reaching decisions, further appeal may be made to the General Conference Executive Committee.

12. Changes and Amendments. Any changes or amendments to the organization or policies of the board shall have a two-thirds majority vote of all the members present at any duly called meeting. A vote to change or amend shall then be sent to the General Conference Administrative Committee prior to confirmation at an Annual Council.

II

DIVISION BOARDS OF MINISTERIAL AND

THEOLOGICAL EDUCATION B POLICY

FE 15 20 Division Boards of Ministerial and Theological Education

1. Purpose. The division boards of Ministerial and Theological Education [BMTes] provide, within their respective territories, oversight, supervision, guidance, and coordination to the preparation that Church supported institutions offer to pastors, evangelists, theologians, teachers of Bible and religion, chaplains, and other denominational employees involved in ministerial and religious formation. Working in cooperation with the International Board of Ministerial and Theological Education and educational institutions through interconnected boards, policies, standards, and procedures, these boards seek to achieve the following objectives in relation to graduate, undergraduate, and other types of ministerial and theological education:

- a. Foster a dynamic theological unity in the world Church.
- b. Sharpen the focus on the Seventh-day Adventist message and mission.
- c. Support the spiritual and professional development of faculty involved in ministerial programs.
- d. Promote professional excellence in ministerial training and practice.
- e. Nurture a strong partnership between church leaders, educational institutions, and faculty engaged in the training of ministry.
- f. Energize the spiritual life of Seventh-day Adventist educational institutions through committed faculty.

2. Composition of the Boards

a. The members of each division Board of Ministerial and Theological Education shall be designated by the division committee at its annual meeting following each regular General Conference Session. The division nominating committee, in counsel with administration, the Department of Education, and the Ministerial Association, shall nominate the membership of this board.

b. Each division Board of Ministerial and Theological Education shall be composed of the following members, at least three of whom shall be women:

Division President or designee, Chair
Division Vice President or Secretary, Vice-chair
Department of Education Director or Ministerial Association Secretary, Secretary
Ministerial Association Secretary or Department of Education Director, Associate

Secretary
Division Secretary
Division Treasurer
Adventist Chaplaincy Ministries Director
Appropriate representation from union/conference leadership
Appropriate representation from denominationally recognized institutions offering ministerial and theological education programs
Pastors and front-line denominational employees
Active laypersons
Up to two additional members, as selected by the board

c. Board members shall hold office for five years.

d. Vacancies on the board shall be filled by the division executive committee for the unexpired term.

3. Meetings. The board shall hold regularly scheduled meetings at least once each year.

4. Executive Committee. The board may appoint an executive committee to meet as necessary between sessions of the board and to operate within the powers designated to it by the board.

5. Duties of the Board

a. To establish division-specific goals and objectives of Seventh-day Adventist training for leaders in ministerial and religious formation which are congruent with those established by the International Board of Ministerial and Theological Education.

b. To authorize programs for the development of leaders in ministerial and religious formation as follows:

1) Designate the institution(s) in which education for leaders in ministerial and religious formation will be offered.

2) Review and recommend to the International Board of Ministerial and Theological Education new undergraduate and graduate programs designed to prepare leaders in ministerial and religious formation, as proposed by institutional boards where such programs are to be offered.

c. To consult with leaders and faculty of institutions, schools, and departments offering programs for students in pastoral ministry, theology, Bible/religion teaching, and chaplaincy, in order to:

1) Provide guidelines for the selection of faculty in such programs.

- 2) Establish requirements for admission of students into these programs.
- 3) Stipulate subjects, in addition to those determined by the International Board of Ministerial and Theological Education, as may meet the division=s specific needs for such students.
- 4) Provide guidance to each institution on the design of the overall curriculum for the training of leaders in ministerial and religious formation.
- 5) Design, in consultation with the field, the internship for each of the areas referenced in paragraph 5. c. above.
- 6) Establish a program of quality assurance and monitor expectations necessary for employment.
- 7) Encourage the employment by denominational entities only of those persons who have completed training conducted by institutions offering programs as outlined by this board.
- 8) Develop guidelines for the educational development of individuals employed in ministry who have not completed ministerial training in denominational, accredited, institutions.

d. To respond to the recommendation(s) received from the institutional search committee for candidates to serve as seminary president, dean of school of theology, or religion/theology department chairman. This search committee, appointed on the joint initiative of the institutional head and institutional board chair, shall include adequate representation from the institution, church leadership, and this board. Final action on filling the vacancy will be taken by the institutional board.

e. To affirm the faculty authorized to teach in these programs through a process of denominational endorsement implemented by this board, as recommended or authorized by the International Board of Ministerial and Theological Education. This endorsement may be valid for up to five years, as long as the faculty member is teaching in the program for which he/she was endorsed, and it may be renewed.

f. To cooperate with the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities in conducting accreditation visits to institutions offering degree programs in Bible/religion/theology.

6. Alternative Procedures. Divisions wishing to operate under alternative procedures to those described under paragraphs 5. c., 5. d., and 5. e. above may do so provided the following

is observed:

a. The alternative procedures lead to the achievement of the same objectives as those of the international and the division boards of Ministerial and Theological Education (see paragraphs 1. a. to 1. f. above).

b. The proposed alternative procedures are submitted to and authorized by the International Board of Ministerial and Theological Education before they are implemented.

7. Right of Appeal. Any action of the division Board of Ministerial and Theological Education involving a specific institution or program may be appealed by the same in writing within 120 days of notification of such action. Such an appeal may be supported by a representation of no more than three persons before a meeting of the division board. The division board in closed session shall then render its decision. In extreme and far-reaching decisions, further appeal may be made to the International Board of Ministerial and Theological Education.

III

GUIDELINES FOR THE APPROVAL OF ALTERNATIVE PROCEDURES PROPOSED BY DIVISIONS

1. Introduction

General Conference policy FE 15 20, on Division Boards of Ministerial and Theological Education [BMTEs], makes provision for divisions wishing to operate under alternative procedures to the ones specifically established, to do so, provided that the alternative procedures lead to the achievement of the same objectives. Approval must be granted by the International Board of Ministerial and Theological Education (IBMTE) before they are implemented.

In order to assist divisions wishing to submit a proposal for alternative procedures and to help the IBMTE in evaluating the proposal and granting authorization, the outline below lists the basic elements that must be spelled out in the document. A division may wish to assign all the BMTE functions to an existing committee, with a different name and/or expanded authority. This committee will then relate to the IBMTE in all the common tasks. In the list that follows, the division body that will oversee the application of the alternative procedures will be identified as the board.

2. Proposal

In developing the proposal for submission, the divisions are encouraged to review General Conference policies establishing the IBMTE [FE 15 15] and the BMTE [FE 15 20] as well as the other guidelines and procedures included in this *Handbook*.

The division alternative proposal will be submitted to the secretary of the IBMTE who, after evaluation by IBMTE officers and staff, will include the proposal in the agenda of the next meeting for action. The proposal includes:

a. Board Membership

- § A balanced and broad representation of ex-officio and elective members in the board, including church and educational administrators, Religion/Theology teachers, pastors, and laypersons.
- § A reasonable term of service for board members, to ensure continuity.

b. Duties and Authority of the Board. The board has the duty and the authority:

- § To approve and recommend to the IBMTE for authorization new undergraduate and graduate programs for the development of leaders in ministerial formation.
- § To designate the educational institution(s) in which programs for the development of leaders in ministerial formation will be offered.
- § To design the internship for leaders in ministerial formation.
- § To be involved in the selection and lead in the endorsement/re-endorsement of teachers of Religion/Theology in colleges, seminaries, and universities, following IBMTE guidelines.
- § To be involved in the selection of the chairs of religion departments and the

- deans/presidents of schools of theology or seminaries, following IBMTE guidelines.
- § To monitor the implementation of the general goals and objectives of Seventh-day Adventist training for leaders in ministerial formation.
 - § To cooperate with the Adventist Accrediting Association (AAA) in conducting accreditation visits to institutions offering degree programs in Religion/Theology.

c. Profile of a Seventh-day Adventist Minister

The board has the authority to outline its expectations of the Adventist minister, taking into consideration the IBMTE guidelines, including personal qualities, professional knowledge and skills, and commitment to the message and mission of the Seventh-day Adventist Church.

d. Curriculum for the Basic Degree Program to Prepare Ministers. The board:

- § Provides guidance, on the basis of IBMTE guidelines, to the institutions offering programs for leaders in ministerial formation, including the length and content of the basic training for ministers, either at the undergraduate or the graduate level, such as areas, courses, credits, and field experience.
- § Ensures that the specific mission and the distinctive teachings of the Seventh-day Adventist Church are included in the program.

PROCEDURE FOR THE SELECTION AND ENDORSEMENT OF RELIGION AND THEOLOGY TEACHERS IN COLLEGES/SEMINARIES/UNIVERSITIES

1. Introduction

General Conference policy FE 15 15 (see section I, above) has designated Seventh-day Adventist ministers/evangelists, theologians, Religion/Theology teachers, and chaplains as leaders in ministerial and religious formation.

Implicit in the above designation is the conviction that the teachers in Adventist educational institutions entrusted with the preparation of the leaders in ministerial and religious formation must be ministerial leaders themselves. The concept is clearly expressed by E. G. White in the chapter on *The Bible Teacher* of *Counsels to Parents, Teachers, and Students*, pp. 431-437. The initial paragraph of this chapter reads as follows:

The best ministerial talent should be employed to lead and direct in the teaching of the Bible in our schools. Those chosen for this work need to be thorough Bible students; they should be men who have a deep Christian experience; and their salary should be paid from the tithes.

The emphasis on the best ministerial talent is still relevant today. Religion/Theology teachers in Adventist undergraduate and graduate level institutions whose mission is to prepare leaders in ministerial and religious formation need to first obtain a successful experience as ministerial leaders in order to have the credibility that students expect from their teachers and mentors.

Most Religion/Theology teachers in Adventist undergraduate and graduate level institutions are also expected to teach courses for students who are in academic or professional tracks that do not include the future leaders in ministerial and religious formation. Many of these students are likely to become lay leaders in local churches. They need to be inspired to consider that possibility by someone who is well acquainted with the challenges that face the congregations in the field. Some are non-Adventist students who may find at the school their best opportunity to understand the gospel as taught by the Adventist Church. Religion/Theology teachers who have had a positive experience as church pastors/evangelists in leading people to Christ will be best placed to help these students.

The Adventist Church considers all these teachers first and foremost as ministers. Their salaries are paid from the tithes. They are expected to perform well in their respective academic communities. But their function is essentially spiritual, in the context of Seventh-day Adventist message and mission.

Their spiritual commitment, demonstrated through a lifetime of unselfish and joyful teaching

ministry, and a strong personal devotional life, will greatly influence the church's future. They represent the church, and they will be effective in their function as long as they retain the confidence of the church.

2. The Role of BMTEs and the IBMTE

General Conference policy FE 15 20 indicates that, within each world division, the Board of Ministerial and Theological Education (BMTE) is to provide oversight, supervision, guidance, and coordination to the preparation that Church supported institutions offer to pastors, evangelists, theologians, teachers of Bible and religion, chaplains, and other denominational employees involved in ministerial and religious formation.

According to General Conference policy FE 15 15, the International Board of Ministerial and Theological Education (IBMTE) works in cooperation with the world divisions in providing overall guidance and standards. . . . Educational institutions operated by the General Conference are directly under the IBMTE.

Thus the respective roles of the BMTEs and the IBMTE are to provide supervision, standards, coordination and guidance on behalf of the Seventh-day Adventist Church and in support of worldwide unity, to the implementation of the process that the church has outlined for the education of leaders in ministerial and religious formation. These boards, working in coordination with the boards of institutions designated to offer such programs, will not remove the primary responsibility or stifle the wholesome creativity of faculty in Religion/Theology programs.

3. Selection and Initial Endorsement of a Religion/Theology Teacher

a. Background and Experience

A potential candidate for the position of Religion/Theology teacher at an Adventist college, seminary, or university must have a background and experience, in addition to the specifications in section VIII, below, that includes, but is not limited to, the following:

- § Committed to Jesus Christ, his gospel and his passion to save the lost
- § A loyal and active Seventh-day Adventist, dedicated to the message and mission of the Seventh-day Adventist Church
 - § A positive example in home life
 - § Good teaching skills
 - § A spiritual leader

- § Years of productive ministerial experience (as a pastor, evangelist, chaplain, Bible instructor, literature evangelist, and the like)
- § An appropriate earned degree that is normally higher than the highest degree program in which he/she is expected to teach (or qualifies for acceptance into an appropriate doctoral program).

b. Documentation

A potential candidate for the position of Religion/Theology teacher shall provide to the institution in which he/she plans to serve documentation that includes, but is not limited to, the following:

§ A Curriculum Vitae, including

B Personal and family information

B Degrees earned, including area(s) of specialization (majors/minors), attaching photocopies of transcripts and diplomas of all earned undergraduate and graduate degrees, certificates of continuing education, etc.

B Work experience after earning the first degree, including names of employing organizations/institutions and of supervisors

B List of all publications (articles, books, etc.) and unpublished theses, position papers, etc.

B A minimum of three personal references

§ Personal written Statement of Purpose, including

B An autobiographical essay focusing on the candidate=s spiritual journey

B Reasons why the candidate is committed to being a Religion/Theology teacher

B The prospective teacher=s understanding of the work of the Religion/Theology teacher in the context of the message and the mission of the Seventh-day Adventist Church

B The candidate=s commitment to teach the Church=s fundamental beliefs, with particular emphasis on Seventh-day Adventist distinctive teachings

§ Written recommendations, including at least one from a present colleague, one from a pastor, and one from a church leader.

c. Search Committee, Personal Interview, and Board Approval

The selection process of a post-secondary Religion/Theology teacher should normally include the following steps:

§ The formation of a search committee, appointed on the joint initiative of the institutional head and the institutional board chairman, that includes adequate representation from the institutional administration, Religion/Theology faculty as well as church leaders from the area/region served by the school (Division, Unions, local fields) and the respective BMTE. (Some denominational and/or BMTE leaders may be involved in the search process even when they cannot be physically present at all committee meetings.)

§ Advertising the available position through proper denominational channels, if appropriate.

§ A review by the search committee of the list of potential candidates, followed by interviews of the most promising ones. After arriving at a consensus among the committee members, normally two or three names are ranked and recommended to the chief institutional administrator

§ The recommendation of one or more names to the institutional board for approval, following agreed upon institutional procedures.

§ After board approval, the president of the institution will send to the teacher a letter-contract with detailed information on employment, along with a copy of the BMTE guidelines and procedures for his/her future ecclesiastical re-endorsement.

§ At this point, the BMTE representatives who were involved in the search process will notify the secretary of the BMTE, so that the new teacher may be issued a certificate of endorsement. Copies of the endorsement will be sent to the teacher's supervisor and the chief administrator of the institution. The ecclesiastical endorsement of a post-secondary Religion/Theology teacher shall be valid until the year of the next full institutional evaluation visit by a committee of the Adventist Accrediting Association (AAA), in conjunction with which the re-endorsement process will take place.

4. Re-Endorsement of a Religion/Theology Teacher

Nine months prior to the next visit by a committee of the Adventist Accrediting Association, the institutional administration will make available to each Religion/Theology teacher the current BMTE application form and instructions for re-endorsement (see appendix

C, suggested model letter #3). Normally, all faculty serving at least as half-time teachers of Religion/Theology courses shall apply. Some of the documentation requested below may be

already available as part of the institutional rank and continuous appointment (tenure) procedures.

The BMTE re-endorsement process includes the following steps:¹

a. The candidate submits to the immediate supervisor (department chairperson/dean) the application with an updated list of publications and other unpublished materials produced by the teacher during the current endorsement period, along with a self-evaluation and a statement of his/her commitment to teach the church=s fundamental beliefs, with particular emphasis on Seventh-day Adventist distinctive teachings.

b. The teacher=s supervisor attaches (to the application form and supporting documentation) student evaluations of the teacher from the last two years, peer evaluations (as available), and the supervisor=s own professional evaluation of the candidate for re-endorsement. All these documents are then sent to the appropriate institutional administrator.

c. The institutional administration forwards the application and supporting documents, with its own recommendation regarding re-endorsement, to the secretary of the BMTE so that they may be received at least three months prior to the Adventist Accrediting Association evaluation visit.

d. The BMTE chairman and secretary choose two or more individuals to review the application and accompanying documents and to submit a written evaluation of the candidate. The same individuals are then recommended to the secretary of the Adventist Accrediting Association to be part of the committee that will conduct the institutional accreditation visit.

e. If, in the judgment of the BMTE secretary and chair, the documentation and evaluation support re-endorsement of the candidate, his/her name will be included in the BMTE agenda for action and the secretary will inform the BMTE members who will be part of the AAA evaluation visit. Once the BMTE acts favorably, the secretary shall send to the applicant a certificate of endorsement (with copies to the teacher=s supervisor and the institution=s chief administrator), which will be valid until the next AAA accreditation visit. Teachers who have received their initial endorsement within two years prior to the AAA visit will normally be automatically recommended to the BMTE for re-endorsement through the next AAA accreditation visit.

f. If, in the judgment of the BMTE chair and secretary, the evaluation of the documents or other factors raise questions about the suitability of the candidate to continue serving as an Adventist Religion/Theology teacher, the BMTE secretary shall contact the

¹Divisions may request IBMTE authorization to use alternative procedures (cf. II.6, above).

chief administrator of the institution where the applicant teaches to seek clarification. The secretary shall also arrange for appointments of the members of the BMTE that initially evaluated the teacher=s application, with the teacher, the teacher=s supervisor, the chief administrator of the institution, and the institutional board chair. These meetings will normally take place at the time of the AAA visit. Following the interview, the members of the BMTE participating in the AAA visit will recommend to the BMTE either re-endorsement or Aunder review@ status, providing the rationale in the latter case. The secretary will informCin writingCthe applicant, his/her supervisor, and the institution=s chief administrator and board chair of the recommendation that will be taken to the BMTE. Once the BMTE acts on the recommendation, the secretary will communicate the decision to the applicant, with copies to the supervisor, the chief administrator, and the board chair.

g. When a Religion/Theology teacher who has not yet been endorsed is called to work in another school, the BMTE/IBMTE endorsement will occur concurrently with the transfer process (see IV.3.c., above). An endorsed teacher who is transferred to another school will normally be placed under the re-endorsement cycle of the calling institution. A teacher who is assigned Aunder review@ status will not be available to teach in another Adventist school until clearance has been received from the BMTE/IBMTE.

h. A teacher Aunder-review@ may reapply within one year. When the teacher reapplies, the school administration may arrange for a follow-up meeting between the faculty member and representatives of the BMTE to discuss further, with the involvement of the applicant=s supervisor, the issues that led to the decision and to explore ways of addressing them. The BMTE representatives will then send to the secretary of the BMTE a written recommendation regarding the re-application. A favorable action by the BMTE will lead to the issuance of the certificate of endorsement to the applicant. If the BMTE, by a majority vote, does not approve the new application, the BMTE endorsement is withdrawn. The BMTE secretary will communicate the decision to the applicant, with copies to the supervisor, the institution=s chief administrator, and the board chair. It is expected that the chief administrator and the board chair will address the matter.

5. Concluding Remarks

In order to operate as a Seventh-day Adventist educational institution accredited by the Adventist Accrediting Association, all faculty teaching at least half-time Religion/Theology courses must hold current ecclesiastical endorsement or Aunder review@ status.

When a faculty member no longer teaches Religion/Theology courses, the chief administrator of the institution will inform the secretary of the BMTE so that the teacher=s ecclesiastical endorsement may be formally withdrawn.

V

PROCEDURE FOR THE SELECTION OF PRESIDENT/DEAN/CHAIR

The selection process of the president/dean of a Seventh-day Adventist seminary or the chair of a Religion/Theology department authorized to offer professional training for leaders in ministerial and religious formation (pastors/evangelists, theologians, Religion/Theology teachers, and chaplains) includes the following steps:

1. On the initiative of the chief administrator of the institution, and in consultation with the board chair, a search committee is appointed. Its membership shall include the following representatives: 50% selected from among institutional administrators and Religion/Theology faculty (appointed by the president of the institution), and the other 50% selected from among denominational leaders of the area/region served by the institution (Division, Unions, local fields; appointed by the institutional board) and members of the respective BMTE/IBMTE (appointed by the BMTE/IBMTE). Note: The IBMTE will be involved only in the selection of presidents/deans of seminaries or Religion/Theology department chairs of General Conference operated institutions.
2. The search committee will perform the following tasks:
 - a. Make and review a list of potential candidates, leading to a shorter list
 - b. Share the shorter list with the chair and the secretary of the BMTE for consultations with BMTE members, to ensure acceptance of potential candidates
 - c. Interview the most promising acceptable candidates
 - d. Recommend, normally, three names in order of preference, to the school administration [or, in the case of self-standing seminaries, to the chair of the institutional board]
3. The chief administrator will take one or more names to the institutional board for approval, following agreed upon institutional procedures

In addition to the characteristics and background expected of a Religion/Theology teacher (see sections IV and VIII), the leader of a theological educational entity (seminary, school, or department) must have demonstrated leadership ability and/or administrative skills.

VI

PROCEDURE FOR THE DENOMINATIONAL AUTHORIZATION OF NEW DEGREE PROGRAMS OR NEW INSTITUTIONS

INTRODUCTION

This document has been prepared with three purposes:

- § To assist Seventh-day Adventist owned and operated tertiary institutions in the process of applying for authorization by the International Board of Ministerial and Theological Education (IBMTE) of new degree program(s) to be offered in the fields of religion, theology, or ministerial training.
- § To provide guidance to Adventist organizational entities wishing to apply for authorization by the IBMTE of a new seminary that will offer a degree or degrees in ministerial training, religion, or theology.
- § To help members of teams appointed by the IBMTE to conduct surveys of either new degree programs or new seminaries that have applied for denominational authorization.

It is important to note that in the case of both new degree programs or new institutions, the process of application for denominational authorization will also involve the respective world division Board of Ministerial and Theological Education (BMTE), except for the General Conference educational institutions.

POLICY BACKGROUND

The International Board of Ministerial and Theological Education (IBMTE) and the division Boards of Ministerial and Theological Education (BMTE) are the bodies through which the General Conference of Seventh-day Adventists fosters and maintains international coordination of the formation of ministers, Bible/religion/theology teachers, and chaplains. These boards are authorized to act in areas described in the *General Conference Working Policy* F 15 15 and F 15 20.

The pertinent section of *Working Policy* F 15 20 lists, among the duties of the division Board of Ministerial and Theological Education (BMTE), the following:

- 5. a. To authorize programs for the development of leaders in ministerial and religious formation as follows:
 - 1. Designate the institution(s) in which education for leaders in ministerial and religious formation will be offered.
 - 2. Review and recommend to the International Board of Ministerial

and Theological Education new undergraduate and graduate programs designed to prepare leaders in ministerial and religious formation, as proposed by institutional boards where such programs are to be offered.

Working Policy No. F 15 15 indicates that one of the duties of the International Board of Ministerial and Theological Education (IBMTE) is:

5. d. To arrange for surveys and to grant authorization to new degree programs designed to prepare denominational employees involved in ministerial and religious formation, as recommended by the respective division Board of Ministerial and Theological Education, and then to recommend the new programs to the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities.

PROCEDURE FOR SEEKING DENOMINATIONAL AUTHORIZATION

1. Church organizational initiative. When the leadership of an Adventist organizational unit (union or division) deems it necessary to provide specific training and a corresponding tertiary or graduate degree to individuals who will serve the church as ministers, Bible/religion/theology teachers, or chaplains in their territory, they will discuss this need with the division Board of Ministerial and Theological Education (BMTE). After carefully considering the best options available, the union/division leadership may approach the administration of the college/seminary/university serving its constituency and request their involvement. (When such educational institution does not exist, the leadership may decide, in consultation with administrators of the next organizational unit, to establish a new institution designed to provide such training and degrees.)

A feasibility study will be conducted, taking into consideration the five areas listed below under AFocus of the On-Site Surveys. @ If the study yields favorable results, a formal proposal will be drafted for the launching of a new degree program (or a new institution), following the format provided below under AProposal for the Initiation of a New Instructional Program. @ After a favorable decision by the college/seminary/university board, the proposal will be submitted to the division Board of Ministerial and Theological Education for approval.

2. Action by the division Board of Ministerial and Theological Education. The formal proposal to be submitted to the division Board of Ministerial and Theological Education (BMTE) will include: (a) objectives of the new degree program, (b) course of study leading to the proposed degree, (c) rationale for the initiation of the proposed program, (d) evidence of student interest in the proposed program, (e) faculty, (f) facilities, (g) library resources, (h) other institutional needs related to the proposed program, (i) accreditation, (j) initial evaluation of the proposed program, and (k) summary of estimated costs of the program. The proposal for the establishment of a new seminary will include a similar range of information.

The division BMTE will decide whether the proposed program warrants a survey visit by specialists appointed by the division board. The establishment of a new seminary will require such a survey visit, which usually will include representation from the General Conference Department of Education and the Ministerial Association. The division survey committee

will submit its report to the BMTE.

Once the division BMTE acts favorably with respect to the new program(s) or the new institution, the proposal may be processed and endorsed by the Division Executive Committee. The secretary of the BMTE will communicate the action to the chief administrator and the board chairman of the institution involved. The proposal for the new degree program(s) or the new institution is then formally recommended to the International Board of Ministerial and Theological Education (IBMTE) through its secretary.

Any action of the division BMTE involving a specific institution or program may be appealed by the same in writing within 120 days of notification of such action. See *General Conference Working Policy* FE 15 20 No. 7.

3. Role of the International Board of Ministerial and Theological Education. Once the formal proposal is received, as recommended by the division BMTE, the officers and the staff of the International Board of Ministerial and Theological Education (IBMTE) will conduct a preliminary review of the document, ensuring that it is ready to be placed on the IBMTE agenda.

The International Board of Ministerial and Theological Education may select from among the following options: (a) request additional information before acting on the proposal, (b) appoint a committee to conduct an on-site survey and submit a report to the board, or (c) approve the proposal as recommended by the division BMTE, without further involvement.

If a committee is appointed to conduct an on-site survey, it usually will include a representative from the General Conference, who serves as chair, and a representative from the division involved, who serves as secretary, as well as specialists. See below, [AThe On-Site Survey Visit](#) and [AFocus of the On-Site Surveys](#).

Once the new program(s) or the new institution are granted denominational authorization by the IBMTE, they will be recommended to the Adventist Accrediting Association for candidacy status, at which point a cyclical process of accreditation visits will begin.

The secretary of the IBMTE will communicate the action of the IBMTE to the chief administrator and board chair of the institution involved, with copies to the secretary of the respective division BMTE and the executive secretary of the Adventist Accrediting Association.

THE ON-SITE SURVEY VISIT

1. Representation. During the survey visit, the committee will represent several groups: (a) The International Board of Ministerial and Theological Education, (b) the division Board of Ministerial and Theological Education, (c) other Seventh-day Adventist institutions offering degrees in ministry, Bible/religion/theology, and chaplaincy, (d) church leaders and lay constituency supporting the institution, and (e) prospective students. All of them want assurance regarding the quality of the new degree program(s) to be offered or of the new institution to be established.

2. Scheduling the visit. The chair and the secretary of the committee will consult with

the administrators of the institution to be visited and agree on the dates of the survey. Once the dates have been established, the committee chair will ensure that each member receives a copy of (a) the proposal, (b) the *Handbook of Seventh-day Adventist Ministerial and Theological Education*, and (c) all necessary instructions for the visit. Committee members, however, will be responsible for obtaining their own documents, visas, and travel tickets, and for communicating to the president of the institution information regarding their travel plans and need, if any, for local transportation.

3. Institutional preparations. The president/rector/dean of the institution to be visited will be responsible for providing adequate (a) room and board, (b) local transportation, and (c) a meeting room to the members of the committee. The president will ensure that administrators, faculty and prospective students be involved in the proposed program(s). He will also arrange for representative members of the institutional board to be available for interviews during the survey and the exit report. It will also be responsibility of the president to forward to the committee members any adjustments or changes that may have been made in the original proposal. The latter should be received by committee members not later than 30 days in advance of the visit.

4. On-site organization of the committee. Upon arrival on campus, the survey committee will hold an organizational meeting in which the members agree on specific assignments. They will also outline a schedule of visits and interviews, in consultation with the administrators of the institution, and agree on the timing of and the institutional/board representatives to be present during the committee's exit report. The committee members will utilize the *Focus of the On-Site Surveys*'s guidelines included in this document, as the basis of the visit.

5. Additional institutional responsibilities during the visit. In addition to the items listed above, under *Preparation*, the administration of the institution is responsible for providing the committee with relevant documents not included in the proposal, as well as answers to questions pertinent to the proposal. Among the documents to be provided at the beginning of the visit are the organizational flow-chart, a current institutional bulletin, and a copy of the last audited statement of its financial operation. The institutional administrations will also arrange for a suitable room to be used during the presentation of the exit report prepared by the survey committee and invite the institutional/board representatives to attend.

6. Expectations. In carrying out this assignment, the members of the survey committee will be expected to demonstrate the best qualities of a Seventh-day Adventist educator or leader:

γ Professionalism in preparing for the visit, in promptly fulfilling the assignments, in expressing judgment, and in all personal contacts and statements relating to the visit.

γ Confidentiality in reporting any sensitive information that may have been entrusted to committee member, both during and after the visit, remembering the Golden Rule. If in doubt, the member should seek advice from the committee's chair and secretary.

γ A constructive spirit that assesses objectively the strengths and weaknesses of the proposal, and also seeks to enhance the potential of all the parties involved through careful counsel and opinion.

In conducting the professional survey, the committee will seek a balance between the regional standards and the international standards expected from similar programs or institutions within the Seventh-day Adventist educational system.

7. Report and recommendation of the survey committee. Under the guidance of the committee's chair and secretary, a report of the survey visit will be drafted during the visit. The report will be addressed to the International Board of Ministerial and Theological Education and will include the following sections: (a) a list of the members of the survey committee and their institutional affiliation; (b) a brief historical background of the institution visited; (c) an outline of the documents examined and the interviews conducted during the visit; and (d) a formal recommendation.

Toward the end of the visit, the committee will take an action with respect to the proposal for new degree program(s) or a new educational institution. The action taken will be recorded, along with the signatures of the committee members, on a form following the format of the ARecommendation Form[®] included in this document.

In the report and the recommendation form, the committee will agree on one of the following options regarding the proposed new program(s) or institution:

A. Denominational authorization without conditions. Recommend to the IBMTE that the new degree program(s) or that the new institution be denominationally authorized without any condition, and that the IBMTE recommend the new degree program(s) or institution to the Adventist Accrediting Association for candidacy status for a specified period, usually not more than 2 years.

B. Denominational authorization with suggestions. Recommend to the IBMTE that the new degree program(s) or the new institution be denominationally authorized, and that the IBMTE recommend the new degree program(s) or institution to the Adventist Accrediting Association for candidacy status for a specified period. Usually not more than two years. With suggestions to be considered by the institution during the candidacy status period.

C. Denominational authorization with recommendations. Recommend to the IBMTE that the new degree program(s) or the new institution be denominationally authorized, and that the IBMTE recommend the new degree program(s) or institution to the Adventist Accrediting Association for candidacy status for a specified period. Usually not more than two years. With recommendations to be implemented by the institution during the candidacy status period and prior to the first visit of a committee appointed by the AAA.

D. Denominational authorization once certain conditions are met. Recommend to the IBMTE that the institution fulfill certain condition(s) before the new degree program(s) or the new institution receive denominational authorization. In taking action on the committee

recommendation, the IBMTE will include the conditions to be satisfied. Once the secretary of the IBMTE receives from the institutional administration and board written evidence that the conditions have been met, the item will be included in the agenda of the next meeting of the IBMTE for action on denominational authorization and recommendation to the Adventist Accrediting Association for candidacy status for a specified period. Usually not more than two years.

E. *Recommendation for denial of denominational authorization.* Recommend to the IBMTE that the new degree program not be authorized or the new institution not be authorized at this time, providing the rationale for the denial.

8. Presentation of the exit report. At the end of the visit, the survey committee will present a draft of the report to representatives of the institutional board, administration, faculty, and staff. Copies of the report will be made available during the meeting. After the draft of the report is read, the chair of the committee will open the floor for comments, questions, clarifications, and/or corrections of misstatements of fact. These observations will be addressed in public. If necessary, prior to leaving the campus, the survey committee will hold a private consultation on the observations made during the presentation of the exit report.

ACTION BY THE IBMTE

1. Final report and recommendation to the IBMTE. Within six weeks of completing the visit, the chair and secretary of the survey committee will submit to the secretary of the IBMTE a final report with a formal recommendation, with copies to the secretary of the division BMTE, the chief administrator and the board chair of the institution visited.

2. Action by the IBMTE and recommendation to the AAA. Once the IBMTE grants denominational authorization to the new programs(s) or the new institution, it will also recommend them to the Adventist Accrediting Association for candidacy status.

The secretary of the IBMTE will communicate the decision to the chief administrative officer and board chair of the institution involved, with copies to the secretary of the division BMTE and the executive secretary of the Adventist Accrediting Association.

With the approval of the IBMTE, the institution may begin offering the new degree program(s) or operating as a new institution. From then on, the new program(s) and/or the institution will be evaluated by teams appointed by the Adventist Accrediting Association as part of the regular denominational accreditation process.

3. Right of appeal. Any action of the board involving a specific institution or program may be appealed by the same in writing, through the respective division Board of Ministerial and Theological Education, within 120 days of notification of such action. See *Working Policy* FE 15 15 No. 12 for an outline of the procedure.

FOCUS OF THE ON-SITE SURVEYS

Before arriving on campus, members of the survey committee should familiarize themselves with the proposal recommended by the division BMTE and with the procedures outlined in this document, particularly with items listed under AThe On-Site Survey Visit@ above.

While on campus, the survey team will meet separately with representatives of the board, the administration, the faculty and, if possible, with prospective students. In its interviews, the team will concentrate its attention on five basic areas, namely (1) the need, (2) the program, (3) the commitment, (4) the resources, and (5) the projections. The following outline may assist in conducting the visit.

1. The Need

What are the evidences that this new degree program(s) or the new institution are needed at this time and in this area of the world? Can prospective students enroll in similar programs offered by other Adventist institutions?

Has there been a reliable needs-assessment for this new program or institution? How and when was it conducted? What are the results?

How well does this proposed program fit within the institution's statement of mission and in what way does it further that institutional mission?

In what specific manner does the new degree program or institution support the mission of the Seventh-day Adventist Church?

What is the evidence that there will be enough qualified students applying for admission to the program or institution now and in the near future?

What bodies, prior to the division Board of Ministerial and Theological Education, have considered and recommended that the new program be offered at this institution or that the new institution be established?

2. The Program

Who developed the proposed program and who were the consultants involved in its review?

What are of the specific objectives and expected outcomes of the proposed program?

Has the new institution prepared a statement of mission?

Are the admission requirements clearly outlined and reasonable?

Has the institution developed a profile of the knowledge, attitudes, and skills of the student that will complete this degree program? Who were involved in the development of that profile?

Does a review of the description of the required and elective courses provide evidence that the program is sound and balanced? To what extent do they reflect Seventh-day Adventist fundamental beliefs and mission?

Is the program responsive to the needs of the constituency and the church leadership served by the institution? Does it satisfy the expectations of the division Board of Ministerial and Theological Education?

Does the program provide for both theoretical study and relevant practical experience? If so, who will supervise the practical experience? Are there guidelines and a training program for the field supervisors?

Does the program proposed compare well with similar degree programs offered by other Adventist institutions and by other church-related schools?

Will the program and the degree have credibility among the educational authorities and the professionals in the country where it will be offered? What are the prospects that the degree may secure recognition from a regional theological/professional accrediting association?

If this program does not lead to a terminal degree, is its curriculum designed in such a way as to provide graduates with a solid foundation for further studies?

3. The Commitment

What is the evidence that the board, the administration, and the faculty are fully committed to the success of this new program or of the new institution?

Are the Union and the Division on record supporting this program or institution?

Is there a reasonable plan to provide financial support, as needed, for faculty development, facilities, library holdings, research, equipment, etc.?

What specific plans does the institution and the division Board of Ministerial and Theological Education have to promote and market this new program?

4. The Resources

What evidence can be provided that the launching of this new degree program constitutes the best use of the institution's resources? Or are there existing programs that deserve strengthening before expanding the number of degrees offered by the institution?

Does the institution have the qualified faculty required to offer the courses for the new degree program?

In addition to their degree, do the teachers have the necessary teaching skills?

If contract teachers are to be involved, do they have the necessary qualifications and the commitment to Adventist educational philosophy?

Is the faculty fully aware of what is expected of them in connection with this new program?

Are the projected faculty loads reasonable in view of the requirements of this program?

Will the faculty have enough time for course preparation, student contact, research, publication, and service?

Is the institutional administrative structure conducive to the success of the program?

To what extent are the library collection, equipment, and services adequate to support study and research connected with this program?

5. Projections

Are there sufficient evidences to expect that the proposed program or the new institution will have continuity, in incoming students and administrative support?

Are the enrollment and financial projections sound?

Specifically, what will students of this program be expected to do upon completing their studies: employment, further studies? What assurance can be provided that these are realistic expectations?

Why is it reasonable to expect that this program will be viable in the foreseeable future?

At what point in the future will the content of the new program be reviewed and by what body, in order to make necessary adjustments?

Is there a mechanism to evaluate the quality of the program on the basis of its graduates?

RECOMMENDATION FORM

To: The International Board of Ministerial and Theological Education

From: Committee Appointed to Conduct an On-Site Survey

Proposed Program
and/or Institution
Surveyed:

Location:

Dates:

The team appointed to survey the proposed program(s) or the new institution listed above wishes to make the following professional recommendation, on the basis of an on-site visit and interviews (indicate whether there are any conditions attached to the recommendation):

Members of the survey committee:

_____	_____
_____	_____
_____	_____
_____	_____

PROGRAM PROPOSAL INSTRUMENT

**Proposal for the Initiation of a New
Instructional Program or to Establish a New Educational Institution**

Institution or Organization Submitting the Proposal

Department in Which Program
Will Be Offered

Name of Department Head

Degree to be Offered

Proposed Initiation Date

Name of Academic Administrator

Date Approved by Institutional
Administrative Committee

Title of Proposed Program or Name of the New Institution

Date Approved by Institutional Board: _____

Date Approved by the Division BMTE: _____

Date Received by IBMTE: _____

Title Page

The title page of the proposal should follow the format presented in the preceding page.

Abstract of Proposal

An abstract of the proposal (not more than two or three pages) should be inserted between the Title Page and the body of the proposal.

Proposal

The proposal should consist of replies to the questions outlined below. Replies should generally follow the same sequence as the questions. Please precede each reply with the number and letter of the question being answered.

I. *Objectives of the Program.*

- A. Please state the specific objectives of the program.
- B. How would this program help achieve the mission and objectives of your institution in terms of its role and scope within the total system of Seventh-day Adventist higher education in your union or division?
- C. Enumerate any indirect benefits which, in your opinion, may accrue from the establishment of the program.
- D. Please state the impact of the new program on your institution in terms of institutional size and how it affects existing programs. If the new program will modify existing programs in the institution, please explain these modifications.

II. *Course of Study Leading to the Proposed Degree.*

- A. List the courses (title and term credits) that would constitute the course requirements of the proposed program. Place an (x) next to those courses already given at the institution and a (+) next to proposed new courses which will be offered.
- B. In summary form, state the number of courses required for the program, the number of courses already available, and the number of new courses to be added with the amount of term credits for each group.
- C. In summary form, please state your strengths in related major fields which would serve as service courses to the new degree program area.

III. *Justification for the Initiation of the Proposed Program.*

- A. What are the needs: of your constituent territory, the nation, and the church for people trained in a program such as is herein proposed? Please describe job opportunities. Refer to any national or church studies on need. (Please supply data from studies used.)
- B. If there is a territorial, national, or church need for more people to be trained in this field, and at the level in the proposed program, are there special reasons why it should be offered at your institution rather than at one of the other institutions in your Union or Division? What special competence does your institution have for offering this program?
- C. Is there evidence of interest on the part of local church organizations, Unions, the Division, and/or other church institutions in the proposed program?
- D. Please state other justifications for the initiation of this program which may not have been included above.
- E. What priority would you place on the need for the initiation of this program at your institution? Please give a brief rationale for the rating. Make comparisons with the importance of several selected existing programs in your institution.
 - 1. High
 - 2. Medium
 - 3. Low

IV. *Similar Programs Presently Offered in the SDA system.*

- A. List degree programs offered in this specialty at other Seventh-day Adventist institutions in your Union or Division.

V. *Student Interest in the Proposed Program.*

- A. Please provide any indication you might have about student interest in the proposed program from inside and outside of your institution. What is the basis for this opinion? Indicate the enrollment you anticipate during the first four years of the program by year.
- B. What do you think will be the source of most of the students that you expect to enroll in this program?

VI. *Faculty.*

- A. Estimate the number of faculty members that would have to be added during

the first year if this program were implemented. (Please estimate salary and fringe benefits.)

- B. How many new faculty members for this program would be anticipated for each of the next five years? (Please estimate salary and fringe benefits.)
- C. Provide a list of potential new faculty, including for each one the degrees earned, the years of pastoral/ministerial experience, and teaching experience.
- D. What additional clerical or supportive personnel will be needed during the first four years of the program? (Please estimate salary and fringe benefits.)

VII. *Facilities.*

- A. Please list facilities, such as (1) buildings, (2) space, or (3) equipment, which are currently available at your institution for use in the program herein proposed.
- B. What additional facilities, such as special (1) buildings, (2) additional space, or (3) equipment, are needed for the program herein proposed?
- C. What is the anticipated cost of these additional facilities prior to the initiation of the program and for each of the next three years?
- D. What are the anticipated sources of funds?

VIII. *Library Resources.*

- A. What is the anticipated cost of any additional library resources needed to initiate this program and for each of the next three years?
- B. What are the anticipated sources of funds?

IX. *Other Institutional Needs.*

- A. Are there other institutional needs in relation to the program which have not yet been described? If so, please list them; estimate their initial cost and the annual cost for the next three years thereafter.

X. *Accreditation.*

- A. Does the program meet the requirements of appropriate accrediting associations and/or professional societies?
 - B. Name the accrediting agencies and/or professional societies which would be concerned with the particular program herein proposed.
- XI. *Evaluation of Proposed Program.*
- A. Please name faculty committees or councils of your institution which have reviewed and approved the program herein proposed.
 - B. If outside consultants have been employed, list the names of the consultants and their current positions and titles; please append hereto a copy of their reports.
- XII. *Summary of Estimated Costs of Program.*
- A. Please provide the following information: (1) How many new full-time faculty will be required by this program? (2) What is the average salary and benefits cost (in U.S. dollars) per faculty? (3) How much will the charge be per unit of academic credit (in U.S. dollars)?
 - B. Summarize the estimated costs of the program proposed here by completing the chart in the following page. Include only costs which are additional to those programs currently in operation.

COST ANALYSIS

(This form is a summary; additional details may need to be attached)

Description	Year 1	Year 2	Year 3	Year 4	Year 5
PROJECTED ADDITIONAL COST					
Faculty Salaries and Benefits					
Administrative & Support Salaries and Benefits					
New Space/Renovation					
Additional cost for office, maintenance, depreciation, insurance					
Equipment & Major Supplies					
Library Resources					
Other Major Costs:					
1.					
2.					
3.					
Total Additional Cost *					
PROJECTED SOURCES OF INCOME					
(Number of Student FTE=s)					
Additional Income from Tuition					
Additional Appropriations					
Additional Sources of Income:					
1.					
2.					
3.					
Total Additional Income *					

* Must balance					
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XIII. *Organization and Administration*

- A. How and by whom is policy formulated?
- B. How and by whom was the proposed program structured? Review the minutes of the responsible body.
- C. What is the normal procedure by which curricular change is made?
- D. How is compliance determined and graduation recommended?
- E. Who is directly responsible for administration of the program?
 - Vice president
 - Dean
 - Curriculum Coordinator
 - Director
 - Division Chairman
 - Department Head
 - Other
- F. To whom does this administrator report?
- G. If the proposal is for a graduate program:
 - Is the institution adequately organized and approved to offer graduate education?
 - Is there a graduate council? A graduate faculty?
 - How frequently do they meet?
 - Review the minutes for the past two years

PROCEDURE FOR THE ACCREDITATION OF INSTITUTIONS AND DEGREE PROGRAMS

The task of accreditation is based on the philosophy that each educational institution operated in the name of the Seventh-day Adventist Church assumes the double responsibility of fulfilling the expectations of its constituency and of supporting the church's mission. The Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities is the recognized accrediting body commissioned by the Seventh-day Adventist Church to carry out the accrediting process. Accreditation is principally concerned with the improvement of quality in Adventist educational institutions around the world and with assuring the church organization, its members, and other entities that Adventist secondary schools, colleges, and universities meet established standards or criteria.

A significant part of the accreditation process is the institutional self-study. Central to the self-study, particularly for new programs and new institutions, is the information that the schools are requested to provide under twelve standards developed by the Adventist Accrediting Association. These twelve standards apply to all Adventist institutions including the ones that offer one or more programs in religion/theology.

A supplement to most of the twelve standards has been prepared, that emphasizes matters related to ministerial/theological education. It serves as a guide to the chairs/deans/presidents of departments/schools of religion/seminaries for the preparation of their part of the institutional self-study required for an accreditation visit.

In addition, the following materials must be available for the accreditation visit: (1) syllabi of the courses offered; (2) a list and copies of publications by members of the faculty; and (3) a copy of the institution's *Bulletin*.

Standard 1: Mission and Objectives

1.1 Provide a statement of mission for the department/school/seminary, indicating (a) how it relates to the overall institutional mission and the mission of the Seventh-day Adventist Church, and (b) the bodies that approved the statement and the date.

1.2 Explain how the statement of mission influences the programs, courses and activities of the department/school/seminary, and encourages support for the mission of the Church.

1.3. Specify areas within this standard that need strengthening, in which the department/school/seminary plans to make the necessary improvements; and areas of perceived strength.

Standard 2: Spiritual Development, Service, and Witnessing

2.1 Describe the involvement of the department/school/seminary faculty in the spiritual

development of the students, including in-reach, service, and witnessing activities.

2.2 Describe the involvement of the faculty in the activities of local congregations, the conference/mission, the union and the division, including the training of lay members for mission.

2.3 Describe the involvement of the students in in-reach activities as well as in service and witnessing programs in the community and area churches.

2.4 Specify initiatives within this standard that the department/school /seminary considers especially successful and that it plans to expand.

2.5 Specify areas within this standard that need strengthening and in which the department/school/seminary plans to make the necessary improvements.

Standard 3: Governance, Organization and Administration

3.1 Provide a job description for the chair/dean/president of the department/school/seminary and describe the relationship of authority and communication that exists between the chair/dean/president and the administrators of the institution.

3.2 Describe the procedure used by the administration and the board for the selection of the chair/dean/president, ensuring his/her commitment to the Seventh-day Adventist message, mission, and lifestyle.

3.3 Describe the procedure used by the dean, the overall institutional administration, and the board for the selection and initiation of faculty who are committed to the Seventh-day Adventist message, mission, and lifestyle.

3.4 Describe ways in which the dean and the faculty maintain communication and cooperate with the leadership of the church and ministers in the field.

3.5 Specify areas within this standard that need strengthening, in which the school plans to make the necessary improvements; and areas of perceived strength.

Standard 5: Programs of Study

5.1 Provide a list of the programs currently offered, including degree requirements, course sequences, course descriptions, and credit definitions. These may be provided through an institution's *Bulletin*, if it is up-to-date. Degree programs launched after the last accreditation visit must include the date in which they were authorized by the International Board of Ministerial and Theological Education.

5.2 Describe ways in which church leaders and other representatives of the school's constituency participate in the development of the curriculum of the degree programs offered.

5.3 Indicate how the programs offered relate to the institutional mission and contribute to the mission of the Seventh-day Adventist Church.

5.4 Specify areas within this standard that need strengthening, in which the school plans to make the necessary improvements; and areas of perceived strength.

Standard 6: Faculty

6.1 Provide a list of the faculty, including their respective academic rank, the percentage of their time devoted to teaching in the school, and the year of their latest ecclesiastical endorsement.

6.2 Describe the school policies and procedures regarding faculty hiring, promotion, and ecclesiastical endorsement, including the disciplining or dismissal of faculty.

6.3 Outline the program for faculty development and upgrading implemented during the past five years and the plans for the next five years.

6.4 Specify areas within this standard that need strengthening, in which the school plans to make the necessary improvements; and areas of perceived strength.

Standard 7: Library and Resource Centers

7.1 Provide information on the number of holdings (books, journals, audio-visual materials, and electronic resources) by areas (biblical studies, doctrinal and historical studies, pastoral and mission studies) that support the degree programs currently offered by the department/school/seminary.

7.2 Provide information about the availability of interlibrary loans and internet web sites, and of memberships giving students access to additional library support. Specify the volume of such transactions both provided and received resulting from such agreements.

7.3 List funds designated and spent annually during the last three years for new book acquisitions, journal subscriptions, audio-visual materials, electronic resources, etc. in support of the programs offered by the school.

7.4 Describe the library holdings of E. G. White materials and their availability to faculty and students in the school.

7.5 Specify initiatives within this standard that the institution considers especially successful and that it plans to expand.

7.6 Specify areas within this standard that need strengthening and in which the school plans to make the necessary improvements.

Standard 11: Publications and Media Productions

11.1 Provide a list and a brief description of the journals, books and media materials produced by the department/school/seminary.

11.2 Describe ways in which the publications and materials produced promote and support the mission of the institution and the church.

11.3 Specify initiatives within this standard that the department/school/seminary considers especially successful and that it plans to expand.

11.4 Specify areas within this standard that need strengthening and in which the department/school/seminary plans to make the necessary improvements.

Standard 12: Student Recruitment and Follow-up

12.1 Describe how the number of students admitted to and graduated from the department/school/seminary during the last three years relates to the needs and expectations of the church leadership and the constituency served.

12.2 Describe and assess the way in which the department/school/seminary and the church administrators cooperate in providing an internship experience for graduates.

12.3 Outline the school's follow-up program for students 5, and 10 years after their graduation, as well as procedures used to obtain their input regarding improvements in the programs offered by the school.

12.4 Specify initiatives within this standard that the school considers especially successful and that it plans to expand.

12.5 Specify areas within this standard that need strengthening and in which the school plans to make the necessary improvements.

PART B

FORMATION OF THE ADVENTIST MINISTER

VIII

ESSENTIAL QUALITIES, COMMITMENTS, AND SKILLS OF A SEVENTH-DAY ADVENTIST MINISTER (PASTOR, RELIGION/THEOLOGY TEACHER, CHAPLAIN)

1. A Seventh-day Adventist Minister Is a Christian Characterized by:

- a. A sense of divine personal call
- b. A daily, growing walk with God
- c. Acceptance of and love for people
- d. Just and compassionate relationships and service
- e. Personal integrity and high professional ethics
- f. Balanced judgment and emotional stability

2. A Seventh-day Adventist Minister Is a Christian Committed to:

- a. God the Father, Son, and Holy Spirit
- b. The Bible as the authoritative word of God
- c. The mission of proclaiming the saving gospel of Jesus Christ

This commitment is further reflected in:

- d. The affirmation of all other Seventh-day Adventist fundamental beliefs
- e. The support of the organized Seventh-day Adventist Church, worldwide
- f. A growing appreciation and understanding of the writings of Ellen G. White
- g. The development of the gifts of the Spirit, personally and in the community of faith
- h. The empowering and equipping of church members for the work of ministry
- i. Sustained personal development—spiritual, mental, physical, social, and professional
- j. Modeling the Seventh-day Adventist lifestyle

3. The Seventh-day Adventist Minister is a Christian Servant Leader Skilled in:

- a. Proclaiming the gospel, evangelizing, preaching, teaching
- b. Discipling—training, motivating, equipping, counseling, mentoring, retaining
- c. Establishing redemptive relationships with members, non-members, and all gender, age, and cultural groups
- d. Cultivating a balanced family life
- e. Visioning, planning and managing human, environmental, time, and financial resources
- f. Planning and conducting public worship
- g. Dealing with conflict and discipline.

(See also section IV.3.a., above.)

**IX. RECOMMENDED SEQUENCE IN THE FORMATION OF A SEVENTH-DAY ADVENTIST MINISTER
(PASTOR, RELIGION/THEOLOGY TEACHER, CHAPLAIN) Read from left to right**

A	B	C	D	E		F
Personal Calling and Commitment ≡	Basic Training of an Adventist Pastor (Under-graduate and/or graduate; including classroom and field-based education) ≡	Pastoral Field Experience (Internship) ≡	Service in Pastoral Ministry (Or Equivalent) ≡	E-1 Continuing Education for Church Pastors ≡		Continuing Education
				E-2 Congregational Specialist ≡		
				Public Evangelist ≡		
				Youth Minister/Leader ≡		
				Departmental Leader ≡		
				Denominat. Administrator ≡		
				E-3 Bible/Religion Teacher Secondary Level* ≡		
				Specialized Training for Teaching Ministries Bible/Religion Teacher Tertiary Level ≡		
				Theology Teacher Graduate Level ≡		
				E-4 Military Chaplain ≡		
				Healthcare Chaplain ≡		
				Specialized Training for Chaplaincy Ministries Prison Chaplain ≡ Campus Chaplain ≡		
				Spiritual Gifts Recognized and Affirmed by the Community of Faith		

*In some areas of the world the pathway to secondary Bible teaching may need to be different.

X

BASIC SUBJECT AREAS AND EXPECTED OUTCOMES IN MINISTERIAL FORMATION

The following outline of subject areas for ministerial formation responds to the "Essential Qualities, Commitments and Skills of a Seventh-day Adventist Minister (Pastor, Religion/Theology Teacher, Chaplain)" listed in section VIII, above. Thus, it covers the basic areas of study that should be included in all ministerial and theological curricula in order to achieve the outcomes outlined below. An entire course/unit of study could be devoted to some of the areas, while others may constitute only modules or portions of courses. The question of what proportion of the total curriculum should be devoted to each subject area, and whether a given course should be taught at the undergraduate or graduate level, must be addressed by each division BMTE. The role of the ministerial internship in this pastoral formation process must also be addressed by the respective BMTE.

1. Subject Areas for Theology Programs

a. Biblical Studies

- Old Testament Studies
- New Testament Studies
- Biblical Languages and Exegesis
- Biblical Archaeology and Backgrounds
- Daniel and Revelation/Eschatology

b. Doctrinal and Historical Studies

- Doctrine of Scripture and Hermeneutics
- Bible Doctrines (SDA Fundamental Beliefs)
- History of the Christian Church
- Seventh-day Adventist History
- Ellen G. White Writings/Gift of Prophecy
- Science and Religion
- Christian Ethics and Social Issues

Apologetics/Comparative Christian Studies

c. Pastoral and Mission Studies

Leadership and Administration of Local Congregations

Pastoral Ministry (including addressing the needs of various groups such as youth)

Preaching/Homiletics

Evangelistic Leadership Public, Personal, Church Growth, Church Planting

Worship and Music/Liturgy
Structure and Function of the World SDA Church
Church Stewardship and Finance
Motivating and Training Laity for Ministry
World Mission (Including Study of World Religions and Secularism)
Pastoral Care and Counseling
Marriage and Family
Health Ministry
Christian Education/Teaching Ministry
Technology in Ministry

d. Personal Formation

Spiritual Formation
Life and Career Management
Professional Ethics
Personal Stewardship and Finance

Theology programs should provide not only information to students but also formation of students in these subject areas. Students should be given the opportunity to work out theoretical knowledge in the context of ministry to the church and the world. Intentional, supervised field experience should be integrated with classroom-based education.

2. Expected Outcomes

a. Biblical Studies

On completion of their program students should be able to:

- § Locate the Bible within its cultural, historical and religious setting, understand the processes which formed the Bible and brought it to its completed state, and understand the types of literature found in it
- § Apply the discoveries of biblical archaeology to develop confidence in the historicity of the Bible
- X Correctly use basic tools and reference works to access the original languages of the Bible
- X Use the tools of exegesis, taking into consideration the languages, cultures, and history of the Bible
- X Appreciate the message of the Old Testament, especially its focus on monotheism, creation, covenant, redemption and prophecy, and its

- relationship to the New Testament and value for Christians today
- § Understand the centrality of Jesus and his life as presented throughout the Bible and especially in the Gospels
- X Apply the teaching of the apostles and the experiences of the earliest Christians, found in Acts and the epistles, to contemporary believers
- § Grasp the central themes of Daniel and Revelation, and understand the Seventh-day Adventist apocalyptic heritage
- X Summarize the chief challenges to Seventh-day Adventist interpretation of Daniel and Revelation, and respond to those challenges
- § Interpret and apply the message of the Bible employing sound hermeneutic principles.

b. Doctrinal and Historical Studies

On completion of their program students should be able to:

- X Appreciate the Bible as the reliable record of God=s saving acts in history and an infallible revelation of his will for our spiritual experience, doctrinal beliefs and character development
- § Understand and be able to explain to people in terms of their culture the teachings of the Bible as expressed in the Fundamental Beliefs of the Seventh-day Adventist Church, with emphasis on the distinctive Adventist doctrines
- § Possess a knowledge of the history of the Christian church and be able to perceive God=s guidance in the establishment of his kingdom and fulfilling his plan of salvation through history
- § Express the rise, development and mission of the Seventh-day Adventist Church, and provide an historical context for its special focus and mission
- X Present Ellen White's ministry in the light of the biblical teaching of the gift of prophecy and the doctrine of revelation/inspiration
- X Articulate a sound view of the relationship between Ellen White's writings and the Bible and be able to apply an adequate hermeneutic for the application of Ellen White's writings to present time and cultures
- X Examine current issues confronting the Seventh-day Adventist Church

in relation to Ellen White and her ministry

- X Understand and be able to apply the principles of healthful living to people within their culture
- X Articulate the doctrine of respect for the natural environment of this earth and discourage unnecessary consumption of dwindling resources
- § Outline the major worldviews and their implications for the mission of the church
- X Appreciate the aims and process of scientific thinking and be able to critique them
- X Understand the manner in which science has shaped society
- X Assess scientific theories of the origin and nature of the universe in light of the biblical doctrines of God, Creation, and Fall.

c. Pastoral and Mission Studies

On completion of their program students should be able to:

- X Express a theology of preaching based on biblical models of proclamation
- X Understand the role and nature of preaching in relation to other aspects of ministry
- X Employ a variety of preaching styles and sermon types
- X Become an efficient preacher
- X Develop and teach the biblical doctrine of the church, understand the structure and function of the Seventh-day Adventist Church locally and worldwide, and help church members participate in and support the organized church with their time, example, influence and finances
- X Articulate a balanced theology and practice of financial stewardship
- § Maintain their personal finances in order to avoid undue debt and practice the priority of faithfulness in returning tithes and offerings
- § Understand a church budget, financial reports and management of income and expenses in a congregation

- § Know how to plan and conduct public evangelistic programs
- X Express church growth principles and methods and know how to apply them to congregations
- X Understand methods and strategies for revitalizing a church and reactivating inactive members
- X Implement strategic planning processes in a local church and be able to use a variety of Christian witness and outreach styles
- § Use appropriate technologies in order to enhance the work of the church
- X Articulate the theology, theory and practice of church leadership and administration
- X Assist members in identifying their spiritual gifts
- X Develop and train lay leadership in all appropriate aspects of local church life and growth
- X Understand and employ effective procedures to achieve conflict resolution and the redemptive discipline of church members
- X Apply the Seventh-day Adventist vision of Christian education in the work of discipling and retaining members. This should include persons of all ages in a variety of long and short term education programs through a range of church departments
- X Understand the basics of and model the highest standards of professional and ministerial ethics
- X Appreciate the complex ethical dilemmas which face society, and know how to support people when these dilemmas impact their lives
- X Develop a philosophy and strategy for ministering cross-culturally in Christian witness and church planting
- X Understand and apply principles of church administration
- § Deal adequately with issues of church school management
- X □□□□ □□□□(□□□□□□□□ □□ □□□□ □□□ □□□□□□ □□ □□(□□□ □□ □□□ □□□□ □□ □□□□ □□(□□□□□□
- X Demonstrate an appreciation of the inherent worth of those for whom Christ died through respect for the dignity of all human beings and rejection of discrimination in all its forms.

d. Personal Formation

On completion of their program students should be able to:

- § Reflect on the activities and learning processes provided in the entire program and give evidence of an ability to integrate the practice of ministry with sound theoretical foundations
- X Develop and share a personal philosophy of ministry in contemporary society
- X Engage in a personal regular, systematic program of spiritually-enriching reading, reflection and prayer to facilitate spiritual formation and maturation
- X Plan and carry out ongoing nurture of self and family through appropriate rest and recreation
- X Seek constructive peer fellowship, mentoring and supervision in order to combat feelings of isolation and inadequacy which may be experienced in ministry.

XI

GUIDELINES FOR THE FORMATION OF PASTORS IN SPECIALIZED AREAS

1. General Goal

To assist those interested in specialized ministries, including those who have been elected or appointed to leadership positions in the church (mission/conference level, institutions, etc.), to develop specialized knowledge and skills in their particular professional areas in order to advance the mission of the church.

It is assumed that the individual has already earned a first ministerial degree. It is

recommended that he/she will also be prepared to do needs assessments.

2. Congregational Specialist

a. Objectives:

- § Model a strong personal spirituality
- § Develop superior congregational administrative skills based on a servant leadership style
- § Possess superior abilities to clearly proclaim the message of the church
- § Inspire commitment to the general mission of the church, and learn to motivate and train church members to participate in outreach programs that will advance the mission and message of the church
- § Develop conflict-management-resolution, and multi-staff-management skills
- § Acquire a solid knowledge of church growth and planting that will lead to soul winning and develop healthy churches
- § Understand and develop skills to minister to people of various ages, educational backgrounds, genders, and ethnic diversity
- § Develop sensitivity to the non-Adventist community in which the church operates
- § Acquire essential pastoral counseling skills to assist in personal and family needs

b. Suggested Courses:

Christian Spirituality
Conflict-Management-Resolution
Church Planting and Growth
Doctrine of the Church
Post-Modern Thinking
Counseling/Family Life Issues
Motivating and Training Laity and Staff for Ministry
Human Resources Supervision
Advanced Church Management (including Church School issues)

3. Public Evangelist

a. Objectives:

- § Develop superior abilities in the proclamation and teaching of the message of the church in a Christ-centered manner
- § Possess a full and clear understanding of the message and standards of the church
- § Communicate the three angels= message in a passionate and relevant way
- § Develop interpersonal skills that will facilitate his or her work with team members, colleagues, and church members involved in the evangelistic campaign
- § Acquire wholesome persuasive skills to be used when working with groups and individuals
- § Acquire expertise in the development and use of multi-media equipment
- § Develop organizational and administrative skills
- § Develop new methods to reach different publics

b. Suggested Courses:

Demographics and Psycho-graphics
Decision Making and Persuasion
Church Growth and Church Planting
Use of Mass Communication Media
Developmental Psychology
Adult Education Strategies (such as evangelistic seminars)
Cross-Cultural Ministry
Post-Modern Thinking
Advanced Evangelistic Preaching Methods

4. Youth Minister/Leader

a. Objectives:

- § Able to communicate and relate in effective ways at the various age levels of youth ministry
- § Solid understanding of the message and mission of the church in order to share them with young people
- § Able to nurture the faith development in young people

- § Motivate and organize young people for service and mission
- § Able to keep abreast of cultural trends as they relate to young people
- § Develop organizational skills for specialized youth meetings such as retreats, rallies, youth camps, and other special youth events

b. Suggested Courses:

Youth Leadership
 Youth Ministry
 Developmental Psychology and Counseling
 Specialized courses/seminars related to youth ministry
 Post-Modern Thinking

5. Departmental Leader

a. Objectives:

- § Equip the individual to promote and teach the objectives of the Department within the framework of the message and mission of the church
- § Develop superior knowledge in the particular area of specialty
- § Be able to provide pastors and other church leaders with materials and resources to be used in their ministry
- § Acquire and develop a servant leadership style modeled after Jesus= ministry
- § Be informed about theological trends in Christian and Adventist theology, and about social-cultural trends
- § Be able to teach and train effectively

b. Suggested Courses:

Specialized courses/seminars related to the particular departmental emphasis
 Marketing
 Communication
 Adult Education

6. Denominational Administrator

a. Objectives:

- § Develop a strong spiritual approach to administrative activity based on personal prayer, Bible study, and the study of the E. G. White writings
- § Develop and model a servant leadership style patterned after Jesus's ministry
- § Develop cultural sensitivity to the area where they serve
- § Enable the administrator to manage and focus human and financial resources to advance the mission of the church both locally and worldwide
- § Demonstrate effective conflict-management-resolution skills
- § Demonstrate a basic knowledge of legal issues and financial management as they relate to the work of the church
- § Acquire a basic understanding of church growth and planting
- § Be able to model and motivate pastors and church members to be personally involved in sharing the message of the church and in soul winning
- § Be well informed about trends in Christian theology and Adventist theology, and also about social and cultural trends
- § Develop skills in interpersonal and media communication

b. Suggested Courses:

Christian Spirituality
 Conflict-Management and Resolution
 Church Planting and Growth
 Church Leadership and Administration
 Human Resources Supervision
 Crisis Management
 Financial Management
 Current Trends in Theology
 Institutional Management and Development
 Doctrine of the Church
 Post-Modern Thinking

XII

GUIDELINES FOR THE FORMATION OF BIBLE/RELIGION/THEOLOGY TEACHERS

1. General Goal

To provide a model for the preparation of Seventh-day Adventist Bible/Religion/Theology teachers and professors for the secondary, tertiary, and graduate levels.

2. General Objective

To prepare Bible/Religion/Theology teachers empowered to teach the Word of God; nurture Christian life in every student; guide students to make a commitment for God; proclaim

Jesus Christ as a personal Savior; share the Adventist/Christian beliefs with Adventist and non-Adventist students; and encourage them to be faithful and active members of the church, responsible citizens in this world, and eternal citizens of the Kingdom of God.

3. Formation for Teaching at the Secondary Level

a. Basic Requirements:

Candidates planning to serve the Church as teachers of Bible at the secondary level should normally have completed the basic program for an Adventist pastor (cf. section X, above); possess the essential qualities and skills of an Adventist pastor (cf. section VIII, above); have completed successfully a period of service in pastoral or equivalent ministry; and have been recommended by the local church, or a church organization, to pursue a career in teaching ministry at the secondary level.

Another track for the preparation of secondary level Bible teachers is professional Aeducation@ with focus in religion. Candidates following this track should also have the essential qualities, commitments and skills of any Adventist pastor, including active involvement in the local and wider church.

b. Specialized Training:

In addition to fulfilling the basic requirements, candidates should show evidence of having completed the following:

- § Appropriate courses in education, including adult education
- § Supervised practice in teaching
- § Courses in pastoral studies with emphasis in youth/teen ministry and pastoral counseling/psychology
- § Minimum of two years of experience in youth ministry
- § Field practicum in personal or public evangelismBsuch as conducting Bible studies, Revelation Seminars, literature evangelism, etc.

For the second track, in addition to the basic requirements, candidates should show evidence of having completed the following:

- § Courses in pastoral studies
- § Service in youth ministry
- § Field practicum in personal or public evangelism
- § Studies in church and mission

When candidates have not studied in an Adventist institution, and after the approval by the BMTE, the employing organization and the candidate should agree on a program of training which will ensure the candidate=s full understanding and commitment to the message and mission of the church, in addition to the other expectations mentioned

above.

4. Formation for Teaching at the College/Seminary/University Level

a. Basic Requirements:

Candidates planning to serve the Church as teachers or professors of Religion/Theology at the college/university/seminary level should have completed the basic program for an Adventist pastor (see section X, above); have the essential qualities, commitments and skills of an Adventist pastor (see section VIII, above) after a minimum of five years of pastoral experience; have been ordained/commissioned to the gospel ministry; have been recommended by the local church or church organization to pursue a career in the teaching ministry; and have completed an appropriate (post)graduate degree.

b. Specialized Training:

In addition to fulfilling the basic requirements for teaching at the college/university level mentioned above, individuals desiring to teach at the college/university/(post)graduate levels should complete the following requirements:

- § A doctoral degree, in an appropriate area of specialization
- § Specific instrumental or cognate courses supporting the area of specialty and/or geography or culture where the professor plans to serve
- § Appropriate courses in teaching and evaluation, including adult education.

XIII

GUIDELINES FOR THE FORMATION OF CHAPLAINS

1. General Goal

To prepare select Seventh-day Adventist clergy to serve as chaplains who are professionally, personally and spiritually enabled to serve in public and private spheres of chaplaincy ministry.

2. Objectives:

To select, prepare and place solid, positive and productive Adventist clergy who have clearly developed pastoral identity, in multi-denominational, multi-cultural settings to represent

the church as professional chaplains where they can serve needs of the general populace and the specific needs of Adventists in their institutional setting.

To enable these chaplains to be firmly a part of the church and its mission while serving (in many cases) apart from the church.

To provide the public with chaplains who have and maintain the highest professional and personal ethics who also know and respect legal, moral, and confidentiality boundaries.

3. Standards for Admission:

a. Personal:

Be screened and endorsed by the division's Adventist Chaplaincy Ministries Committee (ACM)

Has a broad understanding of ministry--chaplain to all, pastor to some

A solid pastor who has shown specific and full skills and calling for ministry/chaplaincy

Recommended by peers and supervisors

Has experienced a full and formal pastoral identity through experience and mentoring.

b. Academic:

Has completed formal theological/ministerial academic training to the norm of the division where serving.

Some countries or segments will have specific educational and or training requirements which will vary from place to place and are, therefore, not listed here.

4. Specialized Areas of Study:

a. Courses/Areas:

The chaplain or chaplain candidate should have training in the following areas as part of their first theological/ministerial degree program or as additional studies:

Spiritual Formation
Interpersonal Communication and Communication Theory
Practical/Applied Theology and/or Pastoral Counseling
Pastoral Psychology or General Psychology
Counseling Techniques
Family Dynamics
Human Development
Human Behavior
Christian Ethics
Human Sexuality
Crisis Intervention and Counseling
Grief Process and Recovery
Systems Theory
Management and Budgeting
World Religions
Cross-Cultural Issues and DynamicsBCultural Foundations

b. Clinical Training

It is highly desirable that the chaplain candidate have or be involved with clinical supervision of the skills and craft of chaplaincy and interpersonal interaction. This can be accomplished either as part of the academic training or during an internship. It must, in any case, be done under the supervision of a skilled, trained and qualified supervisor. This is a critical venue where the chaplains can look more deeply into themselves and their own humanity. Introspection and self understanding are essential in clinical training, and in the craft and art of chaplaincy.

5. Screening and Endorsement

Professional Seventh-day Adventist chaplains must be screened and endorsed by the local division through the division's ACM committee using a defined process of application and evaluation. This should be normative for all professional chaplains be they working for the church in an Adventist institution or in a public venue.

APPENDICES

APPENDIX A

PROGRAMS AUTHORIZED BY THE INTERNATIONAL BOARD OF EDUCATION (IBE) AND ACCREDITED BY THE ADVENTIST ACCREDITING ASSOCIATION (AAA) (As of July 2001)

The following list of institutions and programs represents the information currently available at General Conference headquarters. It includes the programs offered by the schools that have received authorization from the International Board of Education (as of July 2001) and that are accredited by the Adventist Accrediting Association (AAA). It does not include programs offered by extension/affiliation by some Adventist universities on the campuses of other Adventist institutions. Because of translation, the names of some programs may have suffered some change. (If there are inaccuracies in this list, please contact the director of the Education Department of the respective world division, or the regional coordinator at the General Conference Department of Education.) Institutions or programs not yet authorized or

accredited should be recommended to the respective BMTE and/or IBMTE following the procedure outlined in the *Handbook* (sections VI and VII).

GENERAL CONFERENCE

Adventist International Institute of Advanced Studies (Philippines)

1. Master of Arts: Pastoral Theology, Religion
2. Master of Church Administration
3. Master of Divinity
4. Doctor of Pastoral Theology
5. Doctor of Philosophy: Religion

Andrews University (U.S.A.)

1. Bachelor of Arts: Religion, Theology (Pastoral Ministry, Secondary Education, Youth Ministry)
2. Master of Arts: Pastoral Ministry (General, Hispanic), Youth Ministry, Religion, Religious Education
3. Master of Arts in Religion: Archaeology and History of Antiquity, Biblical and Cognate Languages, Church History, Intertestamental (Jewish) Studies, Jewish and Muslim Faiths, Mission Studies, New Testament Studies, Old Testament Studies, Theological Studies, Biblical-Theological Studies
4. Master of Divinity
5. Master of Theology: Christian Ministry, Church History, New Testament, Old Testament, Theology and Christian Philosophy, World Mission
6. Doctor of Ministry: Pastoral Ministry, Mission Studies, Evangelism and Church Growth
7. Doctor of Philosophy in Religion: New Testament Studies, Old Testament Studies, Theological Studies, Adventist Studies, Mission and Ministry Studies
8. Doctor of Theology: Languages and Literature, Archaeology and History, Exegesis and Theology, Historical Theology, Systematic Theology

Griggs University (Home Study International, U.S.A.)

1. Certificate: Pastoral Ministry
2. Associate of Arts: Personal Ministries
3. Diploma (three-year): Religion, Theological Studies
4. Bachelor of Arts: Religion, Theological Studies
5. Bachelor of Science: Church Business Management, Religious Education

Loma Linda University (U.S.A.)

1. Master of Arts: Biomedical and Clinical Ethics, Clinical Ministry, Family Life Education

Oakwood College (U.S.A.)

1. Associate Degree: Bible Instructorship
2. Bachelor of Arts: Religion, Religious Education, Ministerial Theology

AFRICA-INDIAN OCEAN DIVISION

Adventist University - Cosendai (Cameroun)

1. Bachelor of Theology (B.Th.)

Adventist University in Rwanda

1. Bachelor of Theology (B.Th.)

Adventist University - Wallace (Democratic Republic of Congo)

1. Bachelor of Arts in Theology

Adventist University - Zurcher (Madagascar)

1. Bachelor of Arts in Theology

Babcock University (Nigeria)

1. Bachelor of Arts: Religious Studies

Valley View University (Ghana)

1. Diploma: Theology
2. Bachelor of Arts: Religion

EASTERN AFRICA DIVISION

Bugema University (Uganda)

1. Bachelor of Arts: Religion
2. Bachelor of Theology

Ethiopian Adventist College

1. Diplomas (two-year): Ministerial, Theology

Kamagambo Teachers= College (Kenya)

1. Diploma: Religion

Solusi University (Zimbabwe)

1. Bachelor of Arts: Biblical Studies, Religion, Theology
2. Master of Arts: Religion, Pastoral Theology

Tanzania Adventist College

1. Certificate: Ministerial Training Course
2. Diploma: Theology
3. B.A. in Theology, B.A. in Religion

University of Eastern Africa, Baraton (Kenya)

1. Bachelor of Arts: Religion, Theology

EURO-AFRICA DIVISION**Bogenhofen Seminary (Austria)**

1. Certificates/Diplomas: Religious Studies
2. Associate Degree: Theology (2 years)
3. Bachelor of Theology: Theology (4 years)

Friedensau University (Germany)

1. Certificate: Church Music
2. Diploma: Theology
3. Master of Theology

Italian Junior College

1. Bachelor of Theology (first three years)

Romanian Adventist Theological Institute

1. Bachelor of Theology
2. Bachelor in Religion and Literature
3. Bachelor in Religion and Social Work

Sagunto Adventist College (Spain)

1. Diploma (two year): Pastoral Theology

Saleve Adventist University (France)

1. Certificate: Biblical Initiation
2. Bachelor of Theology
3. Master of Theology

Sazava Theological Seminary (Czech Republic)

1. Bachelor of Theology

EURO-ASIA DIVISION

Zaoksky Theological Seminary

1. Associate Degree: Missionary/Pastoral Studies
2. Bachelor of Theology
3. Bachelor of Arts in Religion (emphasis on English, Church Ministry, Secretarial Work, or Accounting)
4. Master in Theology

INTER-AMERICAN DIVISION

Antillean Adventist University (Puerto Rico)

1. Associate Degree: Religion
2. Bachelor of Arts: Religion, Theology

Caribbean Union College (Trinidad)

1. Associate Degree: Religion
2. Bachelor of Arts: Religion, Theology (Health, Pastoral)

Central American Adventist University (Costa Rica)

1. Bachelor of Arts in Education: Religion
2. Bachelor of Theology: Religion, Theology

Colombia Adventist University

1. Diploma: Religious Education
2. Bachelor of Arts: Theology
3. Specialties: Pastoral Theology

Dominican Adventist University

1. Bachelor of Arts: Theology

Haiti Adventist University

1. Certificates/Diplomas: Theology
2. Bachelor of Arts: Religion

Montemorelos University (Mexico)

1. Diploma (two year program): Bible Worker
2. Bachelor of Theology
3. Master of Pastoral Theology

Northern Caribbean University (Jamaica)

1. Associate of Science: Religion
2. Bachelor Degree: Religion

Venezuelan Adventist University College

1. Bachelor of Arts: Theology

NORTH AMERICAN DIVISION

Atlantic Union College (U.S.A.)

1. Associate Degree: Personal Ministries
2. Bachelor of Arts: Religion, Theology
3. Bachelor of Science: Personal Ministries

Canadian University College

1. Diploma (Two-Year): Native Ministries
2. Bachelor of Arts (Three Year): Religious Studies (General, or with emphasis in Adventure-Based Youth Leadership)
3. Bachelor of Education (Four Year): Religious Studies (with Union College)

Columbia Union College (U.S.A.)

1. Bachelor of Arts: Pastoral Ministry Concentration, Religion, Theology

La Sierra University (U.S.A.)

1. Bachelor of Arts: Religious Studies
2. Master of Arts: Religion

Pacific Union College (U.S.A.)

1. Associate of Science: Lay Ministries & Bible Instructor Training
2. Bachelor of Arts: Religion, Theology
3. Bachelor of Science: Secondary Education (Religion/Theology)

Southern Adventist University (U.S.A.)

1. Associate Degree: Religion
2. Bachelor of Arts: Religious Education, Religious Studies, Theology
3. Master of Religious Education

Southwestern Adventist University (U.S.A.)

1. Bachelor of Arts: Religion, Theology

Union College (U.S.A.)

1. Bachelor of Arts: Pastoral Care, Religion, Religious Education, Theology, Youth Ministry
2. Bachelor of Science: Religious Education

Walla Walla College (U.S.A.)

1. Bachelor of Arts: Biblical Languages, Religion, Theology

NORTHERN ASIA-PACIFIC DIVISION

Hong Kong Adventist College

1. Certificates/Diplomas: Religion
2. Two-year Diploma: Religion, Theology
3. Four-year Diploma: Religion, Theology

Japan Missionary College

1. Bachelor of Theology

Korean Sahmyook University

1. Bachelor of Arts: Theology
2. Master of Divinity: Theology, Christian Education
3. Master of Arts: Christian Education, Theology

Taiwan Adventist College

1. Associate Degree: Church Music
2. Bachelor of Arts: Religion, Theology

SOUTH AMERICAN DIVISION

Bolivia Adventist University

1. Bachelor of Theology

Brazil College - Engenheiro Coelho Campus

1. Certificate: Religion
2. Bachelor of Theology: Bible Instruction, Theology

Chile Adventist University

1. Diploma: Christian Instructor
2. Professional Degrees (Four Year): Biblical Theology, Pastoral Theology, Religious Education

Latin-American Adventist Theological Seminary (South American Division Office, Brazil)

1. Master of Religion, Master of Theology [Sites: Argentina, Central Brazil, Northeast Brazil, Peru]
2. Doctor of Pastoral Theology [Sites: Central Brazil, Peru]
3. Doctor of Theology [Site: Argentina]

Northeast Brazil College

1. Associate Degrees: Bible Instructor, Religious Education
2. Bachelor of Arts: Religion
3. Bachelor of Theology

Peruvian Union University

1. Bachelor of Theology: Religion and Philosophy, Religion and Public Health, Theology

River Plate Adventist University (Argentina)

1. Bachelor of Arts: Ministry, Religious Education, Theology

SOUTH PACIFIC DIVISION

Avondale College (Australia)

1. Bachelor of Arts: Religion, Theology
2. Masters Degrees: Master of Arts - Religion, Master of Theology, Master of Leadership and Management

Fulton College (Fiji)

1. Diploma: Theology

Pacific Adventist University (Papua New Guinea)

1. Bachelor of Theology
2. Master of Arts in Theology

Sonoma Adventist College

1. Diploma: Ministerial Studies

SOUTHERN ASIA DIVISION

Spicer Memorial College

1. Certificates/Diplomas: Bible Instructor
2. Bachelor of Liberal Arts: Religious History, Religious Philosophy

SOUTHERN ASIA-PACIFIC DIVISION

Adventist University and Seminary of Bangladesh

1. Bachelor of Arts: Education and Religion

Adventist University of the Philippines

1. Bachelor of Arts: Religion

Central Philippine Adventist College

1. Bachelor of Theology

Indonesia Adventist University

1. Bachelor of Theology (Arts): Theology (Religion)

Klabat University (Indonesia)

1. Bachelor of Theology: Religion
2. Bachelor of Education: Religion

Lakpahana Adventist College and Seminary (Sri Lanka)

1. Certificates/Diplomas: Religion

Mission College (Thailand)

1. Bachelor of Arts: Theology

Mountain View College (Philippines)

1. Bachelor of Education: Religion
2. Bachelor of Theology

Myanmar Union Adventist Seminary

1. Bachelor of Arts: Theology, Religion

Naga View College (Philippines)

1. Bachelor of Arts: History and Philosophy of Religion

North Sumatra College (Indonesia)

1. Certificates/Diplomas/Degrees: Theology (3 years)

Northern Luzon Adventist College (Philippines)

1. Bachelor of Theology

South Philippine Adventist College

1. Bachelor of Arts: Theology

TRANS-EUROPEAN DIVISION

Adventist Seminary (Croatia)

1. Diploma: Religion
2. Bachelor of Arts: Theology

Adventist Theological Seminary (Yugoslavia)

1. Bachelor of Arts in Theological Studies

Hungarian Theological Seminary

1. BA in Pastoral Ministry

Middle East College (Lebanon)

1. Associate of Arts: Religion
2. Bachelor of Arts: Religion and Theology

Newbold College (Great Britain)

1. Bachelor of Arts: Biblical and Pastoral Studies, Combined Honours Degree in the Humanities (English/History, or English/Theological Studies, or History/Theological Studies), Religion

Pakistan Adventist Seminary

1. Associate Degree: Religion (Urdu and English)
2. Bachelor of Arts: Religion, Theological Studies
3. Bachelor with Honours in Religion
4. Bachelor of Theology

Swedish Junior College and Seminary

1. Certificate: Pastoral Theology

SOUTHERN AFRICA UNION CONFERENCE

Helderberg College (South Africa)

1. Bachelor of Arts: Religion, Theology

APPENDIX B

MEMBERSHIP OF THE INTERNATIONAL BOARD OF MINISTERIAL AND THEOLOGICAL EDUCATION AND THE EXECUTIVE COMMITTEE (*IBMTE-EC*) OF THE *IBMTE* (July 2001)

1. International Board of Ministerial and Theological Education (IBMTE)

a. Ex Officio Members

GC [General Conference] President: Jan Paulsen
GC Vice President: Calvin B. Rock (Chair)
GC Vice President: Eugene Hsu (Vice-Chair)
GC Vice President: Ted N. C. Wilson (Vice-Chair)
GC Department of Education Director: Humberto M. Rasi (Secretary)

GC Ministerial Association Secretary: James A. Cress (Associate Secretary)
GC Secretary: Matthew A. Bediako
GC Treasurer: Robert L. Rawson
GC Adventist Chaplaincy Ministries Director: Richard O. Stenbakken
GC Biblical Research Institute Director: George W. Reid
GC Education Department Associate Director: Enrique Becerra
GC Ministerial Association Associate Secretary: Joel Sarli
President, Africa-Indian Ocean Division: Luka T. Daniel
President, Eastern Africa Division: Pardon Mwansa
President, Euro-Africa Division: Ulrich Frikart
President, Euro-Asia Division: Artur A. Stele
President, Inter-American Division: Israel Leito
President, North American Division: Don C. Schneider
President, Northern Asia-Pacific Division: Pyung-Duk Chun
President, South American Division: Ruy H. Nagel
President, South Pacific Division: Laurie J. Evans
President, Southern Asia Division: D. Ronald Watts
President, Southern Asia-Pacific Division: Violeto F. Bocala
President, Trans-European Division: Bertil Wiklander

b. Elective Members

Gregory Allen, Chair, Religion and Theology, Oakwood College
Richard Carlson, Pastor
Jaime Castrejon, President, Inter-American Adventist Theological Seminary
Gordon E. Christo, VP Academic Administration, Spicer Memorial College
Ron Clouzet, Dean, School of Religion, Southern Adventist University
JoAnn M. Davidson, Faculty, SDA Theological Seminary, Andrews University
Wilson Endruweit, President, Latin-American Adventist Theological Seminary
Edgar Escobar, Chair, Theology, Antillian Adventist University
Enrique Espinosa, Director, Graduate Studies, River Plate Adventist University
Patricia J. Gustin, Director, (GC) Institute of World Mission
Ifeoma Kwesi, Pastor
Andrea Luxton, President, Newbold College
Zacchaeus Mathema, Chair, Religious Studies, Solusi University
John McVay, Dean, SDA Theological Seminary, Andrews University
Daegeuk Nam, President, Sahmyook University
Beatrice Neall, Retired Professor
Rick Remmers, Pastor
Angel M. Rodriguez, Associate Director, (GC) Biblical Research Institute
Duane M. Schoonard, Associate Director, NAD Ministerial Association
Velile S. Wakaba, President, Southern Africa Union Conference

c. Consultant

Werner Vyhmeister

2. Executive Committee of the IBMTE (*IBMTE-EC*)

a. Ex Officio Members

All ex officio members of the IBMTE, except for the Division Presidents

b. Elective Members

Gregory Allen
Jaime Castrejon
Andrea Luxton
Zacchaeus Mathema
John McVay
Daegeuk Nam
Beatrice Neall
Rick Remmers
Angel M. Rodriguez

c. Consultant

Werner Vyhmeister

APPENDIX C

ENDORSEMENT-RELATED MATERIALS

Suggested model letters related to steps in the endorsement/re-endorsement process are part of this appendix. A one page summary chart of the re-endorsement process follows. Finally, a model *A Certificate of Endorsement* is included. Placing this *Handbook* in the hands of every teacher of Religion/Theology will make available to them virtually all the instructions that they need to prepare the endorsement/re-endorsement documentation expected from the teacher. The *Handbook* and the suggested letters will help to simplify the process for

the teachers= supervisors and for the general school administration. [In order to save teacher time, schools that require a yearly written report from each faculty should ask for all the reporting to be done simultaneously the year when a teacher is first endorsed, and when re-endorsement time comes.]

The following suggested letters are included:

1. **From the college/seminary/university to a potential religion/theology teacher (who has never been endorsed), who is willing to be considered by the committee that is searching for a new teacher.** It could be signed by the chair of a department of religion, the dean of a school of religion/theology, the dean of a seminary, a senior administrator of a college/seminary/university, or by the chair of the search committee.

2. **From the president of the institution to a current religion/theology teacher, who has never been endorsed, to start the endorsement process.**

3. **APPLICATION FOR ENDORSEMENT, in letter form, from a current religion/theology teacher who has not been endorsed before, to his/her immediate supervisor [chair or dean].**

4. **From the proper institutional administrator to a religion/theology teacher (already endorsed), to start the re-endorsement process** (about nine months prior to the next visit by a committee of the Adventist Accrediting Association; see, IV.4, above).

5. **APPLICATION FOR RE-ENDORSEMENT, in letter form, from a religion/theology teacher (already endorsed) to his/her immediate supervisor, attaching the requested documentation** (about seven months before the next visit by the AAA).

6. **From the teacher=s immediate supervisor to the appropriate institutional administrator, adding documentation and evaluation, as part of the re-endorsement process** (about five months before the next visit by the AAA).

7. **From the appropriate institutional administrator, forwarding the application, with supporting documentation and recommendation, to the BMTE** (at least three months before the next visit by the AAA [see IV.4.c., above]).

Suggested Model Letter #1

From the college/seminary/university to a potential religion/theology teacher (who has never been endorsed), who is willing to be considered by the committee searching for a new teacher. For new teachers, the endorsement process takes place concurrently with the search and calling process.

Dr. John C. Doe
123 First Street
Perth
Australia

Date

Dear Dr. Doe:

We are glad to know that you are willing to be considered for the available position in our Department of Religion. To enable our search committee to give careful consideration to your name, kindly send to us as soon as possible the following documentation:

1. A **Curriculum Vitae**, including:
 - a. Personal and family information
 - b. Degrees earned, including area(s) of specialization (majors/minors), attaching photocopies of transcripts and diplomas of all earned undergraduate and graduate degrees, certificates of continuing education, etc.
 - c. Work experience after earning the first degree, including names of employing organizations/institutions and of supervisors
 - d. List of all publications (articles, books, etc.) and unpublished theses, position papers, etc.
 - e. A minimum of three personal references.

2. A personal, written **Statement of Purpose**, including:
 - a. An autobiographical essay focusing on your spiritual journey
 - b. Reasons why you are interested in being a religion/theology teacher
 - c. Your understanding of the work of the religion/theology teacher in the context of the message and the mission of the Seventh-day Adventist Church
 - d. Your commitment to teach the church's fundamental beliefs, with particular emphasis on Seventh-day Adventist distinctive teachings.

3. **Written recommendations**, including at least one from a present colleague, one from a pastor, and one from a church leader. These should be mailed directly to us.

We will be looking forward to receiving your documentation. If you have any questions, please let us know.

Sincerely yours,

Peter Young, Chair
Department of Religion

Suggested Model Letter #2

From the president of the institution to a current religion/theology teacher who has never been endorsed, to start the endorsement process. Currently, no religion/theology teacher has been formally endorsed following this new process. This sample letter will need to be addressed to all current faculty who teach 50% or more of their time in the religion/theology area. Once all of them have been endorsed, the endorsement process will be reserved to new teachers, for whom **Suggested Model Letter #1** will apply.

Dr. David Perez
Department of Religion

Date

Dear David:

As you know, following instructions received from the Board of Ministerial and Theological Education (BMTE) of the Division, we are beginning with the endorsement process of religion/theology teachers. We need to gather information to be sent to the Division BMTE. Since you are one of our teachers, you have already submitted to the school much of the information needed for endorsement. However, some of that information on file may need updating.

Kindly, prepare and take to the office of the Chair of the Department of Religion, within the next two months, the following documentation:

1. An updated **Curriculum Vitae**, including:
 - a. Personal and family information
 - b. Degrees earned, including area(s) of specialization
 - c. Work experience after earning the first degree
 - d. List of all publications (articles, books, etc.) and unpublished theses, position papers, etc.

2. A personal, written **Statement of Purpose**, including:
 - a. An updated autobiographical essay focusing on your spiritual journey
 - b. Your current understanding of the work of the religion/theology teacher in the context of the message and mission of the Seventh-day Adventist Church
 - c. Your commitment to teach the church's fundamental beliefs, with particular emphasis on Seventh-day Adventist distinctive teachings.

3. Copies of student and peer (faculty) **evaluations**, as available.

To facilitate your reply, use the **Application for Endorsement** form that is in the *Handbook of Seventh-day Adventist Ministerial and Theological Education* (appendix C, Suggested Model Letter #3).

If you have any questions, please let me know. May God continue to guide and bless you.
Sincerely yours,

Henry Foster
President

cc. Vice President for Academic Administration, and Religion Department Chair

Suggested Model Letter #3

APPLICATION FOR ENDORSEMENT, in letter form, from a current religion/theology teacher who has not been endorsed before, to his/her immediate supervisor [chair or dean].

APPLICATION FOR ENDORSEMENT

Dr. Peter Young, Chair
Department of Religion

Date

Dear Dr. Young:

Following the instructions received from the President several weeks ago, I am sending to you this

APPLICATION with the following, attached, documentation requested for my endorsement as a religion/theology teacher:

1. My updated **Curriculum Vitae**, including:
 - a. Personal and family information
 - b. Degrees earned, including area(s) of specialization
 - c. Work experience after earning the first degree
 - d. List of all publications (articles, books, etc.) and unpublished theses, position papers, etc.

2. My personal, written **Statement of Purpose**, including:
 - a. An updated autobiographical essay focusing on my spiritual journey
 - b. My current understanding of the work of the religion/theology teacher in the context of the message and mission of the Seventh-day Adventist Church
 - c. My commitment to teach the church=s fundamental beliefs, with particular emphasis on Seventh-day Adventist distinctive teachings.

3. Available student and peer **evaluations**.

If additional documentation or information is needed, please let me know. God bless you.

Sincerely yours,

David Perez
Associate Professor of
Old Testament Studies

Suggested Model Letter #4

From the appropriate institutional administrator to a religion/theology teacher (already endorsed), to start the re-endorsement process. (See section IV.4, above.) Schools that require a yearly professional report from each teacher, should try to combine this report with the re-endorsement process to as to save teacher and supervisor time.

Dr. Susan Troy
Department of Religion

Date

Dear Dr. Troy:

The next evaluation visit of our school by the Adventist Accrediting Association will take place in about nine months. As part of the preparation for that visit, we must start now the re-endorsement process for all our religion/theology faculty.

In addition to the forms that we normally send you for the yearly professional report, we ask that you take to your immediate supervisor your APPLICATION FOR RE-ENDORSEMENT (in letter-form, in appendix C.5 of the *Handbook of Seventh-day Adventist Ministerial and Theological Education*). The specific information needed for the re-endorsement process is as follows:

1. A complete list of all published and unpublished materials that you have prepared since the time of your previous endorsement
2. Your self-evaluation as a religion/theology teacher
3. Your commitment to teach the church's fundamental beliefs, with particular emphasis on Seventh-day Adventist distinctive teachings
4. Copies of student and peer (faculty) evaluations, as available.

Please feel free to add any other information that you consider helpful. Your complete report will be needed on your supervisor's desk in two months. If you have any questions, please let me know.

Sincerely yours

Appropriate Institutional
Administrator

cc. Immediate Supervisor

Suggested Model Letter #5

APPLICATION FOR RE-ENDORSEMENT, in letter form, from a religion/theology teacher (already endorsed), to start the re-endorsement process.

APPLICATION FOR RE-ENDORSEMENT

Dr. Peter Young, Chair
Department of Religion

Date

Dear Dr. Young:

Following the instructions received from _____ (the Appropriate Institutional Administrator) about two months ago, I am sending to you this APPLICATION with the following, attached, documentation requested for my

endorsement as a religion/theology teacher:

1. A complete list of all published and unpublished materials that I have prepared since the time of my previous endorsement
2. My self-evaluation as a religion/theology teacher
3. My statement of commitment to teach the church's fundamental beliefs, with particular emphasis on Seventh-day Adventist distinctive teachings
4. Available copies of student and peer evaluations.

In addition, I am attaching the forms (and corresponding materials) of the yearly professional report. If you need any additional information, please let me know.

Sincerely yours,

Susan Troy
Professor of New Testament

Suggested Model Letter #6

From the teacher's immediate supervisor to the appropriate institutional administrator, adding documentation and evaluation, as part of the re-endorsement process.

Appropriate Institutional Administrator
Name of Institution

Date

Dear Dr. _____:

As requested, I am sending to you the following materials related to the re-endorsement process of Dr. Susan Troy:

1. APPLICATION FOR RE-ENDORSEMENT
2. A complete list of all published and unpublished materials that she has prepared since the time of her previous endorsement
3. Her self-evaluation as a religion/theology teacher
4. Her statement of commitment to teach the church's fundamental beliefs, with particular emphasis on

Seventh-day Adventist distinctive teachings.

In addition, I am also enclosing:

5. All forms and supporting materials related to Dr. Troy=s regular yearly professional report
6. Student evaluations of the teacher, from the last two years
7. Available peer evaluations of the teacher
8. My own professional evaluation of the teacher

If other information is needed, kindly contact me.

Sincerely yours,

Peter Young, Chair
Department of Religion

Suggested Model Letter #7

From the appropriate institutional administrator, forwarding the application, with supporting documentation and recommendation, to the BMTE.

Dr. Alfred Loftus, Secretary
Division BMTE

Date

Dear Dr. Loftus:

Please find enclosed the APPLICATION FOR RE-ENDORSEMENT of Dr. Susan Troy, a Professor of New Testament in our institution. The following materials are attached:

1. A complete list of all published and unpublished materials that Dr. Troy has prepared since the time of her previous endorsement
2. Her self-evaluation as a religion/theology teacher
3. Her statement of commitment to teach the church=s fundamental beliefs, with particular emphasis on Seventh-day Adventist distinctive teachings
4. Student evaluations of Dr. Troy, from the last two years

5. Available peer evaluations of Dr. Troy
6. The evaluation of Dr. Troy by her immediate supervisor (Dr. Peter Young, Chair, Department of Religion).
7. My own assessment and recommendation regarding re-endorsement.

(Optional: attach also a copy of the Yearly Professional Report of Dr. Troy, and supporting documentation. It may help the BMTE to have a more complete view of Dr. Troy's impact as a religion/theology teacher.)

If you need additional information, please let me know. We will be looking forward to the participation of BMTE, in about three months, in the coming evaluation visit by the Adventist Accrediting Association.

Sincerely yours,

Appropriate Institutional Administrator

THE RE-ENDORSEMENT PROCESS

(A summary. The process is described in full in this *Handbook*, section IV.4.)

1. The teacher completes the APPLICATION FOR RE-ENDORSEMENT and sends it, with the supporting documentation, to his/her immediate supervisor (see appendix C.5, above).
2. The supervisor adds his/her own evaluation and other pertinent documentation and forwards all to the Appropriate Institutional Administrator (see appendix C.6, above).
3. The Administrator evaluates the materials and decides what to recommend to the BMTE (see appendix C.7, above).
- 4.a. If re-endorsement is recommended, BMTE assigns two reviewers to examine the documentation and, if
- 4.b. If the recommendation is to place the teacher under review, BMTE records the recommendation. A teacher, under review

necessary, to interview the school administrators and the teacher.

may reapply within one year.

5.a. If the review is favorable, the name is taken to the BMTE for re-endorsement.

6.a. If the review is not favorable, BMTE representatives meet with the teacher, the teacher's supervisor, the school administration, and the board chair.

7.a. If the questions are satisfactorily answered, the teacher is recommended to the BMTE for re-endorsement.

7.b. If questions persist, the matter is left with the administration, and the candidate is placed under review by the BMTE. A teacher under review may reapply within one year.

(MODEL OF CERTIFICATE OF ENDORSEMENT)

APPENDIX D
SIGNIFICANT ADVENTIST STATEMENTS

Document 1

Mission Statement of the Seventh-day Adventist Church

Our Mission--The mission of the Seventh-day Adventist Church is to proclaim to all peoples the everlasting gospel in the context of the three angels' messages of Revelation 14:6-12, leading them to accept Jesus as personal Saviour and to unite with His church, and nurturing them in preparation for His soon return.

Our Method--We pursue this mission under the guidance of the Holy Spirit through:

1. *Preaching*--Accepting Christ's commission (Matthew 28:1 8-20), we proclaim to all

the world the message of a loving God, most fully revealed in His Son's reconciling ministry and atoning death. Recognizing the Bible to be God's infallible revelation of His will, we present its full message, including the second advent of Christ and the continuing authority of His Ten Commandment law with its reminder of the seventh-day Sabbath.

2. *Teaching*--Acknowledging that development of mind and character is essential to God's redemptive plan, we promote the growth of a mature understanding of and relationship to God, His Word, and the created universe.

3. *Healing*--Affirming the biblical emphasis on the well-being of the whole person, we make the preservation of health and the healing of the sick a priority and through our ministry to the poor and oppressed, cooperate with the Creator in His compassionate work of restoration.

Our Vision--In harmony with the great prophecies of the Scriptures, we see as the climax of God's plan the restoration of all His creation to full harmony with His perfect will and righteousness.

[*Seventh-day Adventist Yearbook 2001*, p. 8]

Document 2

27 Fundamental Beliefs of Seventh-day Adventists

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church's understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word.

Voted by the General Conference Session in 1980.

1. The Holy Scriptures: The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history. (2 Peter 1:20, 21; 2 Tim. 3:16, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; Heb. 4:12.)

2. The Trinity: There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; 1 Peter 1:2; 1 Tim. 1:17; Rev. 14:7.)

3. The Father: God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father. (Gen. 1:1; Rev. 4:11; 1 Cor. 15:28; John 3:16; 1 John 4:8; 1 Tim. 1:17; Ex. 34:6, 7; John 14:9.)

4. The Son: God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (John 1:1-3, 14; Col. 1:15-19; John 10:30; 14:9; Rom. 6:23; 2 Cor. 5:17-19; John 5:22; Luke 1:35; Phil. 2:5-11; Heb. 2:9-18; 1 Cor. 15:3, 4; Heb. 8:1, 2; John 14:1-3.)

5. The Holy Spirit: God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (Gen. 1:1, 2; Luke 1:35; 4:18; Acts 10:38; 2 Peter 1:21; 2 Cor. 3:18; Eph. 4:11, 12; Acts 1:8; John 14:16-18, 26; 15:26, 27; 16:7-13.)

6. Creation: God is Creator of all things, and has revealed in Scripture the authentic account of His creative activity. In six days the Lord made "the heaven and the earth" and all living things upon the earth, and rested on the seventh day of that first week. Thus He established the Sabbath as a perpetual memorial of His completed creative work. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was "very good," declaring the glory of God. (Gen. 1; 2; Ex. 20:8-11; Ps. 19:1-6; 33:6, 9; 104; Heb. 11:3.)

7. The Nature of Man: Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position under God. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Gen. 1:26-28; 2:7; Ps. 8:4-8; Acts 17:24-28; Gen. 3; Ps. 51:5; Rom. 5:12-17; 2 Cor. 5:19, 20; Ps. 51:10; 1 John 4:7, 8, 11, 20; Gen. 2:15.)

8. The Great Controversy: All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of

God in humanity, the disordering of the created world, and its eventual devastation at the time of the worldwide flood. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Rev. 12:4-9; Isa. 14:12-14; Eze. 28:12-18; Gen. 3; Rom. 1:19-32; 5:12-21; 8:19-22; Gen. 6-8; 2 Peter 3:6; 1 Cor. 4:9; Heb. 1:14.)

9. The Life, Death, and Resurrection of Christ: In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (John 3:16; Isa. 53; 1 Peter 2:21, 22; 1 Cor. 15:3, 4, 20-22; 2 Cor. 5:14, 15, 19-21; Rom. 1:4; 3:25; 4:25; 8:3, 4; 1 John 2:2; 4:10; Col. 2:15; Phil. 2:6-11.)

10. The Experience of Salvation: In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Lord and Christ, as Substitute and Example. This faith which receives salvation comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment. (2 Cor. 5:17-21; John 3:16; Gal. 1:4; 4:4-7; Titus 3:3-7; John 16:8; Gal. 3:13, 14; 1 Peter 2:21, 22; Rom. 10:17; Luke 17:5; Mark 9:23, 24; Eph. 2:5-10; Rom. 3:21-26; Col. 1:13, 14; Rom. 8:14-17; Gal. 3:26; John 3:3-8; 1 Peter 1:23; Rom. 12:2; Heb. 8:7-12; Eze. 36:25-27; 2 Peter 1:3, 4; Rom. 8:1-4; 5:6-10.)

11. The Church: The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to all mankind, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word, and from the Scriptures, which are the written Word. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Gen. 12:3; Acts 7:38; Eph. 4:11-15; 3:8-11; Matt. 28:19, 20; 16:13-20; 18:18; Eph. 2:19-22; 1:22, 23; 5:23-27; Col. 1:17, 18.)

12. The Remnant and Its Mission: The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Rev. 12:17; 14:6-12; 18:1-4; 2 Cor. 5:10; Jude 3, 14; 1 Peter 1:16-19; 2 Peter 3:10-14; Rev. 21:1-14.)

13. Unity in the Body of Christ: The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all.

This unity has its source in the oneness of the triune God, who has adopted us as His children. (Rom. 12:4, 5; 1 Cor. 12:12-14; Matt. 28:19, 20; Ps. 133:1; 2 Cor. 5:16, 17; Acts 17:26, 27; Gal. 3:27, 29; Col. 3:10-15; Eph. 4:14-16; 4:1-6; John 17:20-23.)

14. Baptism: By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Rom. 6:1-6; Col. 2:12, 13; Acts 16:30-33; 22:16; 2:38; Matt. 28:19, 20.)

15. The Lord's Supper: The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Saviour. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot washing to signify renewed cleansing, to express a willingness to serve one another in Christlike humility, and to unite our hearts in love. The communion service is open to all believing Christians. (1 Cor. 10:16, 17; 11:23-30; Matt. 26:17-30; Rev. 3:20; John 6:48-63; 13:1-17.)

16. Spiritual Gifts and Ministries: God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Rom. 12:4-8; 1 Cor. 12:9-11, 27, 28; Eph. 4:8, 11-16; Acts 6:1-7; 1 Tim. 3:1-13; 1 Peter 4:10, 11.)

17. The Gift of Prophecy: One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen. G. White . As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Joel 2:28, 29; Acts 2:14-21; Heb. 1:1-3; Rev. 12:17; 19:10.)

18. The Law of God: The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour. Salvation is all of grace and not of works, but its fruitage is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is an evidence of our love for the Lord and our concern for our fellow men. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. (Ex. 20:1-17; Ps. 40:7, 8; Matt. 22:36-40; Deut. 28:1-14; Matt. 5:17-20; Heb. 8:8-10; John 15:7-10; Eph. 2:8-10; 1 John 5:3; Rom. 8:3, 4; Ps. 19:7-14.)

19. The Sabbath: The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between

Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. (Gen. 2:1-3; Ex. 20:8-11; Luke 4:16; Isa. 56:5, 6; 58:13, 14; Matt. 12:1-12; Ex. 31:13-17; Eze. 20:12, 20; Deut. 5:12-15; Heb. 4:1-11; Lev. 23:32; Mark 1:32.) **20. Stewardship:** We are God's stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our fellow men, and by returning tithes and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. The steward rejoices in the blessings that come to others as a result of his faithfulness. (Gen. 1:26-28; 2:15; 1 Chron. 29:14; Haggai 1:3-11; Mal. 3:8-12; 1 Cor. 9:9-14; Matt. 23:23; 2 Cor. 8:1-15; Rom. 15:26, 27.) **21. Christian Behavior:** We are called to be a godly people who think, feel, and act in harmony with the principles of heaven. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things which will produce Christlike purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness. (Rom. 12:1, 2; 1 John 2:6; Eph. 5:1-21; Phil. 4:8; 2 Cor. 10:5; 6:14-7:1; 1 Peter 3:1-4; 1 Cor. 6:19, 20; 10:31; Lev. 11:1-47; 3 John 2.)

22. Marriage and the Family: Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into only between partners who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the ideal, marriage partners who fully commit themselves to each other in Christ may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving disciplinarian, ever tender and caring, who wants them to become members of His body, the family of God. Increasing family closeness is one of the earmarks of the final gospel message. (Gen. 2:18-25; Matt. 19:3-9; John 2:1-11; 2 Cor. 6:14; Eph. 5:21-33; Matt. 5:31, 32; Mark 10:11, 12; Luke 16:18; 1 Cor. 7:10, 11; Ex. 20:12; Eph. 6:1-4; Deut. 6:5-9; Prov. 22:6; Mal. 4:5, 6.) **23. Christ's Ministry in the Heavenly Sanctuary:** There is a sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. He was inaugurated as our great High Priest and began His intercessory ministry at the time of His ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment

vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (Heb. 8:1-5; 4:14-16; 9:11-28; 10:19-22; 1:3; 2:16, 17; Dan. 7:9-27; 8:13, 14; 9:24-27; Num. 14:34; Eze. 4:6; Lev. 16; Rev. 14:6, 7; 20:12; 14:12; 22:12.)

24. The Second Coming of Christ: The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is imminent. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Titus 2:13; Heb. 9:28; John 14:1-3; Acts 1:9-11; Matt. 24:14; Rev. 1:7; Matt. 24:43, 44; 1 Thess. 4:13-18; 1 Cor. 15:51-54; 2 Thess. 1:7-10; 2:8; Rev. 14:14-20; 19:11-21; Matt. 24; Mark 13; Luke 21; 2 Tim. 3:1-5; 1 Thess. 5:1-6.)

25. Death and Resurrection: The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. (Rom. 6:23; 1 Tim. 6:15, 16; Eccl. 9:5, 6; Ps. 146:3, 4; John 11:11-14; Col. 3:4; 1 Cor. 15:51-54; 1 Thess. 4:13-17; John 5:28, 29; Rev. 20:1-10.)

26. The Millennium and the End of Sin: The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Rev. 20; 1 Cor. 6:2, 3; Jer. 4:23-26; Rev. 21:1-5; Mal. 4:1; Eze. 28:18, 19.)

27. The New Earth: On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen. (2 Peter 3:13; Isa. 35; 65:17-25; Matt. 5:5; Rev. 21:1-7; 22:1-5; 11:15.)

[Seventh-day Adventist Church Manual]

Document 3

TOTAL COMMITMENT TO GOD-- A DECLARATION OF SPIRITUAL ACCOUNTABILITY IN THE FAMILY OF FAITH

Every member and every organization of the Seventh-day Adventist Church is compelled, under Divine unction, to find the most effective ways to fulfill the mission of the Church, as outlined in the *Mission Statement of the Seventh-day Adventist Church*. This declaration of Total Commitment to God details in practical terms what Total Commitment involves for individuals and organizations of the Church. It provides a process of orientation to the mission of the Church.

Its placement between the *Mission Statement of the Seventh-day Adventist Church* and the *Working Policy* section of this book positions it to serve as a bridge, reminding the Church of its purpose in the world, and maintaining a clear direction for the Church as it applies and administers the many directives found within the [General Conference] *Working Policy*.

A 10 Total Commitment to God-A Declaration of Spiritual Accountability in the Family of Faith

A 10 05 The Divine Mandate--The history of the Seventh-day Adventist Church is filled with examples of individuals and institutions who have been, and are, vibrant witnesses to their faith. Because of their passionate commitment to their Lord and appreciation of His unbounded love, they all have the same goal: to share the Good News with others. One key Bible text has motivated them. It is a text that fires the souls of Seventh-day Adventists everywhere. It is called the Gospel Commission, the mandate from the Lord Himself. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Matt 28:19, KJV). The New International Version reads: "Therefore go and make disciples of all nations. . . ."

This mandate from the Lord Himself is simple, beautiful, and binding. Every follower--whether member, pastor, or administrator--is to Go ... teach ... baptize ... make disciples. This

principle establishes the mission of the Church and sets the standard for any measuring, any assessment of success. It touches all, whatever their responsibility, whether they are laypersons or church employees. It spans all the elements of church life from the local church to the General Conference-in schools and colleges, publishing houses, healthcare institutions, and health food organizations. The mandate is encapsulated in the baptismal vows, in mission statements, in aims and objectives, in policies, and in constitutions and bylaws. It is stated as "to witness to His loving salvation;" "to facilitate the proclamation of the everlasting gospel" "to supply the multitudes with the bread of life;" and "to nurture them in preparation for His soon return." The four-fold command to Go... teach ... baptize ... make disciples sounds wherever Seventh-day Adventists work or assemble together.

As the Church has grown in size and complexity, more and more members, pastors, and administrators have asked serious questions about how the Church relates to the Gospel Commission. Does the Church just turn out above average products and services that cannot be readily distinguished from their secular counterparts? Or does the Church make sure its basic products and services reveal to the world the way to eternal life? Nothing should be excluded from these questions, whether it be church worship services or organizational or institutional programs and products.

The Church as a whole must ask and answer the hard questions about how it is relating to the guiding principle found in the Gospel Commission. How can this principle be actualized in the lives of members, pastors, and congregations? How can they measure their progress in fulfilling the Gospel Commission? How can the Church's universities, colleges, academies, elementary schools, health-food factories, healthcare institutions, clinics, publishing houses, and media centers develop accountability based on the Gospel Commission?

This challenge calls for a frank and analytical approach in determining where the Church is in relationship to the Lord's command. It is not enough to measure success by secular standards. Total commitment to God requires total acceptance of the principles of Christianity as outlined in the Bible and as supported by the Spirit of Prophecy. Congregations, institutions, church employees, and church members can easily find satisfaction in goals reached, funds raised, buildings completed, budgets balanced, and accreditation achieved or renewed, and yet fail to be accountable before God to the Gospel Commission. The first and continuing priority for the Church must be this directive from the Lord to Go ... teach ... baptize ... make disciples.

While the Gospel Commission does not change, its fulfillment is demonstrated in different ways. A pastor works within a different context than that of a classroom teacher, a physician, or an institutional administrator. Whatever the personal or institutional role, each one is accountable to God's command. Among the great benefits resulting from an assessment of their effectiveness will be the increasing trust that develops as each member, each pastor, each administrator, each institution addresses this priority and gives it proper attention.

The family of God acknowledges that each person is individually accountable to God. At the same time, believers are admonished to examine themselves (2 Cor 13:5). A spiritual assessment process has its place in the personal life. Just as surely, it has its place in organic life.

Spiritual assessment, while appropriate, is also a very delicate matter. For humankind sees only in part. The earthly frame of reference is limited to that which is visible and to the brief span of time surrounding the present. Nevertheless, there is much to be gained from

Careful and thoughtful evaluation of personal and organizational life.

It is possible to identify several principles which can guide such an assessment. While any attempt will be incomplete, the following specific areas of assessment will heighten awareness of and accountability and to the mission which is an integral part of the Christian's relationship and commitment to Him. The list of those who should evaluate their commitment to God is not comprehensive, but the principles outline are applicable also to other individuals, organizations, and institutions.

A 10 10 What Total Commitment to God Involves for Each Church Member--Each Seventh-day Adventist, whether a denominational employee or layperson, is promised the gift of the Holy Spirit which will enable spiritual growth in the grace of the Lord and which will empower the development and use of spiritual gifts in witness and service. The presence of the Holy Spirit in the life of the believer is demonstrated when one:

1. Maintains, where possible, a Christian home where the standards and principles of Christ are both taught and exemplified,
2. Experiences a life that rejoices in the assurance of salvation, is moved by the Holy Spirit to effective personal witness to others, and experiences in Christ a gracious character that is consistent with God's will as revealed in His Word;
3. Uses the spiritual gifts God has promised each one;
4. Dedicates time, spiritual gifts, and resources, prayerfully and systematically, to the Gospel proclamation and, individually as well as part of a church family, becomes the Lord's salt and light through sharing His love in family life and community service, always motivated by the sense of the soon return of the Lord and His command to preach His Gospel both at home and afar; and
5. Participates in a plan for systematic spiritual growth and assessment of one's personal walk with God by forming mutually accountable spiritual partnerships where the primary objective is to prayerfully mentor one another.

A 10 15 What Total Commitment to God Involves for a Church Pastor--A Seventh-day Adventist pastor, called and empowered by the Holy Spirit and driven by love for souls, points sinners to Christ as Creator and Redeemer, and teaches them how to share their faith and become effective disciples. He or she regularly shares a balanced spiritual diet fresh from communion with God and His Word. The pastor shows the saving grace and transforming power of the Gospel when he or she:

1. Strives to make his or her family a model of what the Lord expects in marriage and families;
2. Preaches Bible-based, Christ-centered sermons that nurture the members, support the world Church, and teaches the fundamental beliefs with a sense of urgency rooted in the Seventh-day Adventist understanding of prophecy;
3. Appeals to all to submit to the transforming power of the Holy Spirit so that the Gospel may be validated in the compassionate life of the faith-directed believer;
4. Leads the local congregation in a strong evangelistic outreach that both increases membership and establishes new congregations, while maintaining strong support for the local and worldwide work of the Church.

5. Evidences effectiveness in ministry as the family of God increases numerically and grows in spiritual experience and worship, thus hastening the return of the Lord; and

6. Affirms the priority of personal spiritual growth and mission effectiveness by regularly participating in a spiritual outcome assessment process.

An assessment model, developed by the division, will be implemented by each union/local conference and will include a self-assessment module as well as elements addressing the pastor's responsibility to the congregation(s) and to the world Church organization.

A 10 20 What Total Commitment to God Involves for a Congregation--A

Seventh-day Adventist congregation creatively and self-critically functions as a witnessing and nurturing community, facilitating the Gospel proclamation locally, regionally, and globally. It lives in this world as the body of Christ, showing the same concern and positive action for those which it touches as the Lord did in His earthly ministry. The congregation:

1. Demonstrates an abiding assurance in the saving grace of Christ and a commitment to the distinctive teachings of the Word;

2. Understands and accepts its role as part of an end-time movement with a local, regional, and global responsibility for the spread of the Gospel;

3. Develops strategic plans for sharing the Good News in its community, with the goal of ensuring that all persons understand how Jesus can change their lives, preparing them for His soon coming and helping to establish new congregations;

4. Nurtures the lives of members and their families so they will grow spiritually and continue confidently in the mission and truths expressed through God's last-day Church;

5. Acknowledges the privileges of being a Seventh-day Adventist congregation and the concurrent accountability to the world family of Seventh-day Adventist congregations, as outlined in the *Church Manual*, by accepting and implementing broad plans that empower the spread of the Gospel in wider contexts, and by participating in the organizational, financial, and representative system designed to facilitate a global outreach; and

6. Participates in an assessment plan that leads the congregation to awareness of its strengths and weaknesses and the progress it has made in its mission to go, teach, baptize, and make disciples.

The assessment plan will normally be a self-assessment program conducted annually by the entire congregation meeting as a group; but, periodically, it should include an assessment of the congregation's participation in and responsibility to the broader organization. Each division, in association with the unions and the local conferences/missions, will facilitate the development of the assessment process that will be used within its territory.

A 10 30 What Total Commitment to God Involves for Colleges and Universities--A

Seventh-day Adventist college/university offers academically sound, tertiary and/or post-graduate education to Seventh-day Adventists and to students of nearby communities who welcome the opportunity to study in an Adventist environment. This is accomplished when the administration of the college/university:

1. Develops a comprehensive spiritual master plan, proposed by the faculty and approved by the board, that identifies the spiritual truths and values, both cognitive and relational, which the institution is committed to share with its students and comprehensively identifies the opportunities through which those values will be communicated during a given period of time in campus life;

2. Maintains a classroom and campus environment which ensures opportunities for academic instruction and Gospel encounters that produce graduates who are recognized by the Church and society for their academic and spiritual excellence; who are well-balanced spiritually, mentally, physically, and socially; who love their Lord and hold high His standards in their daily lives; who will help build strong, thriving local congregations; and who will function as salt and light to their communities, both as laypersons and as church employees;

3. Affirms unambiguously in classroom and campus life the beliefs, practices, and worldview of the Seventh-day Adventist Church; shares the joy of the Gospel; demonstrates confidence in the divinely established role of the Advent movement and its continuing significance in God's plan for these last days; facilitates activities for faculty, staff, and students to engage in Gospel witness and Christian service; and encourages the faculty and staff to a consistency of life style which is manifested in nurturing, compassionate faculty/staff relationships with students;

4. Employs fully-committed, professionally competent Seventh-day Adventist teachers who are actively involved in their local church and who integrate faith and learning in the context of nurturing their students to be productive members both of society and of the Lord's Church, and who interact with parents and other constituents in order to understand and to fulfill their high academic and spiritual expectations for educational programs serving the youth;

5. Evaluates the achievement of the objectives outlined in the spiritual master plan by a faculty-developed, board-approved, comprehensive assessment program, designed with sufficient specificity to evaluate each element of campus life, to guide the college/university administration in taking affirming or corrective measures, and to serve as the basis for annual reports of the spiritual health of the institution to the governing board and various constituencies; and

6. Submits the proposed spiritual master plan and assessment program to a General Conference-appointed, international panel of highly-qualified educators who will provide the college/university board with a written evaluation of the spiritual master plan and the assessment program.

A 10 60 True Measure of Success--Truly, the spiritual mandate is simple. Go ... teach ... baptize ... make disciples. Responsible Seventh-day Adventist Church members and all church employees must remember that each one will be held accountable before God for this principle. Someday, at the great judgment bar, the Lord will ask, "What have you done, relying on My grace, with the gifts, talents, and opportunities I gave you?"

As He did 2,000 years ago, the Lord commands His Church today: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt 28:19, KIV). Go ... teach ... baptize ... make disciples. Total commitment to God mandates the fulfillment of this Commission, which is still the only true measure of success.

(Excerpts from the *General Conference Working Policy*, A 10.)

Document 4

A Statement of Seventh-day Adventist Educational Philosophy** Version 7.8

Assumptions

Seventh-day Adventists, within the context of their basic beliefs, acknowledge that

- § God is the Creator and Sustainer of the entire universe.
 - § He created perfect human beings in His own image with power to think, to choose, and to do.
 - § God is the source of all that is true, good, and beautiful, and has chosen to reveal Himself to humankind.
 - § Humans, by their own choice, rebelled against God and fell into a state of sin that has affected the entire planet, plunging it into the cosmic conflict between good and evil. In spite of this, the world and human beings still reveal, however dimly, the goodness and beauty of their original condition.
 - § The Godhead met the problem of sin through the plan of redemption. This plan aims to restore human beings to God's image and the universe back to its original state of perfection, love, and harmony.
 - § God invites us to choose His plan of restoration and to relate to this world creatively and responsibly until He intervenes in history to bring about the new heavens and the new earth.
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** This statement reflects a broad consensus of Adventist educators and leaders attending the First International Conference on the Philosophy of Seventh-day Adventist Education convened by the General Conference Department of Education and held at Andrews University, April 7-9, 2001. It is envisioned that the Statement will be used as guidelines for Adventist educational institutions world-wide. Versions of this Statement are available in French, Portuguese, and Spanish. Copies may be secured from the Education Department in the world Divisions or the General Conference.

Philosophy

The Seventh-day Adventist philosophy of education is Christ-centered. Adventists believe that under the guidance of the Holy Spirit, God's character and purposes can be understood as revealed in nature, the Bible, and Jesus Christ. The distinctive characteristics of Adventist education—derived from the Bible and the writings of Ellen G. White—point to the redemptive aim of true education: to restore human beings into the image of their Maker.

Seventh-day Adventists believe that God is infinitely loving, wise, and powerful. He relates to human beings on a personal level, presenting His character as the ultimate norm for human conduct and His grace as the means of restoration.

Adventists recognize, however, that human motives, thinking, and behavior have fallen short of God's ideal. Education in its broadest sense is a means of restoring human beings to their original relationship with God. Working together, homes, schools, and churches cooperate with divine agencies in preparing learners for responsible citizenship in this world and in the world to come.

Adventist education imparts more than academic knowledge. It fosters a balanced development of the whole person—spiritually, intellectually, physically and socially. Its time dimensions span eternity. It seeks to develop a life of faith in God and respect for the dignity of all human beings; to build character akin to that of the Creator; to nurture thinkers rather than mere reflectors of others' thoughts; to promote loving service rather than selfish ambition; to ensure maximum development of each individual's potential; and to embrace all that is true, good, and beautiful.

Aim and Mission

Adventist education prepares students for a useful and joy-filled life, fostering friendship with God, whole-person development, Bible-based values, and selfless service in accordance with the Seventh-day Adventist mission to the world.

Agencies of Education

Home

The home is society's primary and most basic educational agency. Parents are the first and most influential teachers and have the responsibility to reflect God's character to their children. Moreover, the whole familial setting shapes the values, attitudes, and worldview of the young. The church and the school, along with society's other educational agencies, build on and supplement the work of the home. It is imperative that the home, in turn, support the educational work of the school.

Local Church

The local church also has a major assignment in the lifelong educational enterprise. The congregation as a community of faith provides an atmosphere of acceptance and love in which it disciples those within its sphere of influence in a personal faith in Jesus Christ and in a growing understanding of the Word of God. This understanding includes both an intellectual aspect and a life of conformity to God's will.

School, College, and University

All levels of Adventist schooling build on the foundation laid by the home and church. The Christian teacher functions in the classroom as God's minister in the plan of redemption. The greatest need of students is to accept Jesus Christ as personal Savior and commit to a life of Christian values and service. The formal and non-formal curricula help students reach their potential for spiritual, mental,

physical, social, and vocational development. Preparing students for a life of service to their family, church, and the larger community is a primary aim of the school.

World Church

The world Church at all levels has oversight responsibility for the healthy functioning of learning in all three of the above venues, including lifelong learning. With reference to the school as an educational agency, its functions are ideally accomplished by institutions established by the Church for that purpose. The Church at large should make every effort to ensure that all Adventist children and youth have the opportunity to attend an Adventist educational institution. Realizing, however, that a large percentage of the church=s youth are not enrolled in Adventist schools, the world church must find ways to achieve the goals of Adventist education through alternative means (e.g., after-school church-based instruction, church-sponsored centers on non-Adventist campuses, etc.).

The Role of Seventh-day Adventist Schools, Colleges, and Universities

The agencies of Adventist education listed above are in place and operative. The remaining sections of this document develop implications of the Adventist philosophy of education only for schooling. Implications for other agencies remain to be developed.

Key Components

The Student

As a child of God, the student is the primary focus of the entire educational effort and should be loved and accepted. The purpose of Adventist education is to help students reach their highest potential and to fulfill God=s purpose for their lives. Student outcomes constitute a significant guiding criterion in assessing the health and effectiveness of the school.

The Teacher

The teacher holds a central place of importance. Ideally, the teacher should be both a committed Adventist Christian and an exemplary role model of the Christian graces and professional competencies.

Knowledge

All learning is grounded on faith in a certain set of presuppositions or worldview. The Christian worldview recognizes a supernatural as well as a natural order. Adventists define knowledge more broadly than that which is merely intellectual or scientific. True knowledge encompasses cognitive, experiential, emotional, relational, intuitive and spiritual elements. An acquisition of true knowledge leads to understanding which is manifested in wisdom and appropriate action.

Curriculum

The curriculum will promote academic excellence and will include a core of general studies needed for responsible citizenship in a given culture along with spiritual insights that inform Christian living and

build community. Such citizenship includes appreciation for the Christian heritage, concern for social justice, and stewardship of the environment. A balanced curriculum will address the major developmental needs in the spiritual, intellectual, physical, social, emotional, and vocational realms. All areas of study will be examined from the perspective of the biblical worldview, within the context of the Great Controversy theme, as it promotes the integration of faith and learning.

Instruction

The instructional program of the classroom places appropriate emphasis on all forms of true knowledge. Instructional methodology will actively engage the student, give opportunity to put what is learned into practice, and be appropriate to the discipline and to the culture.

Discipline

Discipline in a Christian school is built upon the need to restore the image of God in each student and recognizes the freedom of the will and the work of the Holy Spirit. Discipline is not to be confused with punishment; it seeks the development of self-control. In redemptive discipline, the student's will and intelligence are engaged.

School Life

A blended emphasis of worship, study, labor, and recreation will characterize the total learning environment, with careful attention given to balance. The campus community will be pervaded by joyful spirituality, a spirit of cooperation, and respect for the diversity of individuals and cultures.

Assessment

The Adventist school, college, or university gives clear evidence that it subscribes to an Adventist philosophy of education. Such evidence is found in the written curriculum, in teaching and learning activity, in the campus ethos, and by the testimony of students, graduates, constituents, employees, and the community at large. Assessment, whether of individuals or institutions, is redemptive in nature and always seeks God's high ideal of excellence.

Responsibilities and Outcomes

The Seventh-day Adventist Church has made a commitment to provide a broad education and spiritual formation for its children, youth, and young adults within the context of the Christian worldview. The Church extends this same opportunity to other children and youth of the community who share similar values and ideals. Adventist education seeks to maintain academic excellence in all teaching and learning activities.

Elementary schools

The Adventist elementary school offers students (1) a climate in which they can understand God's will, commit their lives to Him, and experience the joy of helping others; (2) an organized program leading toward spiritual, physical, mental, social, and emotional development; (3) a basic core of skills and knowledge for everyday living appropriate to their age; (4) a wholesome appreciation and respect for the home, the church, the school, and the community.

Students completing the elementary level at an Adventist school should

§ Have had the opportunity to commit their lives to God through conversion, baptism, service, and a desire to do God's will in every area of living.

- § Demonstrate competence in thinking, communication and quantitative skills along with other academic areas foundational to schooling at the secondary level.
- § Manifest interpersonal skills and emotional growth necessary for healthy relationships with their peers, family, and community.
- § Know and practice basic principles of health and balanced living including a wise use of time and entertainment media.
- § Develop an appreciation for the dignity of labor along with a general awareness of career options appropriate to their interests and God-given abilities.

Secondary schools

The Adventist secondary school builds on what has been achieved at the elementary level with a focus on values, choices, and Christ-like character. It offers students (1) a formal and nonformal curriculum in which academic study, spiritual values, and daily life are integrated; (2) a broad academic and vocational program leading to productive living and satisfactory career choices; (3) avenues whereby Christian faith is made relevant to their emerging needs, leading to more mature relationships with others and with God; and (4) an opportunity to develop a Christian lifestyle of values, service, and witness.

Students completing the secondary level at an Adventist school should

- § Have had an opportunity to commit their lives to God and therefore manifest a maturing faith in Him characterized by personal devotion, public worship, and service and witness to others in fulfillment of the Church's mission.
- § Demonstrate competence in communication, quantitative skills, and creative thinking, along with other academic areas that are foundational to excellence in tertiary education and/or the world of work
- § Demonstrate maturity and Christ-like sensitivity within the family circle, in the choice of friendships, in preparation for marriage, and in broad participation within their church and community.
- § Have learned how to make good decisions and wise choices in ways that demonstrate their belief in the body as a temple of God. This includes careful use of time and discriminating selection of music, media, and other forms of entertainment.
- § Have developed a strong work ethic functioning competently in everyday life as well as within entry-level work experiences appropriate to their interests and God-given abilities.

Tertiary institutions

Adventist institutions of higher education provide students a unique environment needed in pursuit of learning in the arts, humanities and religion, sciences and various professions, within the perspective of the Adventist philosophy of education and spiritual commitment. Adventist higher education (1) gives preference to careers that directly support the mission of the Church; (2) recognizes the importance of the quest for truth in all its dimensions as it affects the total development of the individual in relation both to God and to fellow human beings; (3) utilizes available resources such as revelation, reason, reflection and research to discover truth and its implications for human life here and in the hereafter, while recognizing the limitations inherent in all human endeavors; (4) leads students to develop lives of

integrity based upon principles compatible with the religious, ethical, social, and service values essential to the Adventist worldview; (5) fostersBparticularly at the graduate levelBthe mastery, critical evaluation, discovery and dissemination of knowledge, and the nurture of wisdom in a community of Christian scholars.

Students completing the tertiary level at an Adventist institution shouldB

- § Have had the opportunity to commit themselves to God and therefore live a principled life in accordance with His will with a desire to experience and support the message and mission of the Seventh-day Adventist Church.
- § Exhibit proficiency in critical thinking, stewardship, creativity, appreciation of beauty and the natural environment, communication, and other forms of academic scholarship toward fulfillment of their vocations and life-long learning.
- § Manifest social sensitivity and loving concern for the well-being of others in preparation for marriage and family life, citizenship within a diverse community, and fellowship within the community of God.
- § Maintain a consistent lifestyle that demonstrates a commitment to optimal health practices essential to effective adult living. This includes careful use of time and discriminating selection of music, media, and other forms of entertainment.
- § Answer God=s call in the selection and pursuit of their chosen careers, in selfless service to the mission of the Church, and in building a free, just, and productive society and world community.

Life-long learning

Education goes beyond formal schooling. Life-long learning should meet the needs of both professionals and non-professionals. (1) Among professional responsibilities are opportunities for continuing education for certification and career enrichment for educators, clergy, business and health-care personnel, and others. (2) In the non-professional realm opportunities exist for programs in such areas as local church leadership, family life, personal development, spirituality, Christian growth, and service to the church and the community. Programs need to be developed that utilize both traditional teaching techniques and extension learning though media technology. Formal schooling combines with the other agencies of education in preparing the student Afor the joy of service in this world and the higher joy of wider service in the world to come.@

Members of the Adventist educational philosophy Statement Committee include Humberto Rasi, Chair; Paul Brantley, Secretary; George Akers, John M. Fowler, George Knight, John Matthews, and Jane Thayer.

Document 5

Pastoral Ethics

Ethics Code

The General Conference Ministerial Association, with counsel from pastors and church administrators around the world, has prepared and recommends to every Adventist minister the following code of ethics:

Seventh-day Adventist Minister's Code of Ethics

I recognize that a call to the gospel ministry of the Seventh-day Adventist Church is not for the purpose of bestowing special privilege or position, but rather for living a life of devotion and service to God, His church, and the world. I affirm that my personal life and professional activities shall be rooted in the Word of God and subject to the Lordship of Christ. I am totally committed to the fundamental beliefs of the Seventh-day Adventist Church.

I am dedicated to the maintenance of high standards of professional conduct and competence in my ministry. I purpose to build relationships based on the principles expressed in the life and teachings of Christ.

I shall, by the grace of God, apply these standards in my life so as to include the following:

1. Maintain a meaningful devotional life for myself and my family.
2. Give full time and attention to the ministry as my only vocation.
3. Commit myself to continuing professional growth.
4. Initiate and maintain supportive professional relationships with fellow ministers.
5. Practice strictest professional confidentiality.
6. Support my employing organization and the world church.
7. Manage church and personal finances with integrity.
8. Perceive and treat my family as a primary part of my ministry.
9. Practice healthful living.
10. Relate with propriety to those of the opposite sex.
11. Respect the personhood of every individual, without bias or prejudice.
12. Love those to whom I minister and commit myself to their spiritual growth.

Ethics and Fellow Ministers

Your fellow pastors. - We ministers love our Lord, we love our work, we love our people. But we ought to love each other more than we do. We must decrease the spirit of competition among us and increase the spirit of cooperation and support. We need to make our pastors' meeting not only a get-together for instruction, but an occasion for warm fellowship. We need to be sharing our problems with a fellow minister. We need to be sensitive and available to the hurts of other pastors.

Your intern supervisor. - Intern, support your supervising pastors and their ministry. Your education may be superior, your personality may be more charismatic, and your gifts may be greater, but never underestimate the value of the wisdom your supervisor has gained through experience. Supervising pastors always have persons in the congregation who disagree with them. The pastor may have had to deal very frankly with some. Don't let these gain a disloyal ear when they lift you up and put your supervisor down.

The General Conference Ministerial Association has prepared *A Manual for Ministerial Interns and Intern Supervisors* to assist in the internship training process. It is available through the GC Ministerial

Supply Center.

Your predecessor. - When you move to a new district, don't be too quick to discard your predecessor's program. Yours isn't better just because it's yours. Show both wisdom and respect by keeping what's working.

Your successor. - Leave good church records, such as street maps marked to show membership, missionary territories, etc., a church directory including officers and committees, evangelistic interests, and ingathering records.

Share helpful personal information about shopping, doctor and dentist, hospital, bookstore, etc. The rule.- "Therefore, whatever you want men to do to you, do also to them" (Matt. 7:12).

Your disciplined peers. - Disfellowshipped ministers should not be "disfriendshipped" by other ministers. Don't take a holier-than-thou attitude toward those dismissed from the ministry. They usually feel they've failed, and failure is deeply painful. Their homes are often in jeopardy. They are suddenly alienated from their former circle of friends and very lonely. They need a pastor. They need a friend.

Your non-SDA fellow ministers. - You have a lot more in common with these ministers than you may realize. Get acquainted. If feasible, join the Ministerial Alliance or Ministers' Fraternity.

Ethics and Job Placement

Don't seek promotion. - Never let restless feet make you more solicitous for promotion than for principle. In God's work, promotion is His business, not yours, "for promotion cometh neither from the east, nor from the west, nor from from the south. But God is the judge: he putteth down one, and setteth up another" (Ps. 75:6, 7, KJV).

Shun self-pity. - If you feel pushed aside or passed over, be patient. Your turn may come later. Instead of feeling sorry for yourself, use the experience for self-examination to see if the fault lies with you. "If any are qualified for a higher position, the Lord will lay the burden, not alone on them, but on those who have tested them, who know their worth, and who can understandingly urge them forward" (*The Ministry of Healing*, p. 477).

Seek a high standard, not a high position. - Aim high, but aim at a high standard, not a high position. Keep your performance standards high, and the position will, under God's guidance, take care of itself. The best way to get out of a low position is to be consistently effective in it. Work hard where you are, keep improving, and leave promotion to God.

Ethics and Race

The Seventh-day Adventist Church is just moving from believing in a world church to truly being a world church. Over 89 percent of its membership now live outside the North American Division, where the movement began. Those who fear this church has lost its mission should feel reassured by this hard evidence that the three angels' messages really are going "to every nation, tribe, tongue, and people" (Rev. 14:6). Even within North America, the growth of membership among ethnic minorities is outstanding. The race of the majority of early Adventists is becoming a minority. And it takes a lot of Christian love for a majority to become a minority gracefully.

Racism is sinful. Christian love pulls down barriers that separate people. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus"

(Gal. 3:28). If Jesus is your brother and my brother, then you and I are brothers; and color or caste or tribe or language or nationality is irrelevant.

Ethics and Sex***

Paul's admonition to young Timothy should be ours. "Be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity" (I Tim. 4:12).

Since some ministers are women, we have attempted to eliminate gender in this manual as much as possible. However, since male ministers seem more often guilty of unethical sexual conduct, we will address this section primarily to men.

Professionals specializing in counseling pastors with sexual problems have drawn a portrait of the typical minister most subject to a moral fall. He tends to be a middle-aged male who is disillusioned with his calling, is neglecting his own marriage, is a lone ranger isolated from his clerical colleagues, and has met a woman who needs him.

It's happening too often. A study of Protestant clergy reported that 13 percent have had extramarital affairs involving a church member. The incidence was almost double what has been reported for other helping professionals, suggesting that ministers are particularly vulnerable in this area. Let's look at a few reasons for this moral problem among pastors.

The problem. - Some behaviorists have labeled five characteristics in addition to physical attractiveness that make a person appear romantically attractive to the opposite sex. These five characteristics were not meant to apply specially to pastors, but notice how closely they do:

1. *Self-confidence.* Not all ministers feel self-confident, of course, but they generally appear confident. And confidence attracts.

2. *Power.* People are attracted not only to power but to powerful persons. The pastor is usually perceived as a powerful person within the church. This power is magnified because he speaks with authority-the authority derived from God and Scripture.

3. *Public recognition.* Pastors enjoy some degree of celebrity status within their constituencies. And fame is an aphrodisiac. Ministers tend to have a special longing and need to be loved. If they are not receiving the love and recognition from their congregation that they need, they may be overwhelmed by someone who does give them recognition.

4. *Showing interest and concern.* Pastors are expected to be attentive, interested, responsive listeners. It is only a short step from intimate communication to intimate behavior. Successful counseling requires a counselor who truly cares and a counselee whose needs are being met. Romance can seem almost a natural next step.

Pastors work mostly with female church volunteers. Any two people of opposite sex who are of similar age, who enjoy working together, and are alone a lot have a likelihood of arousing some sexual feelings.

5. *Gentleness.* Gentleness is a romantic quality. It is also a stock in trade for ministers. All five of these characteristics that contribute to romantic attractiveness are typical of ministers. Our office and calling give us additional attractive characteristics that we would not ordinarily have. Without our being aware of it, or any woman's planning it, we can become romantic and fantasy objects.

Solutions. - Here are some solutions.

1. Be in love with your wife-and let it show. Work to make your home work. The grass doesn't always look greener on the other side of the fence if you've watered the lawn at home. Be often seen expressing

*** To help increase awareness among ministers in these areas the General Conference Ministerial Association has prepared a video, "Sexual Ethics for Church Professionals."

affection to your wife as culturally appropriate.

2. Be aware of your vulnerability. Too many of the pastors who said "It could never happen to me" are now ex-pastors. It can and will happen to you if you think you can toy with little flirtations and sexual fantasies and remain unscathed. Respect the compelling nature of the sex drive. If indulged, erotic and romantic longings inevitably win over rational thought.

3. Be perceptive. Be perceptive of your own feelings. Candidly face up to the beginning of an attraction such as mutual looks, a desire to be in her company. See red flags if you become preoccupied with a counselee's presence, clothes, or erotic signals.

Be perceptive of women's feelings. When a pastor has an affair, it is not necessarily with a scheming seductress. More likely, it's with an individual who is hurting, whose self-esteem is low, and who thus feels drawn to one who listens and counsels. If you aren't perceptive to women's romantic feelings, trust your wife--she very likely is. If you feel significant attraction, tell your wife. Verbalizing your feelings helps you sort them out, and when your wife knows, no affair is likely to develop.

4. Be accountable. Pastors take risks secular counselors are afraid to take. Professional counselors typically are required to report periodically to someone else about each client. Regularly tell someone what's going on in your counseling relationships.

Seldom counsel with women when alone. In many countries, pastors are the only professionals still making house calls. Someone else should be present when you counsel a woman in her home. Don't counsel in your office when no one else is in the building. Put a window in or beside your office door. Counseling demands auditory privacy, but not visibility privacy!

5. Be cautious of sexual counseling. Men find it difficult to talk with women about their sexual problems without themselves being sexually aroused. Women would be wiser to share such things with another woman.

6. Be ready to run. Kindly but persistently separate yourself from a tempting situation. The counselee should not be left feeling rejected and without help, but you should arrange for her to see another counselor.

Solomon surely knew from experience a great deal about being tempted by a woman. He insisted, "Remove your way far from her, and do not go near the door of her house, lest you give your honor to others, and your years to the cruel one" (Prov. 5:8, 9). It's a fool's bargain to trade your family and your future for one sensuous moment.

7. Be spiritually strong. Keep your spiritual resistance high. Remind yourself that "thou shalt not commit adultery" means you. Feel about it as Joseph did: "How then can I do this great wickedness, and sin against God?" (Gen. 39:9). See adultery as a sin, not only against yourself and your family, but against your God!

Ethics and the Law

Suits against the church. - Separation between church and state tends not to protect the church from lawsuit when there has been sexual abuse by a pastor or other church leader. Victims, congregations, and church administrators have historically tried to protect the church by hiding sexual misconduct. Law and society, however, are becoming increasingly active in protecting the unempowered from the empowered.

The law now tends to hold a pastor accountable for sexual intimacy with a counselee, no matter how willing the counselee might have been. The pastor's position of power and presumed emotional maturity often causes the law to hold him and his employing organization responsible.

Some therapists insist that counselors who have sex with their counsees should be prosecuted for rape, no matter how willing the counselee was. Rape is when one person overpowers another. This is true, they would argue, whether the overpowering is physical or psychological.

Churches and conferences are also being sued for misconduct of local church leaders, especially their sexual abuse of children. Such abuse can happen at Pathfinder retreats, Sabbath school division socials, the church school, etc. When it does, parents may be angry enough to sue, and courts and juries tend to

sympathize.

Generally, law holds churches responsible for only those injuries that result from their negligence. Typically, lawsuits against churches are based on either negligent hiring or negligent supervision.

Negligent hiring. - When a volunteer or a paid worker is abusive, the church may be held responsible if it has placed that person without reasonable attempt to uncover and deal with any previous abuse. Two examples that would apply in many countries:

1. If a conference or mission moves a pastor to another church, knowing that the pastor has been guilty of moral misconduct in the previous church, and if the new church has not been notified and the pastor given counseling help, the conference may be held accountable by law for future misconduct.

2. If a youth leader has been guilty of child abuse in the past and the present church did nothing to learn of this, the local church and conference may be held accountable by law for future misconduct.

Negligent supervision. - Negligent supervision means that a church did not exercise sufficient care in supervising a worker. If such is proved, the local church and conference may be legally accountable for immoral acts.

[*Seventh-day Adventist Ministers Manual* (1992), pp. 51-56.]

Document 6

CODE OF ETHICS FOR SEVENTH-DAY ADVENTIST EDUCATORS

We Seventh-day Adventist educators affirm and confess Jesus Christ, the Master teacher, as our mentor. Learning from Him we strive to disciple our students, modeling His ways with people. Because all truth is God=s truth, and because the knowledge of truth is the way to freedom (John 8:32), we pledge ourselves to search for it, to share it with those who seek, in harmony with the principles outlined below. We affirm that it is the ethical responsibility of Adventist educators:

1. To manifest our total commitment to God, to His Word, and to the beliefs and mission of the Seventh-day Adventist Church. In fulfilling this principle, we:

- a. Nurture our personal relationship with God through regular devotions, prayer life, and meditation.
- b. Accept and study the Bible as God=s Word.
- c. Accept and study the writings of Ellen G. White as authoritative counsel given to the Seventh-day Adventist Church.
- d. Belong to and actively participate in the life of a local Seventh-day Adventist church.
- e. Engage in active witness to the saving grace of Jesus Christ, in the context of His soon return.

2. To provide all students with equal opportunity for the harmonious development of their faculties and potentials. In fulfilling this principle, we:

- a. Affirm our belief in the dignity of all human beings and pledge fair treatment of all students.
- b. Endeavor to lead every student under our influence to Jesus Christ, the only Savior, and to His family, the Church.
- c. Recognize our obligation to make discreet use of personal information about a student or his/her home. Release of such information will be made only if sanctioned by law or as authorized by the student and/or his/her family.
- d. Abstain from abusing our professional position by requesting or accepting financial, sexual, or other favors from the students or their family.
- e. Provide factual letters of recommendation to appropriate persons and agencies upon request from the students in view of their professional advancement and learning.

3. To establish, model, and safeguard the highest standards in professional competence and behavior. In fulfilling this principle, we:

- a. Accept responsibility for our conduct and seek to safeguard the good name of our profession by urging our subordinates to abide by high professional standards.
- b. Support policies and procedures that will ensure just and equitable treatment of all members of the profession in the exercise of their professional rights and responsibilities.
- c. Cooperate in the development and implementation of constructive policies affecting education.
- d. Give an honest description of assignments and work conditions to applicants seeking employment.
- e. Support selective recruitment of Seventh-day Adventist teachers and help orient teaching assistants, interns, and new faculty.
- f. Refrain from exerting inappropriate pressure based on the authority of our position at the expense of a colleague.
- g. Adhere to the conditions of a contract or to the terms of an appointment until either has been terminated in accordance with policy.

- h. Use personal and professional information accurately and responsibly when evaluating the character and work of a colleague.
 - I. Maintain integrity when dissenting by basing any criticism on valid assumptions established by careful evaluation of the facts.
 - j. Abide by the grievance process as voted by the governing authority of the employing institution.
 - k. Accept no gratuities or gifts which might influence judgment in the exercise of professional duties.
 - l. Engage in no activities which will impair our effectiveness as Christian educators or commercially exploit our professional position.
- 4. To foster an instructional environment in which the free exchange of ideas is prized.** In fulfilling this principle, we:
- a. Assume unequivocally the Seventh-day Adventist/biblical stance in our instruction while presenting other views fairly.
 - b. Foster responsible discussion of all points of view, respecting the students' right to form their own position, and encourage the students to choose the Seventh-day Adventist position.
 - c. Conduct seminars, tutorials, and class instruction in the spirit of learning without intimidation or reprisals, leading students to a deeper understanding of and commitment to truth.
 - d. Utilize grading, not as an instrument of discipline or coercion, but as a reliable way of providing students with a fair assessment of their learning in relation to the stated objectives of the course.
- 5. To maintain the highest norms of scholarship and integrity in research, production, and communication of findings.** In fulfilling this principle, we:
- a. Exercise integrity in the use and interpretation of the findings and writings of other scholars.
 - b. Explore truths on a personal level while understanding and respecting appropriate settings to share our findings.
 - c. Make appropriate use of time and resources received for professional research and other activities.
 - d. Fulfill our professional commitments to students, their families, our employing institution, and to other individuals or organizations.
 - e. Make available the data of the research to be refereed and published, as long as the privacy or confidentiality of those involved is not violated.
 - f. Seek to reach a mutual agreement between researchers in a group effort. We respect the division of work, compensation, access to data, rights of authorship, and other rights contained in the agreement.
 - g. Respect legal, professional, and religious constraints on research, and use consent forms in the case of human subjects.
- 6. To be concerned with and involved in the life and conditions of the school and community in which we work and live.** In fulfilling this principle, we:
- a. Share with all citizens the responsibility for the development of sound public policy, especially in the domain of education.
 - b. Participate in the regular exercise of self-evaluation, the evaluation of programs and the performance of our school for the purpose of maintaining acceptable standards of accreditation.
 - c. Protect the good name of the Seventh-day Adventist Church against unreasonable attacks and malicious slander.
 - d. Participate in activities that will benefit the local communities.

--Approved March 1997
World Education Directors= Consultation
Loma Linda, California, U.S.A.
Revised May 1997

(*) Versions of this Code are available in French, Portuguese, and Spanish. Copies may be secured from the Education Department in the world Divisions or the General Conference.

Document 7

ACADEMIC AND THEOLOGICAL FREEDOM AND ACCOUNTABILITY IN SEVENTH-DAY ADVENTIST EDUCATIONAL INSTITUTIONS

ACADEMIC FREEDOM IN SEVENTH-DAY ADVENTIST INSTITUTIONS OF HIGHER EDUCATION

All learning and all teaching take place within the framework of a worldview of the nature of reality, man, knowledge, and values. Roots of the Christian university are found in a principle that has long undergirded the development of all higher education--the belief that the best education is attained when intellectual growth occurs within an environment in which Biblically based concepts are central to the aims of education. This is the goal of Seventh-day Adventist education.

In the Seventh-day Adventist college and university, as in any institution of higher learning, the principle of academic freedom has been central to establishing such aims. This principle reflects a belief in freedom as an essential right in a democratic society, but with a particular focus in an academic community. It is the guarantee that teachers and students will be able to carry on the functions of learning, research, and teaching with a minimum of restrictions. It applies to subjects within the professor's professional expertise within which there is a special need for freedom to pursue truth. It also applies to the atmosphere of open inquiry necessary in an academic community if learning is to be honest and thorough.

For the church college or university, academic freedom has an additional significance. It is more important than it is in the secular institution, not less, for it is essential to the well-being of the Church itself. This places a responsibility on the Christian professor to be a self-disciplined, responsible, and mature scholar, to investigate, teach, and publish within the area of his academic competence, without external restraint, but with a due regard for the character and aims of the institution which provides him with credentials, and with concern for the spiritual and the intellectual needs of his students.

Seventh-day Adventist colleges and universities, therefore, subscribe to principles of academic freedom generally held important in higher education. These principles make possible the disciplined and creative pursuit of truth. They also recognize that freedoms are never absolute and that they imply commensurate responsibilities. The following principles of academic freedom are stated within the context of accountability, with special attention to limitations made necessary by the religious aims of a Christian institution.

The Freedoms

1. **Freedom of Speech.** While the right to private opinion is a part of the human heritage as creatures of God, in accepting employment as a Seventh-day Adventist college or university the teacher recognizes certain limits to expression of personal views.

As a member of a learned profession, he must recognize that the public will judge his profession by his utterances. Therefore, he will be accurate, respectful of the opinions of others, and will exercise appropriate restraint. He will make it clear when he does not speak for the institution. In expression private views he will have in mind their effect on the reputation and goals of the institution.

2. **Freedom of Research.** The Christian scholar will undertake research within the context of his faith and from the perspective of Christian ethics. He is free to do responsible research with proper respect for public safety and decency.

3. **Freedom to Teach.** The teacher will conduct his professional activities and present his subject matter within the world view described in the opening paragraph of this document. As a specialist within a particular discipline, he is entitled to freedom in the classroom to discuss his subject honestly. However, he will not introduce into his teaching controversial matter unrelated to his subject. Academic freedom is freedom to pursue knowledge and truth in the area of the individual's specialty. It does not give license to express controversial opinions on subjects outside that specialty nor does it protect the individual from being held accountable for his teaching.

Shared Responsibilities

Just as the need for academic freedom has a special significance in a church institution, so do the limitations placed on it reflect the special concerns of such an institution. The first responsibility of the teacher and leaders of the institution, and of the Church, is to seek for and to disseminate truth. The second responsibility is the obligation of teachers and leaders of the institution and the Church to counsel together when scholarly findings have a bearing on the message and mission of the Church.

The true scholar, humble in his quest for truth, will not refuse to listen to the findings and the advice of others. He recognizes that others also have discovered and are discovering truth. He will learn from them and actively seek their counsel regarding the expression of views inconsistent with those generally taught by his Church, for his concern is for the harmony of the church community.

On the other hand, church leaders are expected to foster an atmosphere of Christian cordiality within which the scholar will not feel threatened if his findings differ from traditionally held views. Since the dynamic development of the Church depends on the continuing study of dedicated scholars, the president, board of trustees, and Church leaders will protect the scholar, not only for his sake but also for the cause of truth and the welfare of the Church.

The historic doctrinal position of the Church has been defined by the General Conference in session and is published in the Seventh-day Adventist Yearbook under the title, "Fundamental Beliefs." It is expected that a teacher in one of the Church's educational institutions will not teach as truth what is contrary to those fundamental truths. Truth, they will remember, is not the only product of the crucible of controversy; disruption also results. The dedicated scholar will exercise discretion in presenting concepts which might threaten church unity and the effectiveness of church action.

Aside from the fundamental beliefs there are findings and interpretations in which differences of opinions occur within the Church, but which do not affect one's relationship to it or to its message. When expression such differences, a teacher will be fair in his presentation and will make his loyalty to the Church clear. He will attempt to differentiate between hypotheses and facts and between central and peripheral issues.

When questions arise dealing with matters of academic freedom, each university and college should have clearly stated procedures to follow in dealing with such grievances. Such procedures should include peer review, an appeal process, and a review by the board of trustees. Every possible care should be taken to insure that actions will be just and fair and will protect both the rights of the teacher and the integrity of the institution. The protection of both is not only a matter of justice but on a college or university campus it is also a matter of creating and protecting collegiality. It is also a protection against the disruptive, the servile, and the fraudulent.

Implementation

It is recommended that the above Statement on Academic Freedom be presented to each university/college faculty and board by its administration to be used as a basis for the preparation of the institution=s academic freedom statement.

A STATEMENT ON THEOLOGICAL FREEDOM AND ACCOUNTABILITY **The Church and Its Institutions**

Freedom for the Seventh-day Adventist pastor/worker, hereinafter referred to as worker, is based on the theological premise that God values freedom and that without it there can be no love, truth, or justice. Love asks for affection and commitment to be given without constraint; the acceptance of truth requires a willing examination and reception of evidence and argument; justice demands respect for personal rights and freedom. The presence of these elements within the Church nurtures the spirit of unity for which our Lord prayed (John 17:21-23; of Psalm 133).

Seventh-day Adventists have derived their distinctive world view from the Old and New Testaments. They believe that Biblical truth and freedom of conscience are vital issues in the great controversy between good and evil. By its very nature evil depends on deception and falsehood, and sometimes force, to maintain itself. Truth thrives best in a climate of freedom, persuasion, and a sincere desire to do God=s will (John 7:17; Psalm 111:10).

Consequently, it is consistent with Adventist administrative practice to recognize the worker=s privilege to study the Bible for himself in order to Aprove all things@ (1 Thess. 5:21). It would be inconsistent for the Church to preach that truth and freedom cannot exist without each other and then to deny its workers the right to freely investigate all claims to truth. This means, therefore, that the Church will not obstruct the quest for truth but will encourage its workers and constituents to engage in serious study of the Scriptures and to appreciate the spiritual light they disclose (Psalm 119:130).

Although the worker is free to pursue his studies, he may not assume that his personal, limited perspective does not need the insights and corrective influence of the Church he serves. What he thinks to be truth may be regarded by the larger community of believers to be error. And workers and members are called upon to be in agreement on essential points Athat there be no divisions@ in the body of Christ (1 Cor. 1:10).

Freedom for the individual Christian grows out of his belonging to the community of Christ. No one is free in the Biblical sense who is out of relationship with God or others. Theological truth, therefore, is affirmed by community study and confirmation. One person may stimulate the community to study a question, but only God=s people and church as a whole can decide what is or is not true in the light of Scripture. No member or worker can ever serve as an infallible interpreter for anyone else.

Inasmuch as deceptive teachings, harmful to the eternal welfare of souls, may at times arise from within the Church itself (Acts 20:29-31; 2 Peter 2:1), its only safety is to receive and to foster no new doctrine or interpretation without first submitting it to the judgment of experienced brethren, for Ain the multitude of counselors there is safety@ (Prov. 11:14).

Even a genuine insight into truth discovered by a worker may not be acceptable to the corporate body upon first exposure to it. If such a teaching is divisive, it should not be taught or preached until evaluated in the manner described above. The apostles themselves provide an example of this approach (Acts 15:2, 6; Gal. 2:2). It would be an irresponsible use of a worker=s freedom to press a viewpoint that would endanger the unity of the church body which is as much a part of truth itself as are the formulated statements of doctrine (see Phil. 1:27; Rom. 15:5, 6).

Furthermore, workers should distinguish between doctrines that cannot be compromised without destroying the gospel in the framework of the three angels' messages and other beliefs that are not church supported. An example of this distinction may be seen in the Jerusalem Council's decision (Acts 15). The apostle Paul's concern was to establish the truth of Christian liberty in the gospel for the Gentiles. Once that principle was accepted by the Church, he was willing to make concessions on matters of less significance (Rom. 14:5-13) for the sake of unity. Allowing a principle or a new truth time to translate itself into the daily life of the Church shows respect for the integrity of the body of Christ.

But where shall the line be drawn between freedom and responsibility? An individual entering into employment with the Church is expected to assume the privilege of representing God's cause in a responsible and honorable manner. He is expected to expound the Word of God conscientiously and with Christian concern for the eternal welfare of the persons under his care. Such a privilege precludes the promotion of theological views contrary to the accepted position of the Church.

Should a worker violate this trust, the Church must move to maintain its own character (Acts 20:28-31) inasmuch as the community of faith stands to be divided by the promulgation of divergent doctrinal views. The worker's privileges consequently stand in jeopardy. This is particularly so because the worker being in the service of the Church, is accountable for the preservation of its order and unity (Mark 3:24, 25; Eph. 4:1-3; 1 Peter 5:1-5).

In the interest of genuine progress in spiritual understanding (2 Peter 3:18), the Church will arrange for a worker's divergent views, if he believes them to be new light, to be examined by a competent committee. Listening to alternatives will always advance truth. Either the alternative will strengthen and enlarge upon the truth, or it will stand exposed as false, thereby confirming present positions.

To ensure fairness and a mature assessment, therefore, the following guidelines are to be followed by the administrations concerned when dealing with a worker alleged to hold conflicting views on doctrine.

Guidelines for Assessing Divergent Views and for the Disciplining of Dissidents: Churches, Conferences, Educational Institutions, and Non-academic Institutions

The Church reserves the right to employ only those individuals who personally believe in and are committed to upholding the doctrinal tenets of the Church as summarized in the document, *Fundamental Beliefs of Seventh-day Adventists*. Such individuals are issued special credentials by their respective church bodies identifying them as continuing workers in the Church.

As church members, employees continue to be subject to the conditions for church membership as stated in the *Church Manual*. This document also relates to employment as salaried workers.

It is understood that the disciplining of such a church employee who persists in propagating doctrinal views differing from those of the Church is viewed not as a violation of his freedom, but rather as a necessary protection of the Church's integrity and identity. There are corporate church rights as well as individual freedoms. The worker's privileges do not include the license to express views that may injure or destroy the very community that supports and provides for him.

In spite of a careful process of screening and selection, there still may be occasions when a worker's theological views are brought under critical review. If a hearing is necessary, the following process is recommended:

1. Private consultation between the chief executive officer and the worker. Consultation should be in a spirit of conciliation, allowing the worker every opportunity to freely express his convictions in an open and honest manner. If this preliminary conversation indicates that the individual is in advocacy of doctrinal views divergent from accepted Adventist theology and is unwilling to refrain from their recital, the chief executive officer shall refer the matter to the conference/institutional executive committee, which will then arrange for a select committee to review the situation with the worker.

At the time of consultation between the chief executive officer and the worker, the officer's perception of the point in question shall determine the administrative options that shall be pursued.

a. If the worker voluntarily initiates a consultation and informs the chief executive officer of his theological uncertainties, and if his attitude is open to counsel without compulsion to promulgate his doubts and views, the following course of action is recommended:

1) The worker will continue to function at his post and will render a written report of his position before the end of six months.

2) If within that period the matter is satisfactorily resolved, no further action is necessary.

3) If the matter is not resolved, the executive committee of the conference/institution in which the worker is employed shall arrange for a hearing before a review committee. (See below for its composition and function.)

b. If the worker actively promotes his divergent doctrinal opinions and his chief executive officer is obligated to initiate the consultation, the following course of action is recommended:

1) The worker, at the discretion of the conference/institutional executive committee, shall either remain in his position with express instructions to refrain from private or public presentation of his views or shall be placed on administrative leave during the period of the hearing.

2) The executive committee of the conference/institution in which the worker is employed shall arrange for a hearing before a review committee. (See below for its composition and function.)

2. The Review Committee. Its Composition and Function.

a. The Review Committee, including peers chosen by the conference/institution executive committee with the concurrence of the next higher organization, shall give hearing to and judgment upon the doctrinal issue.

b. The doctrinal views of the worker shall be submitted by him to the review committee in writing previous to the meeting. At the time of review he shall be available for discussion with the committee.

c. The review committee shall conduct its business with serious purpose, complete honesty, and scrupulous fairness. After a careful adjudication of the points at issue, it shall give a detailed, written report of the discussion with its recommendations to the conference/institutional executive committee. If agreement is not reached within the committee, a minority report shall also be included.

d. If the review committee finds that the views of the worker are compatible with the Fundamental Beliefs of the Church, no further action will be necessary. However, if the worker's theological position is at variance with Seventh-day Adventist doctrine, the review committee shall discuss its conclusions with the worker and advise him:

1) To restudy his theological position in the hope that this will eliminate his theological divergence.

2) To refrain from the promulgation of his divergent doctrinal views.

e. If the worker is unable to reconcile his theological views with the denominational positions and also feels constrained by his conscience to defend his views both privately and publicly, the review committee shall recommend to his executive committee that his credentials be withdrawn.

f. If the worker has discovered a new position that is accepted as valid by the review committee, his view shall be studied by the union conference officers (in the case of a division/General Conference institution, the officers of the division/General Conference) and, with appropriate recommendations, shall be referred to the Biblical Research Institute of the General Conference for final disposition.

3. Provision for Appeal.

a. The dissenting worker may make an appeal and appearance before an appeal committee of seven members appointed by the union executive committee (or the division committee in the case of a division/General Conference institution). This committee shall be chaired by the union conference president or his designate and shall include the ministerial secretary of the union, two representatives named by the division/General Conference executive committee, the conference/institutional chief executive officer, and two of the worker=s peers selected from among five names submitted by him.

b. Any recommendations of the union conference (division, if in a division institution) appeal committee shall be referred to the union conference (division) executive committee. The union conference (division) officers through their chief executive officer shall notify the worker of their collective decision.

c. Any recommendations of the union conference (division) executive committee shall be referred back to the conference/institutional executive committee for final action on the worker=s employment.

d. A last appeal may be made by the worker to the executive committee of the division of the General Conference in which he resides. Their decision shall be final and shall be communicated to the executive committee of the employee=s conference/institution.

e. During the period of hearing, review, and appeal, the worker shall refrain from public discussion of the issues involved.

**Adopted by the Annual Council Executive Committee
General Conference of Seventh-day Adventists
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