IBMTE
INTERNATIONAL BOARD OF MINISTERIAL AND THEOLOGICAL EDUCATION

HANDBOOK OF SEVENTH-DAY ADVENTIST MINISTERIAL AND THEOLOGICAL EDUCATION

INTRODUCTION

It has been fifteen years since the last edition of this Handbook was written. During the intervening time, many changes have taken place. The Seventh-day Adventist Church has grown—especially in Africa, South America and Inter-America where 70% of the membership is now found. New colleges, universities, seminaries and theological schools have been founded. The practice of ministry and teaching has changed because of contemporary issues and needs. There are new and increasing pressures from external accrediting bodies, professional organizations, and governments that require careful responses from church affiliated institutions. There is internal drift that sometimes happens within denominational institutions to conform to the secular philosophies, values and practices of public education. In addition, fifteen years of experience with the previous policies and practices of IBMTE have shown where improvements could be made.

At the same time, the original purposes for IBMTE are still needed. These are to:

a. Foster a dynamic theological unity in the world Church.

b. Sharpen the focus on 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 strong collaboration between church leaders, educational institutions, and faculty engaged in the training of ministry [practitioners].

f. Energize the spiritual life of Seventh-day Adventist educational institutions through committed faculty. (General Conference Working Policy FE 20 20).

A The Church will not remain unified in message and mission if it does not intentionally take steps to keep itself together while at the same time allowing flexibility to deal with needs and opportunities in the diverse world in which it exists. Perhaps one of the most important ways it can achieve this goal is to make sure that it prepares its spiritual leaders—pastors, ministry, theology and religion teachers, chaplains and administrators—according to a carefully considered and mutually agreed upon plan. Through men and women educated in this way, the membership of the entire Church is instructed, led to make commitments to God, and guided in their spiritual development.

This revision of the *Handbook* was overseen by a Taskforce with representatives from each Division of the General Conference, a total of about thirty people. In order to obtain broad input, four Taskforce sessions were held from 2015-2016 in different parts of the world – Andrews University in North America, AIIAS in the Philippines, Avondale College in Australia and Adventist University of Africa in Kenya. In each of these places local leaders, teachers and pastors were invited to a forum where they could express themselves on these various topics in light of ministry realities in their territories. An additional forum was held, in Atlanta, Georgia, to hear the concerns of religion and theology professors gathered to attend their annual professional

meetings. The drafts were posted online for further comments, and finally voted by the IBMTE and the Annual Council of the General Conference Executive Committee.

The result was a major re-write of most existing chapters, a re-ordering of the chapters, and the addition of new chapters that were deemed important for current needs. There was an attempt in writing this new *Handbook* to focus on broad principles rather than on every specific detail. This allows the Division Boards of Ministerial and Theological Education to focus on details that reflect unique needs in their territories. For example, in the new first chapter on the essential qualities needed in a Seventh-day Adventist minister, the broad, highest priority characteristics were described rather than listing every quality or skill that someone might think is important. There was also a greater emphasis on the person of the minister rather than focusing primarily on what the minister can do.

A new chapter 3 was added that deals with the kind of person a prospective minister should be, and the qualifications that individual should have in order to be admitted to a ministerial degree program. The taskforce agreed that more emphasis should be placed on internship in preparation for ministry, and a new chapter 5 was written to address this area. A new chapter 6 (replacing the old chapter XI) was written to focus on continuing education, recognizing that effective ministers and teachers need to be life-long learners. Continuing education also allows the opportunity to develop a specialized ministry, whether it is through a formal degree program (e.g. Doctor of Ministry) or informal courses and other educational experiences.

Much time was spent on the new chapter 12 (replacing the old chapter IV) which dealt with the Endorsement of theology teachers. Endorsement is intended to be a positive affirmation that the teacher is trustworthy and that the church is supportive of a particular person in this critical role, somewhat like ordination is for the pastoral role. Chapter 15, on alternative procedures, was revised as well. A few schools have constraints placed upon them by outside agencies or other circumstances that make it difficult, if not impossible, to follow the preferred processes outlined in the *Handbook*. In the rare situation where this is the case, this chapter outlines the way that a Division can outline an alternate procedure to use in fulfilling the intent of the IBMTE *Handbook.*

This *Handbook* is a dynamic document which means that there can and will be further revisions as time passes and needs become evident. But for now, it expresses the will of the Church, and should be used to achieve the goals, expressed above, of a united message and mission for the worldwide Seventh-day Adventist Church. May it help the Church, its ministry and educational institutions to flourish in their common purpose.

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PART A

THE SEVENTH-DAY
ADVENTIST MINISTER

IDENTITY AND FORMATION

CHAPTER 1

ESSENTIAL QUALITIES OF A SEVENTH-DAY ADVENTIST MINISTER

It is the Church's desire that ministers be well-prepared for their work of ministry. But what does a well-prepared minister look like? The first step in the task of preparing and training Seventh-day Adventist ministers is to identify the personal qualities, knowledge, commitments, and skills vital to every minister of the gospel. The following core qualities are indispensable in the life of any minister of the gospel, whether a local church or district pastor, or those engaged in specialized ministries such as teachers of ministry, theology or religion, chaplains, or church administrators.[1]

A Seventh-day Adventist minister evidences the following personal qualities:

1. **An Experience of Conversion** lived out in a transformed and whole-hearted following of Christ, a humble rejoicing in the forgiveness and love of God, and a life of obedience, witness and consecration of the whole being through the Holy Spirit's power.

2. **An Adventist Identity** grounded in a biblically-informed worldview and centered in a clear biblically-based understanding of the gospel of Jesus Christ in the framework of the story of the great controversy from Eden lost to Eden soon to be restored. Such an identity will be evident in personal life, service, and mission.

3. **An Active Love for People** flowing out of the unconditional love of God, and resulting in a life of respect, compassion, service and witness to others, regardless of age, gender, ethnicity, religion, nationality, or personality. An important aspect of this love is the exemplary care and faithfulness given to one's own family and living a virtuous life.

4. **Emotional, Spiritual and Social Stability and Maturity** grounded in the wholeness of one's mind, body and spirit, and evidenced in humility, balanced judgment, personal conduct, integrity and professional ethics guided by Biblical principles, and personal financial stewardship in tithes and offerings.

5. **A Sense of Divine Calling to Lifelong Gospel Ministry** affirmed by the Church, and resulting in a passion to save the lost which orients one's life for diligent service and mission in the context of the three angels' messages of Revelation 14.

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[1] For a voted statement regarding what "Total Commitment" looks like in the life of a Seventh-day Adventist pastor, see Appendix 1, "Total Commitment to God—A Declaration of Spiritual Accountability in the Family of Faith."

A Seventh-day Adventist Minister Is Knowledgeable of and Committed to:

1. **God—Father, Son and Holy Spirit**—as Creator and Redeemer and as the initiator of the personal and primary relationship with Him around which one's life and ministry unfolds.

2. **God's Word** as the essential authoritative source and guide for gospel teaching, life, and ministry.

3. **The Message, Organization and Fellowship of the Seventh-day Adventist Church** expressed in the Seventh-day Adventist fundamental beliefs, the *Church Manual*, the *Ministers' Handbook* and borne out in the active support of the Seventh-day Adventist church and its institutions worldwide.

4. **Participation in God's Redemptive Mission** of reconciling the world to Himself, by embodying and proclaiming the saving gospel of Jesus Christ through the cultivation of the fruits and the gifts of the Spirit.

5. **Church Principles** as voted in the *Church Manual.*

A Seventh-day Adventist Minister Is Skilled in:

1. **Studying and Faithfully Interpreting Scripture** in order to discern God's message.

2. **Imparting a Thorough and Practical Understanding of the Eternal Gospel** and the hope of salvation, and all the teachings of Scripture by preaching, teaching, healing and preparing people for the soon coming of Jesus Christ.

3. **Leading People to Christ in Baptism and Discipling Individuals into a Growing Relationship with Jesus Christ** by nurturing, training and mentoring into active membership in the Seventh-day Adventist Church.

4. **Leading Churches in Becoming Healthy, Growing Faith and Worship Communities** through effective servant leadership that models and nurtures love and respect for every individual, cares for the diverse families and groups within the community of believers, and manages resources wisely in order to offer joyful and honoring lives and witness for God.

5. **Training and Involving Members in God's Mission,** by helping them recognize God's call and gifting in their lives for particular areas of service, and by fostering the development of these gifts for ministry in the church and in the community according to the model of Jesus.

CHAPTER 2

RECOMMENDED SEQUENCE FOR THE FORMATION OF A SEVENTH-DAY ADVENTIST MINISTER

DIVINE CALLING TO MINISTRY	ENTRY-LEVEL MINISTERIAL DEGREE	INTERNSHIP	CONTINUING EDUCATION & ADVANCED DEGREES	FINAL YEARS OF MINISTRY
A personal sense of call is confirmed by the observations of the church community	*Candidate completes the degree required for entry into ministry*	*Intern practices and hones the skills of ministry under the supervision of an ordained pastor*	*Learning continues throughout a lifetime of ministry*	*Senior minister contributes to the next generation*
Candidate evidences the personal qualities, natural talent, and spiritual giftedness necessary for ministry (Gal 5:22-23; Rom 12; Eph 4:11-13), including the qualities described in chapter 3	Degree utilizes a variety of experiences in and out of the classroom to achieve the entry-level outcomes in chapter 4

Dual degrees and other options may prepare candidate for self-supporting ministry or to enhance the ministry portfolio | The intern and supervisor-trainer meet weekly for 1-3 years for prayer, Bible study, discussion, and learning of ministry skills as outlined in chapter 5 (1 Tim 1, 2)

The supervisor-trainer is trained and supported by the ministerial association and administration of the local conference or mission | The local conference or mission provides carefully planned continuing education options as outlined in chapter 6

The minister may choose to pursue formal advanced degrees in areas such as chaplaincy, evangelism, counseling, or teaching | The minister in the closing years of ministry or in early retirement may share their wisdom and experience by acting as a mentor or supervisor-trainer for younger pastors, by writing, teaching, or by engaging in an interim-pastor ministry |

CHAPTER 3

ENTRANCE REQUIREMENTS FOR MINISTERIAL DEGREES

The work of a minister[2] is a sacred calling. Not every person seeking to engage in post-secondary, ministerial education is suited or called for this work. It is not simple for any human to discern whether an applicant is being called by God to the ministry. Together with the discerning power of the Holy Spirit, the following qualities and academic qualifications will aid in the process of discerning whether an applicant is ready to enter a ministerial degree program.

Qualities and Qualifications for Entry in a Ministerial Degree Program

* A sense of a divine personal call

* Affirmation by others that the individual is called to the ministry

* A daily, growing walk with God

* Acceptance of and love for people

* Just and compassionate relationships and service

* Personal integrity and high moral ethics

* Sound judgment and emotional stability

* Commitment to studying the Bible faithfully as the authoritative word of God

* Joyful participation in the worship, life and ministry of the church

* The requisite regional entrance requirements for the type of post-secondary degree being applied for

* Demonstrated ability to pursue academic work

* Membership in the Seventh-day Adventist Church for at least two years prior to enrollment if preparing for ministry in the Seventh-day Adventist Church.

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[2] A minister, as understood in this handbook, is one who is involved in full or part-time professional ministry of the gospel paid for by the church or another institutional entity. This might include a local church or district pastor, a teacher of ministry, theology or religion, a chaplain, or a church administrator.

Application Requirements for Ministerial Degree Applicants

A well-planned process of admissions helps to determine whether applicants have the qualities and qualifications listed above. Beyond the concern for the suitability of an applicant, a careful admission process is also important to ensure that the number of applicants accepted does not exceed the capacity of the professors to teach, mentor, and guide these students.

Application to a ministerial degree program normally includes the following steps:

1. Recommendations from the individual's local church leadership/board and from others who know the person well

2. A written statement of purpose for pursuing ministerial studies

3. A selection interview by the educational institution

4. Additional steps determined by the institution.

A personality test(s) may be administered at the point of entry or at an appropriate time during ministerial training to assist in self-knowledge and the development of the pastors-in-training.

CHAPTER 4

BASIC EXPECTED OUTCOMES FOR THE ENTRY-LEVEL MINISTERIAL DEGREE

This chapter builds on the essential qualities of an Adventist minister[3] listed in chapter 1 by identifying the kind of outcomes to be expected of every student graduating with an entry-level ministerial degree.[4] Each of these basic outcomes contributes to the development of one of the essential qualities described in chapter 1, as indicated in the chart below. Listed to the right of the outcomes are possible areas of the curriculum within which the outcomes might be taught. At the end of this chapter, suggestions are given as to ways these outcomes might be assessed. (It is expected that ministers hired by church entities will hold a ministerial degree from an Adventist institution accredited by the Adventist Accrediting Association.)

In addition to these core outcomes, each division is encouraged to identify further outcomes, to specify in more detail what is expected of graduates of the ministerial program in their region(s), and to shape the educational process to reach these outcomes. As part of the entry-level degree program, one or more entire courses might be devoted to some of the outcomes listed in this chapter or identified by the division, while others may constitute only portions of courses or be handled by other institutional offerings. The question of what proportion of the total curriculum should be devoted to each outcome and subject area is to be addressed by each division BMTE. Together with ministerial courses, divisions may choose to offer training in a vocation to allow for "tent-making" ministry (basic health-care, agriculture/gardening, computers, media, carpentry, electronics and electrical, automotive, etc.).

Special emphasis must be given to Seventh-day Adventist distinctive teachings and lifestyle. Further, ministerial/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 to the world through intentional, supervised field experience that is integrated with classroom-based education. With such an integration of theoretic and practical aspects of theological education, it is expected that the outcome will be pastors who excel as equippers and trainers of their church members in the different areas of ministry (Ephesians 4:11-13).

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[3] A minister, as understood in this handbook, is one who is involved in full or part-time professional ministry of the gospel paid for by the church or another institutional entity. This might include a local church or district pastor, a teacher of ministry, theology or religion, a chaplain, or a church administrator.

[4] An entry-level ministerial degree is defined here as the degree that a person who plans to serve as a minister is expected to earn in order to be ordained/commissioned as a minister. Whatever the name of the degree, the graduating student should demonstrate proficiency in the basic outcomes listed in this chapter.

The graduate from an entry-level ministerial degree will evidence the following outcomes relating to the essential personal qualities of a minister outlined in chapter 1:

Essential Personal Qualities of a Minister	Outcomes to Be Evidenced upon Completion of the Entry-Level Ministerial Degree	Curriculum Areas in Which These Might Be Taught
An Experience of Conversion	• Demonstrate an attitude of humble rejoicing in God's grace • Evidence ongoing transformation into the obedient Christian life described in Scripture • Engage in a personal regular, systematic program of spiritually-enriching reading, reflection and prayer to facilitate biblical spirituality and maturation	Biblical Spirituality[5] Bible Doctrines Mentoring Relationships Small Groups
An Adventist Identity	• Consistently exhibit, in word and action, congruency with the biblical message, mission and lifestyle of the Seventh-day Adventist Church • Live out the biblical understanding of the Sabbath and the hope of Jesus' second coming	• Biblical Spirituality • Bible Doctrines • Biblical Theology • Adventist Studies
An Active Love for People	• Demonstrate an appreciation of the inherent worth of those for whom Christ died, through an attitude of compassion toward each person they meet regardless of age, gender, ethnicity, religion, nationality, personality, or socio-economic status—all people. An important aspect of this love is the exemplary care and faithfulness given to one's own family and living a virtuous life. • Show respect for the dignity of every human being and stand against discrimination in all its forms	• Biblical Spirituality • Small Groups • Missiology

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[5] "Biblical Spirituality" refers to spirituality based on the teachings of Scripture.

	• Demonstrate active concern for the salvation of those in their local community as well as unevangelized people and unreached groups far from home • Effective as a soul winner.	
Emotional, Spiritual, and Social Stability and Maturity	• Demonstrate balanced emotional, spiritual and social stability and maturity grounded in the wholeness of one's mind, body and spirit, and evidenced in humility, balanced judgment and personal conduct and integrity • Plan and carry out ongoing nurture of self and family, including appropriate rest, recreation and peer support • Understand and model the highest standards of professional and ministerial ethics guided by biblical principles • Maintain personal finances in order to avoid undue debt, and to demonstrate faithfulness in stewardship and returning tithes and offerings.	• Marriage and Family • Professional and Sexual Ethics • Life and Career Management • Personal Stewardship & Finance
A Sense of Divine Calling to Lifelong Gospel Ministry	• Exhibit a confident faith in God's power and leading in their own ministry, balanced by a distrust of self and a respect for His leading in other members of the body of Christ • Exhibit the biblical qualifications for ministry described in 1 Timothy 3 and Titus 1 • Demonstrate a passion to save the lost which orients one's life for diligent service and mission in the context of the three angels' messages of Revelation 14.	• Biblical Spirituality • Life and Career Management

The ministerial graduate will evidence the following outcomes relating to the Essential Knowledge and Commitments of a Minister:

Essential Knowledge and Commitments of a minister	Outcomes to Be Evidenced Upon Completion of the Entry-Level Ministerial Degree	Areas of the Curriculum in Which These Might Be Taught
God—Father, Son, and Holy Spirit	• Describe and value the biblical truth about the Godhead as it is expressed in Scripture	• Bible Doctrines, Systematic Theology
God's Word	• Explain and value the Bible as the word of God and the reliable record of God's acts in history and an infallible revelation of his will for our spiritual experience, doctrinal beliefs and character development • Evidence a magnetic love for God's Word and a commitment to it as the foundation for Adventist message, life and mission • Articulate a sound view of the relationship between Ellen White's writings and the Bible, recognizing the Bible as the timeless, unchanging rule of faith and practice, and the writings of Ellen White as post-canonical revelation to point us to Scripture and to guide the church in the last days	• Biblical Hermeneutics • Revelation and Inspiration of Scripture • Old Testament Exegesis & Theology • New Testament Exegesis & Theology
The Message, Organization and Fellowship of the Seventh-day Adventist Church	• Understand and be able to explain to people in culturally-appropriate terms the teachings of the Bible as expressed in the fundamental Beliefs of the Seventh-day Adventist Church • Analyze and describe the Seventh-day Adventist apocalyptic heritage and mission in the context of the history of the Christian Church • Outline the central themes of Daniel and Revelation, summarize the chief challenges to Seventh-day Adventist interpretation of Daniel and	• Bible Doctrines—Distinctive SDA Fundamental Beliefs: Creation, Sanctuary, Soteriology, Eschatology, Sabbath, Nature of Humans, State of the Dead

	Revelation, and respond to those challenges • Clearly articulate the biblical bases of the doctrine of the Sanctuary and its interpretations through history, and respond to its fundamental challenges • Present Ellen White's ministry in the light of biblical teaching, dealing with current issues confronting the Seventh-day Adventist Church in relation to her ministry, and appropriately considering the time and situation in which she wrote. • Outline, explain, and model the principles of healthful living for people within the culture in which they will minister • Discuss various understandings of biblical anthropology and the state of the dead in light of Scripture • Assess scientific theories of the origin and nature of the universe in light of the biblical doctrines of God, Creation, the Fall and the plan of salvation.	• History of the Christian Church • Seventh-day Adventist History • Ellen White Writings/Gift of Prophecy • Daniel and Revelation • Principles of Healthful Living • Science and Religion
Participation in God's Redemptive Mission	• Express the development of the mission of the Seventh-day Adventist Church, and provide historical context for its special focus • Outline the basic beliefs of major world religions, Christian denominations, and worldviews and their implications for communicating the gospel in the socio-cultural context in the region(s) in which they will minister • Describe and critique the aims and processes of scientific thinking and the manner in which naturalistic science has shaped today's society, in light of the contributions and heritage of Christian creation scientists • Articulate the biblical teaching on caring for the natural environment	• Adventist History • Missiology

	of this earth and discourage unnecessary consumption of dwindling resources • Know and evidence a valuing and application of the principles of cross-cultural relations • Evidence a passion for engaging the church in ministry that makes a difference in the local community through service that reflects the ministry of Jesus	
Church principles	• Describe Church principles as voted in the *Church Manual*	

The ministerial graduate will evidence the following outcomes relating to the Essential Skills of a Minister:

Essential Skills of a Minister	Outcomes to Be Evidenced Upon Completion of the Entry-Level Ministerial Degree	Areas of the Curriculum in Which These Might Be Taught
Studying and Faithfully Interpreting Scripture	• Model, articulate and nurture biblically-based hermeneutic principles of biblical interpretation and exposition in research, preaching, teaching and giving Bible studies • Interpret the message of a biblical text by correctly using the tools of exegesis including the biblical languages, literary features, historical and cultural context, geography and archaeology, and biblical theology • Use the Bible as foundation and standard for all life and ministry, and encourage commitment to it as the foundation for Adventist message, life and mission • Understand and teach the content, pervasive themes, and theology of the Old and New Testament, holding	• Biblical Hermeneutics • Biblical Languages • Old Testament Exegesis & Theology • New Testament Exegesis & Theology • Biblical Preaching • Biblical Archaeology and Backgrounds • Daniel and Revelation/ Eschatology

	up the centrality of Jesus and his life as presented throughout the Bible.	
Imparting a Thorough and Practical Understanding of the Eternal Gospel, the hope of salvation, and all the teachings of Scripture by preaching and teaching and preparing people for the soon coming of Jesus Christ	• Preach and teach through the spoken word and personal life an experiential understanding of the Gospel in the context of the Great Controversy, including the dynamics of conversions, relationship with Christ, and the transforming and equipping power of the Holy Spirit • Nurture understanding of the historical development of the history of salvation from Genesis to Revelation, giving special attention to Revelation's Eternal Gospel in relation to distinctive Adventist identity and spiritual life • Intuit and explore gospel implications and opportunities at play in various aspects of ministry and interpersonal exchange • Describe the role and methodology of preaching and teaching in relation to imparting a practical understanding of the Gospel and inviting a personal response to Christ • Work with the local church school to ensure both that all students understand the truths of the gospel clearly and how to live by them, and that the school is a base from which to serve and to share the gospel with the local community. (See Appendix M.)	• Doctrine of Salvation Doctrine of the Holy Spirit • Biblical Spiritual • Preaching/Homiletics • Biblical Ethics • Personal Ministry • Studies in Daniel & Revelation
	• Demonstrate the basic understandings and skills required to facilitate emotional spiritual, and physical health and growth on the basis of genuine conversion and discipleship to the living Christ • Articulate and lead members to understand the correlation between emotional and spiritual wellbeing, and how God works through time in the discipling process for the whole person	• Biblical Spirituality • Health Ministry • Discipleship & Mission • Personal Ministry • Doctrine of the Holy Spirit • Doctrine of Salvation

Leading People to Christ in Baptism and Discipling Individuals into a Growing Relationship with Jesus Christ	• Apply the Seventh-day Adventist vision of education in the work of discipling and retaining members of all ages, including the support and promotion of Adventist education • Teach and model understanding of the role of the Holy Spirit in spiritual life and growth (i.e. gifts and fruits of the Spirit, teaching ministry of the Spirit, transforming power of the Holy Spirit, life in the Spirit) • Appreciate the complex ethical dilemmas which face society, and know how to mentor and/or support people when these dilemmas impact their lives • Understand the practical implications of the Great Controversy as manifested in the activity of the spirit world and be prepared to minister to those affected by it	• Pastoral Care, Visitation and Counseling • Marriage and Family • Christian Education • Christian Social Ethics
Leading and Training Churches in Becoming Healthy, Growing Faith and Worship Communities	• Develop and communicate a clear articulation of the biblical doctrine of the church • Articulate and model a biblical theology and practice of servant leadership in their contemporary society and ministry context, in relation to various other leadership styles • Communicate the biblical, theological, aesthetic and practical significance of worship in relation to Adventist distinctives of message, life, and mission • Observe, plan, conduct and critique relevant and effective worship in various settings with various groups, including a church plant, small group, and non-traditional worship contexts • Understand and demonstrate the principles of effectiveness in various forms of preaching and communication • Understand and apply principles of the *Church Manual, Ministers' Handbook,*	• Pastoral Ministry • Church Leadership and Administration • Worship and Music/Liturgy • Health Ministry • Church Stewardship and Finance • Technology and Media in Ministry • How to Get Started/Where to Start • Field Practicum • Developing Healthy Small Groups • Church Planting • Structure and Function of the World SDA Church

	church administration, including church board leadership, church finances and budgeting, and governmental laws relating to the church • Understand and apply the basic skills of ministering cross-culturally, in order to foster church growth and church planting • Bring leadership vision into their ministry context to create inclusive strategic planning appropriate to the church and its community • Understand and employ effective procedures to achieve conflict resolution and the redemptive discipleship of church members • Explain 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 • Reflect on the activities and learning processes provided in the entire program of the church and give evidence of an ability to integrate the practice of ministry with sound theoretical foundations	• Church, Law, and Religious Liberty • Church Finance
Training and Involving Members in God's Mission	• Understand and apply the principles and methods of personal and public evangelism as they apply in the relevant cultural context • Lead the church in assessing the community and developing ministries that are appropriate to its needs • Inspire and train people to join God in His work of redemptive transformation in their communities by helping them to identify their spiritual gifts and to listen for His call, and by strategically connecting the church to the life of the community through holistic ministry • Express church planting and growth principles and methods and show the ability to apply them in congregational settings	• Contemporary Trends in Religion • Apologetics/ Comparative Christian Studies • Evangelistic Leadership-Public, Personal Evangeslim • Church Growth, Church Planting • Motivating and Training Laity for Ministry • World Mission (including study of World

	• Develop a philosophy and strategy for ministering cross-culturally in Christian witness and church planting, making the gospel relevant with appreciation and sensitivity for cultures and people-groups radically different from their own • Understand methods and strategies for revitalizing a church and reactivating inactive members • Develop lay leadership in all appropriate aspects of local church life and growth Model a love for people and a passion for touching hearts with the gospel of Jesus.	Religions and Secularism) • Biblical Theology of Mission • Anthropology of Mission • Contemporary Religion • Cross Cultural Ministry • Structure and Function of the World SDA Church

Potential Avenues of Assessment

Below are listed possible methods of assessing whether and to what degree students have met each of the outcomes listed above.

1. Possible Assessments for Personal Quality and Commitment Outcomes:

∗ Surveys, evaluations completed periodically by faculty (advisors, small group leaders, field work supervisors, mentors, etc.) who know the student best

∗ Self- evaluation reports

∗ Personal journaling

∗ Personal interviews

2. Possible Assessment for Knowledge Outcomes:

∗ Comprehensive examinations at the end of course work

∗ Course Requirements

∗ Capstone Course

3. Possible Assessment for Skill Outcomes

∗ Observations during field practicums by mentors, supervisors, leaders of local church

∗ Evidence of transformed lives, new believers as a result of student's ministry

∗ Response and corroboration from those in the ministry context

* Portfolio

CHAPTER 5

GUIDELINES FOR MINISTERIAL INTERNSHIP

Rationale

Internship is a necessary component of ministerial education and training in the preparation of candidates for ordination or commissioning.

While Seventh-day Adventist ministerial education programs and institutions typically offer practical training for ministry, not all practical ministry skills can be learned in the classroom. Rather, many are better acquired in the local church context. Internship seeks to bridge the gap between formal ministerial training and field ministry. Research indicates that successful internship significantly benefits ministerial retention, pastoral effectiveness and workplace satisfaction while strengthening the local church and enhancing the mission of the global Church.[6] The ultimate purpose of internship is to provide thorough training in practical skills so that, at the completion of the internship, the intern is able to offer similar practical training to the church membership.

The priority of effective intern training is modeled in Scripture by the training offered by Jesus to His disciples in the gospels and Acts (e.g. Matt 5:1-2; 10:1ff; 11:1; 13:10, 36; 14:15ff; 15:32ff; Mark 8:27ff; Luke 11:1ff; 12:1ff; John 1:37ff; 15:8ff; 16:29ff; Acts 1:1-2), by Barnabas to Saul (e.g. Acts 9:26-27; 11:25-26) and also to John Mark (e.g. Acts 15:36).

Internship is also endorsed and emphasized by Ellen G. White. She writes, "In gaining a preparation for the ministry … [the young] … should be associated with older ministers. Those who have gained an experience in active service are to take young, inexperienced workers with them into the harvest-field, teaching them how to labor successfully for the conversion of souls. Kindly and affectionately these older workers are to help the younger ones to prepare for the work to which the Lord may call them. And the young … in training should respect the counsel of their instructors, honoring their devotion, and remembering that their years of labor have given them wisdom" (*Gospel Workers*, p. 101).

Ellen White further reiterates the need for training because, "Very much has been lost to the cause by the defective labors of . . . [people] . . . who possess ability, but who have not had proper training. They have engaged in a work which they knew not how to manage, and as the result have

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[6] For details contact the General Conference Ministerial Association at www.ministerialassociation.com.

accomplished but little. They have not done a tithe of what they could have done had they received the right discipline at the start" (*Gospel Workers*, pp. 287, 288).

Definitions

Internship is a probationary period of supervised, practical, instructional training and professional development in ministry, which normally occurs after prescribed theological education[7] and before the issuing of ministerial credential. Acceptance into internship should not be seen as a guaranteed entry into lifelong employment as a Seventh-day Adventist pastor. The intern is normally appointed for two years of full-time ministerial development and service, and is issued an internship license at the beginning of the term of internship. If the intern is considered to have made appropriate progress during that period, they are considered eligible for receiving a ministerial license and, after continued significant experience in ministry, shall be considered for ordination/commissioning. The progress of the intern and the effectiveness of their training should be monitored and assessed by the local conference/mission. The conference/mission should also provide regular reports to the union executive committee who should be tracking the progress of developing ministers in their preparation for ordination/commissioning.

Intern Development

The training of the intern is primarily carried out by a *supervisor-trainer*[8] who is an ordained/commissioned Seventh-day Adventist pastor in the local field and is monitored and supported by the local conference/mission Ministerial Association Secretary. Ideally, the supervisor-trainer will have the following qualities: converted, competent in all the essential skills of ministry, an experienced and effective practitioner who is not threatened by the close observation of a learning colleague and possesses the patience, skills and desire to offer the necessary training for the intern. The training takes place in the context of the local church shared by the supervisor-trainer and intern. Suitable intern supervisor-trainers should be identified by the conference/mission and located in districts which offer an appropriate context for the training and development of an intern. Unions, in consultation with their division, should provide instructional training and support for intern supervisor-trainers to enable them to be well informed and prepared for this important work. Because of the extra responsibilities in supervising interns, supervisor-trainers should be recognized, rewarded and recompensed.

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[7] This handbook recommends that interns who have not completed such education should be encouraged to complete formal theological education prior to eligibility for ordination. This should involve a minimum of a bachelor's or master's degree in accordance with respective division policy.

[8] The term 'supervisor-trainer' is preferred to 'mentor'. Internship is a significant period of intentional professional instruction, training, growth and development. Internship should not be a haphazard, *laissez faire* experience, nor should it be cold and formal. The intern as well as the supervisor-trainer(s) should be accountable for the training that occurs, or does not occur, during internship. While an intern may have a number of mentors who may offer support and guidance, these mentors would serve in addition to the vital role and function of 'supervisor-trainer(s)'.

During internship, interns acquire, improve and hone the essential ministry skills introduced during their schooling, such as:

* Leading a person to accept Jesus Christ as their personal Savior

* Teaching and giving Bible studies to enable a person to become a disciple of Jesus Christ and a member of the Seventh-day Adventist Church

* Pastoral and evangelistic visitation

* Preaching

* As a busy pastor, how to have a dynamically growing relationship with Jesus Christ

* Ongoing nurture of self and family, modeling the highest standards of professional and ministerial ethics, demonstrating emotional stability, maturity, and balanced judgment

* Effective, relevant and contextualized outreach

See General Conference Working Policy L 15 for a detailing of the range of pastoral activities honed during the internship to include evangelism, church planting, discipling, training, pastoral care, preaching, and teaching. Working with a Seventh-day Adventist primary and secondary school is vital, especially for those who have not attended a Seventh-day Adventist school themselves.

The ideal internship learning process is careful observation and participation in the demonstrated activities of the supervisor-trainer, as outlined below:

Step 1

The intern carefully observes the supervisor-trainer demonstrating an essential ministry skill.

Step 2

A private discussion takes place between the intern and the supervisor-trainer, providing opportunity for questions, discussion, clarification, explanation and reflection.

Step 3

On another occasion, the intern performs the essential skill while the supervisor-trainer observes.

Step 4

Another private discussion is held between the intern and the supervisor-trainer, where there will be further opportunity for questions, discussion, clarification, explanation and reflection. Interns may be asked to keep a journal/portfolio of their learning experiences, and submit periodic reflective reports to their intern supervisor-trainer.

Step 5

Opportunity is given for further practice of the ministry skill by the intern until the skill is mastered. This may or may not require further input from the supervisor-trainer.

Additionally, interns and their supervisor-trainer should meet regularly each week for prayer, devotional Bible study, instruction and planning. An internship manual may be provided to offer guidance and resources for these weekly meetings. This manual should be given to each intern and supervisor-trainer by the conference/mission Ministerial Association Secretary, and supplied by the Division. [9] The supervisor-trainer should keep in close contact with the conference/mission Ministerial Association Secretary for personal support and guidance, in leading out in the internship process.

The intern should conscientiously work in harmony with their supervisor-trainer to acquire all the skills possible from the experience. The supervisor-trainer should not view the intern as their servant to do tasks that they themselves would prefer to avoid; rather an intern should be viewed as a colleague in training who provides an opportunity for the supervisor-trainer to multiply their ministry and strengthen their skills as a trainer.

Outcomes

At the conclusion of a successful internship, observable outcomes should include:

1. Effective and competent Seventh-day Adventist pastors who are skilled in the practical areas of ministry such as building and growing a dynamic and personal relationship with Jesus Christ, personal and public outreach, preaching, teaching, pastoral care, visitation, etc.

2. Ability to appropriately lead Seventh-day Adventist congregations in worship and governance.

3. Ability to practically train and nurture church members as disciples of Jesus and disciple-makers in their local community.

4. A seeking of professional growth and continuing education as a necessary and lifelong journey for all Seventh-day Adventist pastors.

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[9] A manual for Interns and Supervisor-trainers is available from the General Conference Ministerial Association for adaptation by Divisions. A syllabus for the training of intern supervisor-trainers is also available from the General Conference Ministerial Association. See www.ministerialassociation.com.

CHAPTER 6

BASIC GUIDELINES FOR CONTINUING EDUCATION AND SPECIALIZED MINISTERIAL DEGREES

Continuing Education for Seventh-day Adventist Pastors
A Definition of Continuing Education in the Seventh-day Adventist Context

Continuing Education is the carefully planned ongoing education of pastors designed to enhance the pastor spiritually, intellectually, professionally, personally and socially. Continuing Education typically takes place following the earning of formal academic qualifications, and after a pastor has entered into ministry. It continues throughout the working life of the pastor. Continuing Education is **not** a series of haphazard or random experiences or of mere exposures that do not have the effect of making a significant difference. Rather, as defined here, continuing education reflects careful planning, which enables the achievement of specific learning goals and competencies. Continuing Education encompasses all types of facilitated learning opportunities, ranging from college degrees to formal coursework, conferences and informal learning opportunities. It has been described as intensive and collaborative, ideally incorporating an assessment or evaluative stage. There are a variety of approaches to Continuing Education, including consultation, coaching, collaborative communities of practice, self-directed learning, on-line learning, lesson study, mentoring, reflective practice, reflective supervision and technical assistance.

It is essential that Seventh-day Adventist pastors be characterized by the perpetual development of God-given talents and abilities so that significant purposes and aims can be achieved to the honor and glory of our Heavenly Father. The development of a learning posture and the achievement of best practices for ministry is the permanent goal, rather than plateauing or aimlessly wandering through life as a directionless minister.

Biblical Foundations

According to the New Testament, teaching was a characteristic of Jesus' ministry. He was repeatedly called 'Teacher' (Greek: *Didaskalos*) by His disciples (e.g. Mk 4:38; Jn 20:16) and by those in His audiences (e.g. Mt 19:16; Mk 5:35; Lk 8:49; Jn 3:2), and He also referred to Himself by this title (e.g. Mt 26:18; Mk 14:14; Lk 22:11; Jn 13:14). Jesus had a custom of teaching crowds (Mk 10:1) and visiting the various towns and villages and teaching in the synagogues (Mt 9:35). Clearly teaching and educating His disciples and contemporaries were priorities of Jesus and His ministry.

Similarly, the Apostles, especially Paul, placed a high emphasis upon teaching and educating Jesus' followers, particularly those who were proclaimers of the Gospel or leaders of churches. Paul's journeys were, in a sense, teaching itineraries (e.g. Acts 20:17-32) and his writings to the early adherents of Jesus, whether to individuals or communities, were generally instructional (2 Tim 2:14-26; 3:10-4:8; 1 Cor. 11:2; 2 Thess. 2:15).

Counsel of Ellen White

Ellen White was clearly a strong advocate of continuing education for Seventh-day Adventist pastors. Note the following:

"Ministers of age and experience should feel it their duty, as God's hired servants, to go forward, progressing every day, continually becoming more efficient in their work, and constantly gathering fresh matter to set before the people. Each effort to expound the gospel should be an improvement upon that which preceded it. Each year they should develop a deeper piety, a more tender spirit, a greater spirituality, and a more thorough knowledge of Bible truth. The greater their age and experience, the nearer should they be able to approach the hearts of the people, having a more perfect knowledge of them." *Testimonies for the Church*, Vol. IV, p. 270.

Planning Continuing Education

The experiences of Jesus' disciples, the followers of Paul and early Adventists demonstrate that a lot of what ministers learn takes place providentially and as part of their life journey. However, intentionality and planning are an essential part of continuing education, in order to maximize learning experiences. Effective planning requires that each individual pastor reflect on past experiences and discover the degree of his or her own effectiveness in various areas. It may be helpful for the pastor to consult with members of their congregation(s), family and support network, and with their colleagues, mentors and ministerial association secretary for insights that will help them identify their strengths and areas which could be improved or honed in their ministry. This in itself is an educative process.

Organizations such as conferences, associations, universities and other institutions function as providers of continuing education for people in ministry. Although individuals need to be the "deans" of their own continuing education plan, individuals will make use of the guidelines and offerings that are made available by organizations. Employing organizations have an interest in ensuring that their pastors obtain certain specific continuing education exposures. These exposures should be required in order to ensure better practice. On the other hand, organizations should not determine the entire continuing education experience of their pastors. Rather they should do their best to offer and allow a variety of continuing education alternatives that will meet the self-determined needs and interests of their pastors and other participants.

Developing & Delivering a Personal Continuing Education Program for Seventh-day Adventist Pastors

The development of a personal continuing education program for Seventh-day Adventist pastors should include the following planning phases: Assess the learning needs of the individual; Identify the learning styles of the individual; Build a support system; Survey the Resources; List the continuing education options available to the individual; Prioritize the options; Set the goals and objectives of the proposed continuing education; Implement the planned continuing education; Evaluate.

A Suggested Continuing Education Curriculum

There are at least three basic focus areas of continuing education in the life of a Seventh-day Adventist pastor.

1. **Personal Growth**
   This focus area is concerned with the personal identity of the Seventh-day Adventist pastor, called by God and the Church. Specific examples include: The prayer life of the pastor; Managing role conflicts in ministry; How to cope with criticism; Effective time management; Constructing and protecting essential boundaries; Living a healthy life as a pastor; Managing the aging process as a pastor.

2. **Spiritual Skills for Ministry**
   This focus area includes the practical aspects of ministry. Specific examples are: Training of members; Preaching; Evangelism; Intercultural Mission; Teaching; Stewardship; Youth ministry; Pastoral care; Counseling; Church planting; Nurturing; Discipleship; Leadership.

3. **Seventh-day Adventist Heritage and Identity**
   This focus area includes the biblical, theological and historical aspects. Specific examples are: Hermeneutics; Growth in the knowledge and articulation of the Scriptures and writings of Ellen White; Study of a specific Biblical book or theme; Original languages and history; Recent trends in theological, ecclesiastical and Biblical thought.

Continuing Education and the Developmental Phases of Seventh-day Adventist Pastors

There are at least four phases of Seventh-day Adventist ministry which reflect their years of experience and their skill development in ministry. It is important that these phases are considered when designing a continuing education curriculum. It should also be noted that a pastor may at times fit partially into two or more phases.

Foundational Phase: The foundational phase is the period of ministry prior to ordination and includes internship. The essential skills of ministry are acquired and developed during this phase.

Consolidation Phase: During this second phase, pastors further develop skills that create confidence in performance. Additional opportunities for service may open up with relocation to a district that has more responsibilities, demands and higher expectations.

Mid-life Phase: In this third phase, ministers may reach a plateau where routines are set and life in ministry is familiar. During this phase ministers sometimes run dry spiritually. This same period may coincide with a mid-life crisis when home responsibilities are heavy financially and relationally. Effectively planned continuing education during this phase, taking into account the challenges of this period, can offer the minister a new lease on life and ministry.

Pre-retirement & Retirement Phase: A fourth phase of ministry looks toward retirement and includes retirement. This could be one of the most productive phases of ministry, as experience and focus on learning intentionally are sharper. The minister can assume a role as mentor, helping others to grow and develop in ministry skills and attitudes, preparing materials and being a seasoned instructor.

Spheres and Expectations of Continuing Education

Continuing education—may take place in various spheres through the phases of ministry presented above. These spheres should not be regarded as levels in which some are superior to others; rather they can overlap and enrich each other during the learning journey of a pastor. Spheres of ministerial continuing education include the autodidact sphere, the sphere of required continual education, and the sphere of formal academic or ministerial degrees. Not every minister will work in all of these spheres.

The Autodidact Sphere: In the autodidact sphere, pastors pursue their own learning independently. They may be assisted in this by making them aware of the best older classics as well as the most helpful new literature, videos, lectures, and other learning experiences.

The Sphere of Required Continuing Education: Most professionals (physicians, dentists, teachers, airline pilots etc.) are required to continually improve their skills and education in order to continue practicing in their professions. The work of the pastor in the Seventh-day Adventist Church is no less important or skill-demanding than these other professions. The development of a framework of competencies to be expected of pastors, together with a mandate for ongoing continuing education will increase professional accountability and the quality of pastoral ministry in the Seventh-day Adventist Church. As with other professions, the goal of required continuing education is to help pastors experience success and move forward with excellence in their work of ministry.

The General Conference Ministerial Association recommends that each pastor completes a minimum of 2 continuing education units (CEUs)—which is the equivalent of 20 hours of continuing education—each year. CEU activities may include, but should not be limited to: attending or presenting at professional conventions, reading academic journals or publications, reading a professionally relevant book, or creating professional development content for the Adventist Learning Community. Professional autonomy and self- reporting are expected in the tracking of one's professional development portfolio CEUs. However, Ministerial Secretaries have a major supportive and guiding influence by providing CE experiences for ministers in their fields and encouraging them to take advantage of these opportunities. They should serve as mentors and coaches, and in establishing principles to be followed in pursuing continuing education. Because pastoral growth and development efforts will occur through a combination of formal education, organized continuing education programs, and informal personal and professional growth experiences (such as private reading and focused study, mentorship arrangements and so forth), a framework for documentation, assessment and evaluation is an essential element of the system. It is incumbent upon the system to maintain an atmosphere of mutual trust and respect in which the employee and ministerial secretary will have responsibility for keeping records in accordance with organizational or institutional policies and procedures.

The Sphere of Formal Advanced Ministerial Degrees: Pastors who have identified certain gifts in a particular area, and organizations that have recognized the promise of individuals for certain areas of specialization, may consider formal degrees in those areas. Educational institutions should work in consultation with church administration to provide specific ministerial and theological areas of specialization as needed by the church and its pastors in their region. Specialized professional degrees focus on the practice of ministry and can be taken to the master or doctoral level. Such degrees include pastoral ministry, church growth, missions, chaplaincy, youth ministry, and leadership and administration. There are also advanced academic degrees which focus on areas like biblical studies, archaeology, theology, or history.

Conclusion

It is imperative that Seventh-day Adventist pastors continue to grow, develop and mature, throughout their entire ministries, reaching the highest attainable level of excellence to the honor and glory of God and our Savior Jesus Christ. By actively engaging in continuing education, a pastor is able to remain faithful to their calling, to develop their skills, to adjust to career phases and to address the demands of ministry. Continuing education is an exciting adventure – an adventure of ongoing growth and increasingly effective ministry; offering new possibilities, new discoveries, new skills, new outlooks, new partnerships, new vision, new service, and new hope. It is an adventure carried on alongside family, church members, colleagues in ministry, church administration and most importantly – Jesus!

CHAPTER 7

GUIDELINES FOR THE FORMATION OF CHAPLAINS

General Goal

Chaplaincy is a specialized pastoral ministry in which men and women are called to serve God and humanity in institutional settings inside and outside of the church, such as hospitals, prisons, and the military. Chaplains are professionally trained and endorsed, enabling them to serve people personally and spiritually in both the public and private spheres. Like pastoring a congregation, chaplaincy is more than a profession; it is a ministry of the heart characterized by Christ's compassion. The focal point of chaplaincy ministry is spiritual care. At the same time, interwoven into this spiritual care is social, physical and emotional care modeled after the ministry of Jesus who "mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, Follow Me.[10]"

Objectives

The work of chaplaincy formation has several objectives including:

To select, prepare and place solid, positive and productive Seventh-day Adventist chaplains who have a clearly developed pastoral identity and multi-faith, multi-cultural competencies. These professional characteristics will enable them to serve effectively in diverse institutional settings. These chaplains will represent the church as professionals, and can serve the needs of the general populace and the specific needs of Seventh-day 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 and the church with chaplains who have and maintain the highest professional and personal ethics, and who also know and respect legal, moral, and confidentiality boundaries.

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[10] Ellen G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press Publishing Association, 1905), 143.

Standards

In addition to the essential qualities of a Seventh-day Adventist minister stated in chapter one, a chaplain is expected to:

1. Personal:
    a. Have a broad understanding of ministry
    b. Have shown specific skills and calling for chaplaincy
    c. Have 2 or more years of experience serving the church in its mission
    d. Be recommended by peers and supervisors

2. Academic:
    a. Have completed ministerial training that meets the division's education requirements and is from an accredited Seventh-day Adventist seminary or university.[11]

This minimal list of expectations and requirements may be supplemented in accordance with the needs and expectations of the specific country or region in which the chaplain will serve.

Specialized Areas of Study

1. Subjects to Be Included in Chaplaincy Training

In addition to general ministerial and theological studies and courses covering Adventist distinctives, the following areas of specialized training are recommended:

* Introduction to and Theology of Adventist Chaplaincy Ministries
* Chaplaincy Formation
* Human Development and Human Behavior
* Stress Management
* Interpersonal Communication and Communication Theory
* Pastoral Counseling
* Counseling Techniques
* Family Dynamics
* Christian Ethics
* Human Sexuality

* Crisis Intervention and Counseling

* Grief Process and Recovery

* Systems Theory

* World Religions

* National Laws Pertaining to Religious Affairs

* Cross-Cultural Issues and Dynamics–Cultural Foundations

* Pastoral Leadership and Church Administration

* Pastoral Identity and Ethos.

2. Clinical Training

It is highly desirable that chaplain candidates receive clinical supervision to assist them in developing 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 an Adventist Chaplaincy Institute (ACI) or an equivalent certified supervisor.

Ecclesiastical Endorsement

Professional Seventh-day Adventist chaplains must be endorsed by the division's ACM committee. This requirement shall be normative for all Seventh-day Adventist chaplains.

PART B

POLICIES AND PROCEDURES FOR THE TRAINING OF A SEVENTH-DAY ADVENTIST MINISTER

CHAPTER 8

GUIDELINES FOR THE FORMATION OF MINISTERIAL, THEOLOGICAL, AND RELIGION FACULTY

General Goal

Teachers in Adventist educational institutions entrusted with the preparation of ministers[12] in Seventh-day Adventist educational institutions are greatly valued by the church, for they have a central role in shaping the thinking and ministry of the church. According to Ellen White: "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 … have a deep Christian experience; and their salary should be paid from the tithe."[13] These teachers are ministers first and foremost. While they are expected to perform well in their respective academic communities, their function is above all one of spiritual leadership in the context of the Seventh-day Adventist message and mission.

Theology and religion teachers in Adventist undergraduate and graduate level institutions teach not only ministers, but also students in other academic or professional tracks. These students may be drawn, through the ministry of their teachers, to embrace the "everlasting gospel" (Rev. 14:6, 7). Many have the potential to become lay leaders in local churches. They need to be inspired by teachers who are acquainted with the opportunities and challenges of ministry in its various forms. Teachers who have had a positive experience in leading people to accept and follow Christ are best suited to help these students and to have the credibility that students expect from their teachers and mentors.

The spiritual commitment of ministry, theology, and religion faculty to Jesus Christ, and the study of His Word, their strong personal devotional life and their ethical behavior will greatly affect their students. They represent the church and are expected to teach in harmony with the theological teaching of the church. This chapter seeks to provide a model for the preparation of Seventh-day Adventist Bible/religion/theology teachers and professors for the secondary, tertiary, and graduate levels.

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[12] A minister, as understood in this handbook, is one who is involved in full or part-time professional ministry of the gospel paid for by the church or another institutional entity. A minister may be a local district or church pastor, a teacher of ministry, theology or religion, a chaplain, or a church or educational administrator.

[13] Ellen G. White, Counsels to Parents, Teachers, and Students (Boise, ID: Pacific Press, 2011), 431-437.

Objectives

Objectives for the formation of ministry, theology, and religion teachers include:

The preparation of teachers equipped to:

* Skillfully interpret and teach the Word of God;

* Proclaim Jesus Christ as personal Lord and Savior;

* Guide students to making a commitment for God;

* Nurture Christian life;

* Share Adventist beliefs with Adventist and non-Adventist students;

* Encourage students to be faithful and active members of the church;

* Apply biblically-based principles in relationships, family life, health, and service as responsible citizens in this world and the world to come.

The preparation of scholars able to:

* Do rigorous research in response to the needs of the church and in support of its mission.

1. Formation for Teaching at the Secondary Level

Two main avenues are possible for preparing to become a Bible teacher at the secondary level: a pastoral track and an educational track. Because secondary religion teachers serve in a pastoral function, the Ministerial Degree Track is preferred. In either case, individuals chosen should be suitable for ordination/commissioning and also be certified as teachers.

a. Ministerial Degree Track It is preferred that a candidate prepare to become a secondary Bible teacher by completing an entry-level pastoral degree and supplementing it with the items stated below:

Basic Requirements relating to Ministerial Preparation:

* Have completed the entry-level ministerial degree required of Adventist pastors in the region. (Described in chapter 4 above);

* Possess the essential qualities of an Adventist pastor (described in chapter 1 above);

* Have completed successfully a period of service in pastoral or equivalent ministry, including personal or public evangelism; and

* Have a recommendation from the local church, or a church organization, to pursue a career in teaching ministry.

Additional Requirements relating to Specialized Preparation for Teaching:

In addition to fulfilling the basic requirements, candidates should show evidence, within the first two years after employment, of having completed the following:

* Appropriate courses in education, including classroom management, teaching methods, and assessment;
* Supervised teaching practice;
* Experience of, and training in, youth ministry.

b. Education Degree Track. A candidate may prepare to become a secondary Bible teacher by completing a degree in secondary education and supplementing it with the items stated below:

Basic Requirements relating to Specialized Training for Teaching:

* A degree (or equivalent) in education with
* A specialty/certification in religion.[14]

Additional Requirements relating to Ministerial Preparation:

* Possess the essential qualities of an Adventist pastor (described in chapter 1 above), including active involvement in the local and wider church;
* One to three years of biblical and theological training.

When candidates have not studied in an Adventist institution, 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.

Where a candidate does not have significant ministry experience, the school should make a plan with the candidate for gaining that experience.

2. Formation for Teaching at the Post-Secondary Level

A candidate planning to serve the Church as a teacher of ministry, theology or religion at an Adventist college, university, or seminary should normally:

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[14] Secondary teachers may be certified to teach in more than one area according to regional requirements.

Basic Requirements:

* Have completed the entry-level ministerial degree expected of an Adventist pastor in the local division (see chapter 4, above);

* Demonstrate the essential qualities, commitments and skills of an Adventist pastor (see chapter 1, above);

* Have a history of productive ministry experience (e.g., as a pastor, evangelist, chaplain, Bible instructor, literature evangelist, etc.);

* Have been, or be, on track for ordination/commissioning to the gospel ministry;

* Present recommendations from the local church and/or church organization for a career in the teaching ministry.

Specialized Training:

In addition to fulfilling the basic requirements mentioned above, an individual desiring to teach at the post-secondary level should complete the following requirements:

* Earn a doctoral degree in an appropriate area of specialization for teaching at the graduate level;

* Demonstrate pedagogical competencies in teaching, evaluation, and research:

* Show ability to integrate faith and learning in the context of nurturing students to be productive members of both church and society.

CHAPTER 9

GENERAL CONFERENCE POLICIES REGARDING THE INTERNATIONAL BOARD OF MINISTERIAL AND THEOLOGICAL EDUCATION

This chapter contains the General Conference policies regarding the International Board of Ministerial and Theological Education (IBMTE), as stated in the General Conference Working Policy 2018-2019, pp. 311-315. A list of current members of the IBMTE may be found at adventistaccreditingassociation.org.

FE 20 20 International Board of Ministerial and Theological Education

1. *Purpose* — The International Board of Ministerial and Theological Education (GCC-B) 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 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 strong collaboration 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 Vice President (advisor for Biblical Research Institute)

- *GC Secretary

- *GC Treasurer/Chief Financial Officer

- *GC Adventist Chaplaincy Ministries Director (or designee)

- *GC Biblical Research Institute Director

- Division Presidents

- *GC Department of Education Associate Directors

- *GC Ministerial Association Associate Representative

- One full professor who teaches in an accredited ministerial and religion formation program

- Two chairpersons of undergraduate programs in ministerial and religious formation

- Five presidents/deans of seminaries and universities offering denominationally recognized doctoral programs in ministerial formation

- Two deans of graduate programs in ministerial and religious formation

- Three faculty who teach in ministerial and religion programs, accredited by the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities, at or above the rank of associate professor

- Six individuals experienced and active in ministerial formation (pastors, chaplains, Bible instructors, etc.)

- Up to four additional members, as selected by the board

- Invitee: Office of General Counsel Representative.

    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 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.

CHAPTER 10

GC POLICIES REGARDING THE DIVISION BOARDS OF MINISTERIAL AND THEOLOGICAL EDUCATION

This chapter contains the General Conference policies regarding the International Board of Ministerial and Theological Education, as stated in the General Conference Working Policy 2018-2019, pp. 315-318.

FE 20 25 Division Boards of Ministerial and Theological Education

1. *Purpose*—The division boards of Ministerial and Theological Education 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 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 strong collaboration 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 Division 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/Chief Financial Officer

∗ Adventist Chaplaincy Ministries Director

∗ Appropriate representation from union/conference leadership

∗ Appropriate representation from faculty who teach in ministerial and religion programs, accredited by the Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities, of which at least four are at or above the rank of associate professor

∗ 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:

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

    ii. 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 training in denominational 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 chair. 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*—Within 120 days of the division Board of Ministerial and Theological Education issuing a decision, the involved institution may request reconsideration of the decision by the division Board of Ministerial and Theological Education provided the request is based on new information. Such review may be supported by representation of no more than three persons appearing before a meeting of the division Board of Ministerial and Theological Education. The division Board of Ministerial and Theological Education in executive session shall then render its final decision. If, after the final decision is rendered by the division Board of Ministerial and Theological Education, the matter is not resolved, written appeal by the institution may be made to the International Board of Ministerial and Theological Education which shall have discretion to determine whether to accept the appeal for review.

CHAPTER 11

SELECTION OF THE LEADERS AND TEACHERS OF A MINISTERIAL TRAINING SCHOOL OR DEGREE PROGRAM

Seventh-day Adventist ministers function as custodians of Seventh-day Adventist doctrine, practice and mission.[15] To develop persons capable of successfully functioning in this custodial role becomes, therefore, a principal goal of our seminaries and our religion and theology departments. To accomplish this goal, it is imperative that our ministerial training schools and programs give careful attention to the "general practitioner" aspect of the new graduate's capability. Consequently Presidents, Deans and Chairs of these schools and programs ought themselves to have experience in pastoral or primary level aspects of ministry. It is the leader's role, by utilizing their administrative skills, to hold together their specialized faculty members, with their diverse areas of expertise, as a **team** which focuses on producing graduates with a mindset of pastoral ministry. Prospective leaders also need to be endorsed or endorsable in accordance with the process outlined in chapter 12 of this Handbook.

An academic leader requires a superior education, which is relevant in bringing the highest standards of scholarship to this role. A potential leader should be emotionally mature, experienced, and a deeply spiritual person who is, by temperament, capable of creating a faculty team that functions harmoniously. The potential leader must enjoy the broad affirmation of the Church, especially, in light of the fact they are training individuals who aspire to work in cordial relationship with the Church. They should have the ability to lead the integration or promotion of the Church's core beliefs, values and principles with related accountability throughout the functions of the department, school or institution.

Boards that govern such institutions shall develop procedures to be used in the selection of its leaders. These procedures should ensure accountability to the church through engagement with the BMTE, as in the following processes:

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[15] A minister, as understood in this handbook, is one who is involved in full or part-time professional ministry of the gospel paid for by the church or another institutional entity. This might include a local church or district pastor, a teacher of ministry, theology or religion, a chaplain, or a church administrator.

The Selection of a President

In the case of a **university or institutional president or vice chancellor**, the board is solely responsible for establishing and implementing the process of selection.

Selection of Dean or Department Head

If a **leader for a department or school,** within the larger college/university, is to be selected, the President of this entity shall operate the selection process, seeking to find promising candidates who possess the necessary attributes mentioned above. At all times, the process should seek to involve the input of the constituency and groups affected by the selection.

While many universities and colleges have selection processes already in place, we recommend consideration of the following procedures in the refining of their processes of selection of Deans and Chairs. The selection process of a dean of a Seventh-day Adventist seminary or the chair/head of a religion or theology department authorized to offer professional training for leaders in ministerial and religious formation (pastor/evangelists, theologians, religion/theology teachers, missionaries and chaplains) includes the following steps:

1. A search committee is appointed on the initiative of the chief administrator of the institution and in consultation with the board chair. Its membership shall include a balanced number of appropriate representatives selected from among:

    a. Institutional administrators and religion/theology faculty (appointed by the president of the institution) and

    b. Others selected from among denominational leaders of the area/region (Divisions, Unions, local fields) served by the institution (appointed by the institutional board) as well as

    c. Representation appointed by the BMTE

2. The Search Committee will perform the following tasks:

    a. Outline the search process

    b. Review or create a job description

    c. Initiate the posting and advertising of the position

    d. Make and review a list of potential candidates then prepare a shorter list

    e. Verify that candidates have been previously endorsed or are endorsable

    f. Interview the most promising and acceptable candidates

    g. Recommend, normally, three names in order of preference, to the university/college administration or, in the case of self-standing seminaries, to the chair of the board.

3. The Chief administrator or Chair of the institutional board will take one or more names to the institutional board for approval and appointment.

The Selection of a Religion/Theology Teacher

The process for the selection and employment of ministry, theology and religion teachers varies significantly around the world. But taking into consideration that "no one should claim that he has all the light there is for God's people" (Gospel Workers, p. 126) and that "in the multitude of counselors there is safety" (Prov 11:14), this endeavor should be carried out by a search committee able to make the right choices.

The selection, employment and promotion of teachers are concerns of the institutions, many of which have procedures that already include the elements outlined below. The BMTE should ensure that each institution has an application process in place. The candidate should be asked to provide to the institution documentation similar to that required for denominational endorsement (Chapter 12). The following guidelines are offered for those who are establishing or revising their application procedures.

1. Background and Experience Requirements

A candidate for a post-secondary ministry, theology or religion teaching position must meet the specifications in chapters 1 and 8 (above) and provide evidence of the following:

* Denominational endorsement (Chapter 12)

* Loyalty to the message and mission of the Seventh-day Adventist Church evidenced by membership and active involvement in a local church

* An earned doctoral degree in the discipline, or a degree higher than the highest degree program in which he/she is expected to teach

* Scholarly presentations and publications in the discipline

* Presentations, publications and service for churches and the denomination (e.g., sermons, publications for lay publications, other forms of ministry)

2. Application Documents

CV and other documents giving evidence of preparedness for this teaching position, such as those required for denominational endorsement (chapter 12).

3. The Selection Process

The selection process should normally include the following steps:

∗ The formation of a search committee, appointed on the joint initiative of the chief administrator of the institution and the institutional board chair. The search committee should include adequate representation from the institutional administration and the ministry, theology and religion faculty, as well as church leaders from the area/region served by the school (Division, Unions, local fields) and the respective BMTE.

∗ Advertising the available position through denominational and professional channels in order to create a diverse pool of qualified candidates.

∗ A review by the search committee of the list of potential candidates, followed by interviews of the most promising ones. (Candidates not carrying a current endorsement from the division BMTE should apply immediately for endorsement.)

∗ 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 institutional procedures.

CHAPTER 12

MINISTRY, THEOLOGY, AND RELIGION TEACHERS' COMMITMENT AND DENOMINATIONAL ENDORSEMENT

The Context of a Seventh-day Adventist Educational Institution

Seventh-day Adventist colleges, seminaries, and universities openly uphold and teach what the body of Adventist church members agree to be the best current understanding of the Bible. Students choose to attend Adventist schools believing that, in addition to quality academics, these schools will be places where they can learn the Scriptures, deepen their understanding of Adventist beliefs, and be encouraged to grow in faith as they prepare for future service. While faith is a choice individuals must make for themselves, and is influenced by many factors, the Church and the believing parents, who created and support these institutions, expect that a student's religious studies will not contribute to a loss of their faith during attendance at the school. At the same time, in addition to this faith-developing role, Adventist schools of higher learning are also places where important research is done which has the potential to lead to further understandings of Scripture and truth. This research is also worthy of the Church's valuing and support. These dual commitments to affirming faith and to pursuing new understanding exist in a tension that requires that we think beyond narrowly sectarian thinking or the apparently boundless definitions of academic freedom sometimes put forward in the public sector.

Religion and theology teachers in Adventist schools are expected to adhere to the beliefs of the Church and live by its values and standards. They also are expected to be a positive influence for students. The vast majority of these teachers are positive and faithful representatives of the Church. But over time it is possible that teachers may change their thinking or lose their faith, and begin to teach concepts that are contrary to Adventist understandings. If a teacher has divergent views regarding the Church's fundamental beliefs that he or she believes should be considered, there is provision for these ideas to be examined and tested by other Adventist scholars and leaders. If supported, these would then be considered by the General Conference in Session as a possible new "Fundamental Belief." However, divergent views that are contrary to fundamental beliefs are not to be promoted in the classroom.[16] Teachers should certainly teach what others think about the topic so that students are exposed to contrary viewpoints and thereby receive a comprehensive education, but in the end teachers should defend and affirm Adventist belief.

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[16] See document on "Academic and Theological Freedom and Accountability."

Commitment, Affirmation and Accountability

This chapter outlines a way whereby teachers can affirm their commitment to the Seventh-day Adventist Church, and the Church and school can "endorse" them as trustworthy teachers who will support the Church, teach well, and help to grow faith in the lives of their students. This process seeks to provide accountability for those who have a tremendous influence on students, including future pastors, ministry leaders, and teachers who will shape the thinking and practice of the world-wide Church. Accountability is essential to the success of any organization. [17] Accountability should happen in the context of relationships, yet at the same time relationships can also reduce accountability when friendships lead to reluctance to question one's peers. As part of an accountability process that addresses these concerns, the *General Conference Working Policy* has tasked IBMTE to "develop guidelines and core standards for faculty selection," and "to provide guidelines to be used by the division boards of Ministerial and Theological Education to endorse faculty."[18]

Endorsement:

* Serves as an affirmation by the Seventh-day Adventist Church of a teacher's sacred calling to the ministry of religious and theological education and a recognition of their advanced and specialized training

* Gives students and their parents information that leads to confidence that a school's teaching is aligned with the Bible and the teachings and principles of the Seventh-day Adventist Church

* Sets high standards for educator and pastoral ethics

* Fosters grounding of students in the Bible and the teachings of the Seventh-day Adventist Church

* Promotes student commitment to Christ, leading to increased baptisms and retentions of students

* Fosters balanced pastoral formation through positive faith-affirming role models who are able to provide the attitudes, skills and competencies required for the proclamation of the gospel and the building up of healthy churches

* Promotes transparency, disclosure and accountability regarding standards for teaching religion/theology in Seventh-day Adventist schools leading to greater congruency between students' expectations of teachers and what is actually experienced by students

* Fosters wholesome creativity, scholarship and contextualization that does not undermine the Fundamental Beliefs of the Church

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[17] Much has been written on accountability in the business literature. For instance, Miller and Bedford say that building a culture of accountability is among the most important areas contributing to long-term success.[17] Being accountable reminds us of the importance of our job. It should become the core of our organizational culture.[17] According to C. J. Goulding, accountability should start with clear expectations.[17] Thus teachers need clear goals, one of which in an Adventist school is to lead students to faith and salvation. Then he adds the following steps: to invite commitment to the goals, measure progress toward the goals, provide feedback on our methods for reaching the goals, link ineffective activities to consequences (positive and negative), and evaluate effectiveness.

[18] General Conference Working Policy, FE 20 20.

∗ Brings academic institutions together with the Church in regular division-wide dialogue and provides a forum for holding each other mutually accountable.

The Commitment/Endorsement Process

This process is centered in the local educational institution where the teacher works. For the reasons described above, it also involves the Church. It is expected that all who teach or mentor students are informed of and supportive of the five documents on which endorsement is based, but the process applies to those who are, or will be, teaching at least half-time in the areas of ministry, theology, or religion in Seventh-day Adventist colleges, universities, and seminaries. Each school should design an accountability process incorporating best practices such as those mentioned above and detailed in AAA standards (Form A, criteria 5, 12 and Form B, criteria 7). The decision for endorsement or re-endorsement is made by the division BMTE. Endorsements for those teaching in General Conference institutions, will be made by the division in which the institution is located. Prospective new hires who are not already endorsed should apply for endorsement as soon as they enter the hiring process.

Initial Commitment/Endorsement

1. The prospective teacher reviews the following denominational statements and indicates in writing if he or she is willing to be supportive of and work within these guidelines:

    a. 28 Fundamental Beliefs of Seventh-day Adventists.

    b. Pastoral Ethics.

    c. Code of Ethics for Seventh-day Adventist Educators

    d. Academic and Theological Freedom and Accountability

    e. Methods of Bible Study

2. The prospective teacher submits to the Department Chair and Dean of the School electronically:

    a. A Curriculum Vitae,

    b. A written Statement of Purpose with respect to teaching,

    c. Three references, and

    d. The affirmation to work within the guidelines listed in number 1.

3. The Dean has a conversation with the teacher. If any serious issues or negative reports need to be dealt with, they should be resolved at that level. If the issues cannot be resolved between the dean and a prospective teacher, the search committee would be advised. (In the case of a currently-employed teacher going through initial endorsement, the institution shall follow its policies for dealing with such situations.).

4. If the Dean is satisfied that he or she can affirm the teacher, the Dean recommends endorsement to the chair of the division BMTE by sending a report and supporting documentation through the institution's board (typically through its Ministerial and Theological Education or Academic Affairs Committee).

5. When the recommendation is positive and there are no known issues, the division BMTE votes to endorse the teacher. If the division BMTE has a concern or receives negative information from other sources regarding ongoing concerns related to the basis for endorsement, it reports it back to the president of the school where the Dean may deal with the issue in one of two ways:

   a. The Dean/president prepares a response for the division BMTE that the issue is resolved and gives an explanation, or

   b. The Dean/president reports to the division BMTE that the issue is not resolved.

6. The chair of the division BMTE forwards the voted name to the IBMTE for recording and issuing of a certificate of endorsement to be signed by the chair and secretary of the division BMTE. If the school reports that the issue with the teacher is not resolved, or if the division BMTE deems that there significant, documented continuing issues, they will simply not endorse the teacher.

Neither the division BMTE nor the IBMTE has a role in hiring, firing, disciplining, or other employment matters. All of those things are handled by the institution. The teacher's endorsement will be a matter of public record, recorded, among other places, in the *Seventh-day Adventist Church Yearbook* and by the Adventist Accrediting Association.

Endorsement is based on the faculty member's own commitments with respect to teaching. It goes beyond the affirmation made at baptism, or at ordination, since it relates to the specific context of teaching in a Seventh-day Adventist school. Promotion in rank and peer evaluation are separate internal academic processes. Matters pertaining to ordination go through conference/Union channels, not the local institution.

Length of Endorsement Validity

Commitments/endorsements shall be normally valid for five years in conjunction with the Church's quinquennial organizational pattern. Concerns that arise can be reviewed and addressed at any time during the five-year period. When a teacher who has given his or her commitment and has been endorsed transfers to a Seventh-day Adventist school in a different division, their endorsement will be transferred concurrently. When the endorsement period expires a re-endorsement process is implemented (see below).

The Re-Commitment, Re-Endorsement Process

When the quinquennium ends, a re-commitment/re-endorsement process shall be implemented within six months of the General Conference session, following the process below:

1. The teacher submits to the department chair and dean:

    a. A reaffirmation of commitment to the Seventh-day Adventist Church, its beliefs, and its principles related to ethics, academic freedom, and Bible study, and

    b. an updated CV.

2. The dean sends a report with accompanying documents through the institution's board to the division BMTE, by March 31 following the GC session, summarizing the recommendation or non-recommendation for re-endorsement of the teacher.

    a. If there are no concerns the endorsement shall be renewed and referred to the IBMTE for recording and issuance of the certificate.

    b. Any significant concerns that arise at the division BMTE shall be referred back to the institution to be addressed there.

    c. If the concerns cannot be cleared, the re-endorsement shall not be issued.

Expressing Concerns

Individuals and entities with serious concerns about a particular faculty member's actions in relation to the five documents may express them using the model set forth by Jesus in Matt 18:15-17, bearing in mind that God's central concern is a redemptive one (Matt 18:1-14).

1. Individuals who have serious concerns about a particular teacher are encouraged to speak directly to the teacher to see if those issues can be resolved privately. The Department Chair may be invited to mediate this conversation in recognition of the unequal status between student and teacher.

2. If the concerns are not satisfactorily addressed at this level, then the school Dean (or institutional President) should be informed in an effort to resolve those concerns. The institution has a responsibility to help the teacher resolve those issues if at all possible.

3. If no satisfactory result can be obtained in the above manner, and evidence is present that the concern is not an isolated one and has significant merit, the Dean shall report the matter to the chair of the division BMTE.

4. Each school should keep a file of complaints regarding a teacher and the teacher's responses. This file shall be made available to the division BMTE if requested. The Dean may recommend, or the division BMTE may decide, that the teacher be placed in "under review" status. The "under review" status may continue for one year.

5. If there are persistent and significant problems or complaints, the dean may recommend and the division BMTE may extend the "under review" status for no more than one additional year, or may remove the endorsement for cause.

6. The IBMTE may express concerns and refer a name back to the dean through the BMTE.

    Note: A teacher who is assigned "under review" status or whose endorsement has been removed, shall not be endorsed to teach in another Adventist institution until clearance has been received from BMTE/IBMTE.

Appeal Process

A teacher who has been denied endorsement or who has been placed under review, has the right to appeal that decision.

1. The teacher may appeal to the educational institution where he or she works. The institution's appeal process shall then be followed.

2. The teacher also has the right to appeal directly to the division BMTE. Institutional representatives may join the meeting.

A division BMTE may also refer a case to the IBMTE if it is unable to come to a decision.

Endorsement and Accreditation

While there is no direct linkage between AAA and re-endorsement, AAA will evaluate evidence that the institution's board/council holds the administration accountable to ensure that general religious education and pastoral and ministerial programs and faculty are focused on and fully supportive of the message, beliefs, and mission of the Seventh-day Adventist Church. This includes demonstrating that there is a robust and transparent evaluation process in place to assure that each faculty member is supportive of the message and mission of the Church. (See chapter 14.)

CHAPTER 13

AUTHORIZATION OF NEW MINISTERIAL TRAINING SCHOOLS AND DEGREE PROGRAMS

This chapter seeks to guide Seventh-day Adventist-owned and operated tertiary institutions in the process of applying to the International Board of Ministerial and Theological Education (IBMTE) for authorization to offer a new degree program or programs, in the areas of ministry, theology or religion. In addition, it gives instruction for Adventist organizational entities wishing to start a new undergraduate or graduate ministerial training school or seminary that will offer a degree or degrees in ministry, religion, or theology.

Applications for denominational authorization for both new institutions and new programs are handled by the IBMTE. In both cases, the process of application will also involve the respective world division Board of Ministerial and Theological Education (BMTE), unless the educational institution involved is a General Conference institution. Once authorization has been gained, supervision is then handed over to the Adventist Accrediting Association.

An institution seeking to establish an extension site or affiliation across division boundaries, or initiating interdivision extended-campus programs in ministry, theology or religion, are expected to submit to the IBMTE, through the respective BMTEs, a formal proposal accompanied by copies of the actions taken by the boards of the institutions involved.

Policy Background

The International Board of Ministerial and Theological Education (IBMTE) and the division Boards of Ministerial and Theological Education (BMTEs) are the bodies through which the General Conference of Seventh-day Adventists fosters and maintains international coordination of the formation of ministers.[19] These boards are authorized to act as described in the *General Conference Working Policy* F 20 20 and F 20 25.

Working Policy F 20 25 5b describes, among the duties of the division BMTE, the following responsibilities:

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[19] A minister, as understood in this handbook, is one who is involved in full or part-time professional ministry of the gospel paid for by the church or another institutional entity. A minister may be a local district or church pastor, a teacher of ministry, theology or religion, a chaplain, or an administrator.

´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 F 20 20 5d indicates that one of the duties of International Board of Ministerial and Theological Education (IBMTE) is:

"To arrange for surveys and to grant recognition 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 of New Ministerial Training Schools

When the leadership of an Adventist organizational unit (union or division) deems it necessary to establish a new ministerial training school to provide specific training and a corresponding tertiary or graduate degree to individuals who will serve the church as pastors, teachers of ministry, theology or religion, 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 an educational institution does not exist, the leadership should follow the guidelines in the International Board of Education *Handbook for the Approval of New Degree Programs*, understanding that the applications will be channeled to the Division BMTE for recommendation to the IBMTE.[20]

Procedure for Seeking Denominational Authorization of New Degree Programs

1. **Feasibility Study.** Institutions wishing to initiate a new degree program should dialogue with the governing church entity to decide whether in fact such an initiative is needed. A feasibility study should be conducted, taking into consideration the five areas that IBMTE Survey Visit Committee will be asked to consider. (See Appendix 13b under "The Focus of the On-Site Survey Visit.")

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[20] The IBE Manual may be found in Appendix 13a or on the web at aaa.adventistaccreditingassociation.org.

2.   **Formal Proposal.** If the study yields favorable results, a formal proposal should be drafted, following the outline presented in Appendix 13c. The formal proposal will include:

   a.   The objectives of the new degree program

   b.   The course of study leading to the proposed degree

   c.   A 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

   k.   Summary of estimated costs of the program.

   The proposal for the establishment of a new seminary will include a similar range of information.

3.   **Action by the division Board of Ministerial and Theological Education.** After the formal proposal is considered by the educational institution's board and a favorable decision is made, the proposal is to be submitted to the division BMTE for approval. The BMTE will decide whether the proposed program warrants a survey visit by specialists appointed by the division board. The division survey committee will submit its report to the BMTE.

   Once the division BMTE acts favorably with respect to the new program(s) 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) is then formally recommended to the International Board of Ministerial and Theological Education (IBMTE) through its secretary.[21]

4.   **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.

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[21] 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 20 25 7.

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, (c) approve the proposal as recommended by the division BMTE, without further involvement, or (d) reject the proposal. (See Appendix 13a for information concerning preparation and participation in the IBMTE On-site Survey Visit.)

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, "The On-Site Survey Visit" and "Focus of the On-Site Surveys."
Once the new program(s) 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 secretary of the respective division BMTE and to the executive secretary of the Adventist Accrediting Association, with copies to the chief administrator and board chair of the institution involved.

CHAPTER 14

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. [22] The Accrediting Association of Seventh-day Adventist Schools, Colleges and Universities (AAA) 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.

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 in relation to the twelve standards developed by the Adventist Accrediting Association (AAA). [23] These twelve standards apply to all "Form A" Adventist institutions, including the ones that offer one or more programs in ministry, theology and/or religion. In addition to the information in relation to the twelve standards, 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*. For full instructions regarding the AAA accreditation procedures and the preferred evidence for each standard, please visit adventistaccreditingassociation.org.

A supplement to many of the twelve standards, focusing specifically on matters related to ministerial/theological education, is provided below. It is designed as a guide for leaders of departments, schools of religion and seminaries for the preparation of their part of the institutional self-study required for an accreditation visit.

Mature institutions that receive the maximum term of accreditation from AAA and their national or regional accrediting agency may be approved for reaccreditation by AAA under "Form B" and its seven standards are also available as "Accreditation Handbook Part IV: Institution of Excellence and the *Self-study* (Form B)" at adventistaccreditingassociation.org.

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[22] The Seventh-day Adventist has voted a statement describing what "Total Commitment" looks like for Adventist colleges and universities, as well as other entities in the church. See Appendix 1, "Total Commitment to God—A Declaration of Spiritual Accountability in the Family of Faith."

[23] These standards and other information related the Adventist Accrediting Association may be found on the web at www.adventistaccreditingassociation.org.

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, 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

CHAPTER 15

GUIDELINES FOR THE APPROVAL OF ALTERNATIVE PROCEDURES PROPOSED BY DIVISIONS

General Conference policy FE 20 25, 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 normally assigned to the BMTE.

In the procedure that follows, the division body that will oversee the application of the "alternative procedures" will be identified as "the board."

The Proposal for Alternative Procedures

In developing the proposal for submission, the divisions are encouraged to review General Conference policies regarding the IBMTE [FE 20 20] and the BMTE [FE 20 25], which are provided in chapters 9 and 10 of this handbook, 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:

1. Board Membership

It is expected that the board will:

- Include a balanced and broad representation of ex-officio and elective members of the board, including church and educational administrators, ministry theology/religion teachers, pastors and laypersons.

- Provide for a reasonable term of service for board members, to ensure continuity.

2. Duties and Authority of the Board

This section of the proposal should recognize that 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.

3. 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. These expectations should include personal qualities, knowledge, professional skills and commitment to the message and mission of the Seventh-day Adventist Church.

4. Curriculum for the Basic Degree Program to Prepare Ministers

The board is to provide 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. The board also ensures that the specific mission and the distinctive teachings of the Seventh-day Adventist Church are included in the program.

PART C

APPENDICES

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

The "Total Commitment to God" statement seeks to detail in practical terms what total commitment to God involves for individuals and organizations of the Church. It was voted by the General Conference of Seventh-day Adventists Executive Committee at its Annual Council Session in San Jose, Costa Rica, October 1-10, 1996. Excerpts relating most closely to the ministerial and theological education are provided below.[24]

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 what is called the Gospel Commission, the mandate from the Lord Himself, as recorded in Matthew 28:19,20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." The New International Version says: "Therefore go and make disciples of all nations...."

This mandate, from the Lord Himself, is simple, beautiful, and binding. It is for every follower, whether member, pastor, or administrator--**Go ... teach ... baptize ... make disciples.** This principle ignites 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, health-care institutions, and health food organizations. The promise is encapsulated in the baptismal vows, in mission statements, in aims and objectives, in policies, and in constitutions and bylaws "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 come together.

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[24] The full "Total Commitment to God" statement may be accessed at: https://www.adventist.org/en/information/official-statements/documents/article/go/-/total-commitment-to-god/.

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. Do the wheels and the gears of 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 time has come for the Church as a whole to ask and answer the hard questions about how the Church is relating to the guiding principle of the Gospel Commission. How can the guiding 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 and academies, health-food factories, high-tech health-care 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, not enough to give those standards priority. Total commitment to God involves, primarily, total acceptance of the principles of Christianity as outlined in the Bible and as supported by the Spirit of Prophecy. Congregations, institutions, individual church employees and church members can easily find satisfaction in goals reached, funds raised, buildings completed, budgets balanced, 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: **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, and each church 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 (see 2 Corinthians 13:5). A spiritual assessment process has its place in the personal life. Just as surely it has its place in organizational life

Spiritual assessment, while appropriate, is also a very delicate matter. For humankind sees only in part. The earthly frame of reference is always limited to that which is visible and to a 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 areas of specific assessment will heighten awareness of and accountability to God and to the mission which is an integral part of the Christian's relationship and commitment to Him. The list is not comprehensive of those identified for

attention, but the principles outlined here are applicable also to other individuals, organizations, and institutions.

What "Total Commitment to God" involves for each church member

Each Seventh-day Adventist, whether 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 by...

* maintaining, where possible, a Christian home where the standards and principles of Christ are both taught and exemplified,

* experiencing a life that rejoices in the assurance of salvation, is moved by the Holy Spirit to effective personal witness to others, and which experiences in Christ a gracious character that is consistent with God's will as revealed in His Word,

* using the spiritual gifts God has promised each one,

* dedicating time, spiritual gifts, and resources, prayerfully and systematically, in Gospel proclamation and, individually as well as part of a church family, becoming 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

* participating 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.

What "Total Commitment to God" involves for a church pastor

A Seventh-day Adventist pastor, called and empowered by the Holy Spirit, 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 by...

* striving to make his or her family a model of what the Lord expects in marriage and families,

* preaching Bible-based, Christ-centered sermons that nurture the members and support the world Church, and teaching the fundamental beliefs with a sense of urgency rooted in the Seventh-day Adventist understanding of prophecy,

* appealing for 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,

∗ leading 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,

∗ evidencing 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

∗ affirming the prioritization of personal spiritual growth and mission effectiveness by regularly participating in a spiritual outcome assessment process. The division will facilitate the development of an assessment model, to be implemented by each union/local conference, which includes a self-assessment module as well as elements addressing the pastor's responsibility to the congregation(s) and the world Church organization.

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 Gospel proclamation, both locally, regionally, and globally. It lives in the 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 by...

∗ demonstrating an abiding assurance in the saving grace of Christ and a commitment to the distinctive teachings of the Word,

∗ understanding and accepting its role as part of an end-time movement with a local, regional, and global responsibility for the spreading of the Gospel,

∗ developing 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 and preparing them for His soon coming, and by helping establish new congregations,

∗ nurturing the lives of members and their families so that they will grow spiritually and will continue confidently in the mission and truths expressed through God's last-day Church,

∗ acknowledging 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

∗ participating 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 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 will facilitate the development of the assessment process, in association with the unions and local conferences/missions, that will be used within its territory.

What "Total Commitment to God" involves for the 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, by…

* developing 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 to comprehensively identify the opportunities through which those values will be communicated during a given period of time in campus life,

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

* affirming unambiguously in classroom and campus life the beliefs, practices, and world view of the Seventh-day Adventist Church, sharing the joy of the Gospel, demonstrating confidence in the divinely established role of the Advent movement and its continuing significance in God's plan for these last days, facilitating activities for faculty, staff, and students to engage in Gospel witness and Christian service, and encouraging the faculty and staff to a consistency of life-style which is manifested in nurturing, compassionate faculty/staff relationships with students.

* employing 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 of both society and of the Lord's Church, and who interact with parents and other constituents in order to understand and to fulfil their high academic and spiritual expectations for educational programs serving the youth,

* evaluating 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

∗   submitting 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.Realmente, a ordem espiritual é simples: **Ide... ensinai... batizai... fazei discípulos**. Os membros responsáveis da Igreja Adventista do Sétimo Dia e todos os obreiros da igreja devem lembrar-se de que cada um será considerado responsável diante de Deus por esse princípio. Um dia, no grande tribunal do juízo, o Senhor perguntará: "O que fizeste, confiando em Minha graça, com os dons, talentos e oportunidades que te dei?"

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." Go teach ... baptize ... make disciples. Total commitment to God mandates the fulfillment of this commission, which is still the only and true measure of success

APPENDIX B

DENOMINATIONAL STATEMENT FOR ENDORSEMENT PROCESS

28 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.

01. The Holy Scriptures

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

02. The Trinity

There is one God: Father, Son, and Holy Spirit, a unity of three coeternal 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. God, who is love, is forever worthy of worship, adoration, and service by the whole creation. (Gen. 1:26; Deut. 6:4; Isa. 6:8; Matt. 28:19; John 3:16 2 Cor. 1:21, 22; 13:14; Eph. 4:4-6; 1 Peter 1:2.)

03. 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 those of the Father. (Gen. 1:1; Deut. 4:35; Ps. 110:1, 4; John 3:16; 14:9; 1 Cor. 15:28; 1 Tim. 1:17; 1 John 4:8; Rev. 4:11.)

04. 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 human, 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 heaven 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. (Isa. 53:4-6; Dan. 9:25-27; Luke 1:35; John 1:1-3, 14; 5:22; 10:30; 14:1-3, 9, 13; Rom. 6:23; 1 Cor. 15:3, 4; 2 Cor. 3:18; 5:17-19; Phil. 2:5-11; Col. 1:15-19; Heb. 2:9-18; 8:1, 2.)

05. The Holy Spirit

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. 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; 2 Sam. 23:2; Ps. 51:11; Isa. 61:1; Luke 1:35; 4:18; John 14:16-18, 26; 15:26; 16:7-13; Acts 1:8; 5:3; 10:38; Rom. 5:5; 1 Cor. 12:7-11; 2 Cor. 3:18; 2 Peter 1:21.)

06. Creation

God has revealed in Scripture the authentic and historical account of His creative activity. He created the universe, and in a recent six-day creation the Lord made "the heavens and the earth, the sea, and all that is in them" and rested on the seventh day. Thus He established the Sabbath as a perpetual memorial of the work He performed and completed during six literal days that together with the Sabbath constituted the same unit of time that we call a week today. 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; 5; 11; Exod. 20:8-11; Ps. 19:1-6; 33:6, 9; 104; Isa. 45:12, 18; Acts 17:24; Col. 1:16; Heb. 1:2; 11:3; Rev. 10:6; 14:7.)

07. The Nature of Humanity

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. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its con sequences. 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, 15; 3; Ps. 8:4-8; 51:5, 10; 58:3; Jer. 17:9; Acts 17:24-28; Rom. 5:12-17; 2 Cor. 5:19, 20; Eph. 2:3; 1 Thess. 5:23; 1 John 3:4; 4:7, 8, 11, 20.)

08. 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 global flood, as presented in the historical account of Genesis 1-11. 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. (Gen. 3; 6-8; Job 1:6-12; Isa. 14:12-14; Ezek. 28:12-18; Rom. 1:19-32; 3:4; 5:12-21; 8:19-22; 1 Cor. 4:9; Heb. 1:14; 1 Peter 5:8; 2 Peter 3:6; Rev. 12:4-9.)

09. 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 bodily 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. (Gen. 3:15; Ps. 22:1; Isa. 53; John 3:16; 14:30; Rom. 1:4; 3:25; 4:25; 8:3, 4; 1 Cor. 15:3, 4, 20-22; 2 Cor. 5:14, 15, 19-21; Phil. 2:6-11; Col. 2:15; 1 Peter 2:21, 22; 1 John 2:2; 4:10.)

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 Saviour and Lord, Substitute and Example. This saving faith 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. (Gen. 3:15; Isa. 45:22; 53; Jer. 31:31-34; Ezek. 33:11; 36:25-27; Hab. 2:4; Mark 9:23, 24; John 3:3-8, 16; 16:8; Rom. 3:21-26; 8:1-4, 14-17; 5:6-10; 10:17; 12:2;

2 Cor. 5:17-21; Gal. 1:4; 3:13, 14, 26; 4:4-7; Eph. 2:4-10; Col. 1:13, 14; Titus 3:3-7; Heb. 8:7-12; 1 Peter 1:23; 2:21, 22; 2 Peter 1:3, 4; Rev. 13:8.)

11. Growing in Christ

By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Saviour and Lord, we are set free from the burden of our past deeds. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the Church. We are also called to follow Christ's example by compassionately ministering to the physical, mental, social, emotional, and spiritual needs of humanity. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. (1 Chron. 29:11; Ps. 1:1, 2; 23:4; 77:11, 12; Matt. 20:25-28; 25:31-46; Luke 10:17-20; John 20:21; Rom. 8:38, 39; 2 Cor. 3:17, 18; Gal. 5:22-25; Eph. 5:19, 20; 6:12-18; Phil. 3:7-14; Col. 1:13, 14; 2:6, 14, 15; 1 Thess. 5:16-18, 23; Heb. 10:25; James 1:27; 2 Peter 2:9; 3:18; 1 John 4:4.)

12. 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 humanity, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word revealed in the Scriptures. 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. 12:1-3; Exod. 19:3-7; Matt. 16:13-20; 18:18; 28:19, 20; Acts 2:38-42; 7:38; 1 Cor. 1:2; Eph. 1:22, 23; 2:19-22; 3:8-11; 5:23-27; Col. 1:17, 18; 1 Peter 2:9.)

13. 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. (Dan. 7:9-14; Isa. 1:9; 11:11; Jer. 23:3; Mic. 2:12; 2 Cor. 5:10; 1 Peter 1:16-19; 4:17; 2 Peter 3:10-14; Jude 3, 14; Rev. 12:17; 14:6-12; 18:1-4.)

14. 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. (Ps. 133:1; Matt. 28:19, 20; John 17:20-23; Acts 17:26, 27; Rom. 12:4, 5; 1 Cor. 12:12-14; 2 Cor. 5:16, 17; Gal. 3:27-29; Eph. 2:13-16; 4:3-6, 11-16; Col. 3:10-15.)

15. 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. (Matt. 28:19, 20; Acts 2:38; 16:30-33; 22:16; Rom. 6:1-6; Gal. 3:27; Col. 2:12, 13.)

16. 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. (Matt. 26:17-30; John 6:48-63; 13:1-17; 1 Cor. 10:16, 17; 11:23-30; Rev. 3:20.)

17. Spiritual Gifts and Ministries

God bestows upon all members of His church in every age spiritual gifts that 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, 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. (Acts 6:1-7; Rom. 12:4-8; 1 Cor. 12:7-11, 27, 28; Eph. 4:8, 11-16; 1 Tim. 3:1-13; 1 Peter 4:10, 11.)

18. The Gift of Prophecy

The Scriptures testify that one of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and we believe it was manifested in the ministry of Ellen G. White. Her writings speak with prophetic authority and provide comfort, guidance, instruction, and correction to the church. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Num. 12:6; 2 Chron. 20:20; Amos 3:7; Joel 2:28, 29; Acts 2:14-21; 2 Tim. 3:16, 17; Heb. 1:1-3; Rev. 12:17; 19:10; 22:8, 9.)

19. 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, and its fruit is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is evidence of our love for the Lord and our concern for our fellow human beings. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. (Exod. 20:1-17; Deut. 28:1-14; Ps. 19:7-14; 40:7, 8; Matt. 5:17-20; 22:36-40; John 14:15; 15:7-10; Rom. 8:3, 4; Eph. 2:8-10; Heb. 8:8-10; 1 John 2:3; 5:3; Rev. 12:17; 14:12.)

20. The Sabbath

The gracious 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; Exod. 20:8-11; 31:13-17; Lev. 23:32; Deut. 5:12-15; Isa. 56:5, 6; 58:13, 14; Ezek. 20:12, 20; Matt. 12:1-12; Mark 1:32; Luke 4:16; Heb. 4:1-11.)

21. 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 human beings, and by returning tithe 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. Stewards rejoice in the blessings that come to others as a result of their faithfulness. (Gen. 1:26-28; 2:15; 1 Chron. 29:14; Haggai 1:3-11; Mal. 3:8-12; Matt. 23:23; Rom. 15:26, 27; 1 Cor. 9:9-14; 2 Cor. 8:1-15; 9:7.)

22. Christian Behavior

We are called to be a godly people who think, feel, and act in harmony with biblical principles in all aspects of personal and social life. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things that 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. (Gen. 7:2; Exod. 20:15; Lev. 11:1-47; Ps. 106:3; Rom. 12:1, 2; 1 Cor. 6:19, 20; 10:31; 2 Cor. 6:14-7:1; 10:5; Eph. 5:1-21; Phil. 2:4; 4:8; 1 Tim. 2:9, 10; Titus 2:11, 12; 1 Peter 3:1-4; 1 John 2:6; 3 John 2.)

23. 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 a man and a woman 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, a man and a woman who fully commit themselves to each other in Christ through marriage 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. Increasing family closeness is one of the earmarks of the final gospel message. 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, tender, and caring guide who wants them to become members of His body, the family of God which embraces both single and married

persons. (Gen. 2:18-25; Exod. 20:12; Deut. 6:5-9; Prov. 22:6; Mal. 4:5, 6; Matt. 5:31, 32; 19:3-9, 12; Mark 10:11, 12; John 2:1-11; 1 Cor. 7:7, 10, 11; 2 Cor. 6:14; Eph. 5:21-33; 6:1-4.)

24. Christ's Ministry in the Heavenly Sanctuary

There is a sanctuary in heaven, the true tabernacle that the Lord set up and not humans. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. At His ascension, He was inaugurated as our great High Priest and, began His intercessory ministry, which was typified by the work of the high priest in the holy place of the earthly sanctuary. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry, which was typified by the work of the high priest in the most holy place of the earthly sanctuary. 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. (Lev. 16; Num. 14:34; Ezek. 4:6; Dan. 7:9-27; 8:13, 14; 9:24-27; Heb. 1:3; 2:16, 17; 4:14-16; 8:1-5; 9:11-28; 10:19-22; Rev. 8:3-5; 11:19; 14:6, 7; 20:12; 14:12; 22:11, 12.)

25. 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 near. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Matt. 24; Mark 13; Luke 21; John 14:1-3; Acts 1:9-11; 1 Cor. 15:51-54; 1 Thess. 4:13-18; 5:1-6; 2 Thess. 1:7-10; 2:8; 2 Tim. 3:1-5; Titus 2:13; Heb. 9:28; Rev. 1:7; 14:14-20; 19:11-21.)

26. 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. (Job 19:25-27; Ps. 146:3, 4; Eccl. 9:5, 6, 10; Dan. 12:2, 13; Isa. 25:8; John 5:28, 29; 11:11-14; Rom. 6:23; 16; 1 Cor. 15:51-54; Col. 3:4; 1 Thess. 4:13-17; 1 Tim. 6:15; Rev. 20:1-10.)

27. 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. (Jer. 4:23-26; Ezek. 28:18, 19; Mal. 4:1; 1 Cor. 6:2, 3; Rev. 20; 21:1-5.)

28. 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. (Isa. 35; 65:17-25; Matt. 5:5; 2 Peter 3:13; Rev. 11:15; 21:1-7; 22:1-5.)

APPENDIX C

DENOMINATIONAL STATEMENT FOR ENDORSEMENT PROCESS:

PASTORAL ETHICS

Ethics Code

The General Conference Ministerial Association, with counsel from pastors and church administrators, 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 living and growing relationship with Jesus Christ and seek to help my family enjoy the same.
2. Abide by my employing organization's employment policies.
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 and transparency.
8. Perceive and treat my family as a primary part of my ministry.
9. Practice healthful living.

10. Relate with propriety to all those I encounter.

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

Fellow pastors. — The work of ministry predisposes ministers to a shared fellowship and understanding of one another's interests and concerns. Supporting one another's ministry and sharing ministry ideas and concepts strengthens ministry. No one person has all the wisdom and creativity that ministry needs. Rather than seeing other ministers as the competition, they may be seen as support. Pastors' meetings should not only provide inspiration and instruction in ministry skills, but also be occasions for warm fellowship.

Supervising pastors. — In a multi-staff setting, the roles of ministerial responsibility should be clearly stated and understood. Though individual ministry and service should not be stifled in such settings, yet the final responsibility for overall ministry rests with the supervising pastor. Multi-staff members must support one another and work toward the common goals established in the church program. Any attempt to play one pastor against the other and undermine the working relationship of the staff must be rejected.

Ministerial internship presents a unique setting for multi-staff ministry. With the intern placed in this role for continued education, they learn while working with an experienced and seasoned minister. In addition, the supervising pastor has the opportunity to learn from the intern who may have had more recent contact in educational circles. To assist in this relationship and training process, the General Conference Ministerial Association has prepared the publication, *A Manual for Ministerial Interns and Intern Supervisors*, available from the General Conference Ministerial Association.

The predecessor. — When moving to a new church assignment, do not quickly discard the previous program. Rather, assume that those who have gone before may have known of the needs of the church that will not be immediately known to the new pastor. Move ahead carefully, wisely and respectfully, continuing what now works well and gradually introducing new concepts and ideas that will enhance and build the church program further.

The successor. — When departing a post of service, leave behind good church records such as a church directory including officers and committees, financial reports, church board and committee minutes, street maps marked to show membership locations, community outreach territories and evangelistic interests. Share helpful personal information about shopping, health care availability, bookstores, and other locations that a pastor may need to access.

Ministers of other churches. — In some settings, there may be multiple Adventist churches nearby. Open communication, cooperation and respect between the pastors of these churches is vital to the success of all. In addition, cultivate good relationships with fellow pastors of other denominations in the area. Much may be shared in common with these pastors, including community service, similar concerns and beliefs. A hostile and competitive spirit undermines the

work that can be done in the community. Frequently, some form of ministerial association or alliance is available for shared ministry.

Ethics and Job Placement

Seeking position. — The goal of ministry includes service, not position. In God's work, promotion becomes His business. "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).

Seeking a high standard. — Aim high, but aim at a high standard, not a high position. Work diligently in the assignment given, and leave promotion to God.

Ethics and Race

As a world church, the success of the Seventh-day Adventist's mission of world outreach can be seen by the breadth of its membership around the world, "to every nation, tribe, tongue, and people." (Rev. 14:6). With this breadth of membership, no place exists for either racial or gender discrimination, "For as many of you as were baptized into Christ have put on Christ. 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" (Galatians 3:27, 28 NKJV).

Ethics and Moral Responsibility

Sacred trust. — As a sacred trust, the call to ministry involves respect for the personhood of all, as envisioned in the seventh commandment. Any breach of trust in this area brings reproach to ministry, to the church, and to God. Sexual activity is to be confined to the pastor's own monogamous, heterosexual marriage between one male and one female. Secondly, since the church stands at legal risk when employing pastors with a history of sexual misconduct, the credentials of such ministers become void upon dismissal from ministerial employment. (See GCWP L60 20).

Forgiveness and restoration. — While violation of these standards becomes grounds for termination of service and employment in pastoral ministry, that the dismissed may experience God's forgiving grace and love must be affirmed. The church should seek to restore and nurture such persons in their spiritual and family relationships.

Ethics in Relationships

Spousal relationships. — Let it be clearly demonstrated and widely observed that a strong bond of loving relationship in the family has been established between husband and wife. Work

diligently to make your home life successful and joyful. Such a relationship both strengthens the bonds of love from within and repels temptation from without.

Recognize vulnerability. — Like all people, ministers can be vulnerable to sexual temptation. Assuming otherwise creates an unhealthy and false misconception. A pastor's spiritual focus and ability to lead is compromised when the pastor engages in flirtations and fantasies which may or may not include or be limited to pornography in all of its forms or variances whether real or virtual. If regularly indulged, erotic and romantic longings will win over rational thought, crowd out spiritual focus and damage the pastor's relationship with God. By being perceptive of one's feelings and candidly facing up to the beginning of an attraction, temptation can be rejected.

Counseling. — Because religious, spiritual counseling remains a part of a pastor's responsibility, cautions must be observed. Avoid counseling appointments **with one person alone**. Some counseling may call for auditory, but not visibility privacy. Most pastors are not qualified to provide professional counseling beyond religious or spiritual counseling. For the most part, other than religious and spiritual counseling, those needing other types of counseling should be referred to professional Christian counselors.

Ethics and the Law

Reporting and other requirements. — Church employees, congregations and victims must be open about sexual misconduct. Under certain circumstances, requirements by law include the reporting of sexual misconduct. In the case of sexual misconduct, especially against children, legal counsel should be sought to clearly establish legal obligations and process for such reporting and to assist the pastor in reconciling any duty of confidentiality.

Child safety. — In many countries, it is a legal requirement for those working with children, even if the involvement with children is minimal, to attain a police check or equivalent clearance from a government entity. Pastors ministering in such countries need to ensure they have the necessary legal clearance to minister to children. Irrespective of the legal requirements of a particular country, the minister's physical contact, behavior, conversation and ministry with children needs to exemplify the highest moral, professional and Christian standards.

Physical Facilities. — Efforts should be extended to maintain facilities in a safe condition in order to protect those in attendance at church facilities and functions. Injuries to members and guests cause harm, detract from ministry, and may expose the church to legal liability.

Supervision. — Proper supervision of youth and children means involving sufficient numbers of qualified adults in supervision of a given activity or event. To qualify, an adult needs to be given direction and instruction of what is expected of them in the supervisory function. Supervision should avoid situations or actions that may lead to injury, misbehavior, or other problems at a given event or activity of the church.

Staff Background. — One way to avoid problems with employees or volunteers is to be aware of their background. Such awareness will assist in the selection of employees or volunteers and may help avoid problems with those who are unfit for service. A background check, however,

is not a complete or completely accurate predictor of future behavior. It is but one indicator and should be done.

Ethics in Financial Management

Policies and procedures for the handling of financial matters are clearly delineated in the *General Conference Working Policy* and in the *Church Manual*. Failure to abide by these policies not only risks disrepute of the employee and the church, but also places the employee in jeopardy of termination of employment.

[Revised: April 2017]

APPENDIX D

DENOMINATIONAL STATEMENT FOR ENDORSEMENT PROCESS

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.

APPENDIX E

DENOMINATIONAL STATEMENT FOR ENDORSEMENT PROCESS

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 expressing 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 of 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 "prove 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 "that 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 "in 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.

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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 October 1987.

APPENDIX F

DENOMINATIONAL STATEMENT FOR ENDORSEMENT PROCESS:

METHODS OF BIBLE STUDY

Bible Study: Presuppositions, Principles, and Methods

1. Preamble

This statement is addressed to all members of the Seventh-day Adventist Church with the purpose of providing guidelines on how to study the Bible, both the trained biblical scholar and others.

Seventh-day Adventists recognize and appreciate the contributions of those biblical scholars throughout history who have developed useful and reliable methods of Bible study consistent with the claims and teachings of Scripture. Adventists are committed to the acceptance of biblical truth and are willing to follow it, using all methods of interpretation consistent with what Scripture says of itself. These are outlined in the presuppositions detailed below.

In recent decades the most prominent method in biblical studies has been known as the historical-critical method. Scholars who use this method, as classically formulated, operate on the basis of presuppositions which, prior to studying the biblical text, reject the reliability of accounts of miracles and other supernatural events narrated in the Bible. Even a modified use of this method that retains the principle of criticism which subordinates the Bible to human reason is unacceptable to Adventists.

The historical-critical method minimizes the need for faith in God and obedience to His commandments. In addition, because such a method de-emphasizes the divine element in the Bible as an inspired book (including its resultant unity) and depreciates or misunderstands apocalyptic prophecy and the eschatological portions of the Bible, we urge Adventist Bible students to avoid relying on the use of the presuppositions and the resultant deductions associated with the historical-critical method.

In contrast with the historical-critical method and presuppositions, we believe it to be helpful to set forth the principles of Bible study that are consistent with the teachings of the Scriptures themselves, that preserve their unity, and are based upon the premise that the Bible is the Word of God. Such an approach will lead us into a satisfying and rewarding experience with God.

2. Presuppositions Arising From the Claims of Scripture

a) Origin

1. The Bible is the Word of God and is the primary and authoritative means by which He reveals Himself to human beings.

2. The Holy Spirit inspired the Bible writers with thoughts, ideas, and objective information; in turn they expressed these in their own words. Therefore the Scriptures are an indivisible union of human and divine elements, neither of which should be emphasized to the neglect of the other (2Peter 1:21; cf. *The Great Controversy*, v, vi).

3. All Scripture is inspired by God and came through the work of the Holy Spirit. However, it did not come in a continuous chain of unbroken revelations. As the Holy Spirit communicated truth to the Bible writer, each wrote as he was moved by the Holy Spirit, emphasizing the aspect of the truth which he was led to stress. For this reason the student of the Bible will gain a rounded comprehension on any subject by recognizing that the Bible is its own best interpreter and when studied as a whole it depicts a consistent, harmonious truth (2Tim. 3:16; Heb. 1:1, 2; cf. *Selected Messages,* Book 1, 19, 20; *The Great Controversy,* v, vi).

4. Although it was given to those who lived in an ancient Near Eastern/Mediterranean context, the Bible transcends its cultural backgrounds to serve as God's Word for all cultural, racial, and situational contexts in all ages.

b) Authority

1. The sixty-six books of the Old and New Testaments are the clear, infallible revelation of God's will and His salvation. The Bible is the Word of God, and it alone is the standard by which all teaching and experience must be tested (2Tim. 3:15, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 2Thess. 3:14; Heb. 4:12).

2. Scripture is an authentic, reliable record of history and God's acts in history. It provides the normative theological interpretation of those acts. The supernatural acts revealed in Scripture are historically true. For example, chapters 1-11 of Genesis are a factual account of historical events.

3. The Bible is not like other books. It is an indivisible blend of the divine and the human. Its record of many details of secular history is integral to its overall purpose to convey salvation history. While at times there may be parallel procedures employed by Bible students to determine historical data, the usual techniques of historical research, based as they are on human presuppositions and focused on the human element, are inadequate for interpreting the Scriptures, which are a blend of the divine and human. Only a method that fully recognizes the indivisible nature of the Scriptures can avoid a distortion of its message.

4. Human reason is subject to the Bible, not equal to or above it. Presuppositions regarding the Scriptures must be in harmony with the claims of the Scriptures and subject to correction by them (1Cor. 2:1-6). God intends that human reason be used to its fullest extent, but within the context and under the authority of His Word rather than

independent of it.

5. The revelation of God in all nature, when properly understood, is in harmony with the written Word, and is to be interpreted in the light of Scripture.

3. Principles for Approaching the Interpretation of Scripture

1. The Spirit enables the believer to accept, understand, and apply the Bible to one's own life as he seeks divine power to render obedience to all scriptural requirements and to appropriate personally all Bible promises. Only those following the light already received can hope to receive further illumination of the Spirit (John 16:13, 14; 1Cor. 2:10-14)

2. Scripture cannot be correctly interpreted without the aid of the Holy Spirit, for it is the Spirit who enables the believer to understand and apply Scripture. Therefore, any study of the Word should commence with a request for the Spirit's guidance and illumination.

3. Those who come to the study of the Word must do so with faith, in the humble spirit of a learner who seeks to hear what the Bible is saying. They must be willing to submit all presuppositions, opinions, and the conclusions of reason to the judgment and correction of the Word itself. With this attitude the Bible student may come directly to the Word, and with careful study may come to an understanding of the essentials of salvation apart from any human explanations, however helpful. The biblical message becomes meaningful to such a person.

4. The investigation of Scripture must be characterized by a sincere desire to discover and obey God's will and word rather than to seek support or evidence for preconceived ideas.

4. Methods of Bible Study

1. Select a Bible version for study that is faithful to the meaning contained in languages in which the Bible originally was written, giving preference to translations done by a broad group of scholars and published by a general publisher above translations sponsored by a particular denomination or narrowly focused group.

    Exercise care not to build major doctrinal points on one Bible translation or version. Trained biblical scholars will use the Greek and Hebrew texts, enabling them to examine variant readings of ancient Bible manuscripts as well.

2. Choose a definite plan of study, avoiding haphazard and aimless approaches. Study plans such as the following are suggested:

    (1) Book-by-book analysis of the message

    (2) Verse-by-verse method

(3) Study that seeks a biblical solution to a specific life problem, biblical satisfaction for a specific need, or a biblical answer to a specific question

(4) Topical study (faith, love, second coming, and others)

(5) Word study

(6) Biographical study

3. Seek to grasp the simple, most obvious meaning of the biblical passage being studied.

4. Seek to discover the underlying major themes of Scripture as found in individual texts, passages, and books. Two basic, related themes run throughout Scripture: (1)The person and work of Jesus Christ; and (2)the great controversy perspective involving the authority of God's Word, the fall of man, the first and second advents of Christ, the exoneration of God and His law, and the restoration of the divine plan for the universe. These themes are to be drawn from the totality of Scripture and not imposed on it.

5. Recognize that the Bible is its own interpreter and that the meaning of words, texts, and passages is best determined by diligently comparing scripture with scripture.

6. Study the context of the passage under consideration by relating it to the sentences and paragraphs immediately preceding and following it. Try to relate the ideas of the passage to the line of thought of the entire Bible book.

7. As far as possible ascertain the historical circumstances in which the passage was written by the biblical writers under the guidance of the Holy Spirit.

8. Determine the literary type the author is using. Some biblical material is composed of parables, proverbs, allegories, psalms, and apocalyptic prophecies. Since many biblical writers presented much of their material as poetry, it is helpful to use a version of the Bible that presents this material in poetic style, for passages employing imagery are not to be interpreted in the same manner as prose.

9. Recognize that a given biblical text may not conform in every detail to present-day literary categories. Be cautious not to force these categories in interpreting the meaning of the biblical text. It is a human tendency to find what one is looking for, even when the author did not intend such.

10. Take note of grammar and sentence construction in order to discover the author's meaning. Study the key words of the passage by comparing their use in other parts of the Bible by means of a concordance and with the help of biblical lexicons and dictionaries.

11. In connection with the study of the biblical text, explore the historical and cultural factors. Archaeology, anthropology, and history may contribute to understanding the meaning of the text.

12. Seventh-day Adventists believe that God inspired Ellen G. White. Therefore, her expositions on any given Bible passage offer an inspired guide to the meaning of texts without exhausting their meaning or preempting the task of exegesis (for example, see *Evangelism,* 256; *The Great Controversy,* 193, 595; *Testimonies,* vol. 5, pp. 665, 682, 707-708; *Counsels to Writers and Editors,* 33-35).

13. After studying as outlined above, turn to various commentaries and secondary helps such as scholarly works to see how others have dealt with the passage. Then carefully evaluate the different viewpoints expressed from the standpoint of Scripture as a whole.

14. In interpreting prophecy keep in mind that:

(1) The Bible claims God's power to predict the future (Isa 46:10).

(2) Prophecy has a moral purpose. It was not written merely to satisfy curiosity about the future. Some of the purposes of prophecy are to strengthen faith (John 14:29) and to promote holy living and readiness for the Advent (Matt 24:44; Rev 22:7, 10, 11).

(3) The focus of much prophecy is on Christ (both His first and second advents), the church, and the end-time.

(4) The norms for interpreting prophecy are found within the Bible itself: The Bible notes time prophecies and their historical fulfillments; the New Testament cites specific fulfillments of Old Testament prophecies about the Messiah; and the Old Testament itself presents individuals and events as types of the Messiah.

(5) In the New Testament application of Old Testament prophecies, some literal names become spiritual: for example, Israel represents the church, Babylon apostate religion, etc.

(6) There are two general types of prophetic writings: nonapocalyptic prophecy as found in Isaiah and Jeremiah, and apocalyptic prophecy as found in Daniel and the Revelation. These differing types have different characteristics:

1. Nonapocalyptic prophecy addresses God's people; apocalyptic is more universal in scope.

2. Nonapocalyptic prophecy often is conditional in nature, setting forth to God's people the alternatives of blessing for obedience and curses for disobedience; apocalyptic emphasizes the sovereignty of God and His control over history.

3. Nonapocalyptic prophecy often leaps from the local crisis to the end-time day of the Lord; apocalyptic prophecy presents the course of history from the time of the prophet to the end of the world.

4. Time prophecies in nonapocalyptic prophecy generally are long, for example, 400 years of Israel's servitude (Gen. 15:13) and 70 years of Babylonian captivity (Jer. 25:12). Time prophecies in apocalyptic prophecy generally are phrased in short terms, for example, 10 days (Rev. 2:10) or 42 months (Rev. 13:5). Apocalyptic time periods stand symbolically for longer periods of actual time.

(7) Apocalyptic prophecy is highly symbolic and should be interpreted accordingly. In interpreting symbols, the following methods may be used:

1. Look for interpretations (explicit or implicit) within the passage itself (for example, Dan. 8:20, 21; Rev. 1:20).

2. Look for interpretations elsewhere in the book or in other writings by the same author.

3. Using a concordance, study the use of symbols in other parts of Scripture.

4. A study of ancient Near Eastern documents may throw light on the meaning of symbols, although scriptural use may alter those meanings.

(8) The literary structure of a book often is an aid to interpreting it. The parallel nature of Daniel's prophecies is an example.

Parallel accounts in Scripture sometimes present differences in detail and emphasis (for example, cf. Matt 21:33, 34; Mark 12:1-11; and Luke 20:9-18; or 2Kings 18-20 with 2Chron. 32). When studying such passages, first examine them carefully to be sure that the parallels actually are referring to the same historical event. For example, many of Jesus' parables may have been given on different occasions to different audiences and with different wording.

In cases where there appear to be differences in parallel accounts, one should recognize that the total message of the Bible is the synthesis of all of its parts. Each book or writer communicates that which the Spirit has led him to write. Each makes his own special contribution to the richness, diversity, and variety of Scripture (*The Great Controversy,* v, vi). The reader must allow each Bible writer to emerge and be heard while at the same time recognizing the basic unity of the divine self-disclosure.

- When parallel passages seem to indicate discrepancy or contradiction, look for the underlying harmony. Keep in mind that dissimilarities may be due to minor errors of copyists (*Selected Messages,* Book 1, p. 16), or may be the result of differing emphases and choice of materials of various authors who wrote under the inspiration and guidance of the Holy Spirit for different audiences under different circumstances (*Selected Messages,* Book 1, pp. 21, 22; *The Great Controversy,* vi).

It may prove impossible to reconcile minor dissimilarities in detail which may be irrelevant to the main and clear message of the passage. In some cases judgment may have to be suspended until more information and better evidence are available to resolve a seeming discrepancy.

- The Scriptures were written for the practical purpose of revealing the will of God to the human family. However, in order not to misconstrue certain kinds of statements, it is important to recognize that they were addressed to peoples of Eastern cultures and expressed in their thought patterns.

Expressions such as "the Lord hardened the heart of Pharaoh" (Ex. 9:12) or "an evil spirit from God..." (1Sam 16:15), the imprecatory psalms, or the "three days and three nights" of Jonah as compared with Christ's death (Matt. 12:40), commonly are misunderstood because they are interpreted today from a different viewpoint.

A background knowledge of Near Eastern culture is indispensable for understanding such expressions. For example, Hebrew culture attributed responsibility to an individual for acts he did not commit but that he allowed to happen. Therefore the inspired writers of the Scriptures

commonly credit God with doing actively that which in Western thought we would say He permits or does not prevent from happening, for example, the hardening of Pharaoh's heart.

Another aspect of Scripture that troubles the modern mind is the divine command to Israel to engage in war and execute entire nations. Israel originally was organized as a theocracy, a civil government through which God ruled directly (Gen. 18:25). Such a theocratic state was unique. It no longer exists and cannot be regarded as a direct model for Christian practice.

The Scriptures record that God accepted persons whose experiences and statements were not in harmony with the spiritual principles of the Bible as a whole. For example, we may cite incidents relating to the use of alcohol, polygamy, divorce, and slavery. Although condemnation of such deeply ingrained social customs is not explicit, God did not necessarily endorse or approve all that He permitted and bore with in the lives of the patriarchs and in Israel. Jesus made this clear in His statement with regard to divorce (Matt 19:4-6, 8).

The spirit of the Scriptures is one of restoration. God works patiently to elevate fallen humanity from the depths of sin to the divine ideal. Consequently, we must not accept as models the actions of sinful men as recorded in the Bible.

The Scriptures represent the unfolding of God's revelation to man. Jesus' Sermon on the Mount, for example, enlarges and expands certain Old Testament concepts. Christ Himself is the ultimate revelation of God's character to humanity (Heb. 1:1-3).

While there is an overarching unity in the Bible from Genesis to Revelation, and while all Scripture is equally inspired, God chose to reveal Himself to and through human individuals and to meet them where they were in terms of spiritual and intellectual endowments. God Himself does not change, but He progressively unfolded His revelation to men as they were able to grasp it (John 16:12; The SDA Bible Commentary, vol .7, p. 945; Selected Messages, Book 1, p. 21). Every experience or statement of Scripture is a divinely inspired record, but not every statement or experience is necessarily normative for Christian behavior today. Both the spirit and the letter of Scripture must be understood (1Cor. 10:6-13; The Desire of Ages, 150; Testimonies, vol. 4, pp. 10-12).

- As the final goal, make application of the text. Ask such questions as, "What is the message and purpose God intends to convey through Scripture?" "What meaning does this text have for me?" "How does it apply to my situation and circumstances today?" In doing so, recognize that although many biblical passages had local significance, nonetheless they contain timeless principles applicable to every age and culture.

5. Conclusion

In the "Introduction" to *The Great Controversy* Ellen G. White wrote:

The Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that "the Word was made flesh, and dwelt among us." John 1:14. (p. vi)

As it is impossible for those who do not accept Christ's divinity to understand the purpose of His incarnation, it is also impossible for those who see the Bible merely as a human book to understand its message, however careful and rigorous their methods.

Even Christian scholars who accept the divine-human nature of Scripture, but whose methodological approaches cause them to dwell largely on its human aspects, risk emptying the biblical message of its power by relegating it to the background while concentrating on the medium. They forget that medium and message are inseparable and that the medium without the message is as an empty shell that cannot address the vital spiritual needs of humankind.

A committed Christian will use only those methods that are able to do full justice to the dual, inseparable nature of Scripture, enhance his ability to understand and apply its message, and strengthen faith.

This statement was approved and voted by the General Conference of Seventh-day Adventists Executive Committee at the Annual Council Session in Rio de Janeiro, Brazil, October 12, 1986. See https://www.adventist.org/en/information/official-statements/documents/article/go/0/methods-of-bible-study/12/.

APPENDIX G

A SAMPLE FACULTY COMMITMENT AND AFFIRMATION

The statement below was created by the faculty of the Seventh-day Adventist Theological Seminary to express their commitment to the message and mission of the Seventh-day Adventist Church and their affirmation to work within the guidelines stated in chapter 12. It is provided here as an example that other schools might consider if they wish to express their commitment and affirmation in a similar manner.

Delimitation of Academic Freedom for the Faculty and Staff of the Seventh-day Adventist Theological Seminary at Andrews University

The Seventh-day Adventist Theological Seminary (SDATS) values and promotes academic freedom to facilitate an optimum spiritual and intellectual environment in which excellence in teaching, rigorous academic research and vigorous scholarly dialogue, as well as the personal growth of its students, staff, and faculty, can take place. It also expects from its faculty a firm support of and commitment to the beliefs and lifestyle of the Seventh-day Adventist Church. Therefore as a faith-based confessional institution of higher learning, the SDATS hereby delimits the academic freedom that you as a faculty may exercise in your teaching and writing as well as in your personal life. What is stated below is not something new but descriptive of the practices and assumptions that the SDATS has had in place for engaging in all its search and hiring processes. The intent of this document therefore, is to make explicit what has been assumed hitherto by the administration and faculty of the SDATS whenever they look into the qualifications of a faculty, administrator, or staff, both present and future. Moreover, this document seeks to bring our current practices into conformity with the guidelines on academic freedom formulated by the Association of American University Professors (AAUP). According to the guidelines, which were drafted by the Association in 1940, the following item delimits academic freedom in confessional institutions of higher learning:

> *Teachers are entitled to freedom in the classroom in discussing their subject, but they should be careful not to introduce into their teaching controversial matter which has no relation to their subject. Limitations of academic freedom because of religious or other aims of the institution should be clearly stated in writing at the time of the appointment.*[25]

Two points in particular are addressed by this document to bring the SDATS in compliance with the guidelines of academic freedom and to avoid receiving a censure from institutions like the AAUP, as

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[25] www.aaup.org/report/1940-statement-principles-academic-freedom-and-tenure.

such censures are taken very seriously by the academic community. The pertinent points are that (1) "limitations of academic freedom because of religious or other aims of the institution should be clearly stated in writing" and that (2) they must be presented to the faculty "at the time of the appointment." In other words, full academic freedom at SDATS means that the delimitations have been presented "in writing at the time of the appointment" and that the faculty has made the choice to work and teach within those boundaries. So, the following are the limitations of academic freedom at the SDATS.

As a faculty of the Seventh-day Adventist Theological Seminary at Andrews University:

1. *You will hold the Bible as your only creed and rule of faith and practice.*

2. *You will support the "28 Fundamental Beliefs of Seventh-day Adventists," inclusive of the Preamble,[26] in all your teaching, both in and out of the classroom, in your publications and lifestyle. At the same time, this does not preclude you from discussing or even raising questions about the Beliefs responsibly and in the appropriate circles.[27] Furthermore, you will support the GC documents "Methods of Bible Study"[28] and "Academic and Theological Freedom and Accountability."[29]*

This includes more specifically the following:

3. *You may not interpret the Bible employing methodologies that undermine the authority of the Bible as the Word of God, including historical-critical methodologies and presuppositions, either in your teaching, in or out of the classroom, or in your publications. This does not preclude you from discussing historical-critical methodologies in your teaching or publications, nor does it prohibit you from belonging to and actively participating in scholarly societies, conferences, or gatherings organized by critical scholars, or publishing in journals and books edited and refereed by such scholars. Neither does this delimitation preclude you from forming collegial relationships with such scholars for personal purposes or for scholarly collaboration.*

4. *You may not employ theories of macroevolution, including theistic evolution, to interpret the Bible and its creation account in your teaching, either in or out of the classroom, or in your publications. This does not preclude you from discussing or mentioning such ideas in your work or lectures.*

5. *You will support monogamous, heterosexual marriage as the divine pattern in all your teaching, both in and out of the classroom, and in your publications as well as in your private life. Monogamous, heterosexual marriage is the only divine plan for marriage. In addition,*

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[26] www.adventist.org/fileadmin/adventist.org/files/articles/official-statements/28Beliefs-Web.pdf.

[27] Keep in mind the following caveat from the AAUP on the exercise of academic freedom: "As scholars and educational officers, they should remember that the public may judge their profession and their institution by their utterances. Hence they should at all times be accurate, should exercise appropriate restraint, should show respect for the opinions of others, and should make every effort to indicate that they are not speaking for the institution" (www.aaup.org/report/1940-statement-principles-academic-freedom-and-tenure).

[28] "Methods of Bible Study" document as voted by the General Conference Executive Committee at the Annual Council Session in 1986. www.adventist.org/en/information/official-statements/documents/article/go/-/methods-of-bible-study/.

[29] www.adventist.org/en/information/official-statements/statements/article/go/-/theological-and-academic-freedom-and-accountability/.

you will abide by the "Code of Ethics for Seventh-day Adventist Educators,"[30] and the "Pastoral Ethics."[31]

6. *You may not make personal attacks against a colleague's character and competence at the SDATS in your teaching, either in or out of the classroom, or in your publications, as well as in your private conversations. This does not preclude discussing their ideas in the context of respect and collegiality.*

I accept the above stated terms of engagement for my lifestyle and academic activities as long as I am employed by the SDATS at Andrews University.

Signature:_____ Date:_____

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[30] The International Board of Ministerial and Theological Education (IBMTE), *Handbook of Seventh-day Adventist Ministerial and Theological Education* (Silver Spring, MD: Department of Education–Ministerial Association, General Conference of Seventh-day Adventists, 2001), 91–93. Online: http://adventistaccreditingassociation.org/images/stories/IBMTE_Handbook_2001.pdf.
[31] Ibid., 86–90. Online: http://adventistaccreditingassociation.org/images/stories/IBMTE_Handbook_2001.pdf.

INFORMATION FROM THE IBE MANUAL RELATING TO THE ESTABLISHMENT OF NEW INSTITUTIONS

PROGRAM PROPOSAL INSTRUMENT

Proposal for the Initiation of a New Instructional Program

Institution Submitting Proposal:

Department in Which Program Will Be Offered:

Name of Department Head:

Degree to be offered:

Proposed Initiation Date:

Title of Proposed Program:

Date Approved by Institutional Board:

Date Approved by the Division:

Date Received by International:

Board of Education:

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 which follow. Replies should 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 interest on the part of local industry, agencies, institutions, etc. 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 the 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. 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. Summarize the estimated costs of the program herein proposed by completing the table on the following page. Include only costs which are <u>additional</u> to those programs currently in operation.

ESTIMATED ADDITIONAL COST PER YEAR

DESCRIPTION	1 ST YR COST	2 ST YR COST	3 ST YR COST	4 ST YR COST	5ST YR COST
COST ESTIMATED					
Faculty (salaries and fringe benefits)					
Clerical and Supportive Personnel (Total Costs)					
Construction of New Space or Major Renovation					
Added Plant Services, Maintenance, & Depreciation Because of Added Space					
Equipment					
Library Resources					
Other Major Cost Items (Please List)					
1.					
2.					

3.						
4.						
Total Cost						
Percentage of Total Anticipated Cost						
From Tuition						
Percentage of Total Anticipated Cost from Church Appropriations						
Percentage of Total Anticipated Cost from Government Assistance						
Source(s) for the Balance						
1.						
2.						
3.						
4.						

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 <u>directly</u> 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.

APPENDIX I

GUIDELINES FOR THE IBMTE ON-SITE SURVEY VISIT

Overview of the Process and Responsibilities

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, and (d) church leaders and lay constituency supporting the institution. All of them want assurance regarding the quality of the new degree program(s).

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, *at least 30 days before the site visit,* 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 including transportation and lodging. 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. Travel tickets and expenses are normally paid for by the sending institutions of the survey team.

3. **Institutional preparations.** The president/rector/vice-chancellor/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/she 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. Committee members will find guidance for this visit in the section below entitled, "Focus of the On-Site Surveys."

5. **Additional institutional responsibilities during the visit.** In addition to the items listed above, under "Institutional Preparations," the administration of the institution is responsible for providing the committee with *requested* 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 *will* invite the institutional/board representatives to attend.

6. **Expectations** *of the Survey Committee*. 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:

   a. 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.

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

   c. 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.

   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). The action taken will be recorded, along with the signatures of the committee members, on a form *modeled after* the *sample* "Recommendation Form" provided below.

In the report and the recommendation form, the committee will *indicate their* agre*ement* 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) be denominationally authorized without any condition, and that the IBMTE recommend the new degree program(s) 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) be denominationally authorized, and that the IBMTE recommend the new degree program(s) 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) be denominationally authorized, and that the IBMTE recommend the new degree program(s) 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) receives 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 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 to representatives of the institutional board, administration, faculty and staff, *a draft of the recommendations to be included within the report*. Copies of the recommendations will be made available during the meeting. After the recommendations are 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.

9. **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 copies to the secretary of the division BMTE, the chief administrator and the board chair of the institution visited.

10. **Action by the IBMTE and recommendation to the AAA.** Once the IBMTE grants denominational authorization to the new programs(s) it will also recommend them to the Adventist Accrediting Association (AAA) 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). From then on, the new program(s) will be evaluated by teams appointed by the Adventist Accrediting Association as part of the regular denominational accreditation process. (See Chapter 14 for instructions regarding *AAA* accreditation procedures.)

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. See *Working Policy* FE 15 15 No. 12 for an outline of the procedure.

The Focus of the On-Site Survey *Visit*

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 "The 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**

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

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

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

    d. What is the impact of this proposed degree on existing degree programs?

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

f. 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? Has appropriate market analysis been undertaken?

g. 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?

2. **The Program**

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

b. What are the specific objective and expected outcomes of the proposed program?

c. Are the admission requirements clearly outlined and reasonable?

d. 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?

e. 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?

f. Is the program responsive to the needs of the constituency and the church leadership served by the institution, including distance education modes? Does it satisfy the expectations of the division Board of Ministerial and Theological Education?

g. 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?

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

i. 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?

j. 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**

a. 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?

b. Are the Union and the Division on record supporting this program?

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

   d. 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

   a. 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?

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

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

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

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

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

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

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

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

5. Projections

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

   b. Are the enrollment and financial projections sound?

   c. 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?

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

   e. 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?

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

SAMPLE RECOMMENDATION FORM

To: The International Board of Ministerial and Theological Education

From: Committee Appointed to Conduct an On-Site Survey

Proposed Program Surveyed:

Location:

Dates:

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

Members of the survey committee:

APPENDIX J

PROPOSAL FOR THE INITIATION OF A NEW INSTRUCTIONAL PROGRAM

Title Page

The title page of the proposal should follow the format *below.*

Institution or Organization Submitting the Proposal:

Department in Which Program Will Be Offered:

Title of Proposed Program:

Degree to be Offered:

Proposed Initiation Date:

Name of Academic Administrator:

Name of Department Head:

Date Approved by the Institutional Administrative Committee:

Date Approved by the Institutional Board:

Date Approved by the Division BMTE:

Date Received by IBMTE:

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 provide the information requested below, following the outline and organization as given. The institution needs to provide actual evidence for claims made in the proposal (e.g. copies of planned procedures and policies, etc.)

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.

        i. High

       ii. Medium

     iii. 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 on the following page. Include only costs which are <u>additional</u> 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					

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 <u>directly</u> responsible for administration of the program?

   Vice president

Dean

Curriculum Coordinator

Director

Division Chair

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

Note: All proposals should be accompanied by evidence-based documents of policies and procedures.

APPENDIX K

MINISTRY, THEOLOGY, AND RELIGION SCHOOLS AND PROGRAMS ACCREDITED BY THE ADVENTIST ACCREDITING ASSOCIATION (AAA)

(As of April 2017)

The following list of institutions and programs identifies the ministry, theology and religion schools and programs that have received authorization from the International Board of Education and that are accredited by the Adventist Accrediting Association (AAA). A complete, up-to-date list may be found on the web at adventistaccreditingassociation.org.

This listing does not include programs offered by extension/affiliation by some Adventist universities on the campuses of other Adventist institutions. 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 chapters 13 and 14 of this Handbook.

GENERAL CONFERENCE

Adventist International Institute of Advanced Studies (Philippines)

1. Master of Arts in Pastoral Theology (AAABR94:11)
2. Master of Arts in Religion in Missions, Major in Church Ministry; Master of Arts in Religion in Missions, Major in Intercultural Studies; Master of Arts in Religion in Missions, Major in Church Leadership and Management (AAA12:81) (AAA14:67)
3. Master of Arts in Religion – Major in Old Testament, Major in New Testament, Major in Christian Theology, Major in Church History, Major in Adventist Studies, Major in Applied Theology (AAA13:161)
4. Master of Arts in Religion –non-thesis option (AAA11:134)
5. Master of Arts in Ministry with an emphasis in Intercultural Studies (AAA11:66)
6. Master of Arts in Education with emphasis in Religious Education for SAD at Chile Adventist University (AAA11:135)
7. Master of Church Administration (BR94:35)

8. Master of Christian Ministry – DLC supported by NSD and SSD (AAA12:155)
9. Master of Divinity (Authorized as of September 2001)
10. Master of Ministry – new DLC at Northern Luzon Mission (AAA14:148)
11. Master of Ministry – new DLC at Papua Mission (AAA14:149)
12. Master of Ministry – DLC-Combined cohort from Myanmar Union Mission and Bangladesh Union Mission (AAA15:152)
13. Master of Ministry – new DLC in Southeast Asia Union Mission (AAA16:83)
14. Master of Ministry – Online Modality (AAA11:67)
15. Doctor of Ministry in Indonesia (new DLC) (AAA11:136)
16. Doctor of Missiology program (alternatively called Doctor of Intercultural Studies) (AAA16:84)
17. Doctor of Pastoral Theology (BR94:11)
18. Doctor of Philosophy in Biblical and Theological Studies (BR94:11)
19. Doctor of Philosophy in Religion, emphasis in (i) Intercultural Studies and World Mission, and (ii) Church Ministry and Leadership (AAA96:04) (AAA14:67)

Adventist University of Africa (Kenya)

1. Master of Arts in Biblical and Theological Studies (AAA13:129); (AAA17:13)
2. Master of Arts in Chaplaincy (AAA15:03); (AAA17:12)
3. Master of Arts in Missiology (Islamic Ministry Emphasis) (AAA09:13)
4. Master of Arts in Religion (AAA10:10)
5. Master of Arts in Theology (Pastoral-Mission Studies Specialization) (AAA05:76)
6. Master of Divinity (AAA15:03); (AAA17:12)
7. Doctor of Ministry (AAA11:105); (AAA17:11)

Andrews University (U.S.A.)

1. Associate of Science in Ministry, major in Spanish (distance degree) (AAA15:40)
2. Associate of Science in Mission and Global Awareness (AAA15:40)
3. Associate of Science in Christian Discipleship (AAA15:40)
4. Bachelor of Arts in Theology/Religious Studies at Newbold College (AA13:40)
5. Bachelor of Arts in Theology: Pastoral Ministry, Secondary Education, Youth Ministry (Authorized as of September 2001)
6. Bachelor of Arts in Religion (AAA17:62
7. Bachelor of Arts in Religion and Society (AAA17:62)
8. Master of Arts in Church-State Studies (AAA02:23)
9. Master of Arts Music Ministry (AAA02:23)
1. Master of Arts: Pastoral Ministry (General Hispanic); Youth Ministry; Religion; Religious Education
10. Master of Arts in Religion, emphasis on Islamic and Judaic Studies (IBE96:23)
11. Master of Arts in Religion, emphasis on Youth Studies (IBE96:23)
12. 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 (Authorized as of September 2001)

13. Master of Science in Administration, emphasis on Church Administration (IBE96:23)
14. Master of Divinity (Authorized as of September 2001)
15. Master of Theology – Christian Ministry, Church History, New Testament, Old Testament, Theology and Christian Philosophy, World Mission (Authorized as of September 2001)
16. Doctor of Ministry – Pastoral Ministry, Mission Studies, Evangelism and Church Growth (Authorized as of September 2001)
17. Doctor of Ministry [International Cohort] at Spanish Adventist Seminary, Sagunto, Valencia, Spain (AAA11:118)
18. Doctor of Ministry [International Cohort] at Zaoksky Adventist University, Zaoksky, Tula Region, Russian Federation (AAA11:118)
19. Doctor of Missiology at SDATS (AAA14:128)
20. Doctor of Philosophy (PhD) in Biblical and Ancient Near Eastern Archaeology (AAA10:36)
21. Doctor of Philosophy in Religion -New Testament Studies, Old Testament Studies, Theological Studies, Adventist Studies, Mission and Ministry Studies (Authorized as of September 2001)
22. Doctor of Philosophy in Religious Education (Authorized as of September 2001)
23. Doctor of Theology –Archaeology and History, Exegesis and Theology, Historical Theology, Languages and Literature, Systematic Theology (Authorized as of September 2001)

(Loma Linda University (U.S.A.)

1. Master of Arts in Biomedical and Clinical Ethics (Authorized as of September 2001)
2. Master of Arts in Clinical Ministry (AAA96:47)
3. Master of Arts in Clinical Ministry for the Asia Pacific Region (AAA04:54)
4. Master of Arts in Family Life Education (Authorized as September 2001)
5. Master of Science in Chaplaincy (AAA12:46)
6. Clinical Ministry – Denominational Studies for Chaplains – Distance Learning Online (AAA11:355
7. Post-baccalaureate Certificate in Clinical Ministry; Master of Arts in Religion and the Sciences (AAA02:27)

EAST-CENTRAL AFRICA DIVISION

Adventist University of Central Africa (Rwanda)

1. Diploma in Theology at Ngoma extension site (AAA15:125)
2. Bachelor of Arts in Religious Education (IBE08:21)
3. Bachelor of Theology (Authorized as of September 2001)

Bugema University (Uganda)

1. Bachelor Arts in Theology; Bachelor of Arts in Religion (BR93:06); (AAA95:17); (AAA04:80)
2. Bachelor of Theology (Authorized as of September 2001)

Ethiopian Adventist College (Ethiopia)

1. Two year diploma in Ministerial, Theology (Authorized as of September 2001)
2. Two year diploma in Theology and Religion (AAA02:12)
3. Bachelor of Arts in Theology (AAA06:37)

The University of Arusha (Tanzania)

1. Certificate – Ministerial Training Course (Authorized as of September 2001)
2. Diploma – Theology (Authorized as of September 2001)
3. Bachelor of Arts in Religion (Authorization as of September 2001)
4. Bachelor of Arts in Theology (in affiliation with UEAB) (AAA02:13)
5. Bachelor of Theology with Accounting (AAA16:120)

University of Eastern Africa, Baraton (Kenya)

1. Bachelor of Arts in Religion (AAA17:27)
2. Bachelor of Arts in Theology (AAA17:27)
3. Bachelor of Theology in affiliation with Malawi Adventist University (IBE07:25)

EURO-ASIA DIVISION

Ukrainian Adventist Institute of Arts and Sciences (Ukraine)

1. Bachelor of Philosophy in Religious Studies (AAA05:40)
2. Bachelor of Theology – Practical Theology Emphasis (AAA12:22) (AAA14:11)
3. Master of Arts in Pastoral Theology-Children and Adolescent Ministry Emphasis (AAA14:107); (AAA16:22); (AAA17:31)

Zaoksky Adventist Seminary and Institute (Russia)

1. Associate Degree in Missionary/Pastoral Studies (AAA01:28)
2. Bachelor of Theology (BR94:34)
3. Bachelor of Music in Music Ministry (BR94:34)
4. Bachelor of Arts in Religion with emphasis in Accounting, Church Ministry, English, and Secretarial Work (AAA00:43)
5. Master of Arts in Music Ministry and Teaching (AAA00:43)

6. Master of Arts in Cross Cultural Studies with an Emphasis on Islam (AAA12:127) (AAA15:17)
7. Master of Arts in Cross Cultural Studies with an Emphasis on Islam at Tokmok extension (AAA13:136)
8. Master of Arts in Practical Theology – Missiology Emphasis at Khabarovsk (AAA15:128); (AAA17:33)
9. Master in Arts in Practical Theology (AAA09:21)
10. Master in Theology (AAA00:43)
11. Doctor of Ministry (International Cohort) by Andrews University (AAA11:118)

INTER-AMERICAN DIVISION

Adventist University of Haiti (Haiti)

1. Certificate/Diploma – Theology (Authorized as of September 2001)
2. Bachelor of Arts in Religion (Authorized as of September 2001)

Antillean Adventist University (Puerto Rico)

1. Associate Degree – Religion (Authorized as of September 2001)
2. Bachelor of Arts – Religion, Theology (Authorized as of September 2001)
3. Master of Arts in Family Ministry (AAA07:34)

Central American Adventist University (Costa Rica)

1. Bachelor of Theology (AAA03:04)
2. Licenciatura in Theology; Licenciatura in Religion (AAA15:24)

Colombia Adventist University (Colombia)

1. Diploma – Religious Education (Authorized as of September 2001)
2. Bachelor of Arts in Theology (AAA16:30)
3. Specialist in Pastoral Theology (AAA95:25)

Dominican Adventist University (Dominican Republic)

1. Bachelor of Arts in Theology (Authorized as of September 2001)

Herbert Fletcher University (Puerto Rico) (Candidacy Status)

1. Master of Arts in Church Administration and Leadership (AAA16:130)

Inter-American Adventist Theological Seminary (Puerto Rico)

1. Master of Arts in Biblical/Theological Studies (AAA10:29
2. Master of Arts in Pastoral/Theological Studies (AAA10:29)
3. Master of Arts in Systematic Theology (AAA10:29)
4. Master of Arts in Chaplaincy (AAA10:29)
5. Master of Arts in Youth Ministry (AAA10:29)
6. Master of Arts in Family Ministry (AAA10:29)
7. Master of Arts in Biblical/Theological Studies is renamed Master of Arts in Religion, with specializations in Old Testament and in New Testament (AAA13:139)
8. Doctor of Philosophy in Biblical Studies (AAA11:22)

Linda Vista University (Mexico)

1. Bachelor of Theology (Licenciatura en Teologia, BTh) (AAA13:30)

Montemorelos University (Mexico)

1. Diploma (Two-year program) – Bible Worker (Authorized as of September 2001)
2. Bachelor of Arts in Theology at Adventist University of Angola (AAA11:25)
3. Bachelor of Theology (Authorized as of September 2001)
2. Master of Arts in Pastoral Counseling – Martinique Extension Site (AAA08:18)
3. Master of Arts in Youth Leadership (AAA08:81)
4. Master in Pastoral Theology (BR93:34)

Navojoa University (Mexico)

1. Bachelor of Arts in Theology (AAA17:55)

Northern Caribbean University (Jamaica)

1. Associate of Arts in Personal Evangelism (AAA07:38)
2. Associate of Science – Religion (Authorized as of September 2001)
3. Bachelor degree in Religion (Authorized as of September 2001)

University of the Southern Caribbean (Trinidad)

1. Associate Degree – Religion (Authorized as of September 2001)
2. Bachelor of Arts in Religion (AAA12:35)

3. Bachelor of Arts in Theology (AAA12:35)

Venezuelan Adventist University Institute (Venezuela)

1. Four year program in Theology (BR92:26)
2. Bachelor of Arts in Theology (5-year) under an agreement with Griggs University (AAA16:34)

INTER-EUROPEAN DIVISION

Adventist University of France (France)

1. Certificate – Biblical Initiation (Authorized as of September 2001)
2. Bachelor of Arts in Theology (AAA17:36)
3. Bachelor of Theology (Authorized as of September 2001)
4. Master of Arts in Youth Ministry (AAA04:11); (AAA17:36)
5. Master of Applied Theology (AAA96:46); (AAA17:36)
6. Master in Christian Counseling (AAA13:17); (AAA17:35)
7. Master of Theology (AAA17:36)

Bogenhofen Seminary (Austria)

1. 1 Certificate/Diploma – Religious Studies (Authorized as of September 2001)
2. Associate Degree (Two-year) – Theology (Authorized as of September 2001)
3. Bachelor of Theology (AAA97:05)

Friedensau University (Germany)

1. Certificate in Church Music (AAA02:03)
2. Diploma in Christian Social Sciences and Theology (AAA02:03)
3. Bachelor of Arts in Theology (AAA17:40)
4. Master of Arts in Theology (AAA17:40)
5. Master of Theology (AAA02:03)
6. Master of Theological Studies – second language of instruction as English (AAA08:15)

Italian Adventist University – Villa Aurora (Italy)

1. Bachelor of Arts: Theology (Religion, Rights and Society and Family Pastoral Care)
2. Master of Arts: Theology (Religion, Rights and Society and Family Pastoral Care)

Romanian Adventist Theological Institute (Romania)

1. Bachelor of Theology (AAA97:07)
2. License in Pastoral Theology (00:29)
3. Adventist Pastoral Theology; Adventist Theology-Social Work; Adventist Theology-Literature (AAA04:84)
4. Bachelor in Religion and Literature (Authorized as of September 2001)
5. Bachelor in Religion and Social Work (Authorized as of September 2001)

Sagunto Adventist College (Spain)

1. Diploma (Two-year) – Pastoral Theology (Authorized as of September 2001)
2. Bachelor of Theology – five years (IBMTE03:03)
3. Doctor of Ministry (International Cohort) by Andrews University (AAA11:118)

Sazava Theololgical Seminary (Czech Republic)

1. Bachelor of Theology (AAA97:08);
2. Bachelor of Theology and the programs for the training of lay members offered by the institution (AAA04:12)

MIDDLE EAST AND NORTH AFRICA UNION MISSION

Middle East University (Lebanon)

1. Associate of Arts in Religion (Authorized as of September 2001)
2. Associate degree in Theology offered by MEU on two off-campus sites in Sudan (AAA04:114)
3. Bachelor of Arts in Pastoral Ministry offered by MEU in Sudan for a period of two years (AAA05:78)
4. Bachelor of Arts in Religion and Bachelor of Arts in Theology (AAA10:88)
5. Master of Arts in Islamic Studies (AAA12:09) (AAA14:126)

NORTH AMERICAN DIVISION

Burman University (Canada)

1. Diploma (Two-year) – Native Ministries (Authorized as of September 2001)

2. Bachelor of Arts in Religious Studies -Adventure Based Youth Leadership) (AAA00:44)
3. Bachelor of Arts in Religious Studies - Native Ministry Pre-Professional Track (AAA02:24)

La Sierra University (U.S.A.)

1. Bachelor of Arts in Religious Studies (Authorized as of September 2001)
2. Master of Arts in Religion (Authorized as of September 2001)

Griggs University (U.S.A.)
Effective December 31, 2017, degrees are no longer awarded by Griggs University, due to its merger with Andrews University.

1.   One-year Certificate in Pastoral Ministry (IBE91:10)
2.   Two-year Associate of Arts in Personal Ministries (IBE98:9)
3.   Diploma (Three-year): Religion; Theological Studies (Authorized as of September 2001)
4.   Bachelor of Arts in Religion (IBE91:10)
5.   Bachelor of Arts in Theological Studies (IBE91:10)
6.   Four-year Bachelor of Arts degree in Religion; Four-year Bachelor of Arts degree in Theological Studies at Newbold College (IBE98:9)
7.   Bachelor of Arts in Theological Studies; Bachelor of Arts in Religion at Belgrade Theological Seminary (AAA96:48)
8.   Bachelor of Arts in Theological Studies; Bachelor of Arts in Religion at Tanzania Adventist College (AAA96:48)
9.   Bachelor of Theology (3rd and 4th year courses in Theological Studies leading to a degree (B.Th.) at Tanzania Adventist College through July 1998) (AAA97:10)
10. Bachelor of Arts in Theological Studies at Pakistan Adventist Seminary (IBE00:10)
11. Bachelor of Science – Church Business Management; Religious Education (Authorized as of September 2001)
12. Master of Christian Ministry (IBMTE03:06)

Oakwood University (U.S.A.)

1. Associate degree in Bible Instructorship (Authorized as of September 2001)
2. Bachelor of Arts: Religion, Religious Education, Ministerial Theology (Authorized as of September 2001)
3. Master of Arts in Pastoral Studies (AAA09:33)

Pacific Union College (U.S.A.)

1. Associate of Science – Lay Ministries & Bible Instructor Training (Authorized as of September 2001)
2. Bachelor of Arts – Religion, Theology (Authorized as of September 2001)

Southern Adventist University (U.S.A.)

1. Associate of Arts in: Religion (AAA99:15)
2. Bachelor of Arts in Missions; Bachelor of Arts in Biblical Studies (AAA10:44)
3. Bachelor of Arts in Religious Education (Authorized as of September 2001)
4. Bachelor of Arts in Religious Studies (Authorized as of September 2001)
5. Bachelor of Arts in Theology (Authorized as of September 2001)
6. Master of Arts in Religious Education (AAA00:46)
7. Master of Arts in Religion, emphasis on Biblical and Theological Studies (AAA13:55)
8. Master of Religious Education (Authorized as of September 2001)
9. Master of Ministry – Church Leadership and Management, Church Ministry and Homiletics, Evangelism and World Mission (AAA10:113) (AAA13:55)

Southwestern Adventist University (UI.S.A.)

1. Bachelor of Arts in Religion (Authorized as of September 2001)
2. Bachelor of Arts in Theology (Authorized as of September 2001)

Union College (U.S.A.)

1. Bachelor of Arts – Pastoral Care; Religion; Religious Education; Theology; Youth Ministries (Authorized as of September 2001)

Walla Walla University (U.S.A.)

1. Bachelor of Arts – Biblical Languages; Religion; Theology (Authorized as of September 2001)

Washington Adventist University (U.S.A.)

1. Bachelor of Arts – Pastoral Ministry; Religion, Theology (Authorized as of September 2001)

NORTHERN ASIA-PACIFIC DIVISION

Chinese Adventist Seminary (Hong Kong) (Candidacy Status)

1. Master of Christian Ministry (in Chinese) (AAA16:137)

Hong Kong Adventist College (Hong Kong)

1. Certificate/Diploma – Religion (Authorized as of September 2001)
2. Diploma (Two-year) – Religion; Theology (Authorized as of September 2001)
3. Diploma (Four-year – Religion; Theology (Authorized as of September 2001)

Sahmyook University (Korea)

1. Bachelor of Arts in Theology (AAA17:95)
2. Master of Arts in Christian Education (Authorized as of September 2001)
3. Master of Arts in Theology (IBE90:08) (AAA17:96)
4. Master of Pastoral Ministry (IBE90:08)
5. Master of Divinity (AAA17:95)
6. Philosophiae Doctor in Theology (Authorized as of September 2001)

Saniku Gakuin College (Japan)

1. Bachelor of Theology (Authorized as of September 2001)

Taiwan Adventist College (Taiwan, Republic of China)

1. Associate Degree – Church Music (Authorized as of September 2001)
2. Bachelor of Arts in Church Administration (AAA16:142)
3. Bachelor of Arts in Health Ministry (AAA16:142)
4. Bachelor of Arts in Religion (AAA16:142)
5. Bachelor of Arts in Theology (AAA16:142)
6. Bachelor of Ministry (AAA16:142)
7. Bachelor of Theology (AAA13:65)
8. Master of Ministry (in Chinese (AAA16:143)

SOUTH AMERICAN DIVISION

Amazonia Adventist College (Brazil)

1. Bachelor in Theology (AAA12:142)

Bahia Adventist College (Brazil) (formerly Northeast Brazil College)

1. Associate Degrees – Bible Instructor; Religious Education (Authorized as of September 2001)
2. Bachelor of Arts:- Religion (Authorized as of September 2001)

3. Bachelor of Theology (Authorized as of September 2001)
4. Tertiary level Theology program (BR87:33)
5. Master in Theology [offered by SALT] (AAA01:31) (AAA11:48)

Bolivia Adventist University (Bolivia)

1. Diploma in Church Management (AAA15:140)
2. Bachelor (Four year program) in Theology (BR92:26)

Brazil Adventist University Center (Brazil)

1. Certificate in Religion (Authorized as of September 2001)
2. Bachelor of Theology – Bible Instruction; Theology (Authorized as of September 2001)
3. Bachelor of Theology (AAA02:42)
4. Master of Applied Theology (with SALT) (AAA02:42)
5. Master in Theology (with SALT) (AAA02:42)
6. Master program in Theological Studies, Biblical Theology, and Pastoral Theology (Lato Sensu) (AAA10:55)
7. Master of Theology in Mission Studies by SALT (AAA15:68)
8. Doctor of Applied Theology (with SALT) (AAA02:42)

Chile Adventist University (Chile)

1. Diploma – Christian Instructor (Authorized as of September 2001)
2. Professional Degrees (Four-year) – Biblical Languages; Pastoral Theology; Religious
1. Education (Authorized as of September 2001)
2. Master of Arts in Education-emphasis in Religious Education (AAA11:135)
3. Master of Arts in Mission – Emphasis on Theology and Health (AAA16:147); (AAA17:99)

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

1. Master program in Theological Studies, Biblical Theology, and Pastoral Theology (Lato Sensu) at UNASP site, Brazil (AAA10:55)
2. Master in Biblical Theology; Master in Church Leadership; Master in Historical Theology; Master in Mission and Ministry at PUU (AAA16:61
3. Master of Arts in Theology; Doctor in Theology at UNASP has made minor changes (AAA13:145)
4. Master in Chaplaincy at RPAU (AAA14:131)
5. Master in Religion and Intercultural Studies at RPAU (AAA14:130)

6. Master of Pastoral Theology, Master of Theology, Doctor of Pastoral Theology, Doctor of Theology, offered at four SALT sites (Argentina, North Brazil, Peru, South Brazil) (AAA02:17)
7. Master of Religion; Master of Theology –Sites: Argentina, Central Brazil, Northeast Brazil, Peru (Authorized as of September 2001)
8. Master of Theology at Northeast Brazil College (AAA01:31) (AAA11:48)
9. Master of Theology in Mission Studies at UNASP (AAA15:68)
10. Doctor of Pastoral Theology at Peruvian Union University (AAA99:20) (AAA02:17)
11. Doctor of Pastoral Theology –Site: Central Brazil (Authorized as of September 2001)
12. Doctor of Theology – Site: Argentina (Authorized as of September 2001)

Parana Adventist Institute (Brazil)

1. Bachelor of Theology (AAA13:71)

Peruvian Union University Peru)

1. Bachelor of Theology – Religion and Philosophy, Religion and Public Health, Theology (Authorized as of September 2001)
2. Master of Arts in Biblical Studies (AAA16:154)
3. Master of Arts in Mission and Ministry (AAA16:155)
4. Doctor of Pastoral Theology by LATS (AAA99:20)

River Plate Adventist University (Argentina)

1. Bachelor of Arts – Ministry; Religious Education; Theology (Authorized as of September 2001)
2. Master of Arts in Theology; Doctor in Theology (SALT-AAA13:145)
3. Master in Chaplaincy (SALT-AAA14:131)
4. Master in Religion and Intercultural Studies (SALT- AAA13:130)

SOUTH PACIFIC DIVISION

Avondale College of Higher Education (Australia)

1. Associate Degree in Theological Studies (AAA09:100)
2. Bachelor of Arts – Religion; Theology (Authorized as of September 2001)
3. Bachelor of Theology; Bachelor of Theology/Ministry (AAA09:100)
4. Master of Arts in Theology (AAA95:42)
5. Master of Arts in Religion (Authorized as of September 2001)
6. Master of Leadership and Management (Authorized as of September 2001)
7. Master of Theology (AAA95:42)

8. Master of Theology [Research] (AAA10:118)
9. Master of Ministry (AAA09:100)
10. Graduate Diploma in Ministry (AAA09:100)
11. Graduate Diploma in Theology (AAA09:100)
12. Doctor of Philosophy (Theology) [Research] (AAA10:118)

Fulton College (Fiji)

1. Diploma in Theology, Bachelor of Arts in Theology (AAA13:149)
2. Bachelor of Theology [Change in name from Bachelor of Arts in Theology) (AAA14:140)
3. Bachelor of Theology Honours (AAA15:73)
4. Graduate Diploma in Theology; Graduate Diploma in Adventist Studies (AAA14:140)
5. Postgraduate Diploma in Theology (AAA16:159)

Pacific Adventist University (Papua New Guinea)

1. Diploma in Theology (AAA09:104)
2. Bachelor of Arts in Theology (AAA09:104)
3. Bachelor of Theology (Authorized as of September 2001)
4. Master of Arts in Pastoral Ministry (AAA10:120)
5. Master of Arts in Theology (AAA09:104)
6. Master of Theology [by Research] (AAA10:120)
7. Graduate Diploma in Theology (AAA09:104)
8. Postgraduate Diploma in Pastoral Ministry (AAA10:120)

Sonoma Adventist College (Papua New Guinea)

1. Diploma in Ministerial Studies (Authorized as of September 2001)

SOUTHERN AFRICA-INDIAN OCEAN DIVISION

Adventist University of Angola (Angola) (Pre-Candidacy Status)

1. Bachelor of Theology by Montemorelos University (AAA15:150)

Adventist University Zurcher (Madagascar)

1. Bachelor of Arts in Theology (AAA01:23)
2. Bachelor of Arts in Theology - Three-Year Program (AAA14:144)

Helderberg College (South Africa)

1. Two-year Diploma in Theology - Christian Ministries (AAA09:52)
2. Bachelor of Arts – Religion; Theology (Authorized as of September 2001)
3. Bachelor of Theology w/emphasis in Theological Studies, Evangelical/Pastoral Ministry and Pastoral Care (AAA-09:52)

Malawi Adventist University (Malawi) (Pre-Candidacy Status)

1. Bachelor of Arts in Religion; Bachelor of Arts in Theology (AAA14:146)

Solusi University (Zimbabwe)

1. Master of Arts in Religion (AAA99:37)
2. Master of Arts in Pastoral Theology (AAA99:37)

SOUTHERN ASIA DIVISION

Spicer Adventist University (India)

1. Certificate: Bible Instructor (AAA03:13)
2. Bachelor of Liberal Arts: Religious History, Religious Philosophy (AAA03:13)
3. Bachelor of Theology (AAA16:79)
4. Master of Arts in Religion, emphasis on Islamic and Judaic Studies (IBE96:23)
5. Master of Arts in Religion, emphasis on Youth Studies (IBE96:23)
6. Master of Arts in Religious Studies–General, Missions, and Theology (AAA16:79)
7. Master of Science in Administration, emphasis on Church Administration (IBE96:23)

SOUTHERN ASIA-PACIFIC DIVISION

Adventist University of the Philippines (Philippines)

1. Bachelor of Arts in Religion (Authorized as of September 2001)

Asia-Pacific Adventist University (Thailand)

1. College level courses in Theology (IBE89:04)

2. Bachelor of Arts in Applied Theology; Bachelor of Arts in Religious Education (AAA02:48)
3. Bachelor of Arts in Theology (Authorized as of September 2001)
4. Bachelor of Arts in Christian Studies-emphasis in Pastoral Theology and Missions (English/Thai) (AAA14:150)

Bangladesh Adventist College and Seminary (Bangladesh)

1. Bachelor of Arts in Religion (AAA02:45)

Central Philippine Adventist College (Philippines)

1. Bachelor of Arts in Theology; Bachelor of Theology [5 year program] (AAA98:05)

Indonesia Adventist University (Indonesia)

1. Bachelor of Arts – Religion; Theology (Authorized as of September 2001)
2. Master in Ministry (AAA09:61)

Klabat University (Indonesia)

1. Bachelor of Arts in Religion (AAA02:47)
2. Bachelor of Theology – Religion (Authorized as of September 2001)

Mountain View College (Philippines)

1. Bachelor of Arts in Theology (AAA99:48); (AAA17:128)
2. Bachelor of Theology (Authorized as of September 2001)

Myanmar Union Adventist Seminary (Myanmar)

1. Bachelor of Arts in Religion (AAA99:26) (AAA16:170)
2. Bachelor of Arts: Theology (Authorized as of September 2001)
3. Bachelor of Theology (AAA16:170)

Naga View Adventist College (Philippines)
1. Bachelor of Arts in History and Philosophy of Religion (AAA99:49) (AAA03:15)
2. Bachelor of Arts in Theology (AAA17:130)

Northern Luzon Adventist College (Philippines)
1. Bachelor of Arts in Theology (AAA98:06) (AAA03:16)
2. Bachelor of Theology (AAA95:13) (AAA10:129)

Pakistan Adventist Seminary (Pakistan)

1. Associate Degree – Religion (Urdu and English) (Authorized as of September 2001)
2. Bachelor of Arts in Religion (Authorized as of September 2001)
3. Bachelor of Arts in Theological Studies (AAA00:49)
4. Bachelor with Honours in Religion (Authorized as of September 2001)
5. Bachelor of Theology (Authorized as of September 2001)

South Philippine Adventist College (Philippines)

1. Bachelor of Arts in Theology (AAA95:14) (AAA98:07) (AAA03:17)

Surya Nusantara Adventist College (Indonesia)

1. Diploma in Theology - 3 years (AAA97:17)
2. Bachelor of Arts in Theology (AAA02:50)

TRANS-EUROPEAN DIVISION

Adriatic Union College (Croatia)

1. Diploma in Religion (Authorized as of September 2001)
2. Bachelor of Arts in Theology (Authorized as of September 2001)

Belgrade Theological Seminary (Serbia)

1. Diploma in Theology [2 years of a 4-year program] (AAA95:47)
2. Bachelor of Arts in Religion (AAA98:42)
3. Bachelor of Arts in Theological Studies (Authorized as of September 2001)

Hungarian Adventist Theological College (Hungary)

1. Diploma in Theology [2 years of a 3-year program] (AAA95:48)
2. Bachelor of Arts in Pastoral Ministry (Authorized as of September 2001)

<u>Newbold College of Higher Education (Great Britain)</u>

1. One-year Certificate in Pastoral Ministry AAA98:43)
2. Two-year Associate of Arts in Personal Ministries (AAA98:43)
3. Bachelor of Arts - Biblical and Pastoral Studies, Combined Honours Degree in the Humanities (English/History, or English/Theological Studies, or History/Theological Studies); Religion (Authorized as of September 2001)
4. Bachelor of Arts in Religion (AAA98:43)
5. Bachelor of Arts in Theological Studies by Griggs University (AAA98:43)
6. Bachelor of Arts in Theology/Religious Studies (AAA13:40)
7. Doctor of Ministry -offered by Andrews University (AAA01:36)
8. MPhil/PhD program in the areas of Theology, Biblical Studies, Pastoral Studies, and Adventist Studies – offered in partnership with the University of Wales, Lampeter, UK (AAA04:115)

<u>Polish College of Theology and Humanities (Poland)</u>

1. Bachelor of Arts in Religious Education (AAA05:79
2. Bachelor of Arts in Tourism of Biblical Countries (AAA05:79)
3. Bachelor of Arts in Theology of Health Promotion (AAA05:79)
4. Bachelor of Arts in Theology [Pastoral] (AAA05:79)

WEST-CENTRAL AFRICA DIVISION

<u>Adventist University of West Africa (Liberia)</u>

1. Bachelor of Arts in Pastoral Theology (AAA13:168)

<u>Babcock University (Nigeria)</u>

1. Bachelor of Arts in Christian Religious Studies (AAA10:92)
2. Bachelor of Arts in Religious Studies (AAA03:19)
3. Bachelor of Arts in Theology (AAA03:19)
4. Master of Arts in Pastoral Ministry (AAA03:19)
5. Master of Arts in Religion (AAA03:19)

<u>Clifford University (Nigeria) (Candidacy Status)</u>

1. Bachelor of Arts in Christian Religious Studies (AAA14:160)

Cosendai Adventist University (Cameroun)

1. Diploma in Pastoral Ministry (AAA11:85)
2. Bachelor of Theology Specialties (AAA11:85)

Valley View University (Ghana)

1. Diploma: Theology – 2-year program (BR93:04)
2. Bachelor of Arts in Religion (Authorized as of September 2001)
3. Bachelor of Arts in Religious Studies (AAA03:20)
4. Bachelor of Arts in Theology (AAA03:20)

APPENDIX L

GUIDELINES FOR BUILDING A THEOLOGICAL LIBRARY

Academic and professional publishing has never been more abundant. Because of emerging technologies, there is much that is now available in digital collections that are readily accessed by anyone with an internet connection. In this culture of abundance, the collection practices for building a theological library must be grounded, intentional and savvy, regardless of the history or developmental stage of the institution. Serendipitously filling shelves hoping that whatever appears will serve the purpose is no longer an acceptable practice.

1. Grounded: Collection practices must be anchored in the curriculum. How are the library resources to be used to complete the requirements for the courses? What communication and information literacy skills are anticipated in the specific assignments for each course? Which sources best deliver the content needed by the students to complete the requirements of the course? This aspect focuses on the *content* of the collection, aligning it with the *content* of the courses. Even brand new libraries with limited budgets would be best served through strategic acquisitions that support the learning outcomes for specific courses. One way to conceptualize this is to define the collection strategy as "just in time" rather than "just in case."

2. Intentional: The IBMTE has identified the learning outcomes expected in both the entry level outcomes and advanced degree sections. The library collection strategy focuses on providing the sources that serve those ends. The classes of resources described below should be prioritized *as needed*. This aspect focuses on the *telos* of the collection, aligning it with the *outcomes* expected of the users.

3. Savvy: Thus the collection practices for a theological library must take into account the current curriculum, current course requirements, and current learning expectations – balanced against current publishing practices, current academic trends, and the current information ecosphere. Individual documents might be compared to maps. They are not a substitute for reality, but are the good faith interpretations of reality by someone for another person. Thus the usefulness of a given map depends on the expertise of the creator of the map, the purpose for which the map as created, and the ability of the reader of the map to interpret it correctly and follow its indications. This aspect focuses on the *methods* of information acquisition and usage, aligning it with pedagogy.

In summary, the collection strategy ought to support the competent, useful and appropriate knowledge creation of the learning community. However, all this freshly created knowledge needs a readership. This anticipates that the library ought then collect this knowledge and make it widely accessible. If all Seventh-day Adventist schools of theology had access to one another's competent, useful, and appropriate scholarship, with the libraries serving as the communication

hub, the library contribution to theological education in all locations would be substantively enriched. Especially for new libraries in schools with limited resources, collecting and archiving the academic work of local faculty and students serves to develop a collection that is contextually relevant and pedagogically integrated, particularly if information and communication technology is still anticipated rather than realized.

Adventist Resources

1. Each SDA theological library should be the repository for regional SDA publishing houses. In addition, substantive academic/professional works published by any SDA publishing house, regardless of country or language of origin, should be collected by each library.

2. The digitization initiatives of the General Conference Archives, the Ellen G. White Estate, and the Adventist Digital Library should be prominent in the library resources sections. These digital libraries can account for the historical materials and primary sources for the study of SDA theology. (forthcoming, summer 2016). They are available open access (at no cost to libraries).

3. Each institution should maintain or contribute competent, useful and appropriate faculty publications, substantive and vetted student works, and open educational materials to a digital repository, with each work available under a Creative Commons license.

Reference Resources

1. The list of conventional reference resources for theological education is David R. Stewart, *The Literature of Theology* (Louisville, KY: Westminster John Knox Press, 2003). The work outlines the categories of literatures, and provides examples of each, among the best available at the time of publication (2003). List A, at the end of this appendix, provides a bibliography of works typical of the kinds that should be in the reference sections of all schools.

2. Close attention should be given to the standard publisher's catalogs with regard to reference works covering all areas of the curriculum. These should be reviewed on an annual basis, adding significant titles as they become available. List B, at the end of this appendix, includes the North American English language publishers that best fit this profile.

Periodical Resources

1. Each SDA theological library should collect and archive all Seventh-day Adventist denominational magazines and journals published in the region, and the recognized scholarly/professional journals published by Seventh-day Adventist entities, regardless of country or language of origin.

2. The standard databases of periodical resources supporting theological education are:

   a. The *Seventh-day Adventist Periodical Index*

   b. The American Theological Library Association *Religion Index* (ATLA)

   The SDAPI is available open access (at no cost to libraries). The ATLA *Religion Index* is available through a consortium pricing agreement through the Association of Seventh-day Adventist Librarians. Pricing for international locations is indexed to World Bank indicators. While essential for advanced degree programs, it remains desirable though not necessarily a top priority for entry level programs with limited internet access and/or non-English instruction.

3. Some specialized advanced degree programs may benefit from additional databases.

4. In addition, there is a wealth of content in open access journals, institutional repositories, and regional archives. Governmental/NGO supported library consortia may also provide resources. (i.e. Latindex, SABINET). Libraries may link to a list of these resources at http://libguides.andrews.edu/openreligion. Suggestions for additions to the list are always welcome.

5. Subscribing to non-SDA theological periodicals should be limited to those published in the region or language, and that are not available through ATLA or other open access options.

Book Collections

1. Priority in the purchasing of books for the collection should reference faculty requests based on course descriptions and library assignments.

2. The standard publishers offer a broad range of topics relevant to theological education, and may prove the best initial source for new publications. (See List B, at the end of this appendix, for a list of North American protestant publishers with academic and professional listings.)

3. Other academic publishers such as university presses and European academic publishers may be of interest as funds are available, and depending on the advanced degree specializations to be supported.

Library Management

1. Building a library collection anticipates an architect. Filling shelves with whatever comes along at the right price does not suffice. A knowledgeable expert is needed to guide and direct the project. Each theological library should, if possible, have a trained librarian in charge, and graduate level programs need a specialized theological librarian.

2. Beyond information access and control, the librarian also acts as a teaching partner in the educational enterprise across the curriculum by engaging in the transformation of information consumers into information producers.

3. The Association of Seventh-day Adventist Librarians (ASDAL) serves library professionals from around the world. Networking with members can provide mentoring and support through annual meetings, a listserv, and personal contacts. The organization is also a resource for learning about what is new and forthcoming in SDA libraries.

4. Many regions of the world have local theological library associations. Participation in these provides awareness of regional resources and cooperative services. For example, such organizations are well represented in Europe and Asia, though not so much in Africa or Latin America. In North America, the American Theological Library Association is recommended for librarians serving theological education.

Summary

A library is more than a collection of books —it is a ***service*** that connects authors with readers. In this context, it connects experts/leaders with students for the purpose of educating SDA ministers to become the intellectually-prepared leaders that the church needs. The circle is completed when these readers become authors, and through their leadership, the library ***serves*** the next generation of readers by providing access to the work of these new authors.

For entry level theological education:

1. The library collection strategy should privilege well-researched and vetted contributions by local faculty and student authors.

2. The library collection strategy should network the campus with other SDA authors.

3. The library collection strategy should provide "just in time" access to resources that support the specific information needs of the curriculum.

4. The library collection strategy should privilege essential reference works (see List A) in the most up-to-date editions.

For advanced degree theological education, in addition to the categories listed above:

1. The library collection strategy should include representative literatures of religion and theology, both globally and historically, with comprehensive collections of the most pertinent subject areas as defined by the curriculum for "just in case" access. (Stewart provides a good beginning bibliography). This assumes that regional publishers may be relied upon more than distant publishers, for example, European schools ought to rely more on European publishers, etc.

2. The collection strategy must include a comprehensive "just in time" access to a broad range of recorded academic knowledge. (for example, inter-library loan; consortia access to full-text databases).

3. Determining the appropriate size, scope, and depth of the collection may be benchmarked with local peer institutions.

List A: Sample Bibliography of Basic Reference Works

Bible Commentaries (19)

New International Commentary on the New Testament. Grand Rapids, MI: Eerdmans, 1953.

The Old Testament Library. Louisville, KY: Westminster John Knox, 1961.

New International Commentary on the Old Testament. 26 vols. Grand Rapids, MI: Eerdmans, 1965.

Hermeneia: A Critical and Historical Commentary on the Bible. Minneapolis, MN: Fortress Press, 1975.

Interpretation: A Bible Commentary for Teaching and Preaching. Louisville, KY: Westminster John Knox, 1982.

Word Biblical Commentary. Nashville, TN: Zondervan, 1982.

New International Greek Testament Commentary. Grand Rapids, MI: Eerdmans, 1990.

Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic, 1994.

NIV Application Commentary. Nashville, TN: Zondervan, 1995.

Holman New Testament Commentary. Nashville, TN: Broadman & Holman, 1998.

Smyth & Helwys Bible Commentary. Macon, GA: Smyth & Helwys, 2000.

Holman Old Testament Commentary. Nashville, TN: Broadman & Holman, 2002.

Baker Commentary on the Old Testament Wisdom and Psalms. Grand Rapids, MI: Baker Academic, 2005.

Zondervan Exegetical Commentary on the New Testament. Nashville, TN: Zondervan, 2008.

Keck, Leander E., ed. The New Interpreter's Bible: General Articles & Introduction, Commentary, & Reflections for Each Book of the Bible, Including the Apocryphal/Deuterocanonical Books. Nashville, TN: Abingdon Press, 1994.

Keener, Craig S. The IVP Bible Background Commentary: New Testament. Second edition. ed. Downers Grove, IL: IVP Academic, 2014.

Longman III, Tremper, and David E. Garland, eds. Expositior's Bible Commentary, Revised. Nashville, TN: Zondervan, 2005.

Oden, Thomas C., ed. Ancient Christian Commentary on Scriptures. Downers Grove, IL: IVP Academic, 2002.

Walton, John H., Victor Harold Matthews, and Mark W. Chavalas. The IVP Bible Background Commentary: Old Testament. Downers Grove, IL: InterVarsity Press, 2000.

Bible Languages (18)

Aland, Barbara, Kurt Aland, Johannes Karavidopoulos, Carlo Maria Martini, and Bruce M. Metzger, eds. *The Greek New Testament*. 5th rev. ed. Stuttgart: United Bible Societies, 2014.

Armstrong, Terry A., Douglas L. Busby, and Cyril F. Carr. *A Reader's Hebrew-English Lexicon of the Old Testament.* Nashville, TN: Zondervan, 2013.

Bardtke, Hans, Karl Elliger, Wilhelm Rudolph, G. E. Weil, and Hans Peter Roger, eds. *Biblia Hebraica Stuttgartensia*. Stuttgart: Deutsche Bibelstiftung, 1977.

Beall, Todd S., William A. Banks, and Colin Smith. *Old Testament Parsing Guide.* Rev. and updated ed. Nashville, TN: Broadman & Holman, 2000.

Botterweck, G. Johannes, and Helmer Ringgren. *Theological Dictionary of the Old Testament.* 15 vols. Grand Rapids, MI: Eerdmans, 1974.

Bromiley, Geoffrey W., Gerhard Friedrich, and Gerhard Kittel, eds. *Theological Dictionary of the New Testament*. Grand Rapids, MI: Eerdmans, 1985.

Brown, Francis, S. R. Driver, Charles A. Briggs, Wilhelm Gesenius, and Maurice A. Robinson. *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon: With an Appendix Containing the Biblical Aramaic.* Peabody, MA: Hendrickson, 1990.

Comfort, Philip Wesley. *New Testament Text and Translation Commentary: Commentary on the Variant Readings of the Ancient New Testament Manuscripts and How They Relate to the Major English Translations.* Carol Stream, IL: Tyndale House, 2008.

Danker, Frederick W., Walter Bauer, and William F. Arndt. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature.* Chicago: University of Chicago Press, 2000.

Goodrich, Richard J., and Albert L. Lukaszewski. *A Reader's Greek New Testament.* 3rd ed. Nashville, TN: Zondervan, 2015.

Han, Nathan E. *A Parsing Guide to the Greek New Testament.* Scottdale, PA: Herald Press, 1971.

Köstenberger, Andreas J., and Raymond Bouchoc. *The Book Study Concordance of the Greek New Testament.* Nashville, Tenn.: Broadman & Holman, 2003.

Kubo, Sakae. *Reader's Greek-English Lexicon of the New Testament.* Nashville, TN: Zondervan, 2015.

Mounce, William D. The Analytical Lexicon to the Greek New Testament. Nashville, TN: Zondervan, 1993.

VanGemeren, Willem, ed. New International Dictionary of Old Testament Theology & Exegesis. Grand Rapids, MI: Zondervan, 1997.

Wigram, George V. The Englishman's Hebrew Concordance of the Old Testament: Coded with the Numbering System from Strong's Exhaustive Concordance of the Bible. Peabody, MA: Hendrickson, 2013.

Zerwick, Max, Mary Grosvenor, John Welch, and James Swetnam. A Grammatical Analysis of the Greek New Testament. 2nd repr. of the 5th ed. Roma: G&BP Gregorian & Biblical Press, 2010.

Bible Reference (18)

Alexander, T. Desmond, and David W. Baker, eds. *Dictionary of the Old Testament: Pentateuch*. Downers Grove, IL: InterVarsity Press, 2003.

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List B: Short List of "Standard" North American Publishers

Abingdon Press

Baker Book House

Broadman & Holman

Concordia

Eerdmans

Fortress Press

Hendrickson

InterVarsity Press

Smyth & Helwys

United Bible Society

Westminster John Knox Press

Wipf & Stock

Zondervan

APPENDIX M

THE CHURCH AND THE SCHOOL

The Church School: When Churches and Schools Collaborate in Mission [32]

This article presents a vision for the resurrection of Adventist education by proposing to do things differently. The sad reality is that 247 schools in 14 years or 170 in seven years of our NAD Adventist schools have closed. When I heard this alarming statistic, I asked myself if we in the Seminary can contribute to reversing this trend. Forgive my simplification of a complex problem, but sometimes an overgeneralization can help us to identify issues and help to progress and grow. So where do the problems lie? They are present on several levels:

1. Many of our pastors did not have an opportunity to go through the excellent Adventist system of education. They converted later or even if they grew up in an Adventist family their parents for some reason decided not to send them to our schools, so they do not have an Adventist educational experience. This fact may contribute to their feeling or even conviction that Adventists schools are not so crucial for educating our children and youth.

2. Effectiveness of pastors is usually evaluated by the number of baptisms, financial growth (like tithing), and preaching, but not so much by their involvement in the school, the success of the church school, being present and advising, encouraging, playing with children and young adults, teaching Bible classes, leading worship, etc.

3. Conventional thinking is that the Adventist school operates under the supervision of the local church (and rightly so), therefore the church decides what will happen in that school. When people speak about the relationship between the school and the church, the center of such symbiosis is the church. However, the church is open only for several hours during the week, but the school operates almost all the time. Also secular people are biased against the church, but not so much toward an educational institution.

4. In addition, it could be that a pastor and the church board (and many members) may perceive the school as a financial burden (a school will be never a factory for producing money), a time consuming enterprise, and the business of others, namely of the school principal and his/her team of teachers and staff. They may think that the school board is a subsidiary to the church board.

5. Most importantly I realized, to my amazement, that there is no class taught in the Seminary for pastors regarding the importance of Adventist education and how to practically collaborate between the church and the school. So we are part of the problem.

We need to break through these stereotypes. Fresh thinking and a new practice model is needed which can bring tremendous results. We all agree that the school, church, and home need to closely collaborate in order for the system to work. Without this close connectedness and the sense of togetherness, nothing will change, grow, and advance. The Valuegenesis research regarding Adventist education shows that having quality homes, churches, and schools increases the possibility of children and young adults of both growing in faith and being committed to the Seventh-day Adventist message, lifestyle, mission, and church. The longer one is involved in Adventist education, the more loyal and mature one's faith generally becomes.

The Seventh-day Adventist Theological Seminary at Andrews University wants to be a center of such an innovative approach to education. It is our desire to lead in the best educational practices for ministers. This proposal has a potential to revive Adventist education as well as renew a close and fruitful cooperation between the school, the home, and the church, because it will enable young men and women to grow up with a deep appreciation of Adventist identity and lifestyle. They will learn to know and enjoy what it is to be Adventist. It will help stem the tide of the tragic loss of youth from the church, in excess of 60%; it will facilitate the development of a new era of young Adventist leadership within the church as a result of a school and church partnership, and schools will become powerful magnets to draw unchurched families to God *through* the Adventist school *into* the church.

This new initiative of cooperation between church, schools, and pastors is built on the following items:

1. In the Seminary we are creating a course for all MDiv students (pastors) in which the beauty and importance of the Adventist philosophy of education will be taught. In close collaboration with the North America Division Education department, we desire to develop a meaningful, interactive, and relevant course to equip our pastors with the best skills for creating this new approach to our educational system.

2. We would like to change the pattern of thinking about the educational system. Instead of having the church be the center of action, we think that pastors should make the school the location where different activities take place for reaching the local community. It should be an evangelistic center functioning as a community magnet. Since the school is open with multiple interactions taking place during the majority of a years' days, it will thus result in promoting Adventist education both within the church and the community at large.

3. The community is open toward Adventist schools, because they provide a safe and healthy environment and excellent, high quality education. It means that the community is usually without biases and prejudices toward our schools, and we need to take advantage of it.

4. So the school should be the center of community life and strongly supported by the local church as people have no biases or prejudices when they interact with a school. The school should be an open community, very friendly, and inviting. It then becomes a center for community life through the children and their parents. Consequently, the school should be a center for evangelism (understood in a broader way than only having evangelistic preaching campaigns). For me, all various activities and everything done in such a center is evangelism. Besides being an educational center for children and/or young adults, schools can have evening classes and variety of different activities for the community. It can be a place where people with different interests can meet and interact, learn, and have

social activities. They can be a location where sporting events are organized, language classes are offered, an immigrant center is established, feeding programs for the poor and elderly are developed, health programs are held, cooking classes offered, etc. Our schools can be a powerful evangelistic center for building bridges in the community between different religious groups. Within these educational centers a variety of clubs, such as traveling or reading clubs, welfare outreach, lifelong learning programs, agricultural programs, Bible study centers, anti-stress and anti-addiction centers could be offered and maybe even a bakery and/or cafeteria for the community could be built. We need to be creative in offering relevant programs to build strong community ties. For everyone but especially for young people, friendship is evangelism. Our schools should be safe places for fellowship, friendship, and emotional healing.

5. Such a living and learning community then needs a worship center, creating an increasingly deep need for the church. Such an active community will be a worshiping community. Membership in the church will grow naturally as people will be integrated into the school's activities, and they will be attracted by the balanced Adventist lifestyle which will lead them to be attracted to the beauty of the Adventist message and the living God. The Bible will be studied with enthusiasm and joy.

6. A community of love attracts and transforms people. The early church lived, worked, served, and worshipped together, this is why God added many to their community of faith (see Acts 2:42–47).

7. Close collaboration between the pastor and the principal is needed, and we would like to teach them how to develop healthy and meaningful relations. The school should be a church during the week.

This Seminary class will be very practical. The Department of Discipleship and Religious Education will lead in this important endeavor. Pastors should become the *influencers* within the church to grasp this new concept and gradually implemented these ideas in life. So we plan to give our student-pastors field practicums. Under the leadership of their professor, they will visit for several days successful schools, small and bigger, in order to learn from observation what is actually working in the field. They will be taught how to maintain and grow current schools and how to create new ones so education can be resurrected again and flourish in many parts of our NAD territory. Our God is an awesome God, and He wants to care for children and young adults, because He loves them. To do so, He needs dedicated, cheerful, and contagious people to build this wide community of faith, love, and hope.

In this new course we also want to teach how to integrate into the church life graduates of different Adventist and state colleges and universities. The transition between university and church is where we usually keep or lose our young people.

In the Seminary, we want to promote the foundational principles of Christian and particularly the Adventist philosophy of education. As we know, these basic principles are perfectly outlined in the book *Education* by Ellen G. White. She expressed a famous dictum, "education is redemption," and we need to again put it into practice: "In the highest sense the work of education and the work of redemption are one, for in education, as in redemption, 'other foundation can no man lay than that is laid, which is Jesus Christ.' 1 Corinthians 3:11" (Ellen G. White, *Education*, 30). She aptly explains: "To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine

purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life. Love, the basis of creation and of redemption, is the basis of true education" (Ellen G. White, *Education*, 15–16). She admonishes that we ourselves learn the science of the cross and teach it to our young people: "The revelation of God's love to man centers in the cross. Its full significance tongue cannot utter; pen cannot portray; the mind of man cannot comprehend. . . . Christ crucified for our sins, Christ risen from the dead, Christ ascended on high, is the science of salvation that we are to learn and to teach" (Ellen G. White, *God's Amazing Grace*, 178). "Let the youth make the word of God the food of mind and soul. Let the cross of Christ be made the science of all education, the center of all teaching and all study" (Ellen G. White, *The Ministry of Healing*, 360).

Please pray for the teacher of this new class, because that person will have a noble task to connect the Seminary more closely to the NAD Adventist educational system and churches. This professor will be responsible for a variety of field trips which should teach pastors how to be relevant and give them practical lessons on this approach where religious education closely involves collaboration among the school, church, and home. This professor will teach seminarians and youth leaders to be disciplers rather than only pastors or teachers, and will teach pastors how to cooperate with educators in maintaining schools and creating new ones that become vibrant centers of congregational life and mission. Established churches would become affiliates of these schools and new church plants could be established on the campuses of these schools. Teachers will help pastors to realize that equipping young people and giving them responsibilities is a powerful way to ensure their involvement and commitment in local churches.

The transitioning to this model will result, I strongly believe, in strengthening the pastor's own Adventist identity and lifestyle, discovering how to make our message even more relevant, deepening close collaboration between the church, schools, and parents, and fostering a rich daily walk with God which will become an influential magnet to draw secular families and immigrants, and the larger community to God. The *school* in close connection with the *church* will become an important part of *community* life. In this way, community is built together around children and families and grows to reach and fulfill the different needs of people who live in their vicinity in order to become their real neighbors. True Christianity is to love God above all from all our heart, mind, emotions and will, and our neighbors as we love ourselves, or better as Jesus loves us (Luke 10:17; John 13:34–35).