faith
by design

A Guide for Creating and Implementing

A Spiritual Master Plan

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for Seventh-day Adventist
Colleges and Universities

Second Edition

Appreciation

The General Conference Department of Education extends special appreciation to the committee that has prepared this second edition (2021) of the Guidebook and to the committee that developed the first edition (1999). This Guide is the result of the perceptive contributions of each member.

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Introduction

Seventh-day Adventist education is directed toward whole-person development in preparation for this life and for eternal life. Ellen G. White wrote in the book *Education*:

> "True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come" (13).

Similarly, the experience of Jesus Christ involved a multifaceted development. "Jesus increased in wisdom and stature, and in favor with God and men" (Luke 2:52, NKJV).[*] [See Appendix A for a sample of biblical passages related to spiritual development.]

Inherent in each of these descriptions is a process of faith formation—experiencing an encounter with God and deepening the relationship with Jesus Christ as Savior. In this spiritual journey, education plays a vital role. Ellen White affirmed: "The students in our schools and all our youth should be given an education that will strengthen them in the faith" (Manuscript 106, 1905). Vitalizing faith is, consequently, of highest priority. "'[S]eek first God's Kingdom and his righteousness'" (Matthew 6:33, WEB).[*] Such a faith-affirming process is to be intentional, comprehensive, and dynamic. It must nurture faith by design. [Appendix B provides a set of statements by Ellen White on faith development.]

An ultimate purpose of Seventh-day Adventist education is that the student might experience God's saving grace. Jesus asked the question, "'[W]hat do you benefit if you gain the whole world but lose your own soul?'" (Mark 8:36, NLT).[*] Accordingly, educational leaders, faculty, and support staff should seek to fulfill the redemptive purpose of Adventist education. "In the highest sense, the work of education and the work of redemption are one" (*Education*, 30). Yet the redemptive purpose goes beyond becoming a disciple of Jesus, as vital as this is. The divine commission of Matthew 28 calls each believer to become a disciple-maker, extending the kingdom of God through witness and selfless service.

Having in place a current and comprehensive plan for the spiritual life of the institution is core to the mission and philosophy of Adventist education, and is an expectation for all Seventh-day Adventist tertiary institutions [see Appendix D]. This guidebook is a resource that Seventh-day Adventist colleges and universities can use in the endeavor to create and implement institution-wide spiritual programs that will nurture the faith experience of all students, as well as of faculty and staff. While developed primarily for tertiary educational institutions, this reference may also be instructive for educational systems and institutions at other levels.

This handbook is organized in three sections, with the intent to provide both guidance and flexibility. The first section focuses on the Essentials: highlighting key principles, core processes, and best practices that form the bedrock of an institution-wide spiritual plan. The second section fills in the Details, providing an explanation of procedures and practices that have been tested in the crucible of campus life. The final section provides a variety of Materials, including templates, sample job descriptions, and lists of resources, among others.

The overarching intent is that each person who is a part of a Seventh-day Adventist college or university might "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18, NKJV), experiencing a Bible-based, Christ-centered, Spirit-filled, and kingdom-directed life.

May God through His Spirit guide and bless your ministry, as you nurture faith by design.

The Essentials

While many matters can be potentially helpful, certain aspects are crucial to a vibrant spiritual life in a Seventh-day Adventist college or university. In His teaching, for example, Christ critiqued the spiritual leaders and educators of His day for focusing on minor aspects, tithing "'mint and anise and cumin,'" while neglecting "'the weightier matters of the law: justice and mercy and faith'" (Matthew 23:23, NKJV). Jesus explained that while meaningful details have their place, priority should be given to those matters that are essential.

In an endeavor to follow that framework, this section presents those matters that are key to a successful spiritual program at an Adventist tertiary institution, especially in terms of Guiding Principles and Desired Outcomes, as well as a delineation of the Processes and Best Practices that contribute to a spiritual ethos and that nurture faith.

Potential Hazards

Based on observations made in conjunction with Accrediting Association of Seventh-day Adventist Schools, Colleges, and Universities (AAA) site visits, there seem to be certain problems and challenges that are commonly faced, matters that can compromise the effectiveness of the spiritual-life program of a Seventh-day Adventist college or university. These pitfalls include:

1. A spiritual plan for the institution that has been created in a vacuum, without broad consultation with the stakeholders.
2. The belief that caring for the spiritual life of an institution is a task only for chaplains or pastors.
3. A plan that focuses almost exclusively on residential students, without considering the spiritual development of off-campus or online students; or that focuses entirely on students, without regard to the spiritual nurture of faculty and support staff who serve as models and mentors to students in their faith journey.
4. A view of the spiritual plan that discounts the integral role of the mission and beliefs of the church.
5. A spiritual plan that is limited to religion classes and the school's main religious meetings.
6. The belief that a collection of spiritual activities, without a foundational purpose, will yield a spiritual environment and affirm faith.
7. A spiritual plan that does not specify who is responsible for a given initiative, when it will take place, and/or what resources will be required.
8. An administration that allocates little or no funding for the spiritual-life program of the institution, while expecting the institution to be effective in nurturing faith and spiritual development.
9. The lack of formal evaluations of the spiritual master plan and its associated initiatives, relying on anecdotes as the basis for review and revision.
10. A campus church pastor in whose appointment the administration of the institution has not participated.
11. The program of a campus church that focuses primarily on meeting the expectations of those who attend from the surrounding community, while disregarding the needs of the institutional family—and especially students—as its core mission.
12. Failure to develop a spiritual master plan with relevant and attractive strategies that take into account generational and social trends, without compromising scriptural values, principles, and doctrinal foundations.

Pitfalls and hazards such as these should be replaced by principles of an effective spiritual nurture.

Guiding Principles

The spiritual life of a Seventh-day Adventist college or university is established on foundational principles such as these:

1. The spiritual-life program of a college or university is not a service to the institution or an added benefit of Adventist education, but rather the *very reason* for the institution's existence.
2. The spiritual-life program of the institution is to *closely align* with the philosophy, mission, and values of the institution and with the mission, beliefs [Appendix C], and priorities of the Seventh-day Adventist Church.
3. The spiritual master plan is a *core component* of the Strategic Plan of the institution, occupying a place of priority and interfacing with the academic, financial, human resource, and facilities master plans of the institution, among others (see Figure 1).
4. Adequate *resources* should be provided by administration for the spiritual-life program of the institution, commensurate with its priority in the life of the institution.
5. The president is the *spiritual leader* of the institution, a role that may be shared with, but not delegated to, the chaplain(s), church pastor(s), or other individuals involved in the spiritual-life program of the institution. Similarly, deans/chairs of academic areas and heads of departments are to serve as spiritual leaders of their respective areas.
6. The person who oversees the implementation of the spiritual-life program of the institution is to *report directly* to the president of the institution.

Figure 1. Representative components in the Strategic Plan of a Seventh-day Adventist college or university, each of which is built on a biblical worldview.

7. The spiritual-life program of the *college or university church* is to serve, first and foremost, those who comprise the institutional family, including students, faculty, support staff, and leadership.
8. The spiritual-life program is to be *comprehensive*, encompassing the various student categories (including non-residential and online students), as well as faculty and non-teaching staff.
9. The spiritual-life program is to be *life-connected*, incorporating faith and learning for students, faith and teaching for faculty, and faith and service for administrators and support staff.
10. The spiritual-life program is to be *intentional*, carefully planned and executed in such a way that will accomplish its anticipated outcomes.
11. The spiritual-life program is to be *dynamic*, periodically assessed and updated to best reflect the spiritual needs and aspirations of the institutional family.

Desired Outcomes

The results of an effective and enduring spiritual-life program should include the following outcomes, evidenced in the lives of students, as well as leadership, faculty, and support staff:

- Personal perception of a more vibrant relationship with Jesus Christ and faith development through their experience at the institution.
- Expressed commitment to Christ and to the divine plan for life and learning, expressed through a growing understanding of the dimensions and implications of a biblical worldview.
- Increased understanding, acceptance, and practice of the teachings of the Bible, including the manner these are conveyed through the mission, beliefs, and practices of the Seventh-day Adventist Church.

- Involvement in personal and corporate faith-building practices, including prayer, Bible study, and worship.
- Expressed commitment to and engagement in service and witness, seeking to make a positive difference for God in the world.

Process and Best Practices

The spiritual-life program of an Adventist college or university transitions through at least four phases: Prepare, Develop, Implement, and Evaluate (see Figure 2). These phases address: (1) Who are we, and why is this important? (2) Where are we going? (3) How will we get there? (4) What impact did we make?

Typically, these stages represent a cycle that occurs annually in the life of an institution, although nested iterations may occur during each period (e.g., semester) within the school year. [An example of a planning schedule is presented in Appendix I.] The stages, which are described in further detail in the next section of this guide, may be summarized as follows:

Figure 2. Stages in the spiritual-life program of a Seventh-day Adventist college or university.

Prepare

There are two key elements in the preparation phase: organizing and appraising.

In terms of *organizing*, the administration of the institution ensures that a standing committee is established that will oversee the spiritual life of the institution. Since the president of the college or university is called to be the spiritual leader of the institution, he or she is to chair this committee, which addresses the foremost priority of an Adventist educational institution.

One of the core functions of this spiritual-life steering committee will be to prepare the spiritual master plan of the institution and then provide guidance regarding its implementation and evaluation. The committee is to be comprised of persons who represent significant groups within the institutional family, as well as those who hold key positions related to spiritual life. These include, but are not limited to, students (representing various categories, such as resident and non-resident, female and male), faculty, support staff, and administrators, as well as the head chaplain and the pastor of the institution's church.

In terms of *appraising*, the spiritual-life steering committee, with the support of administration, is to commission and receive relevant data that provide a diagnostic profile of the spiritual life of the institution. This is often in the form of a SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis [see an example in Appendix G] and/or a Needs Assessment, focusing on the spiritual experience of the various sectors within the institution. Data may be gathered, at least in part, through surveys and interviews, including focus groups. The themes, trends, and issues identified through this diagnostic process lay the groundwork for the creation of the spiritual master plan.

In essence, both the representative structure of the spiritual-life steering committee and the formal diagnosis of spiritual needs and vitality ensure that there has been ample consultation with all stakeholder groups from the very start of the process.

Develop

Spiritual master planning is a means of building the spiritual atmosphere of an institution and addressing the spiritual needs of its students and employees. It aims to create integration between the academic, student life, and spiritual areas of the institution. It proposes faith-nurturing goals and determines what

strategic initiatives will be carried out during each school year. Finally, it establishes specific ways to evaluate the effectiveness of the efforts for nurturing faith and promoting spiritual development (see Figure 3).

Consequently, the spiritual master plan for the institution should incorporate at least three elements: goals, action plans, and proposed evaluation.

In terms of *goals*, the steering committee should articulate the intended outcomes of the spiritual-life program. These anticipated results should closely align with the mission of the institution and its strategic priorities, while considering student and employee demographics. They can also highlight specific beliefs, values, and principles to be shared, based on a needs assessment. While goals can certainly point toward aspirational elements, they should also incorporate aspects that are both actionable and capable of being evaluated.

Action plans help move the institution from its present status, as determined by the appraisal, to its desired outcomes. These plans delineate how, when, and in what venues it is anticipated that spiritual changes will occur in the lives of students and employees. They specify who is responsible for each initiative and an estimate of the resources required. They also include indications of how the success of the initiative will be determined. In essence, action plans provide the vehicle through which the college or university will seek to achieve its goals for supporting spiritual development.

Finally, the spiritual master plan should describe the process of *evaluating goal attainment* and the procedure for making changes in the plan based on those evaluations.

Once the initial draft of the spiritual master plan has been created, it should be shared with key stakeholders beyond the committee membership to receive their input. These stakeholders could include, for example, representative parents, alumni, and church leadership. Once this feedback has been considered and any modifications made, the spiritual master plan should be approved by the corresponding internal entities, and ultimately come as a recommendation to the Board of Governance.

> To be effective, a spiritual master plan should:
> - Relate directly to the mission and identity of the Seventh-day Adventist Church;
> - Align with the mission and strategic initiatives of the institution, and the nature of the staff and student body;
> - Be inclusive of the entire educational experience;
> - Be relevant to the different constituencies and demographics of the institution;
> - Be creative and manageable;
> - Be outcome-oriented and measurable, as is practical;
> - Be widely disseminated;
> - Be systematically implemented;
> - Be periodically assessed.
>
> Overall, the spiritual master plan should chart a journey of excellence in mission integration. It seeks to create the *environment* and *opportunities* for students and employees to grow in their relationship with God and the Seventh-day Adventist Church.

Figure 3. Characteristics of an effective spiritual plan for an Adventist college or university.

Implement

While the implementation phase is typically managed by the institutional entity directly responsible for the spiritual life of the institution, the spiritual-life steering committee should provide guidance and faithful oversight, receiving periodic reports regarding the implementation process and taking action regarding any needed mid-course adjustments. For its part, the administration ensures that a team is in place that can carry out the deployment of the spiritual-life program, and that adequate resources have been budgeted and are available for implementation.

There are at least two key concepts during the implementation phase of the spiritual master plan.

First, while students are certainly an important focus, it is equally important that *initiatives for faculty and support staff* be implemented successfully. When the spiritual experience of employees is nurtured, they, in turn, influence more effectively the faith of students. When faculty understand the foundational role of a biblical worldview for their discipline, for example, they can more effectively transmit that worldview to their students. When faculty and staff experience a strong faith relationship with God and confidence in His plan, they are better enabled to share the joy of the gospel with their students. When employees engage in meaningful service activities, students become inspired to commit their lives to service. All of this contributes significantly toward creating a campus environment that provides opportunities for encounters with God.

Second, while an evaluation phase will follow implementation, it is also important that *formative evaluation* take place during deployment. These feedback loops will provide data early in the evaluation process regarding what is working well and what needs to be adjusted. And that data, whether through brief surveys or small-group interviews, can inform mid-course decisions that will need to be made. The bottom line is that opportunities to influence the lives of students and employees are often so brief that it is important not to arrive at the end of a semester or of a school year, only to discover that an initiative was not functioning effectively.

Evaluate

What is the goal of evaluation? To determine the level of goal attainment, as outlined in the spiritual master plan. To discover what is working and what needs to change, thereby guiding the steering committee in taking affirming or corrective measures as it oversees the spiritual-life program. To serve as the basis for annual reports regarding the spiritual health of the institution.

Consequently, the summative evaluation should be comprehensive, including evaluations by students, faculty, and staff. It should also be designed with sufficient specificity to assess progress toward the goals of the spiritual master plan, as well as the effectiveness of corresponding initiatives.

As a result of this evaluation, an annual report regarding the effectiveness of the spiritual-life program of the institution is to be prepared and presented, first to the steering committee, and then to the full administration and to the Board of Governance, with highlights of that report shared with various constituencies of the institution.

Overall, the evaluation phase provides evidence regarding whether the institution has a strong and vibrant spiritual-life program in place that widely involves and influences the lives of students and employees. It further provides a data-driven basis for any adjustments that may need to be made, engaging the institution in a continued cycle of improvement.

The Details

As presented briefly in the previous section, the spiritual-life program of a Seventh-day Adventist college or university moves through four phases: prepare, develop, implement, and evaluate. [See the spiritual-planning outline in Appendix H and schedule template in Appendix I.] In this section, we will consider each of these stages in some detail, highlighting additional ideas and procedures that institutions have found to be helpful. At the same time, we encourage you to be creative and adapt these as needed.

1. Preparation

As mentioned in the Essentials, the preparation phase sets the stage for the development of the spiritual master plan. This includes establishing the spiritual-life steering committee, conducting a diagnostic assessment, and creating awareness regarding the overall process.

The Committee

As we have noted, the president of the institution serves as the chair of the spiritual-life steering committee. Typically, the head chaplain/leader of the spiritual-life area of the institution, who will oversee the implementation of the spiritual master plan, serves as executive secretary of the committee. [See chaplain and spiritual-life director job descriptions in Appendices E and F.]

Given the goal of responding to the spiritual priorities of the various groups within the institutional family and ultimately of promoting engagement, committee membership might include:

1. Pastor of the college or university church;
2. Other campus chaplains;
3. Chair of religion/theology;
4. Director/vice president (VP) for student life;
5. Academic dean/VP for academic administration;
6. Treasurer/VP of financial administration;
7. Director of institutional effectiveness;
8. Director of human resources;
9. Campus counselor;
10. Representative of academic deans and/or department heads;
11. Representative of the residence-hall deans;
12. Representative of the student association, such as the student religious leader;
13. Two other students;
14. A faculty representative;
15. A support staff representative;
16. A recent graduate of the institution.

What Is Spiritual-life Planning?

Spiritual-life planning is a way of gauging and supporting the spiritual health of an institution.

- It clarifies how the mission of the institution and biblical values are foundational to each aspect of the institution.
- It is a way to determine what an institution should do to address the spiritual needs of its students, faculty, and staff.
- It helps identify important spiritual goals and decide what corresponding initiatives should be placed in operation each year.
- It clarifies how, when, and in what venues faith-affirming actions are to take place.
- It sets out a way to thoughtfully consider the effectiveness of the efforts for promoting faith and spiritual development among students and employees.
- In sum, it brings about planned change, assisting an institution in moving toward its goals for supporting spiritual development with intentionality and creativity.

Figure 4. Dimensions of spiritual planning.

The composition of the committee should also be sensitive to gender and ethnicity representation.

The terms of reference of the committee should indicate that it is a core standing committee that oversees the spiritual-life program of the institution and is responsible for the development of its spiritual master plan. Expectations include:

- Mission alignment;
- Wide consultation;
- Development of core goals and/or outcomes;
- Development of action plans, including identification of necessary budget;
- Development of the methods for communicating the plan;
- Oversight of the implementation of the plan;
- Development of an annual evaluation and reporting process.

The spiritual-life steering committee should appear on the organization chart of the institution, which should also clarify the roles and relationships of the area of chaplaincy/spiritual life and of the college or university church pastoral team within the overall structure of the institution.

The Diagnostic Assessment

The spiritual master plan begins with an appraisal of the spiritual life of the institution, perhaps in the form of a Strengths, Weaknesses, Opportunities, Threats (SWOT) analysis, identifying strengths, weaknesses, opportunities, and threats [see an example in Appendix G] and then, using this analysis as a basis for developing corresponding strategies (see Figure 5).

Figure 5. Strategies emerging from a SWOT analysis.

In the diagnostic assessment, we first look around and see what is currently happening. The campus review looks carefully at the current spiritual climate and the processes that contribute to it, positively or otherwise. It seeks to understand the profile of the various sectors of the institution (e.g., the ratio of Seventh-day Adventist students, teachers, and support staff, as well as other demographics) and ongoing discipleship initiatives. The appraisal also endeavors to identify spiritual needs and expectations. It seeks to answer questions such as these:

- What endeavors are currently taking place within the institution to create a spiritual environment and to nurture the faith experience of students and employees?
- What is the perception of the internal constituencies (e.g., students, employees, leadership) regarding the effectiveness of the various spiritual initiatives?
- What are the perceived spiritual needs of students and employees?
- What are the expectations of students, employees, and leadership regarding the spiritual-life program of the institution, particularly in terms of new or revised faith experiences, or contributions that they would like to make?

In response to questions such as these, the appraisal could include:

- An identification of all aspects of the institution that impact the spiritual life of students and employees, and of the various venues where these take place;
- A survey of the perceptions of students, faculty, and staff regarding the strengths and weaknesses of the spiritual-life program on campus, as well as their expectations;

- A review of the impact of campus church programming and activities, as well as other spiritual-life programs and activities;
- An analysis of formal religious education in the curriculum, of the biblical foundation for faith and learning in all areas of instruction, and of the hidden curriculum—that which is "caught" rather than explicitly taught, and which often has the greater impact on the life of a student;
- Identification of the relationships such as mentoring, modeling, and discipling that impact the faith formation of students, faculty, and staff;
- A review of student and employee involvement in planning spiritual encounters and subsequent engagement in their implementation.

Diagnostic data can be gathered through surveys, interviews, and focused discussions. The intent is to invite broad campus input. The data are then analyzed, and an appraisal report prepared. The report should include a comprehensive list of current spiritual-life programs and activities, quotes from students, faculty, and staff regarding their perceived spiritual needs and aspirations, and suggestions regarding current, new, or revised faith experiences. In essence, the outcome of the diagnostic assessment should be a well-organized, compelling report of current endeavors, their perceived effectiveness, and expectations for the future. Although the report is prepared primarily for the spiritual-life steering committee, it can also be shared more widely as the committee sees fit.

While the steering committee typically commissions the diagnostic assessment and report, it should remain engaged in the process. For example, the committee should delineate the objectives of the assessment, as well as aspects and constituencies to be scanned. The committee should also review the instruments, such as surveys or interview guides, prior to their implementation.

Creating Awareness

As the effectiveness of the spiritual master plan of the institution will depend on the "buy in" and engagement of the various institutional constituencies, it is important to communicate with target groups regarding the process of developing the spiritual life of the institution. The following target groups should be considered:

- Board of Governance;
- Administrators;
- Faculty and staff;
- Students;
- Parents and/or alumni;
- College/university church members;
- Other supporters.

Avenues to create this awareness may include:

- College and university board meetings;
- College and university church administrative meetings;
- Town-hall meetings;
- Meetings with student leadership;
- Departmental meetings;
- Alumni or parent gatherings;
- Social media and/or an interactive website.

The intent is to create broad understanding regarding the process of spiritual planning and ways in which the various constituencies can contribute to this endeavor. This enlarges the circle of concerned individuals aware of the complex task of leading others to a personal relationship with Jesus Christ.

2. Development

The development phase, which will result in the spiritual master plan for the institution, usually for the period of a school year, begins with the inputs. It then transitions to defining goals, action plans, and a strategy for evaluation. It is completed when the plan is formally approved and ready for implementation.

Remember that the spiritual master plan is not typically developed from scratch. Usually, it is an update of the plan from the prior year. Some institutions may develop a spiritual-life curriculum that covers a period of two to five years, with short-term, midterm, and long-term outcomes, although plans are still updated each year based on the annual assessment. Furthermore, some colleges or universities may operate within a division that has set out a region-wide spiritual plan for its educational institutions, and/or a preferred format. In this case, the contours of that plan and/or format are adapted to the institution.

Inputs

The inputs of the development process are official documents of the institution, the report of the diagnostic assessment, and/or the year-end evaluation report from the prior spiritual master plan.

A spiritual master plan should be based on Scripture and align with the institution's *official statements* of vision and mission, as well as its declarations of educational philosophy, graduate profile, and core values. The plan should also connect to the strategic priorities of the institution as these are expressed in its Strategic Plan, and to the quinquennial strategic plan of the church and its Key Performance Indicators (KPIs) to which the institution may contribute.

If the steering committee should perceive that any of the official documents of the institution should incorporate spiritual priorities in a more explicit manner, specific recommendations to that effect should be made to the entities responsible for updating and approving these documents. Certainly, the nurture of faith, character formation, the development of a biblical worldview, and, ultimately, the experience of salvation should be central to its mission and learning outcomes, while the spiritual nurture of students, faculty, staff, and administration should occupy a place of priority in the strategic plan of the institution.

The *diagnostic assessment* forms a launching pad for building the spiritual master plan. This appraisal should inform each step of the development process. Constituent needs and expectations, for example, should lead directly to the goals or desired outcomes defined in the plan. Deficiencies detected in the diagnosis as well as perceptions of what is working well should prioritize goals and shape action plans. Overall, we want to be sure that the spiritual master plan reflects real spiritual needs and priorities.

Finally, the *year-end evaluation report* of the effectiveness of the prior spiritual master plan will identify what goals were achieved and which fell short, as well as which initiatives functioned well and those that did not. Together, this may point to aspects to be retained, as well as others that may need to be modified or replaced.

Goals

With the institutional documents (e.g., mission statement, strategic plan) and the appraisal/evaluation having indicated specific areas that the spiritual program is to address, it is now time to transform these into goals or desired outcomes. It is time to ask: What dynamics of spiritual life do we desire to build and support on our campus?

Outcomes, for example, could include:

- For students, faculty, staff, and administration to grow in their knowledge of God and personal relationship with Jesus Christ;
- For students, faculty, and staff to prioritize biblical values and lifestyle practices;
- For administration, faculty, and staff to authentically model the foundational role of a biblical worldview, promoting faith alignment throughout the educational experience;
- For administration, faculty, and staff to engage in discipleship, sharing with students the principles and values of God's kingdom;
- For Seventh-day Adventist students to graduate with a greater commitment to the mission of the church;
- For students of other faith traditions to come to an understanding and appreciation of the Seventh-day Adventist approach to living and experience how it can enrich their personal lives;
- For students, faculty, staff, and administration to be actively committed to personal spiritual growth and to service. [Other potential indicators may be found in Appendix J.]

As a committee, define some spiritual goals that relate to the reality of the institution and its range of needs. Rather than seeking to create a long list of goals, those that you do define should be **SMART**:

- **S**imple;
- **M**easurable;
- **A**ttainable;
- **R**esult-oriented;
- **T**ime-focused.

In developing the goals, one idea that has been used effectively in several institutions is to select certain *core beliefs*, *values*, and *principles*, based on the results of the assessment, to be emphasized during the period of the spiritual master plan, in conjunction with more general goals, such as the study of the Bible and a relationship with God. This can also be extended into a framework that covers multiple years, so that students who completes their course of study at the institution will be exposed to a strategic set of beliefs, values, and principles across their learning experience. [See Appendix L.]

Another model uses a competency-based approach, encompassing *knowledge*, *habits*, and *attitudes*. Knowledge, for example, enables students to develop biblical literacy and to become familiar with the Fundamental Beliefs of the Seventh-day Adventist Church. Spiritual habits include Bible study and participation in worship. Attitudes include positive views toward God, His plan and calling, as well as to the church and its Strategic Plan. Action plans could be developed along two key dimensions: nurturing and empowering. In the nurturing dimension, persons are discipled in Christ. In empowerment, persons are equipped and carry out the divine commission as disciple-makers. One institution, for example, has expanded on this approach with the motto: *Know Christ. Grow in Christ. Serve with Christ.*

An alternate model is: *Belong, Believe, Become.* In this approach, persons first experience the love and support of the Spirit-filled community. This context of faith conveys an invitational picture of God, nurturing belief in God and trust in His plan for humanity. This leads them toward a personal commitment to become disciples of Jesus and to live out the principles of His kingdom, empowered by the Spirit.

A further framework uses the theme **ABIDE**:

- **A**bundant discipling: Becoming like Jesus;
- **B**old godliness: Growing character and identity;
- **I**ntentional connecting: Building community;
- **D**eliberate learning: Seeking wisdom through a biblical lens;
- **E**xtravagant outreach: Sharing Jesus with others.

Once these goals have been identified, they should be discussed in a range of forums, and people in key constituencies should be asked to provide feedback. This participation will help everyone to know what the goals are, remember them, and be committed to them.

Actions

Once the goals are in place, decide on action plans. For each goal, delineate one or more initiatives intended to move toward that outcome, ensuring that these are adapted to the different sectors of the institution. [See sample strategies to encourage campus spiritual life in Appendix K. Appendix M presents rationales and examples of journaling for students, teachers, and staff.] Then specify for each:

- The goal(s)/outcome(s) to which the initiative is linked;
- A description of the initiative;
- The venue where this initiative will take place;
- The individuals or entities who will be responsible for implementation;
- The resources required, including budgetary provision;
- A schedule of when the initiative will take place;
- The means through which the initiative will be communicated to the target group(s);
- A description of how the effectiveness of the initiative could be determined.

In developing action plans, an approach that has worked well is for the steering committee to communicate the goals to each entity of the campus, requesting that the entity develop some specific plans toward the goals, which it will then provide as suggestions to the committee. This will result in the various entities becoming more invested in the spiritual life of the institution.

Strategy for Evaluation

The last section of the spiritual master plan describes the evaluation strategy that will be used to determine the effectiveness of the spiritual-life program. It answers the questions: Which evaluation methods are appropriate for each of the goals and initiatives in the spiritual master plan? How will the resulting data be used to achieve needed change?

While the evaluation strategy will certainly identify the summative evaluation to be used at the end of the school year, it should also include periodic formative evaluations throughout the year in specific areas. This evaluation schedule enables the committee to keep its finger on the pulse of the institution's spiritual life and to make mid-course corrections as needed.

Regardless of when evaluation takes place, a variety of methods and approaches should be used that accurately convey the breadth and depth of the spiritual experience—whether that is a sense of belonging; an enhanced understanding of the theology of faith, including core beliefs and values; participation in faith activities, such as worship, witness, and service; or the development of life-affirming commitments and a rejection of life-denying choices.

As the committee is concluding its work on the spiritual master plan, it may wish to utilize the checklist presented in Figure 6 (or alternatively the rubric presented in Appendix R) to determine if the plan is comprehensive, focused, balanced, and complete. Keep in mind that the plan does not delineate all the ways in which spirituality will be promoted and faith fostered at an institution. It is informative, rather than exhaustive. The Spirit of God may work in surprising ways!

Approval

Once the committee has completed its work on the spiritual master plan [a sample outline is presented in [Appendix H]], the plan should be reviewed and approved by the appropriate institutional committees. Then, after feedback and any needed adjustments, the final plan should be presented to and approved by the Governing Board.

The intent is that the spiritual master plan be integrated into the fabric of institutional strategic planning, functioning as a "chapter" of that plan. The spiritual master plan is not merely an add-on or tangent but is core to the mission of the institution. Each Adventist college and university should, therefore, be as intentional in living the values of Jesus, planting seeds for God, and ultimately, fostering a commitment to Jesus Christ as it is in providing a quality academic experience. Indeed, the spiritual life is at the heart of Adventist education. Consequently, the spiritual master plan both informs and is informed by the strategic plan of the institution.

Does the spiritual master plan . . .

- ❑ Explicitly state goals or desired outcomes, inclusive of students, faculty, and support staff?
- ❑ Indicate who is responsible for the general administration of the plan?
- ❑ Identify specific action plans for achieving each of its goals?
- ❑ Specify where an action plan will take place and who is responsible for its implementation?
- ❑ Specify the resources (e.g., human, financial) that will be required for each initiative?
- ❑ Contain a timeline for implementation of each action plan?
- ❑ Describe how each initiative will be communicated to the target group(s)?
- ❑ Present an overall budget that will be needed to implement the spiritual master plan?
- ❑ Use a variety of methods to evaluate the goals?
- ❑ Include an explanation of how the evaluation data will be used to bring about needed change?
- ❑ Identify specific means whereby the spiritual master plan will be broadly communicated?

Figure 6. Spiritual master plan checklist.

3. Implementation

It is of little value to have a spiritual master plan that is not being used or that does not provide focus for the spiritual activities of the campus. In the implementation phase, the key question is: Who will set in motion and manage the various segments of the spiritual master plan?

After the spiritual master plan has been formally adopted by the institution, the committee should ensure that the plan is fully communicated to all institutional entities. While the work of formulating the plan and deciding how to best accomplish it causes the attention of key players within the institution to be drawn to the spiritual-life program, the plan, once approved, should also be widely disseminated. This may involve:

- Presenting the plan in full staff and/or faculty meetings;
- Requesting department heads to include an item in the agenda of their staff and faculty meetings on the plan and invite a member of the committee to speak to the item in case the group would like more discussion or explanation;
- Requesting the student association and student spiritual-activity groups to be part of the plan.

Typically, the person responsible for the spiritual life of the institution and the organizational unit that this individual leads are tasked with the overall management of the implementation phase. The spiritual-life steering committee, however, should periodically convene to receive updates regarding the implementation and to provide guidance and approve any mid-course corrections.

The institutional manager ensures that all those involved in implementing the plan know what their responsibilities will be and that adequate provisions have been made and funds allocated for the various portions of the plan. The manager then monitors progress, encouraging feedback loops for information sharing throughout the year, both regarding progress achieved and problems encountered in endeavoring to carry out the plan.

This formative evaluation should be a shared function conducted by those who have responsibility for implementing specific action plans, with reports provided periodically to the spiritual master-planning committee. Throughout, the committee should make it clear that it is always ready and eager to listen and enact the necessary changes in campus spiritual activities.

4. Evaluation

A spiritual master plan is not a static, one-time-only document. It is dynamic. This implies not only formative evaluation at key points throughout the school year, but also an annual review and refresh. The goal is to adequately determine the effectiveness of the spiritual master plan, ascertaining whether the various initiatives are making a real difference in spiritual life and faith development.

A key question is this: Which evaluation methods are appropriate for each of the indicators in the plan? In essence, both quantitative and qualitative measures could be utilized. For example, a survey could ask individuals to rate how well the various components of the spiritual master plan functioned in terms of promoting the spiritual life of the institution. A more qualitative approach might be to meet with representatives of key groups and ask these focus groups to describe how the plan might be improved for the following year. [See Appendix N for potential evaluation methods.]

Perhaps most significantly, the year-end evaluation asks: How will you evaluate the result of the spiritual master plan, specifically in terms of attainment of the goals or desired outcomes delineated in the plan? While we recognize that spirituality is expressed in a multitude of ways and that the influence of God's Spirit may not be immediately discernable (see Figure 7 and Appendix O), there are certainly aspects of the spiritual-life program that can provide us with evidence of the effectiveness of the plan. Potential strategies include:

- End-of-year surveys on spiritual life (or questions on spiritual life in a more general campus-wide survey)

One sometimes hears the assertion that it is not possible to measure spirituality. That is certainly correct if one assumes that to gauge spirituality means to evaluate a person's relationship with Christ or his or her standing before God. Such information is simply not available to another human being. Indeed, the Bible states that no person can truly understand even his or her own heart (Jeremiah 17:9), much less that of someone else. [Consider other limitations presented in Appendix O.]

What, then, do we endeavor to accomplish through evaluation? We seek to sense the pulse of faith by considering indicators of the spiritual life. Jesus said, "'By their fruit you will recognize them'" (see Matthew 7:16–20, NIV). Through people's engagement in spiritual opportunities, by the perceptions they share, and through their expressed commitments, observers can learn something meaningful about their spiritual life.

It is important to recognize that a school's spiritual-life program is a cooperative venture with the Holy Spirit. The institution does the "planting" and "watering," while the Holy Spirit "makes the seed grow" (1 Cor. 3:6, 7, NLT). What a college or university seeks to learn by reviewing indicators of spiritual life is how well it is "planting" and "watering."

Figure 7. A rationale for assessing spiritual constructs.

- Exit interviews with students, asking them to speak of their attitudes toward faith and the church over the time they were students;
- Attitude surveys on matters of faith, spiritual practices, lifestyle issues, and/or spiritual development taken when students enter the institution and when they leave;
- Questions about faith and spiritual nurture in the classroom in student course assessments;
- Asking faculty and staff to include a section on service and faith in annual reports, noting how they perceive that their intentionality influences students;
- Surveying alumni on their attitudes about faith and the church a few years after graduation;
- Identifying means to gauge the involvement of students, faculty, staff, and administration in spiritual activities, such as service, witness, and worship.

Ideally, the evaluation should provide for some points of comparison year-to-year, as well as comparisons between the diagnostic assessment that precedes a school year with the summative evaluation at its close. The evaluation should also include a final report from each of the individuals responsible for a specific initiative where they document the results of that initiative, focusing on real differences that the initiative made in the spiritual life and faith development of students and/or faculty and staff. [See Appendix P for a sample evaluation grid and Appendix Q for a sample self-assessment instrument.]

Depending on the institution, the entity directly responsible for spiritual life and/or the area of institutional effectiveness may be commissioned to carry out the summative evaluations identified by the spiritual master plan and prepare a corresponding report for the committee.

Upon receiving the annual evaluation report, the spiritual-master-plan committee should ask:

- What can we learn from this evaluation?
- How well did the spiritual master plan work?
- What needs to be improved, and in what ways?
- Where did we reach or make progress toward the goals?
- Which areas need to be strengthened?
- How can we improve on the entire process?

The development of a spiritual master plan is only as good as the application of information and the implementation of innovative changes that build faith. Based on its analysis and findings, the steering committee should make appropriate recommendations to campus entities, committees, and administration. It should also provide a copy of the annual report to administration and to the board of governance, among other entities. Perhaps most significantly, the evaluation report becomes a key consideration in the development of the spiritual master plan for the following year.

In Sum

The team that coordinates the spiritual master plan at an institution will be only as effective as the total campus becomes involved in the spiritual life of the institution and its implementation. Engagement with the assessment process—with its identification of spiritual outcomes, and with the development, adoption, implementation, and evaluation of an institution-wide spiritual plan—heightens the awareness of everyone in institution to the intentionality of the spiritual learning process. Only then will the change in spiritual life be significant, effective, and enduring.

[A list of further resources that practitioners have found helpful may be found in Appendix S.]

The Materials

This final section of the Guide contains materials that may be of value throughout the spiritual-planning process at a Seventh-day Adventist college or university. These materials are provided as illustrations and points to ponder, to be utilized or adapted as the case may indicate. You can go directly to a specific resource by clicking on the link below.

Appendix A.   Biblical Passages on Spiritual Development

"'You shall love the LORD your God with all your heart, with all your soul, and with all your strength'" (Deuteronomy 6:5, NKJV).

"Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers, but whose delight is in the law of the LORD, and who meditates on his law day and night. That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither—whatever they do prospers" (Psalm 1:1–3, NIV).

"[W]e will tell the next generation the praiseworthy deeds of the LORD, his power, and the wonders he has done. . . . Then they would put their trust in God and would not forget his deeds but would keep his commands" (Psalm 78:4, 7, NIV).

"For the LORD gives wisdom; from his mouth come knowledge and understanding" (Proverbs 2:6, NIV).

"The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding" (Proverbs 9:10, NIV).

"'Enlarge the place of your tent, stretch your tent curtains wide, do not hold back; lengthen your cords, strengthen your stakes'" (Isaiah 54:2, NIV).

"All your children will be taught by the LORD, and great will be their peace" (Isaiah 54:13, NIV).

"'[T]each my people the difference between the holy and the common and show them how to distinguish between the unclean and the clean'" (Ezekiel 44:23, NIV).

"'[T]he LORD has told you what is good, and this is what he requires of you: to do what is right, to love mercy, and to walk humbly with your God'" (Micah 6:8, NLT).

"'Blessed are those who hunger and thirst for righteousness, for they will be filled'" (Matthew 5:6, NIV).

"'Seek first God's Kingdom and his righteousness'" (Matthew 6:33, World English Bible).

"'[W]hat do you benefit if you gain the whole world but lose your own soul?'" (Mark 8:36, NLT).

"Jesus increased in wisdom and stature, and in favor with God and men" (Luke 2:52, NKJV).

"'The seeds that fell among the thorns represent those who hear the message, but all too quickly the message is crowded out by the cares and riches and pleasures of this life. And so they never grow into maturity. And the seeds that fell on the good soil represent honest, good-hearted people who hear God's word, cling to it, and patiently produce a huge harvest'" (Luke 8:14, 15, NLT).

"The apostles said to the Lord, 'Show us how to increase our faith'" (Luke 17:5, NLT).

"'When the Son of Man comes, will He find faith on the earth?'" (Luke 18:8, NIV).

"'I am the vine; you are the branches. Those who remain in me, and I in them, will produce much fruit. For apart from me you can do nothing'" (John 15:5, NLT).

"'Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent'" (John 17:3, NIV).

"We can rejoice, too, when we run into problems and trials, for we know that they help us develop endurance. And endurance develops strength of character, and character strengthens our confident hope of salvation" (Romans 5:3, 4, NLT).

"[F]aith comes by hearing, and hearing by the word of God" (Romans 10:17, NKJV).

"What we have received is not the spirit of the world, but the Spirit who is from God, so that we may understand what God has freely given us. This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, explaining spiritual realities with Spirit-taught words" (1 Corinthians 2:12, 13, NIV).

"[W]hether you eat or drink, or whatever you do, do all to the glory of God" (1 Corinthians 10:31, NKJV).

"[W]e all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord" (2 Corinthians 3:18, NKJV).

"[A]nyone who belongs to Christ has become a new person. The old life is gone; a new life has begun!" (2 Corinthians 5:17, NLT).

"[W]e are ambassadors for Christ, as though God were pleading through us" (2 Corinthians 5:20, NKJV).

"This most generous God who gives seed to the farmer that becomes bread for your meals is more than extravagant with you. He gives you something you can then give away, which grows into full-formed lives, robust in God, wealthy in every way, so that you can be generous in every way" (2 Corinthians 9:10, *The Message*).*

"We use our powerful God-tools for smashing warped philosophies, tearing down barriers erected against the truth of God, fitting every loose thought and emotion and impulse into the structure of life shaped by Christ" (2 Corinthians 10:5, *The Message*).

"[T]he fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control" (Galatians 5:22, 23, NIV).

"[T]hese are the gifts Christ gave to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. Their responsibility is to equip God's people to do his work and build up the church, the body of Christ. This will continue until we all come to such unity in our faith and knowledge of God's Son that we will be mature in the Lord, measuring up to the full and complete standard of Christ" (Ephesians 4:11–13, NLT).

"[S]peaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work" (Ephesians 4:15, 16, NIV).

"[T]hrow off your old sinful nature and your former way of life, which is corrupted by lust and deception. Instead, let the Spirit renew your thoughts and attitudes. Put on your new nature, created to be like God—truly righteous and holy" (Ephesians 4:22–24, NLT).

"I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy . . . , being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus" (Philippians 1:3–6, NIV).

"[T]his is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless for the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God" (Philippians 1:9–11, NIV).

"In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!"" (Philippians 2:5–8, NIV).

"Whatever I have, wherever I am, I can make it through anything in the One who makes me who I am" (Philippians 4:13, *The Message*).

"For this reason, since the day we heard about you, we have not stopped praying for you. We continually ask God to fill you with the knowledge of his will through all the wisdom and understanding that the Spirit gives, so that you may live a life worthy of the Lord and please him in every way: bearing fruit in every good work, growing in the knowledge of God" (Colossians 1:9, 10, NIV).

"And now, just as you accepted Christ Jesus as your Lord, you must continue to follow him. Let your roots grow down into him, and let your lives be built on him. Then your faith will grow strong in the truth you were taught, and you will overflow with thankfulness" (Colossians 2:6, 7, NLT).

"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16, NKJV).

"[W]hatever you do or say, do it as a representative of the Lord Jesus" (Colossians 3:17, NLT).

"Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15, NKJV).

"All Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It corrects us when we are wrong and teaches us to do what is right. God uses it to prepare and equip his people to do every good work" (2 Timothy 3:16, 17, NLT).

"For the grace of God has appeared that offers salvation to all people. It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the appearing of the glory of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good" (Titus 2:11–14, NIV).

"Dear brothers and sisters, when troubles of any kind come your way, consider it an opportunity for great joy. For you know that when your faith is tested, your endurance has a chance to grow. So let it grow, for when your endurance is fully developed, you will be perfect and complete, needing nothing" (James 1:2–4, NLT).

"[F]aith by itself, if it is not accompanied by action, is dead" (James 2:17, NIV).

"If anyone speaks, they should do so as one who speaks the very words of God . . . . so that in all things God may be praised through Jesus Christ" (1 Peter 4:11, NIV).

"Supplement your faith with a generous provision of moral excellence, and moral excellence with knowledge, and knowledge with self-control, and self-control with patient endurance, and patient endurance with godliness, and godliness with brotherly affection, and brotherly affection with love for everyone" (2 Peter 1:5–7, NLT).

"[G]row in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18, NIV).

Appendix B.   Ellen G. White on Spiritual Development

"True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service. This is the education that will endure into eternal life" (*Christ's Object Lessons*, 330).

"A character formed according to the divine likeness is the only treasure that we can take from this world to the next. . . . How important, then, is the development of character in this life" (*Christ's Object Lessons*, 332).

"Because time is short, we should be in earnest, and work zealously to give the young that education which is consistent with our faith" (*Christian Education*, 22).

"The great work of life is character-building; and a knowledge of God is the foundation of all true education" *(Christian Education*, 64).

"No other science is equal to that which develops in the life of the student the character of God" (*Counsels to Parents, Teachers, and Students*, 20).

"To bring man back into harmony with God, so to elevate and ennoble his moral nature that he may again reflect the image of the Creator, is the great purpose of all the education and discipline of life" (*Counsels to Parents, Teachers, and Students*, 49).

"The great aim of the teacher should be the perfecting of Christian character in himself and in his students" *(Counsels to Parents, Teachers, and Students*, 68).

"[I]t is not enough that the teacher possess natural ability and intellectual culture. These are indispensable, but without a spiritual fitness for the work he is not prepared to engage in it. He should see in every pupil the handiwork of God—a candidate for immortal honors" (*Counsels to Parents, Teachers, and Students*, 229).

"Teachers must have a living faith" (*Counsels to Parents, Teachers, and Students*, 235).

"The great adversary of souls is seeking to bring a dead, lifeless spiritual atmosphere into all our institutions. He works to turn and twist every circumstance to his own advantage, to the exclusion of Jesus Christ" (*Counsels to Parents, Teachers, and Students*, 373).

"The lessons of Bible history should be kept before the youth in our schools, that those who have no love for God and no interest in spiritual things, may become interested, and learn to love the word" (*Counsels to Parents, Teachers, and Students*, 453).

"True education . . . is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come" (*Education*, 13).

"In the highest sense the work of education and the work of redemption are one" (*Education*, 30).

"The harvest of life is character, and it is this that determines destiny, both for this life and for the life to come" (*Education*, 108).

"Character building is the most important work ever entrusted to human beings; and never before was its diligent study so important as now" (*Education*, 225).

"Faith is needed in the smaller no less than in the greater affairs of life. In all our daily interests and occupations, the sustaining strength of God becomes real to us through an abiding trust" (*Education*, 255).

"The habits and principles of a teacher should be considered of even greater importance than his literary qualifications. If he is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars" (*Fundamentals of Christian Education*, 19).

"The teachers in our schools . . . must be in words and character what they wish their students to be, — men and women that fear God and work righteousness" (*Fundamentals of Christian Education*, 90).

"The salvation of our pupils is the highest interest intrusted to the God-fearing teacher" (*Fundamentals of Christian Education*, 116).

"Every teacher needs Christ abiding in his heart by faith" (*Fundamentals of Christian Education*, 260).

"The true higher education is what makes students acquainted with God and His word, and fits them for eternal life" (*Fundamentals of Christian Education*, 431).

"It is necessary that both teachers and students not only assent to truth, but have a deep, practical knowledge of the operations of the Spirit. . . . [B]oth teachers and students need to be able to recognize the voice of the Shepherd" (*Fundamentals of Christian Education*, 435).

"Eternal interest should be the great theme of teachers and students. . . . The teachers need to be sanctified through the truth, and the all-important thing should be the conversion of their students, that they may have a new heart and life. The object of the Great Teacher is the restoration of the image of God in the soul, and every teacher in our schools should work in harmony with this purpose" (*Fundamentals of Christian Education*, 436).

"The students in our schools and all our youth should be given an education that will strengthen them in the faith" (Manuscript 106, 1905).

"Faith is trusting God—believing that he loves us and knows best what is for our good. Thus instead of our own way, it leads us to choose his way. In place of our ignorance, it accepts his wisdom; in place of our weakness, his strength; in place of our sinfulness, his righteousness. Our lives, ourselves, are already His; faith acknowledges his ownership and accepts its blessing" (*Review and Herald*, December 24, 1908).

"God designs that the college . . . shall reach a higher standard of intellectual and moral culture than any other institution of the kind in our land. The youth should be taught the importance of cultivating their physical, mental, and moral powers, that they may not only reach the highest attainments in science, but, through a knowledge of God, may be educated to glorify Him; that they may develop symmetrical characters, and thus be fully prepared for usefulness in this world, and obtain a moral fitness for the immortal life" (*Testimonies for the Church*, 4:425).

"Where there is spiritual health there is growth. The child of God grows up to the full stature of a man or woman in Christ. There is no limit to his improvement" (*Testimonies for the Church*, 5:265).

"Do not feel that your work as teachers is done unless you can lead your scholars to faith in Jesus and love for Him" (*Testimonies for the Church*, 5:590).

"True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character" (*True Education*, 136).

"Bible religion . . . is not to be like a dash of color brushed here and there upon the canvas, but its influence is to pervade the whole life, as though the canvas were dipped into the color until every thread of the fabric was dyed a deep, fast, unfading hue" (*The Youth's Instructor*, May 30, 1895).

Appendix C. Fundamental Beliefs of the Seventh-day Adventist Church (2020)

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.

1 *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.)

2 *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.)

3 *The Father*

God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also 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.)

4 *The Son*

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly 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.)

5 *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.)

6 *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.)

7 *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 consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Gen. 1:26-28; 2:7, 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.)

8 *The Great Controversy*

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

9 *The Life, Death, and Resurrection of Christ*

In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The 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 wide-spread 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, evange-listic, 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 D.   Adventist Accrediting Association, Area 2: Spiritual Development

Standard: The institution has a coherent and vibrant spiritual-life program, encapsulated in a spiritual master plan that widely involves and impacts the institution and its communities.

Criteria for Review	Supporting Evidence
2. 1 The institution has an intentional, coherent, detailed, and current board-approved spiritual master plan, which serves as the basis for the effective spiritual development of faculty, staff, and students.	• The current spiritual master plan of the institution.[a] • A listing of key performance indicators and a description of the process to assess and update the outcomes of the spiritual master plan. • Evidence that administration, faculty, and staff have been involved in the development of the spiritual master plan and that it has received board approval. • Evidence of the implementation of the current spiritual master plan, including specific results from the assessed outcomes as well as how the plan has been dynamically updated based on this assessment.[b] • Recent annual reports to the board regarding the institution's spiritual life and the implementation of the spiritual master plan. • A description of how the spiritual master plan includes the spiritual nurture of all student populations (residential, commuter, face-to-face, online, hybrid, undergraduate, graduate, full-time, and part-time).
2.2 Administration, faculty, and staff are actively involved in the spiritual development of students and of one another.	• A description of administration, faculty, and staff involvement in student and new faculty and staff mentoring programs that include spiritual nurture.[c] • A description with examples of the extent of participation of administration, faculty, and staff in specific spiritual-life programs and activities. • Examples of groups and programs for service and for witness led or sponsored by administration, faculty, or staff. • A description of the level of participation of administration, faculty, and staff in devotional and worship meetings. • Examples of the intentional work of administration, faculty, and staff on behalf of non-Adventist and of off-campus students, including any alternative learning modalities.

2.3 Students are actively involved in a variety of nurture, service, and witnessing programs.	• Evidence of the involvement of students in developing and implementing the spiritual master plan, as well as in planning nurture, service, and community-engagement activities.[d] • Description of the possibilities for student involvement in spiritual activities as participants and as leaders. • Description of how the institution selects student spiritual leaders. • Number of students actively involved in various in-reach and outreach activities, some of which should be student-initiated and developed. • Description of curricular requirements for student involvement in service learning, as well as training and opportunity for witness, including students in any alternative learning modalities. • Evidence of the strength of the student-mission program, including short-term evangelistic and outreach experiences, as well as a formal student-missionary program. • Student survey responses on the outcomes of spiritual program opportunities.
2.4 Campus chaplains and/or the pastor(s) of the campus church exert a significant role on the spiritual formation and life of the students.	• Description of the role that the campus church pastor(s) and/or the chaplain(s) and their associates play in the spiritual development and life of the students. • Job descriptions of the campus chaplains and/or pastor(s) of the campus church.[e] • Description of the selection process for the campus church pastor(s) and/or the chaplain(s), indicating institutional involvement. • Description of the way the chaplaincy ministry of the institution is organized and of student services provided. • Description of the relationship between the campus church(es) and the institution, with evidence provided of collaborative planning and involvement. • Results of formal evaluations of services provided by the chaplain(s) and/or campus church pastor(s).

2.5 Students experience spiritual development and a deeper commitment to social responsibility and witness because of their educational experience at the institution.	• Results of assessments that document the extent to which students experience and graduates/alumni attained spiritual development while at the institution, as well as the factors that may have contributed to or detracted from this development.[f] • Results of student and alumni surveys that seek to assess the level of participation in service, both while at the institution and after graduation, as well as the development of a personal service ethic. • Results of student and alumni surveys that assess the level of participation in witness, both while at the institution and after graduation, as well as the development of a worldview in which they see themselves as active witnesses for God

2.6 Plans for development and improvement within this area.

Explanatory notes:

[a] At minimum, the spiritual master plan should incorporate:
- A list of beliefs, values, and behavioral outcomes to be conveyed to faculty, staff, and students, based on institutional philosophy, mission, objectives, and/or core values.
- A summary of the results from surveys of present status as well as of the spiritual needs of administration, faculty, staff, and students.
- A listing of specific objectives for the intentional transmission of Seventh-day Adventist beliefs, principles, values, and lifestyle.
- A description of corresponding curricular and co-curricular programs and activities.
- A presentation of corresponding action plans, including budget requirements, timelines, and responsibilities.

[b] Examples of additional supporting evidence that may be included:
- Samples of minutes of the spiritual-life committee and other committees that deal with spiritual development.
- Samples of survey instruments utilized with faculty, staff, and students.
- The plan of spiritual events for the current semester/quarter. This may include devotional and worship opportunities, campus ministry activities, outreach and mission programs, small-group interactions, residence-hall programming, etc.
- Samples of evaluation instruments used in assessing the effectiveness of the spiritual master plan.

[c] Examples of the primacy of spiritual development could include:
- Time and physical space set aside for prayer and reflection.
- Time dedicated to corporate worship without the imposition of conflicting events.

[d] Examples of student nurture, service, and community-engagement programs may include Bible study groups, drug and alcohol prevention, evangelism, campus ministry retreats, periods of spiritual emphasis, chapels, vespers, church services, Sabbath school, and personal witness.

[e] Examples of elements in the corresponding job descriptions include (a) line of authority and responsibility; (b) purpose of the position; (c) role in the involvement in the development and implementation of the spiritual master plan; and (d) relationships with administration, faculty, staff, students, and denomination, including the division Chaplaincy Endorsing Department.

[f] Examples of elements that may be incorporated in the assessments of spiritual development include a sense of a deeper relationship with God, of the assurance of salvation, of a Spirit-filled life, of growth in faith, of the need of Bible study and prayer, of the formation of a biblical worldview to guide one's life, and of a better understanding of and commitment to the beliefs and practices of the Seventh-day Adventist Church.

Appendix E.   Job Description for Staff Chaplains of Schools, Colleges, and Universities

The mutual objective of the church and its educational institutions is to provide an optimal environment for faith development and the spiritual orientation of students, as well as their personal participation in religious, witness, and service activities, both on campus and in the community.

The following guidance should be considered when naming chaplains, men or women, for Seventh-day Adventist educational institutions:

1. The chaplains of the universities, colleges, and secondary schools are to be appointed by the governing boards of the respective institutions, in consultation with the president of the ecclesiastical organization administering the institution, to provide spiritual care to the students, the teachers, non-teaching staff, and leaders of the institution, and at the same time serving as a link between the church and the school as the one responsible for the religious activities of the institution.
2. The chaplain will receive the salary and benefits as any other pastor, as well as his or her license or credential from the ecclesiastical organization that administers the institution (*General Conference Working Policy* [GC WP] E 05 & FA 25 05).
3. The conference/mission is to invite the chaplain to pastors' meetings, seminars, and all activities of importance related to the conference/field in whose territory the institution is located.
4. The chaplain is to inform the union/conference about church activities, as required and in consultation with his or her immediate supervisor, the school/college/university principal or president.
5. Any future changes in the work of the chaplain are to be made in the same way as his or her original appointment.
6. As clergy, chaplains are granted credentials by a conference, union, or division (GC WP E 05 & FA 25 05). Chaplains may be requested to submit a monthly report to the field that issues the license/credentials for their records. It is the responsibility of the ministerial secretary and the president to ensure that these reports regularly reach the local field.

The profile:

1. Every chaplain is first a minister, assigned as the pastor or as part of the pastoral team of the institution. He or she is to be an endorsed chaplain, preferably a Board-Certified Chaplain (BCC), fulfilling the corresponding competencies of professional chaplaincy.
2. The chaplains guide the spiritual life of students, leaders, teachers, non-teaching staff, and parents.
3. The chaplains advise the principal/president on spiritual matters. The principal/president is the spiritual leader of the institution.
4. The chaplaincy team organizes the religious and evangelizing activities of the campus.
5. A chaplain gives evidence of spiritual traits, shows consecration, faith, courage, and conviction of a Christian life, and gives evidence of dedication to the pastoral work for children, youth, their parents, faculty, support staff, and leadership.

Academic preparation:

The chaplain should have a degree in religion or theology, preferably at the graduate level, or be in the process of being admitted to or enrolled in an accredited program, with additional credits in education sciences such as: child psychology, adolescent psychology, pastoral counseling, learning and didactics of the Bible, chaplaincy training, and Clinical Pastoral Education (CPE). (Note: The Adventist Chaplaincy Institute [ACI] provides basic chaplaincy courses.)

Experience:

1. The person should be a pastor who has at least two years' ministry experience.
2. The person should have demonstrated excellence in his or her work, as well as in participation in the various youth activities and responsibilities.
3. The person must be a Seventh-day Adventist pastor in good standing, with a license/credential, preferably appointed as an elder in a local church (GC WP E 05 & FA 25 05).

The role of the chaplain typically includes the following aspects:

1. Is the principal advisor on spiritual and religious matters to the principal/president of the institution, who is the spiritual leader of the institution.
2. Promotes and coordinates the spiritual life of the institution under the direction of the principal/president of the institution.
3. Advises and guides the administrative and institutional employees as their pastor.
4. The head chaplain is a member of the administration, but not necessarily an administrator.
5. Advises the discipline committee with voice but is not a voting member.
6. Coordinates devotionals, provides guidance to the members of the institution, and recommends spiritual and religious resources for teachers and staff.
7. Organizes spiritual retreats for staff and their families.
8. Advises the social committee and other committees to ensure alignment with church standards.
9. Provides pastoral care to all members of the institution. [Note: The chaplain is to refer individuals in need of specialized counseling to an appropriately trained professional, such as a mental-health provider.]
10. Motivates staff to be part of the institution's spiritual activities.
11. Guides, instructs, and assists in organizing the integration of faith and learning.
12. Organizes the annual week of prayer, as well as the weeks of Christian education, health and temperance, Christian stewardship, Spirit of Prophecy, and others.
13. Organizes witnessing activities and promotes student attendance at regular church services.
14. Organizes Adventist Youth (AY) services and programs, Adventurers and Pathfinders clubs, as well as evangelistic and mission outreach activities.
15. Organizes evangelism programs.
16. Conducts orientation seminars for parents and guardians.
17. Organizes and runs baptismal classes and involves the institution's staff in evangelistic and missionary activities.
18. Serves as the liaison of the campus and local churches.

Note: The earliest reference to the work of a chaplain in the writings of Ellen G. White can be found in *Testimonies for the Church*, volume 4, pages 546 and 547: "It is of great importance that the one who is chosen to care for the spiritual interests of patients and helpers be a man of sound judgment and undeviating principle, a man who will have moral influence, who knows how to deal with minds. He should be a person of wisdom and culture, of affection as well as intelligence. He may not be thoroughly efficient in all respects at first, but he should, by earnest thought and the exercise of his abilities, qualify himself for this important work. The greatest wisdom and gentleness are needed to serve in this position acceptably yet with unbending integrity, for prejudice, bigotry, and error of every form and description must be met. This place should not be filled by a man who has an irritable temper, a sharp combativeness. Care must be taken that the religion of Christ be not made repulsive by harshness or impatience. The servant of God should seek, by meekness, gentleness, and love, rightly to represent our holy faith. While the cross must never be concealed, he should present also the Saviour's matchless love. The worker must be imbued with the spirit of Jesus, and then the treasures of the soul will be presented in words that will find their way to the hearts of those who hear. The religion of Christ, exemplified in the daily life of His followers, will exert a tenfold greater influence than the most eloquent sermons."

Appendix F.   Job Description for the Director/VP for Spiritual Life

The minister who serves as the director/vice president for spiritual life should be endorsed as a chaplain, preferably a Board-Certified Chaplain (BCC), and be a licensed/credentialed pastor with ministry and chaplaincy experience. This individual reports directly to the principal/president (director/rector/vice-chancellor) of the institution. The college or university church and its pastoral staff represent a key area within the overall spiritual life of the institution, and as such should collaborate closely with the direc-tor/vice president (VP) for spiritual life.

The spiritual-care department, under the leadership of the director/VP for spiritual life, functions to cre-ate the environment and opportunities for students and staff to grow in their relationship with Jesus and the Seventh-day Adventist Church.

The director/VP for spiritual life should be a joint appointment by the Board of Governance and the board of the ecclesiastic organization that administers the college/university and serves at the pleasure of the principal/president of the institution.

He or she serves as the secretary of the spiritual-life steering committee and implements the spiritual master plan under the guidance of the president of the institution.

Guided by the mission statement of the institution, in addition to the chaplain's roles listed above, the director/vice president:

- Is the principal advisor on spiritual and religious matters to the principal/president of the institu-tion, who is its spiritual leader.
- Coordinates spiritual life on campus.
- In a multi-staff department, manages/supervises the staff of the spiritual-care department of the institution, including chaplains, clerical staff, and volunteers.
- Serves as the pastor for the institution, although not necessarily as pastor of the campus church.
- Coordinates the student-missionary program.
- Focuses on student leadership training.
- Function as the liaison with the pastoral staff of area churches.
- Continually develops spiritual-life programming, including worship opportunities.
- Is a member of the administration.

Academic preparation:

Should hold a Master's degree in religion or theology, and preferably a terminal degree (DMin, PhD) or be in the process of being admitted to or already enrolled in an accredited program of this nature.

Appendix G. Example of Strengths, Weaknesses, Opportunities, and Threats (SWOT) Analysis

One way to assess the spiritual state of the campus is by following the SWOT (Strengths, Weaknesses, Opportunities, Threats) model. (Note: The list of areas is illustrative and can be modified as needed.)

Strengths

What internal elements can be identified as strengths in each of the following areas?

- Relation with God (e.g., Bible reading, prayer);
- Spiritual community with others;
- Organization and planning of the spiritual-life program;
- Functioning of and involvement in the spiritual-life program;
- Sabbath worship services;
- Vespers services;
- Service, mission, witness, and evangelism opportunities.

Weaknesses

What internal elements can be identified as weaknesses in each of the following areas?

- Relation with God (e.g., Bible reading, prayer);
- Spiritual community with others;
- Organization and planning of the spiritual-life program;
- Functioning of and involvement in the spiritual-life program;
- Sabbath worship services;
- Vespers services;
- Service, mission, witness, and evangelism opportunities.

Opportunities

What external elements present opportunities in each of the following areas?

- Relation with God (e.g., Bible reading, prayer);
- Spiritual community with others;
- Organization and planning of the spiritual-life program;
- Functioning of and involvement in the spiritual-life program;
- Sabbath worship services;
- Vespers services;
- Service, mission, witness, and evangelism opportunities.

Threats

What external elements pose threats in each of the following areas?

- Relation with God (e.g., Bible reading, prayer);
- Spiritual community with others;
- Organization and planning of the spiritual-life program;
- Functioning of and involvement in the spiritual-life program;
- Sabbath worship services;
- Vespers services;
- Service, mission, witness, and evangelism opportunities.

After completing the SWOT analysis, it is important to supplement it with a CAME analysis, a strategic diagnostic tool used to define the type of strategy to use in response to each of the results of the SWOT analysis. CAME means:

- **C**orrect the Weaknesses.
- **A**dapt to the Threats.
- **M**aintain the Strengths.
- **E**xplore the Opportunities.

As far as the type of strategy is concerned, we can distinguish four different typologies:

- *Assertive strategy*: Combines the strengths of the campus with the opportunities of the environment.
- *Defensive strategy*: Combines the strengths of the campus with the threats of the environment.
- *Reorientation strategy*: Combines the weaknesses of the campus with the opportunities of the environment.
- *Survival strategy*: Refers to the combination of the campus's weaknesses with the threats of the environment.

Considering the analyses and institutional statements of mission, vision, and values, among others, the strategic goals of the spiritual-life program can be set. Areas that these goals may address include:

- Spiritual growth (spiritual practices, such as prayer, Bible study, and worship);
- Spiritual fellowship (participating and strengthening the community of faith)
- Solidarity (ministry through mission and service);
- Sharing kingdom values (participation in witness and evangelism);
- Christian lifestyle (discipleship and personal growth).

Appendix H.   Sample Spiritual Master-plan Outline

I.   Introduction
   A.   Explanation of the importance of spiritual master planning;
   B.   Explanation of process used to develop the spiritual master plan and obtain its approval.

II.   Our mission, values, and priorities
   A.   Institution statement of mission and list of core values;
   B.   Highlights from the institutional strategic plan that pertain to spiritual development and nurturing faith, including the interface of the spiritual master plan and the academic master plan;
   C.   Presentation of the graduate profile, particularly those matters that relate to spiritual development;
   D.   Explanation of how the official institutional documents have guided the development of the spiritual master plan.

III.   The role of data
   A.   Summary of data from the diagnostic assessment of spiritual needs and expectations;
   B.   Summary of data from the evaluation of goal attainment and initiative effectiveness from the prior year;
   C.   Explanation of how these findings have influenced the development of the current spiritual plan.

IV.   The goals
   A.   Presentation of the goals of the spiritual master plan;
   B.   Explanation of how these goals connect to the various inputs (e.g., mission statement, institutional values, graduate profile, institutional strategic plan, diagnostic assessment, prior year evaluation);
   C.   Delineation of the various sectors of the institution addressed by the goals (e.g., dorm, off-campus, and online students; faculty and support staff).

V.   The initiatives
   A.   Under each goal, present the specific action plans for achieving the goal.
   B.   For each action plan, describe:
      1.   Its focus;
      2.   Where it will take place;
      3.   Who is responsible for its implementation;
      4.   The resources (e.g., human, financial) that will be required;
      5.   A timeline for its implementation;
      6.   How it will be communicated to the target group(s);
      7.   How its effectiveness will be evaluated.
   C.   Present the overall budget that will be needed to implement the spiritual master plan.

VI.   The implementation
   A.   Explanation of who is responsible for the general administration of the plan;
   B.   Explanation of the means whereby the spiritual master plan will be broadly communicated;
   C.   Indication of how frequently the steering committee will expect progress reports.

VII. The evaluation
   A.   Explanation of how goal attainment will be gauged, using a variety of methods;
   B.   Explanation of who will be responsible for this evaluation;
   C.   Explanation of how, when, and to whom evaluation results will be reported;
   D.   Explanation of how the evaluation data will be used to bring about needed change.

Appendix I.   Sample Planning Schedule

Elements	Jun	Jul	Aug	Sep	Oct	Nov	Dec	Jan	Feb	Mar	Apr	May
PREPARATION												
Steering committee established												
Steering committee organized												
Diagnostic assessment commissioned												
Diagnostic assessment reported												
DEVELOPMENT												
Decide on the principle, value, belief, conviction, and motto for the year												
Define the goals												
Decide on the action plans												
Define the evaluation approach												
Prepare the budget												
Receive approval for the plan												
IMPLEMENTATION												
Communicate the spiritual master plan												
Implement the initiatives of the plan												
Specify the feedback points												
EVALUATION												
Gather the evaluation data												
Analyze the results												
Receive the report												
Affirm and reformulate												
Communicate the results												

To gain a global perspective of the timeline for the implementation of the various proposed initiatives, it may be helpful to develop a similar, but more detailed calendar of the various action plans that will take place throughout the school year.

Appendix J.   Potential Spiritual-life Indicators

To fulfill its mission, a Seventh-day Adventist educational institution must share and nurture the distinctive faith heritage of the Adventist Church. This process is not intended to slight the faith or impugn the sincerity of those who are of a different religious or nonreligious persuasion. Sharing an Adventist perspective in a positive and vibrant way, while respecting the genuine faith of others are not mutually exclusive endeavors. While our mission and identity are to be clearly conveyed (Matthew 5:14–16), we must also find creative approaches that can connect with those who do not have a religious background.

Consequently, the spiritual-life steering committee should consider: What would characterize the life of a person who graduates from an Adventist college or university? Potential spiritual-life outcomes, which can be adapted to the specific circumstances of the institution and perhaps configured as Key Performance Indicators (KPIs), include the following:

Personal relationship with Jesus Christ, including, but not limited to:

- Realizing how much God loves everyone;
- Understanding that we are all sinners in need of a Savior;
- Committing our lives to Jesus Christ;
- Accepting the gift of salvation and having assurance of eternal life;
- Regularly seeking out opportunities to grow spiritually;
- Reserving a regular time for personal Bible study;
- Having an active prayer life;
- Sensing God's presence in our life choices and in our relationships with others;
- Recognizing the need for Christian growth and desiring it.

Understanding the teachings of the Bible including, but not limited to the following topics:

- The Bible as the living word of God, the Christian's source of faith;
- The plan of salvation;
- The Sabbath;
- The literal Creation;
- The Great Controversy;
- The virgin birth, atoning death, and bodily resurrection of Jesus Christ;
- The second coming of Jesus Christ;
- The nature of death.

  [See Appendix C for a list of the Fundamental Beliefs of the Seventh-day Adventist Church.]

Appreciation of and faithfulness to a Seventh-day Adventist perspective and lifestyle, including, but not limited to:

- Valuing and enjoying the biblical Sabbath;
- Establishing a commitment to sexual purity and the permanence of the marriage covenant;
- Choosing a healthy lifestyle including regular exercise, good nutrition, adequate rest, and abstinence from alcohol, tobacco, and recreational drugs;
- Moral and ethical use of media, including social media;
- Respecting the value of every human life;
- Working for the equality of all members of the human family;
- Anticipating the second coming of Christ.

Commitment to the community of faith, with invitational opportunity to join the Seventh-day Adventist church, including, but not limited to:

- Participating regularly in worship services;
- Being willing to use one's talents and abilities in building up and expanding the body of believers;
- Supporting the nurturing and outreach ministries of the church through time, effort, and stewardship;
- Understanding the special role and mission of the Adventist Church;
- Appreciating the encouraging and unique gift of Ellen White.

Commitment to making a positive difference in the world, including, but not limited to:

- Valuing one's vocation as a call to serve God;
- Exerting a positive witness for Jesus Christ in the workplace;
- Manifesting integrity and justice in all dealings with others;
- Showing unconditional love and compassion toward the needs of the world;
- Caring about reducing poverty locally and throughout the world;
- Being actively involved in service, reflecting the love of Christ for a fallen world;
- Accepting the responsibility of stewardship of the environment as the creation of God.

While there may be a variety of measures that could be used to assess indicators such as these, one of the more effective approaches is often to simply request an individual's perception regarding these matters as they pertain to his or her own life.

Appendix K.   Sample Strategies to Encourage Campus Spiritual Life

1. Set specific spiritual goals for each class.
2. Assign a senior capstone paper in which students discuss how a Christian worldview impacts their major field.
3. Train faculty in the art of spiritual mentoring.
4. Hold faculty seminars on the topic of faith development.
5. Plan an academic advisor retreat that informs and helps to empower participants' spiritual responsibilities.
6. Develop orientation seminars for new faculty on how to integrate faith and learning.
7. Ask faculty members to conduct residence-hall worships and visit with students in the cafeteria or at the student commons.
8. Establish an adopt-a-student program for local church members.
9. Ask faculty to e-mail students on their birthdays. Provide birthday lists.
10. Invite faculty to open their homes for students, perhaps for a vespers program or a meal.
11. Have a planned sequence of chapels and worships that introduce Christ-centered theology.
12. Research chapel effectiveness by means of student feedback.
13. Involve students, faculty, and non-teaching staffing in planning the spiritual-life program.
14. Form small groups in the residence halls for community, worship, and prayer.
15. Utilize social media as tools for creating community, and for communicating inspiration and encouragement.
16. Institute community-service days, in which students, faculty, staff, and administrators participate.
17. Integrate service learning throughout in the general-education curriculum and professional courses.
18. Develop a strategy to have a conversation with every student about spiritual life.
19. Discuss the importance of acceptance. Apply the principles to those who don't yet have a spiritual orientation.
20. Develop spiritual-focus groups built around life experience.
21. Invite students to a prayer luncheon.
22. Train students to be student chaplains.
23. Have non-theology majors take part in Sabbath school and church.
24. Conduct student-run evangelistic meetings.
25. Have students present worships and Friday-night programming.
26. Hold regular meetings with faculty and staff, both full-time and contract employees, on the spiritual mission of the institution.
27. Hold meetings with staff about the spiritual opportunities of work supervisors, industry employees, office personnel, etc.
28. Involve students in setting worship policies.
29. Encourage faculty to attend chapel sessions.
30. Ask administrators to schedule two hours a week in direct contact with students (visiting, eating with them, in small groups, etc.).
31. Ask the faculty to help students move into dorms.
32. Encourage faculty to eat in the cafeteria with students.
33. Invite the local churches to prepare fellowship meals for students.
34. Ensure that religion classes provide spiritual inspiration as well as religious content.
35. Create in-person and virtual opportunities for faculty and staff to share best practices that have a positive impact on students' spiritual lives.

36. Ask the editors of your campus newspaper (or social-media team) to actively cover spiritual-life activities.
37. Employ the campus radio station in the spiritual life of campus.
38. Introduce graduating students to local congregations through e-mails to pastors.
39. Build resiliency skills for students moving from the college church to a small church community. How does one face life in a small church? How does one become involved? Hold a seminar on how to deal with a variety of challenges in the local church.
40. Hold a seminar for recent alumni on how to deal with the transition from student life to professional life. Also, invite recent alumni to speak on these topics to current students.
41. Encourage students to participate in the local church by volunteering in the Sabbath school, working in the children's departments, etc.
42. Establish connections between your campus-ministry team and campus-ministry teams of other colleges and universities.
43. Invite students to share experiences about how they have been blessed by serving others.
44. Plan departmental chapels that focus on how spiritual values can be put into practice in employment in that field.
45. Create a specific curriculum for seniors that focuses on integrating faith in the workplace.

Appendix L.   Example of Principle, Belief, Value, Conviction, and Motto

Following is an example of an arrangement of principle, belief, value, conviction, and motto utilized by an institution across multiple years, which serve as a framework for the development of the spiritual master plan. This sample plan is for six years, with three quarters each year; but can be adjusted for other configurations.

FIRST YEAR

Principle: Jesus as the ideal of a life with purpose.

Belief: Growing in Christ

Value: A purpose-filled life

- *First quarter:* Life with purpose: Existential questions
- *Second quarter:* Life with purpose: Goals in life
- *Third quarter:* Life with purpose: Spirituality

Conviction: By God's grace, I can live a meaningful, goal-oriented life and achieve my dreams.

MOTTO: THINK, then act.

Objectives

1. Present the concept of living an intentional life with a purpose and goals.
2. Define how to evaluate life, identifying obstacles in personal growth.
3. Design a strategy to develop new healthful habits.
4. Demonstrate the importance of setting goals in life.
5. Develop mechanisms for achieving goals.
6. Show how to keep a comprehensive growth diary.
7. Develop daily, weekly, monthly, and quarterly monitoring.
8. Present Jesus as the ultimate model of life with purpose.

SECOND YEAR

Principle: Jesus as the ideal of a healthy life

Belief: Our body, temple of the Holy Spirit

Value: Health

- *First quarter*: The first three of the eight natural remedies: Nutrition, Exercise, Water
- *Second quarter*: The next three of the eight natural remedies: Sunlight, Temperance, Air
- *Third quarter*: The last two of the eight natural remedies: Rest, Trust in God

Conviction: By God's grace, I can develop a healthy lifestyle to enjoy during every stage of my life.

MOTTO: NEW START!

Objectives

1. Develop the concept of a healthy lifestyle.
2. Understand the importance of prevention.
3. Explain the eight natural health remedies.
4. Include the practice of the eight principles in daily habits.
5. Reveal how to avoid lifestyle extremes.

THIRD YEAR

Principle: Jesus as the ideal of solidarity

Belief: Unity in the body of Christ

Value: Solidarity

- *First quarter*: Solidarity as equality – Sympathy
- *Second quarter*: Solidarity as appreciation – Empathy
- *Third quarter*: Solidarity as gratitude – Compassion

Conviction: By God's grace, I will be present where I am needed, being the answer to the prayers that I raise.

MOTTO: TOGETHER it is easier!

Objectives

1. Develop the concept of solidarity as equality.
2. Explain the concept of solidarity as an appreciation of others.
3. Define the concept of solidarity as gratitude for what one has.
4. Show the benefits of the practice of solidarity and volunteering.
5. Present how to start a solidarity project and how to carry it out.
6. Be involved in a regional, national, or international solidarity project annually.

FOURTH YEAR

Principle: Jesus as the ideal of responsibility

Belief: Christian management of life

Value: Responsibility

- *First quarter*: Responsible relationships
- *Second quarter*: Responsible use of resources
- *Third quarter*: Responsible use of time

Conviction: By God's grace, I will be a responsible person in the choice of relationships that build me, in the use of material resources that I am managing, and in the use of time.

MOTTO: I am RESPONSIBLE. Full Stop.

Objectives

1. Understand the importance of responsibility in character formation.
2. Describe how to be responsible in the use of natural and material resources.
3. Explain how to deal with consumerism and the aggressive advertising of modern society.
4. Show the importance of the use of time and how to make the most of the gift of time.
5. Present how to create opportunities in life through the fulfillment of personal goals.

FIFTH YEAR

Principle: Jesus as the ideal of respect

Belief: Christian conduct

Value: Respect

- *First quarter:* Self-respect
- *Second quarter:* Respect for others
- *Third quarter:* Respect for nature

Conviction: By God's grace, I am a valuable person. I can express my value starting with respecting myself, then respecting others and respecting nature.

MOTTO: RESPECT is not negotiable.

Objectives

1. Define the concept of *respect* and understand its importance in achieving healthy self-esteem.
2. Define respect for oneself.
3. Define respect for others.
4. Solidify respect for nature and how to express it.
5. Explain the principles of emotional intelligence and describe how to include them in daily practice.
6. Provide guidance on how to deal with situations of risk where there is a lack of respect.

SIXTH YEAR

Principle: Jesus as the ideal of freedom

Belief: Justification by faith

Value: Freedom

- *First quarter:* Freedom and discipline
- *Second quarter:* Freedom and responsibility
- *Third quarter:* Freedom and relationships

Conviction: By God's grace, I am a person who finds happiness and freedom in an organized and disciplined life, in being responsible and consciously choosing healthy relationships.

MOTTO: I am FREE in Christ.

Objectives

1. Understand the concept of the freedom of the believer and true happiness.
2. Describe how freedom relates to personal discipline.
3. Explain how freedom relates to responsibility.
4. Describe how to express Christian freedom in human relations.
5. Understand the relationship that justification by faith has with freedom and happiness.
6. Assimilate discipline, responsibility, and healthy relationships as an expression of the true freedom that we have in Jesus.

Appendix M.   Sample Structure of a Spiritual Journal for Students and Staff

Why is a spiritual journal important? Why start this diary?

<u>First Reason</u>

- "The LORD will make you the head, not the tail. If you pay attention to the commands of the LORD your God that I give you this day and carefully follow them, you will always be at the top, never at the bottom" (Deuteronomy 28:13, NIV).
- "[W]hether you eat or drink or whatever you do, do it all for the glory of God" (1 Corinthians 10:31, NIV).
- "[W]hatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him" (Colossians 3:17, NIV).
- "Whatever you do, do it heartily, as for the Lord, and not for men" (Colossians 3:23, NKJV).

<u>Second Reason</u>

- There is a phrase that is attributed to Winston Churchill: "He who fails to plan is planning to fail." If we expand this principle, we can affirm that if we do not have a plan to organize and direct our life, we essentially plan for a life of failure.
- No one can succeed in life by chance. No one becomes a professor, entrepreneur, writer, etc. without having a plan and following it.
- Intentionality is key.

<u>Third Reason</u>

Having goals and achieving them enables you to live with purpose. This is the foundation of success.

The goals are important, they take you to the place where you want to go. Many people do not set goals because they have not yet accepted the personal responsibility of their lives. They fear both failure and success.

Setting specific goals is a powerful exercise. The prophet Habakkuk wrote about it:

"Then the Lord said to me, 'Write my answer plainly on tablets, so that a runner can carry the correct message to others. This vision is for a future time. It describes the end, and it will be fulfilled. If it seems slow in coming, wait patiently, for it will surely take place. It will not be delayed'" (Habakkuk 2:2, 3, NLT).

What is your vision of your life? How you want it to be? What dreams would you like to be fulfilled?

This growth journal is one of the most important gifts that you have ever received. It will help to elevate your life to the power of God's dream for you.

Let's start!

The Spiritual Master Plan Journal may be structured as follows:

Part One: Explanation of the Project

- My answers to the essential questions;
- How to do a personal analysis of the situation;
- What I really want and why I want it?

Part Two: Offering the Tools of Personal Growth

- Personal reform: What are the distractions, fears, and barriers that impede personal growth?
- My personal vision, mission, and values;
- Developing healthful habits and skills;
- The importance of having a goal-oriented life (more than five years from now, between two and five years, and annual goals);
- My plan to achieve my goals;
- Items of the daily routine.

Part Three: Spirituality as a Lifestyle

The daily growth routine:

- The journal has a **morning routine** and **an evening routine before going to sleep**.
- Start the day with a **famous quote** (each Sunday it will be an Ellen G. White quote; on the other days, use a quote from a famous writer) and a **Bible reading** of your choice. Choose the verse that inspires you the most, and write the lesson that this reading has conveyed to you.
- Every day, we need to express **affirmations of faith**. Here is an example: "By the grace of God I am a free, responsible, creative, persevering, and balanced person." Or this: "By the grace of God, by [*month*] [*year*], I will graduate with a degree in _____ and after completing the requirements, I will work as a _____." The Bible reminds us: As a person "thinks in his heart, so is he" (Proverbs 23:7, NKJV).
- Start the week by setting several weekly goals that cover the different areas of your life: spiritual, health, intellectual, relational, and work. Divide each goal into **daily goals**—actions to make it easier to meet the weekly goal.
- Set a **daily schedule** to see where you spend the most time.
- In the evening routine, try to summarize **what you have learned during the day and how you are feeling**. Every day we are offered the opportunity to learn something, and one of the steps of emotional intelligence is recognizing our own emotions and states of mind. The last routine of each day involves an analysis to see what you could not do, identifying the reasons for that, and deciding when you will do it.
- One day a week, you will have the possibility to **evaluate your week** and the different areas mentioned above. In the same way, but following other evaluation items, **you will be able to evaluate your growth after each quarter.**

At our campus, we encourage you to live an extraordinary life.

Living is not enough. More important than living is how you live. You can live an ordinary life like every-one else in the routine that society imposes—doing what approximately 97 percent of the world popula-tion does.

Or you can live an extraordinary, wonderful life, full of meaning. You can live a life that makes you happy, satisfied with who you are, what you do, and what you have. You can live your life joyfully while inspiring others—doing what approximately three percent of the world population does.

Living this type of life is not the result of chance, genetics, circumstances, nor one's environment. Such a life is a work of art. It is consciously built and requires working on it every day. It perseveres in its objec-tives, challenges the routine, until living in an extraordinary way becomes your second nature.

Living an extraordinary life is the main objective of our campus spiritual master plan, which covers the following areas:

- Personal growth;
- Spiritual growth;
- Emotional growth;
- Intellectual growth.

We encourage you to join us on this exceptional journey. You have our campus spiritual master plan journal in your hands, which will help you live an extraordinary life every day, every week, every month, and every year. If you include this journal in your routine, your life will not be the same.

The Weekly Review for Students

Time spent on:

- Reading inspiring books or other materials;
- Studies;
- Physical exercise;
- Internet and social networks;
- Fulfilment of my goals;
- Campus/house responsibilities;
- Spiritual growth.

The Monthly Review for Students

Evaluate my growth with these fundamental questions:

- Do I trust others?
- Is it hard for me to make decisions?
- Can I work without someone else telling me what to do?
- What good values do my friends bring me?
- Am I honest with myself and with others?
- Am I responsible and persevering in what I do?
- What distractions and obstacles have I encountered during this month?
- What aspects must I improve to be a person who is more: free, creative, responsible, persevering, and successful?
- What can I do to help my family/school/friends?

Review the habits, skills, and goals proposed:

- Review the set of the habits I set out to acquire. What new monthly actions should I undertake?
- Review the skill set I set out to acquire. What new monthly actions do I need to take?
- Review the set of goals I set out to acquire. What new monthly actions should I take?

The Quarterly Review for Students

- What aspects made a positive contribution to my life, and why?
- What aspects were liabilities in my life, and what can I do to improve my results?
- What goals have I achieved?
- What goals am I about to accomplish?
- What goals are difficult for me to achieve?
- What habits do I have trouble acquiring?
- Review of the proposed habits, skills, and goals: What new actions should I undertake?

The Weekly Review for Administrators, Teachers, and Staff

Time spent on:

- Reading inspiring books or other materials;
- My professional activities;
- Physical exercise;
- Internet and social networks;
- Fulfilment of my goals;
- Home responsibilities;
- Hobbies or recreational activities;
- Interaction with friends and community members;
- Volunteer activities;
- Spiritual growth.

The Monthly Review for Administrators, Teachers, and Staff

Evaluate my growth with these fundamental questions.

- Do I trust others?
- Is it hard for me to make decisions?
- Can I work without someone else telling me what to do?
- What good values do my friends and coworkers bring me?
- Am I honest with myself and with others?
- Am I responsible and persevering in what I do?
- What distractions and obstacles have I encountered this month?
- What aspects must I improve to be a person who is more free, creative, responsible, persevering, and successful?
- What can I do to help my family/ friends?
- What can I improve as a teacher?

The Quarterly Review for Teachers

- What aspects made a positive contribution to my life and why?
- What aspects were liabilities in my life, and what can I do to improve my results?
- What goals have I achieved?
- What goals am I about to accomplish?
- What goals are difficult for me to achieve?
- What habits do I have trouble acquiring?
- Review of the proposed habits, skills, and goals: What new actions should I undertake?
- Which students should I congratulate?
- Which students need special attention?
- How can I improve my pedagogical style?
- What specialty book do I intend to delve into this quarter?
- What spiritual values will I transmit next quarter?
- In what area of my life do I need help from someone else or a professional?
- What can I do to help another teacher?

Note: These reviews can be adapted for each employee group.

[See Appendix S for an example of a Spiritual Journal for Students and Staff.]

Appendix N. Sample Assessment Methods

1. ***Capstone Course***. The capstone course is an interdisciplinary seminar course that requires students to integrate knowledge within their course of study, often drawn from several disciplines, using accumulated skills and dispositions. In the capstone course, student outcomes are assessed by observing the understanding, skills, and attitudes demonstrated in the class. The course allows for access to samples of students' work, observation of critical-thinking skills, and evaluation of the overall effectiveness of the educational experience.

2. ***Double-entry Journals***. Students are asked to keep a journal on the assigned readings. They make two entries in the journal. In the first entry, they are to note the ideas in the reading that they find most meaningful. In the second entry, they are to explain the personal significance of the passage to them personally.

3. ***Focused Autobiographical Sketches***. Students write on a given topic related to their religious or spiritual experiences. Faculty can then read the sketches to find commonalities and to learn what promotes spiritual awareness and growth.

4. ***Ranking Exercises.*** Participants are given three or more possible choices to rearrange in their order of preference or priority (for example, from best to the worst, or from most important to least important). Ranking helps participants consider different options and lets them share their personal choices.

5. ***Continuum (Likert Scale)***. This measuring practice presents two opposite choices or viewpoints. Respondents select the place on the continuum—between the choices—that most closely represents their personal views. This method can provide a wide array of responses on many issues.

6. ***Surveys***. Surveys are batteries administered intermittently during the student's educational development to assess outcomes and are one of the most widely used assessment tools. Surveys are primarily composed of multiple-choice items or Likert scales, but may contain open-ended questions as well.

7. ***Interviews***. The interview consists of the assessment of students through question-and-answer sessions during a personal contact between faculty and student. This method allows elaboration of the details of the student's efforts, explanations of reasoning, etc. The presence of more than a single assessor allows for bias to be minimized and the best conclusions to be drawn about an individual.

8. ***Focus Groups***. This is an extended form of the interview method for assessment. Representative groups of students, faculty, parents, alumni, or other significant stakeholders spend some time with an interview facilitator. The interviewer comes with questions he or she would like to clarify, particularly as to how various campus experiences have influenced participants' faith and/or religiosity. The answers are transcribed and later analyzed by content and response. A sense of the attitudes and commitments of each target group are clarified and identified. This method can be especially useful when targeting specific indicators (outcomes) in a spiritual master plan.

9. ***Goal Ranking***. Students are given a list of possible life goals, some of which are altruistic and others self-centered. They are asked to rank these goals according to the way they value them as goals in their own life. Optional: They are then asked to rank these goals the way they think they might value them at the end of their lives.

10. ***Value Voting.*** Voting exercises consist of a series of statements or questions to which participants respond by agreeing or disagreeing with each statement or question. Voting gives each participant a chance, without talking, to take a stand and to note the responses of the rest of the group. Although

value voting is useful in a wide variety of situations, it is probably most frequently used as an early exercise, a quick way to start people thinking about the various dimensions of one or more issues. Voting means that the participants give their reaction to what they think—commitment often follows.

11. ***Listening Exercises.*** This assessment method is often done by having a leader ask a small group (generally three persons) to react to a statement or paragraph. Each person in the group responds individually while the others listen to him or her. The activity can be used to clarify issues, values, or attitudes. One effective approach is to present the small group with a provocative statement to which they are asked to respond. For example, a statement could suggest a controversial way in which a worship service should be conducted. The responses help the leader determine attitudes and directions for change.

12. ***Logs.*** Students record how much time they spend in a week or other time period in devotional activities, service projects, or other activities. When they record the time, they can also make evaluations about the setting(s) of the activity or the benefits received. This information not only provides the college or university with a better understanding of what activities under what circumstances produce the most benefit to students, but also teaches the students the same things about their own practices.

13. ***Portfolios.*** The portfolio is a compilation of selected examples of an individual's work over a period of time. Portfolios are ideal in evaluating the student's progression in one area of learning from the beginning of study through completion of a program; for example, once a student enters a major, the portfolio is reviewed by the department faculty annually, and in the fourth year, prior to graduation, the student is asked to select works from this portfolio and to reflect on them. It is customary for educational institutions to provide guidelines for portfolio compilation specific to their assessment purposes. This method of assessment could be creatively adapted to show a deepening commitment and understanding to the Christian principles of an institution.

14. ***Standardized Tests.*** Standardized tests are composed of a group of objective items and have specific outcomes that have been normed in groups with specific characteristics. Standardized tests may be administered to any number of individuals in the same setting under the same conditions. It is important to note that some tests are specifically designed to provide information about groups, rather than individuals, which is one way in which institutions may make broad generalizations about their students. *(*e.g., *The College Outcome Survey, National Survey of Student Engagement (NSSE), Noel-Levitz Student Satisfaction Survey, Valuegenesis: College and University Form).*

Appendix O. Limitations of Spirituality Assessments

It is important to recognize the limitations of assessment of human spirituality. Here are three:

1. All assessment of human subjects is reductionist, especially research into Christian spirituality, which is multifaceted and involves a relationship between an individual and God. Nevertheless, although the knowledge gained through such assessment is partial, it can still be useful. For example, the line drawings of the heart in Gray's *Anatomy* are merely simple representations of a human heart; yet medical students can still learn a great deal from them about the heart and how it functions.

2. Influences on spirituality are complex and never fully knowable. At the same time, when several assessment methods are used to collect data, patterns begin to emerge, and we may receive important clues into which campus relationships, activities, and other experiences appear to promote spiritual growth in students.

3. Assessment to determine the institution's impact on spirituality cannot be limited to the assessment of student spiritual indicators or outcomes. The assessment should include an evaluation of the whole campus culture, including institutional policies, faculty and staff experiences, and curricula—everything that contributes to or obstructs the spiritual growth of students and of the entire campus community.

Ellen White addressed the matter of limitations in her writings. Her counsel regarding premature judgment, for example, is instructive. "It is not given to any human being to judge between the different servants of God. The Lord alone is the judge of man's work, and He will give to each his just reward" (*Acts of the Apostles,* 276). In her discussion of the parable of the wheat and tares in Matthew 13:2 to 30, she stated, "Christ has plainly taught that those who persist in open sin must be separated from the church; but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us" (*Christ's Object Lessons*, 71).

Consequently, we should be cautious in any attempt to compute the work of the Holy Spirit or measure spiritual growth. Although there may be certain aspects that can be quantified (such as the level of involvement of students, faculty, and staff in service-related opportunities), the better indicators are more often qualitative in nature. These may include the expressed commitments of students and employees, their perceptions of personal encounters with God and spiritual growth, and quotes from interviews and focus groups regarding the perceived effectiveness of various spiritual initiatives. Such data can help the spiritual-life program to become more effective in accomplishing its mission—preparing students for this life and for the life to come, while also nurturing the faith experience of those who model and mentor students across the campus.

Appendix P.   Sample Evaluation Grid

Outcome	Method	Responsible	Timing	Budget	Report to
Recognition of need for Christian growth and a desire for this experience	Interview	Director/VP for spiritual life	Entering and exiting students		Administration, Spiritual Life Steering Committee
	Journal	Chaplains	Senior year		General-education chair, Spiritual Life Steering Committee
Healthful living: physical, mental, spiritual, social, and emotional aspects, including abstinence from alcohol, tobacco, and recreational drugs	Anonymous survey	Chaplains	End of school year		Administration, Spiritual Life Steering Committee
	Comparisons of aggregated records	Health professionals	Each semester		Director/VP for student life, Spiritual Life Steering Committee
	Health screening interviews	Medical professionals	Variable		Director/VP for student life, Spiritual Life Steering Committee
Understanding of biblical teachings	Doctrinal assessment	Department/school of religion leadership	End of second year and final year		General-education chair, Spiritual Life Steering Committee
	Survey on worldview and beliefs	Chaplains	Entering students and graduating students		Chair/dean, department or school of religion, Spiritual Life Steering Committee
Commitment to the Seventh-day Adventist Church	Alumni survey	Alumni office	3+ years after graduation		Administration, Spiritual Life Steering Committee
	Interview	Chaplain	3rd-year students		Administration, Spiritual Life Steering Committee
Valuing one's vocation as a call to service for God and humanity	Capstone course	Teachers	End of course of study		Department chairs, Spiritual Life Steering Committee
	Exit interview	Chaplains	4th-year students		Administration, Spiritual Life Steering Committee
	Portfolio	Student advisors	4th year		Department chairs, school deans, administration, Spiritual Life Steering Committee

Appendix Q.   Sample Self-assessment Instrument

The following items indicate different areas related to religious life. Please evaluate each item according to your own experience and mark your response with an X in the corresponding right-hand column, **ranging from Disagree through Agree**.

PRAYER	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree
When I pray, I am sure that God will answer my prayer.					
In my prayers, I reveal to God my needs and my deepest thoughts.					
In my prayers, I try to discover the will of God.					
In my prayers, I thank God for the salvation He has given me in Jesus Christ.					
BIBLE READING AND STUDY					
I read or study the Bible to know the will of God.					
I know the life of Jesus.					
I consider Jesus as a role model.					
When I read or study the Bible, I change my beliefs and/or behaviors.					
I believe that the Bible presents us with values and principles to follow.					
I read devotional articles and/or books.					

A similar approach could be used in other areas, such as:

- Goals and purposes
- Health
- Friendships
- Solidarity
- Respect
- Leisure and recreation

Appendix R.   Spiritual Master Plan Rubric

An institutional spiritual master plan can be assessed with the following rubric, which can also be adapted to specific circumstances. The development of each component of the plan can be evaluated as: Well-developed, Partially developed, or Not developed.

Well-developed	Partially developed	Not developed	Component
			1. Explanation of the process used to develop the plan and its overarching timeline
			2. Description of its relationship to the mission and strategic plan of the church
			3. Description of its connection to institutional mission and core values
			4. Description of its relationship to the institutional strategic plan
			5. Description of the graduate profile, especially spiritual-development aspects
			6. Summary of diagnostic data on spiritual needs and expectations
			7. Summary of evaluation data regarding prior year effectiveness
			8. Presentation of the goals of the spiritual master plan
			9. Explanation of how these goals connect to the various inputs
			10. Delineation of various sectors (students, faculty, staff) addressed by the goals
			11. Indication of who is responsible for general administration of the plan
			12. Identification of specific action plans for achieving each of the goals
			13. Specification of where an action plan will take place and who is responsible
			14. Identification of resources (e.g., human, financial) required for each initiative
			15. Specification of a timeline for implementation of each action plan
			16. Description of how each initiative will be communicated to the target groups
			17. Presentation of an overall budget that will be needed for implementing the plan
			18. Indication of when the steering committee will expect progress reports
			19. Description of the various methods that will be used to evaluate the goals
			20. Explanation of who will be responsible for this evaluation
			21. Explanation of how, when, and to whom evaluation results will be reported
			22. Explanation of how evaluation data will be used to bring about needed change
			23. Identification of means whereby the plan will be broadly communicated

Appendix S.   Resources

Articles and Documents
- [ABIDE: A Spiritual Master Plan for Adventist Schools – Guide](#)
- [ABIDE Spiritual Master Plan – Workbook](#)
- [Assessment of Spirituality and Meaning in Research and Clinical Settings (Young, Roach, Hagedorn)](#)
- [Assessment in WAD Educational Institutions (West-Central Africa Division)](#)
- [Best Practices in Faith Formation (*Lifelong Faith*, Roberto)](#)
- [Called to a Ministry of Caring: A Residence Hall Perspective (Murray)](#)
- [Chaplain Activities, Responsibilities, and Competencies (SAD)](#)
- [Code of Ethics for Seventh-day Adventist Educators](#)
- [Education for What? Thoughts on the Purpose and Identity of Adventist Education (Knight)](#)
- [Faith-Science Issues: An Epistemological Perspective (*Journal of the Adventist Theological Society*, Zinke)](#)
- [IBMTE Handbook of Ministerial and Theological Education](#)
- [“If You Can’t Measure It, It Didn’t Happen!” Spiritual Assessment in the Adventist School (Gillespie)](#)
- [Philosophy of Adventist Education – Special Issue, *The Journal of Adventist Education* (Knight)](#)
- “[Reimagining Faith Formation” Assessment Tool (LifelongFaith Associates)](#)
- [Seventh-day Adventist Church Strategic Plan: “I Will Go”](#)
- [Spiritual Growth Assessment Process (LifeWay)](#)
- [Spiritual Master Plan Journal (Albu)](#)
- [A Statement of Seventh-day Adventist Educational Philosophy](#)
- [A Statement on Biblical Spirituality (Andrews University Seventh-day Adventist Theological Seminary)](#)
- [Strategic Planning in Higher Education (Luxton)](#)
- [Ten Things Faculty Can Do to Nurture College Students Spiritually (Thayer)](#)
- [Tools for Developing Lifelong Faith Formation (Lifelong Faith, Roberto)](#)
- [Twenty-first Century Adventist Connection Study](#)

Books

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Videos
- ABIDE 1
- Campus Chaplains
- Adventist Chaplaincy Ministries: Emotional Intelligence
- How to Grow Spiritually: 3 Keys

Websites
- Adventist Chaplaincy Ministries
- *College and University Dialogue* (magazine)
- NEXT STEPS: Adventist Millennial Research Empowering Young Adult Ministry
- Philosophy, Foundations, & History of Chaplaincy (CEU course)
- *The Adventist Chaplain* (journal)
- *The Journal of Adventist Education*®