

A Guide

for Creating and Implementing

A Spiritual Master Plan

For Seventh-day Adventist Campuses



© Adventist Chaplaincy Ministries,
General Conference of Seventh-day Adventists
Silver Spring, Maryland, 2020



PROLOGUE

“The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding.’ Proverbs 9:10 The great work of life is character-building; and a knowledge of God is the foundation of all true education. To impart this knowledge, and to mould the character in harmony with it, should be the object of the teacher’s work.”
Christian Education, page 64.3

The mission of our schools is to redeem our children. “To educate is to redeem.” The work of character building and molding in the knowledge of God is primordial in our schools.

This work is not a service to the institution or an added benefit of Christian education, but it is the very reason for the school’s existence. It is essential that the institution’s spiritual life, the teaching of the beliefs, values, and Christian principles are carefully planned and executed under the faithful guidance of the one called to be the head and spiritual leader of the institution. These plans need to be developed with the input and participation of all stakeholders, including students, parents, teachers, administrators, and church leadership.

The *Total Member Involvement* initiative challenges all church organizations to focus on their mission and determine how this is being fulfilled. Adventist colleges and universities worldwide have related to the challenge in various ways with varying degrees of success.

This guide builds on the work of the 1999 Commission on Spiritual Master Planning and Assessment. It provides guidance and an outline for a school, college, or university as it seeks to be intentional in fulfilling the mission of the redemption of young men and women entrusted into its care.

Adventist Chaplaincy Ministries



TABLE OF CONTENTS

Prologue	1
The Model	4
Steps for Creating and Implementing a Spritual Master Plan in Adventist Higher Education . .	5
Overview	6
What is Spiritual Master Planning?	6
Spiritual Master Planning and Strategic Planning	7
The Guide	7
Advantages of Master Planning.....	8

TASK 1: ORGANIZE THE PLANNING TEAM

1. Appoint a team leader.
Who will be responsible for the spiritual master planning?
2. Clarify the team's relationship to administration.
To whom does the committee report?.....
3. Establish the team's budget.
How is the planning process funded?
4. Name the members of the team.
Who will serve on the planning team?
5. Obtain or develop your institutional mission statement.
How does a spiritual master plan uphold the purpose of your institution?

TASK 2: APPRAISE THE CAMPUS STATUS

6. Conduct a status appraisal.
*What endeavors are currently taking place on your campus
to assess and build the spiritual environment?*
7. Clarify campus expectations.
*What expectations are held on your campus concerning
the spiritual outcomes or indicators of religious life?*.....
8. Prepare an appraisal report.
What have you discovered about campus endeavors and expectations?
9. Identify communication priorities.
Who needs to know about the process of developing a spiritual master plan?
10. Invite campus input.
*What contributions would your faculty, staff and students like to make
to your discussion of the spiritual needs and goals of your campus?*

TASK 3: BUILD THE SPIRITUAL MASTER PLAN

11. Review completed appraisal.
How does the appraisal inform your efforts to build a master plan?



12. Compare generic indicators. <i>Do any of the non-specific spiritual assessment indicators apply to your campus?</i>	14
13. Determine specific indicators. <i>Which indicators need to be adapted or created for the specific experience on your campus?</i>	16
14. Create the master plan. <i>What dynamics of spiritual life do you desire to build and support on your campus?</i>	16
15. Adopt the master plan. <i>Who needs to review and approve the master plan?</i>	17

TASK 4: IMPLEMENT THE SPIRITUAL MASTER PLAN

16. Make implementation assignments. <i>Who should set in motion the various segments of the spiritual master plan?</i>	17
17. Assign assessment activities. <i>Which assessment methods are appropriate for each of the spiritual indicators in your plan?</i>	17
18. Establish a schedule for updating. <i>How often do you want to monitor the progress toward implementing your plan?</i>	17

TASK 5: ASSESS THE SPIRITUAL MASTER PLAN

19. Develop an assessment process. <i>How do you evaluate the impact of the spiritual master plan?</i>	17
20. Analyze your assessment. <i>What can you learn from the evaluation? What needs to be changed or modified? Where are you making progress? Which areas need to be strengthened? How can you improve on the entire process for succeeding rounds of assessment?</i>	18
21. Communicate your conclusions. <i>Who is affected by the decisions you reach in the assessment process?</i>	18

Using this Guidebook 19

Appendices

Appendix A – Higher Education Section of the Total Commitment Document	21
Appendix B – Flowchart of SMP Team Organization and Relationships.....	22
Appendix C – Selected Bibliography for Faith Development.....	23
Appendix D – Adventist Doctrine Outline.....	24
Appendix E – Sample Spiritual Master Plan Outline	28
Appendix F – Sample Strategies to Encourage Campus Spiritual Life.....	29
Appendix G – Sample Assessment Methods	31
Appendix H – Spiritual Planning Action Grid	34



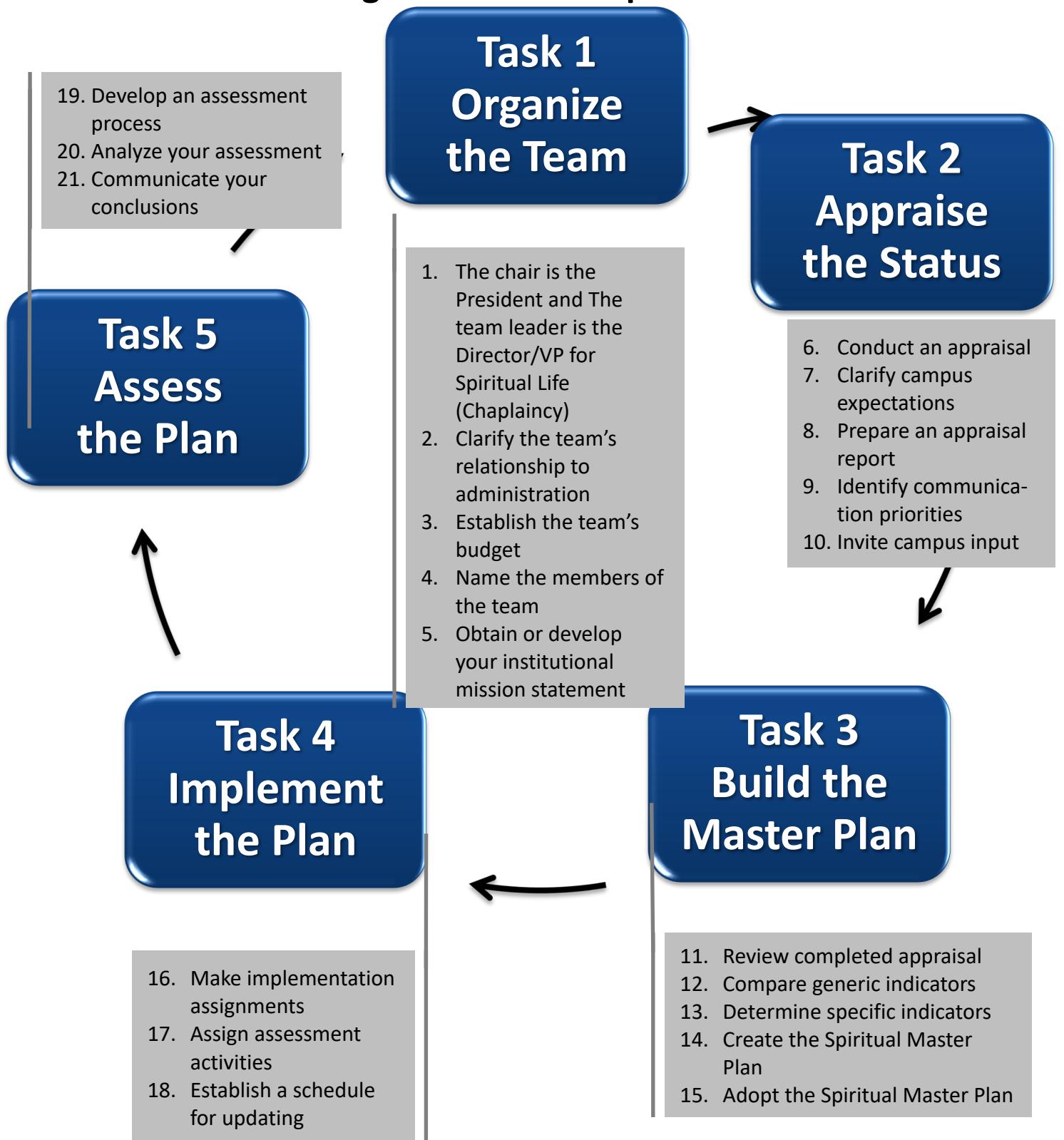
The Model

The Spiritual Master Plan model on page 5 contains both the themes and questions that relate to the message contained in the pages of this guide.

Follow the tasks listed and you will discover how the process develops. Remember that this is a model of how a spiritual master plan might look. We challenge you to be creative and insightful in the process of master planning.



Steps for Creating and Implementing an Adventist Higher Education Spiritual Master Plan



OVERVIEW

The Spiritual Master Plan (SMP) begins with an analysis of the spiritual life of the institution. Strengths are identified. Areas needing improvement are discovered. Strategies and activities designed to achieve an institution's spiritual goals and objectives are included. The plan goes further by projecting and outlining resources. Formulating such an approach and deciding how to accomplish it causes institution's attention to be drawn to this vital matter.

The Spiritual Master Plan should grow directly out of the mission statement of the institution. There should be a direct and visible relationship, apparent to all, between the institution's stated goals as outlined in its Spiritual Master Plan and its published mission statement.

The Spiritual Master Plan does not delineate all of the various ways certain beliefs and practices will be promoted and fostered at an institution. It will be informative, not exhaustive. Not all avenues of service can be spelled out in detail in a Spiritual Master Plan.

Spirituality is expressed in a multitude of ways. A Spiritual Master Plan should never be used to compare institutions. Also, it should not be used to identify a specific student's worldview that might be at variance with the accepted Adventist norm. Evaluation of the teacher's belief system is also not a part of the Spiritual Master Plan.

WHAT IS SPIRITUAL MASTER PLANNING?

Spiritual master planning is a way of assessing and building the spiritual atmosphere of an institution.

- It is a way to determine what a specific institution should do to address its students' spiritual needs.
- It helps the planners prepare long-range goals and decide what specific activities will be carried out during each year.
- It assists an institution in moving toward its goals for supporting spiritual development.
- It establishes a specific way to analyze the institution's efforts for promoting faith development and spiritual maturity among students.
- It delineates how, when, and in what venues spiritual changes occur.

SPIRITUAL MASTER PLANNING AND STRATEGIC PLANNING

Spiritual master planning is integrated into the whole fabric of an institutional strategic plan. It is not an add-on or extra concern beyond the mission of the campus. Each Adventist institution should be as intentional in fostering a commitment to Jesus Christ as it is about imparting an academic experience. Indeed, spiritual master planning is at the heart of the mission of Adventist Education.

Several planning models could be used:

- The SMP should be integrated into the complete strategic plan.



- It can be extracted from the strategic plan as a separate planning document.
 - It can be developed as a totally separate plan.
-

THE GUIDE

This guide contains the necessary steps for an institution to develop its SMP document and coordinate it with the flowchart graphic on page 5. The guide includes descriptions and instructions in sequential order for completing an SMP. The intent is that as a result of this planning process, the institution will have a completed SMP.

Each Adventist college or university is genuinely interested in a well-developed SMP because the commitment to foster spiritual development is central to its mission. We recognize that this commitment is a cooperative venture with the Holy Spirit. The institution does the “planting” and “watering,” while the Holy Spirit “makes it grow” (1 Corinthians 3:6, 7). What a school, college, or university learns by assessing the indicators of its students’ spiritual life is how well it is “planting” and “watering.”

It is essential at the outset to recognize the limitations of research on human spirituality. Here are three:

- All research with human subjects is reductionist, especially research into Christian spirituality, which is multifaceted and involves a relationship between an individual and God. Even though the knowledge gained through research 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 learn a great deal about the heart and its functions.
- Correlations must be used to discover relationships between student spiritual outcomes and the experiences a student has on campus. Influences on spirituality are complex and never fully knowable. Nevertheless, when several assessment methods are used to collect data, patterns begin to emerge. The researchers gather “clues” into which campus relationships, activities, and other experiences appear to promote students spiritual growth.
- Assessment to determine the institution’s impact on spirituality cannot be limited to the evaluation of a student’s spiritual indicators or outcomes. The assessment will also include an evaluation of the whole campus culture: Institutional policies, faculty and staff values, curricula—everything that contributes or obstructs the spiritual growth of students and the entire campus community.

There are many Ellen White quotes that address this concern. Her counsel about premature judgment is comprehensive. For example, “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*, p. 276). Also, in her discussion of the parable of the wheat and tares in Matthew 13:24-30, she suggests, “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)



When your campus organizes an SMP assessment process, there are several steps to initiate. This guide details them for you. Here is a summary of the process:

- Task 1 – Organize the Planning Team**
- Task 2 – Appraise the Campus Status**
- Task 3 – Build the Spiritual Master Plan**
- Task 4 – Implement the Spiritual Master Plan**
- Task 5 – Assess the Spiritual Master Plan**

This institutional process through feedback and implementation begins again as the campus is continually renewed in the area of spiritual life.

ADVANTAGES OF MASTER PLANNING

Master planning places responsibility and decision making closest to the intended recipient—the student. It puts the emphasis on the identification of needs-based objective data. From the identified needs, beneficial activities are proposed that provide a means for planned change.

The following questions are seen in graphic format on the spiritual master planning.

TASK 1: ORGANIZE THE PLANNING TEAM

1. Who will be responsible for the spiritual master planning?

The institution leader (president/rector/director/vice-chancellor) is the institution's spiritual leader. The director/VP of Spiritual life (the Chaplain) is the individual responsible for coordinating the implementation of the SMP and the spiritual master planning team.

2. To whom does the committee report?

The team should be chaired by the president of the institution. This relationship is crucial if spiritual planning is seen as a significant component of campus planning and if a spiritual change is to be integrated into the whole campus life.

3. How is the planning process funded?

The cost of spiritual master planning is an institutional matter that should be clarified early in the organizing process. Appropriate institutional resources should be allocated so that the team can do a complete and competent job. If this requires additional support other than the regularly budgeted funds, planning should begin early for this decision.

Consideration should be given for the team leader to find some relief in his/her class load. Appropriate administrative officers of the institution should be included early in the process.

4. Who will serve on the planning team?

The planning team could have a membership that includes (See Appendix B):

- President of the institution (Chair)
- Director/Vice President of Spiritual Life and Chaplaincy (Secretary)



- Campus Chaplains
- Vice President for Finance
- Vice President Academics
- Campus pastor
- Student religious coordinator
- Chair of the Religion Department
- The Board Chair or another Board member
- Ex officio Director of Human Resources or at least two other members of the faculty
- Two or more students as appropriate

5. How does a spiritual master plan uphold the purpose of your institution?

You probably already have an institutional mission statement. (If not, do not proceed until you have created one.) Before a school planning team begins to discuss the goals and strategies that it will include in its action plans. Determine that board members, faculty, and staff possess a clear understanding of the school's mission. Do this before the institution planning team begins their work. It is not sufficient to assume that everyone shares a collective awareness of where the school is going and why it wants to get there. (In some instances, revisions of the mission statement would be in order.)

A mission statement clearly answers the following questions:

- “To what do we aspire?”
- “What is our dream?”
- “What is our purpose?”

The mission statement succinctly sets forth the core values of the organization. Globally, it communicates to everyone that which is relevant and indicates the direction of the institution. It is the goal toward which the whole institution is moving. It is the focus of everyone's actions.

The mission statement should be formulated with the participation of a broad group of individuals representing an extensive range of interests and responsibilities in the institution. Everyone identified with the institution should be involved or at least included in the mission statement development. Involve Administrators, faculty, staff, students, trustees, and alumni in this process. Some authorities argue that the best mission statements flow from the employees' and staff's personal mission statements. This activity will encourage ownership of the mission statement by these individuals or groups and give them a more significant stake in successfully accomplishing its mission goals.

SAMPLE MISSION STATEMENTS

The North American Division Mission Statement for Higher Education states

“In keeping with the mission of the Seventh-day Adventist Church, Adventist colleges and universities aim to educate students holistically for productive Christian life in church and society. The truth of God, as set forth in Scripture and defined in the person of Jesus Christ, informs the life and teaching of each institution.”



Campus A. To provide a high quality academic education while also encouraging and nurturing a personal commitment to Jesus Christ in the context of the Seventh-day Adventist church.

Campus B. To prepare students from diverse backgrounds for excellence in selected professions, develop an eternal perspective with assurance in Christ, and promote joyful service to the world.

Campus C. To prepare its students for fellowship with God and service to Him through service to humanity. To achieve its mission, the college offers an excellent education, informed by a distinctive Seventh-day Adventist Christian point of view, to all who appreciate the school's unique values and its integration of faith and learning. Paying special attention to Christianity's role in civilization, the college considers liberal arts study with a Christian perspective to be uniquely valuable not only for its own sake but also as a basis for career training and professional life.



CRITICAL ATTRIBUTES OF A MISSION STATEMENT

Answer each question below by listing critical attributes which you think should be considered in developing a mission statement for your institution:

1. Who will deliver services? (Example: “Faculty of ...School”)

2. Who will benefit? (Example: “ALL students”)

3. What is the nature of the services? (Example: “...to educate”)

4. What constitutes observable evidence? (Examples: “High levels of academic performance” and/or “positive growth in social/emotional behaviors and attitudes,” stating specific indicators in quantitative and qualitative terms.)

5. What is the level of accountability? (Example: “Responsibility to reach ALL students”)

6. Explain the contextual nuances and frames of references.



TASK 2: APPRAISE THE CAMPUS STATUS

6. What endeavors are currently taking place on your campus to assess and build the spiritual environment?

The status appraisal is a close look at the spiritual climate and processes that contribute to it. Before the process of spiritual master planning can begin, observe what is happening. The appraisal process can include any or all of the following:

- An environmental scan to determine the effectiveness of the religious and spiritual education endeavors at your campus.
- Identification and articulation of the contextual needs of the campus.
- An analysis of religious education and integration of faith and learning in the classroom.
- A review of the impact of the campus church programming and activities.
- A review of campus religious programming and activities.
- An identification of all aspects of the institution that impact students' religious lives and notation of the various venues where the desired outcomes occur.

7. What expectations are held on your campus concerning the spiritual outcomes or indicators of religious life?

It is important for the spiritual master planning team to understand the expectations of their campus before the plan is created. The team should explore the spiritual indicators of a mature faith they feel are crucial to the faith life.

A number of developmental factors impact a young adult's religious commitments, beliefs, and behaviors. Mature spiritual life is impossible to fully measure. Often, many factors merge to impact the spiritual life of students. Factors such as family relationships, church involvement, campus environments, interpersonal relationships, social and academic experiences, and others nurture the spiritual life. Consider these personally distinctive factors when identifying the spiritual indicators (outcomes) that will become the target of evaluation later on in the process.

People often make religious choices in response to personal crisis, family relational problems, and personal challenges, as well as moral and intellectual factors that impact their lives. An effective SMP process recognizes the religious developmental factors and stages that form the nature of spiritual response in youth and young adults. The team uses these insights for appropriate interpretation of any evaluation and assessment process.

A list of suggested non-specific spiritual indicators that might be found on a typical Adventist campus. It is provided for your information and to assist you in understanding some of the indicators of a Seventh-day Adventist faith experience.

8. What have you discovered about campus endeavors and expectations?

Prepare a comprehensive list of current campus religious activities. Compliment the people who have sponsored and presented these activities. Quote students and faculty who describe the benefit they received from these activities because they participated. Include



plans to expand or modify these activities. Then present in detail the expectations your campus holds for new or revised religious experiences.

9. Who needs to know about the process of developing a spiritual master plan?

The team should determine who needs to know about the SMP and the results of any assessment or evaluation of spiritual indicators on your campus. Following is a list of some target groups who should receive the information. Distribute your appraisal report to these people and anyone else you feel should be a part of the process.

- Board of Trustees¹
- Administrators
- Chaplains
- Faculty
- Staff
- Current and potential students
- Parents
- Alumni
- Church entities
- Other supporters

10. What contributions would your faculty, staff, and students like to make to your discussion of the spiritual needs and goals of your campus?

At every phase of the process, there should be built-in, logical, and significant ways to involve faculty, staff, students, and other interested parties. Possible settings might include:

- Town hall meetings
- Departmental meetings
- Administrative meetings
- Role-specific meetings
- Alumni gatherings
- Church school dialogues
- Classroom exchanges
- Informal student-teacher exchanges
- Website
- Parents

TASK 3: BUILD THE MASTER PLAN

11. How does the appraisal inform your efforts to build a master plan?

Once the team has carefully listened to campus expectations and closely examined the current campus spiritual experience, allow the appraisal to inform your efforts. Ensure that your resulting master plan reflects the real issues on your campus. Don't allow the plan to remain on the generic level. Obviously, this will mean an ongoing process of evaluation, revision, and improvement. A spiritual master plan is not a static, one-time-only document.



12. Do any of the non-specific spiritual assessment indicators apply to your campus?

Compare the generic non-specific spiritual assessment guidelines (suggested below) with your current campus experience. Are they contextually important and compatible? It should be noted that some of the desired indicators or outcomes are particularly appropriate for those who graduate from Adventist educational institutions who have a commitment to the Seventh-day Adventist Church. This process is not intended to slight the faith or impugn the sincerity of those who are of a different religious or non-religious persuasion.

However, for Adventist educational institutions to fulfill their mission, it is necessary for them to share and nurture the distinctive faith heritage of the Adventist church. Sharing an Adventist perspective in a positive and vibrant way, while respecting the genuine faith of others, is not a mutually exclusive endeavor.

Here is a list of sample non-specific or generic spiritual master plan indicators (outcomes) that might be included in a Seventh-day Adventist educational spiritual master plan:

Desired Spiritual Indicators (Outcomes)

What would characterize the life of the spiritually mature, committed Seventh-day Adventist who graduates from an Adventist college or university? The student would have a:

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.
- Devoting a regular time for private Bible study.
- Having an active prayer life.
- Sensing God's presence in life choices and in relationships with others.
- Recognizing the need for Christian growth and desiring the same.

BELIEVES Commitment to a Seventh-day Adventist Christian perspective and lifestyle, including, but not limited to:

- Valuing and enjoying the seventh-day Sabbath.
- Establishing a commitment to sexual purity and the permanence of the marriage covenant.
- Choosing a healthy lifestyle including, regular exercise, abstinence from alcohol, tobacco, and recreational drugs.
- Respecting the value of every human life.
- Working for the equality of all members of the human family.
- Anticipating the Second Coming of Christ.

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

- The Bible is the Living Word of God, the Christian's source of faith practices.



- The Plan of Salvation.
- The Sabbath.
- The literal event of 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.

For a complete list of the doctrines of the Seventh-day Adventist Church, please see Appendix D.

Commitment to the Seventh-day Adventist church, including, but not limited to:

- Participating regularly in the worship services of a local Adventist church.
- 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 in the local community 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.

13. Which indicators need to be adopted or created for the specific experience on your campus?

If any of these statements work well in the institution's situation, write them into the plan. If some portions need to be adapted to meet specific needs, do that now. If the statements suggest areas which need to be addressed, this is the time to create those new indicators. The important thing is that the indicators you choose accurately reflect the experience of your campus.

14. What dynamics of spiritual life do you desire to build and support on your campus?

Now comes the creation of the actual plan. If possible, organize the plan around the departments or campus segments which will implement it. Be sure each area of the plan clearly states the activity to be assessed, the desired outcome, and a schedule of when to implement changes that are necessary.

(See Appendix E for an abbreviated, sample spiritual master plan outline.)



Upon completion of your campus spiritual master plan, use the following checklist to determine if the plan is comprehensive, inclusive, focused, balanced, and complete.

SPIRITUAL MASTER PLAN CHECKLIST

Questions with which to evaluate your spiritual master plan:

- Does it explicitly state desired outcomes, including the following?
 - It puts the individual's personal relationship with Jesus Christ as the highest objective.
 - It demonstrates that Adventist beliefs are taught throughout the campus experience, and,
 - It shows that values and lifestyle practices are modeled and shared throughout the total campus experience.
- Does it demonstrate how each academic course integrates faith into the learning experience?
- Does it provide opportunities for students to dedicate themselves to serve God and others?
- Does it indicate who is responsible for the administration of the plan?
- Does it have adequate administrative support (financial and human)?
- Does it contain a timeline for both building and implementing the plan?
- Does it use a variety of methods to assess spiritual life indicators?
- Does it include an explanation of how the assessment data will be used to bring about planned change?
- Does it identify specific venues where the spiritual outcomes are communicated?
- Does it identify specific strategies of how planned change might be enhanced?

(See Appendix F for a sample list of strategies and creative suggestions to encourage campus spiritual life.)

15. Who needs to review and approve the master plan?

The plan should be voted through all appropriate campus committees. Following feedback and modification, the final plan should be edited by the team and presented to the appropriate bodies and approved by governing Boards.

TASK 4: IMPLEMENT THE SPIRITUAL MASTER PLAN

16. Who should set in motion the various segments of the spiritual master plan?

After adoption of the SMP, under the guidance of the chaplains, assignments will be shared with appropriate groups within the institution best suited to implement the actions suggested and agreed upon by the team. Results will be shared with the spiritual planning team.

17. Which assessment methods are appropriate for each of the spiritual indicators in your plan?



The spiritual master planning team should recommend assessment methods to use during the assessment process.

The team should encourage a varied use of assessment methods and approaches in order to truly represent the entire religious experience, which includes clear beliefs, a sense of belonging, and behaviors such as worship, lifestyle, life-affirming commitments, and a rejection of life-denying choices.

Remember, both quantitative and qualitative measures or indicators should be assessed and that a helpful review of some assessment instruments is available. (See Appendix G for a collection of assessment methods and their uses and strengths.)

18. How often do you want to monitor the progress toward implementing your plan?

During the implementation phase of the SMP, there should be opportunity for re-evaluation and updating. The timeline should reflect this process. Re-evaluation and updating should be a function of the planning team in conjunction with those who have responsibility for implementing a specific action plan.

TASK 5: ASSESS THE SPIRITUAL MASTER PLAN

19. How should you evaluate the impact of the spiritual master plan?

The segments of the master plan have been implemented, reviewed, and evaluated. Next, ask the people who have shared the implementation responsibility to report to the planning team. Include students in the report. The team should always be ready and eager to implement the necessary changes in the institution's teaching approach and spiritual activities and to check to see if those changes make a real difference in the student's religious life and faith development.

Design of assessment plans could include detailed action plans which helps the team decide what outcomes to assess, when and how to assess them, who will be responsible for collecting data and deciding budgetary needs, and, finally, documenting that the assessment has been completed. (See Appendix H, on page 32, for a sample action plan grid.)

20. What can you learn from the evaluation? What needs to be changed or modified? Where are you making progress? Which areas need to be strengthened? How can you improve on the entire process for succeeding rounds of assessment?

After receiving the annual assessment reports, the planning team should evaluate the findings and make appropriate recommendations to individuals, committees, campus entities, faculty, staff, and administration. This is an important step in any planned change on campus.

The development of a spiritual master plan is only as good as the application of information and implementation of creative changes that build the faith of the institution. Making planned change happen is best realized when specific changes are targeted and later re-evaluated. Remember that the team that coordinates the spiritual master plan on the



campus will be only as effective as the entire institution becomes involved in the mission and implementation of that mission. It is imperative that continued effort be given to involve as many people and entities on campus as possible if change is to be effective, enduring, and significant.

Successful, comprehensive plans are not created or assessed in a vacuum. A good planning process ensures that:

- A majority of the stakeholders participate in planning in some way.
- All input is valued. Ideas are discussed and adjustments in plans are made.

Continued cycles of Improvement should be included in your spiritual master plan. As results and data begin to describe the spiritual life of the campus, a number of opportunities should be made available to every interested party to clarify, understand change, implement mission, and model spiritual life for the students. All this will enhance the spiritual life of the institution.

21. Who is affected by the decisions you reach in the assessment process?

The assessment-based results on the spiritual master plan form the basis for planned change decisions. Information gleaned from the planning process, identification of spiritual indicators (outcomes), and the adoption of a campus-wide spiritual master plan heightens the awareness of the institution to the intentionality of the religious learning process. It makes a larger circle of concerned individuals aware of the complex task of leading others to a personal relationship with Jesus Christ. It moves the school closer to realizing its mission in the Seventh-day Adventist Church. It provides to constituencies accurate information to make the necessary changes that strengthen the school's relationship to the Gospel. It helps strategic planning build a balanced model for growth and witness to God.

The developers of this system recognize the need for appropriate staff development and technical assistance as an integral part of the process of spiritual master planning, as well. Encourage the builders of the spiritual master plans in Seventh-day Adventist institutions to see the process of building, implementing, and assessing as part of a continuing process of understanding and improving on the fulfillment of the mission of the educational endeavor.

The spiritual planning process highlights where we can do better. The team can be as creative as possible with the results of the planning and assessment process. Any number of in-service and faculty training workshops can be developed to enhance the spiritual life on campus. The process allows for faculty to use their expertise in the religious development of their campus entities and aids in personal religious growth by targeting observable outcomes indicating potential faith growth.

Adventist Chaplaincy Ministries, General Conference of the SDA Church, Silver Spring, MD

The Adventist Chaplaincy Ministries (ACM) offices of your Division, as well as the General Conference, support chaplains both in and outside the church institutions. The largest number of chaplains in the church are chaplains in Adventist schools, colleges, and universities. The



ACM offices at all levels have a number of resources designed to support not only chaplains, but also in the development and implementation of the Spiritual Master Plan.



Appendix A – Higher Education Section of the Total Commitment Document

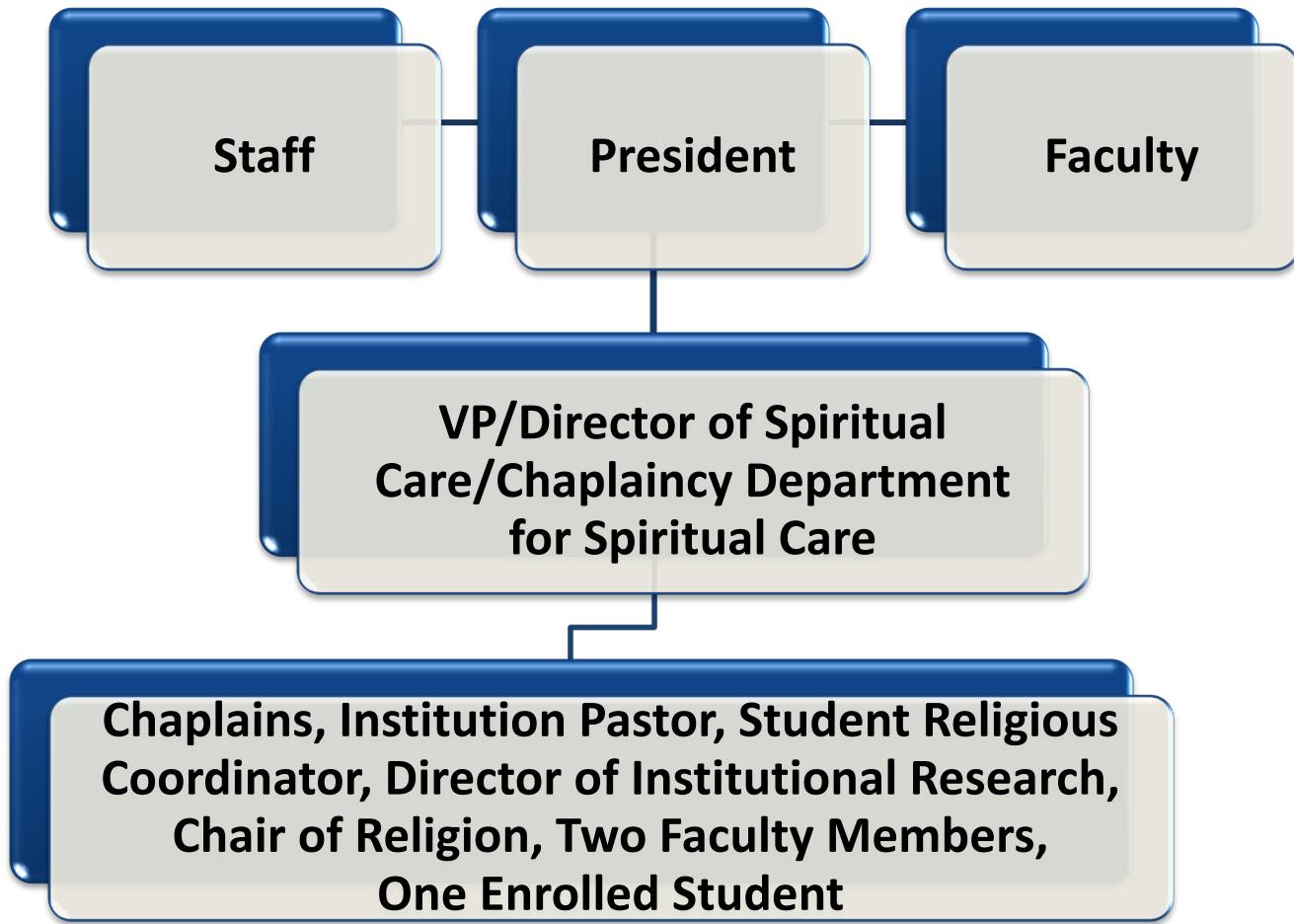
What “Total Commitment to God” involves for colleges and universities.

A Seventh-day Adventist college/university offers academically sound, tertiary and/or postgraduate education to Seventh-day Adventists and to students of nearby communities, who welcome the opportunity to study in an Adventist environment, by...

- Developing a comprehensive Spiritual Master Plan (SMP), proposed by the faculty and approved by the Board. The SMP identifies the spiritual truths and values, both cognitive and relational, which the institution is committed to share with its students and to comprehensively identify the opportunities through which those values will be communicated during a given period of time in campus life.
- Maintaining a classroom and overall campus environment, which ensures opportunities for both academic instruction and Gospel encounters that produce graduates who are recognized by both the church and society for their excellence in the academic and spiritual aspects of their lives; developing men and women who are well-balanced spiritually, mentally, physically, and socially; fostering the growth of men and women who love their Lord, who hold high His standards in their daily lives, who will help build strong, thriving local congregations, and who will be salt and light to their communities, both as laypersons and as church employees.
- Affirming unambiguously in classroom and campus life the beliefs, practices, and worldview of the Seventh-day Adventist Church, sharing the joy of the Gospel, demonstrating confidence in the divinely established role of the Advent movement and its continuing significance in God’s plan for the last days, facilitating activities for faculty, staff, and students to engage in Gospel witness and Christian service, and encouraging the faculty and staff to a consistency of lifestyle which is manifested in nurturing, compassionate faculty/staff relationships with students.
- Employing fully committed, professionally competent Seventh-day Adventist teachers and chaplains who are actively involved in their local church, and who integrate faith and learning in the context of nurturing their students to be productive members of both society and of the Lord’s church, and who interact with parents and other constituents in order to understand and to fulfill their high academic and spiritual expectations for educational programs serving the youth.
- Evaluating the achievement of the objectives outlined in the spiritual master plan by a faculty-developed, Board-approved, comprehensive assessment program, designed with sufficient specificity to evaluate each element of campus life, to guide the college/university administration in taking affirming or corrective measures, and to serve as the basis for annual reports of the spiritual health of the institution to the governing Board and various constituencies, and,
- Submitting the proposed SPM and assessment program to the General Conference–Adventist Chaplaincy Ministries (ACM). ACM will provide the college/university Board with a written evaluation of the SPM and the assessment program.



Appendix B – Flowchart of SMP Team Organization and Relationships



Appendix C – Selected Bibliography for Faith Development

- Asa, Leland F., *The Psychology of Religious Commitment and Development* (New York, NY: University Press of America, 1995).
- Banta, T. W. and Associates, *Making a Difference: Outcomes of a Decade of Assessment in Higher Education* (San Francisco, CA: Jossey-Bass, 1993).
- Barna, George, *Without a Vision, the People Perish* (Glendale, CA: Barna Research, 1991).
- Cox, Kristoffer, *Gen X and God: A Gen X Perspective* (New York, NY: Tekna Books, 1998).
- Dudley, Roger L., with Gillespie, V. Bailey, *Valuegenesis: Faith in the Balance* (Riverside, CA: La Sierra University Press, 1992).
- Edge, Findley B., *Teaching for Results* (Nashville, TN: Broadman and Holman Publishers, 1995).
- Ewell, P.T., “Assessing Educational Outcomes,” in *New Directions for Institutional Research* (San Francisco, CA: Jossey-Bass, 1985), 47.
- Fowler, J. W., *Becoming Adult, Becoming Christian: Adult Development and Christian Faith* (New York, NY: Harper Religious Books, 1984).
- Fowler, James W., *Faithful Change: The Personal and Public Challenges of Post-Modern Life* (Nashville, TN: Abingdon Press, 1996).
- Fowler, James W., *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco, CA: Harper, 1995).
- Gillespie, V. Bailey, *The Experience of Faith* (Birmingham, AL: Religious Education Press, 1992).
- Gillen, Marie, ed., Taylor, Maurice C., *Adult Religious Education: A Journey of Faith Development* (Minneapolis, MN: Paulist Press, 1995).
- Gilligan, Carol, et. Al., eds. *Mapping the Moral Domain: A Contribution of Women’s Thinking to Psychological Theory and Education* (Cambridge, MA: Harvard University Press, 1988).
- Lee, James Michael (Vol. I) *The Flow of Religious Instruction*, (Vol. 2) *The Flow of Religious Instruction*, (Vol. 3) *The Content of Religious Instruction* (Birmingham, AL: Religious Education Press, 1979).
- Lewis, David; Dodd, Carley H.; Tippens, *The Gospel According to Generation X—The Culture of Adolescent Faith, the Culture of Adolescent Belief* (Dallas, TX: Abilene Christian University Press, 1995).
- Meadow, Mary Jo, *Through a Glass Darkly: A Spiritual Psychology of Faith* (New York, NY: Crossroad Publishing Co., 1995).
- Nichols, James O., *A Practitioner’s Handbook for Institutional Effectiveness and Student Outcomes Assessment Implementation*, 3rd ed. (New York, NY: Agathon Press, 1995).
- Strommen, Merton P., *The Innovative Church: Seven Steps to Positive Change in Your Congregation* (Minneapolis, MN: Augsburg, 1997).
- Zaltman, Gerald; D. Florio; and L. Sikorski, *Dynamic Educational Change: Models, Strategies, Tactics, and Management* (New York, NY: John Wiley and Sons, 1977).



Appendix D – Adventist Doctrines Outline

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. *Seventh-day Adventist Church Yearbook, 1998, p. 5.*

One idea for a spiritual master planning committee is to develop a grid with the doctrines and other important spiritual values and disciplines listed on one side, with boxes to the right for the classes or other areas (such as chapels or dormitory worships), where these will be incorporated and taught with greater intentionality on campus. What follows is a summary of Adventist beliefs you may wish to use in the creation of such a grid.

SUMMARY OF SEVENTH-DAY ADVENTIST BELIEFS

THE WORD OF GOD

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. The Holy Scriptures are an infallible revelation of His will.

THE GODHEAD

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Beings.

GOD THE FATHER

God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father.

GOD THE SON

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

GOD THE HOLY SPIRIT

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture, convicts human beings, extends spiritual gifts, and leads human beings into all truth.

CREATION

God is Creator of all things, and has revealed in Scripture the authentic account of His creative activity.

THE NATURE OF MAN



Man and woman were made in the image of God, with individuality, the power and freedom to think and to do. When our first parents disobeyed God, the image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences.

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.

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.

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. By faith, through Christ, we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin.

GROWING IN CHRIST

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, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. 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.

THE CHURCH

The church is the community of believers who confess Jesus Christ as Lord and Savior. The church derives its authority from Christ, who is the incarnate Word, and from the Scriptures, which are the written Word.

THE REMNANT AND ITS MISSION

The universal church is composed of all who truly believe in Christ, but, in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus.

UNITY IN THE BODY OF CHRIST

The church is one body with many members, called from every nation, kindred, tongue, and people. We are all equal in Christ.

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 purposes to walk in newness of life.



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 Savior. The communion service is open to all believing Christians.

SPIRITUAL GIFTS AND MINISTRIES

God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity.

THE GIFT OF PROPHECY

One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen White. The Bible is the standard by which all teaching and experience must be tested.

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.

THE SABBATH

The 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. The Sabbath is God's perpetual sign of His eternal covenant between Him and his people.

STEWARDSHIP

We are God's stewards, entrusted by Him with time, opportunities, abilities, and possessions, and the blessing of the earth and its resources. We are responsible to Him for their proper use.

CHRISTIAN BEHAVIOR

We are called to be a godly people who think, feel, and act in harmony with the principles of heaven. For the Spirit to recreate in us the character of our Lord, we involve ourselves only in those things which will produce Christ-like lives.

MARRIAGE AND THE FAMILY

Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian, a marriage commitment is to God as well as to the spouse, and should be entered into only between partners who share a common faith.



CHRIST'S MINISTRY IN THE HEAVENLY SANCTUARY

There is a sanctuary in Heaven, the true tabernacle which the Lord set up and not man. In it, Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross.

THE SECOND COMING OF CHRIST

The second coming of Christ is the blessed hope of the church, the grand climax of the Gospel. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times.

DEATH AND RESURRECTION

The wages of sin is death. Death is an unconscious state for all people. When Christ appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord.

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.

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.



Appendix E – Sample Spiritual Master Plan Outline

- I. INTRODUCTION TO SPIRITUAL MASTER PLANNING
- II. OUR MISSION
 - A. Mission Statement
 - B. Clarification and explanation of our mission statement
- III. FACILITATION OF THE MISSION OF OUR CAMPUS
 - A. Faculty and staff
 - B. Our community
 - C. The academic plan's relationship to the spiritual plan
 - D. The spiritual plan and campus entities
 - E. The ideal alumnus of our school
 - F. Church and school relationships and challenges
 - G. Spiritual indicators and desired outcomes for students
- IV. IMPLEMENTING THE SPIRITUAL PLAN
 - A. The assessment model
 - B. The assessment tools and methods
 - C. The assessment grid (outcomes and responsibilities)
 - D. The assessment opportunities
 - E. Specific contextual assessment needs
 - F. Specific campus departmental implementation
 - G. Specific campus administrative implementation
 - H. Specific classroom implementation
 - I. Specific campus life implementation
 - J. Challenges from assessment
 - K. Recommendations for change
- V. CHALLENGES AND CHANGE ON CAMPUS
 - A. Impact of change through reassessment and facilitation of recommendations
 - B. Communication of spiritual life to significant constituencies
 - C. Faculty implementation of challenges and change targets
 - D. Staff implementation of challenges and change targets
 - E. Administrative implementation of challenges and change targets
 - F. Review of spiritual life indicators and revision of assessment plans
- VI. RE-EVALUATION OF THE SPIRITUAL MASTER PLANNING PROCESS
 - A. Recommendations for re-evaluation
 - B. Sharing of spiritual master planning impact with significant constituencies
 - C. Planning for ongoing review and updating



Appendix F – 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 fine art of spiritual mentoring.
4. Invite advisors to create a list of spiritual topics that impact the student body.
5. Hold faculty seminars on the topic of faith development.
6. Plan an academic advisor retreat which informs and empowers their spiritual responsibilities.
7. Develop orientation seminars for new faculty on how to integrate faith and learning.
8. Ask faculty members to conduct dorm worships and visits to all students in their dorm rooms.
9. Establish an adopt-a-student program for the local church members.
10. Ask faculty to email students on their birthdays. Provide birthday lists.
11. Invite faculty to open their homes for students.
12. Have a planned sequence of chapels and worships that introduce Christ-centered theology.
13. Research chapel effectiveness by instant feedback using chapel attendance cards.
14. Involve students and faculty in program planning.
15. Form small groups in the dorms for worship and prayer.
16. Develop a spiritual email group for questions and comments.
17. Institute community service days.
18. Integrate community service in the general education curriculum.
19. Develop a strategy to have a conversation with every student about spiritual life. Not only, “Tell me how your classes are going,” but also “Tell me how your spiritual life is going.” Discuss those levels of faith talk before you begin.
20. Discuss the importance of acceptance. Apply the principles to those who don’t yet have a spiritual orientation.
21. Develop spiritual focus groups built around life-experience.
22. Invite students to a prayer luncheon..
23. Have non-theology majors take part in Sabbath school and church.
24. Conduct student-led evangelistic meetings.
25. Have students lead out in worships and Friday night programming.
26. Hold regular meetings with non-SDA faculty and staff, full time and contract employees on the spiritual mission of the college.
27. Hold meetings with staff about the spiritual opportunities of work supervisors, industry employees, etc.
28. Involve students in developing worship policies.
29. Encourage faculty to attend chapels (This might decrease the hostility from any students who are required to attend).
30. Ask administrators to schedule two hours weekly to spend 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 potlucks for students.
34. Ensure that religion classes provide spiritual inspiration as well as religious content.
35. Create an email brainstorming session about what is being done in your classes that impact students' spiritual lives.
36. Ask the editors of the campus newspaper 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 letters to pastors.
39. Build resiliency skills for students moving from the college church to a small church community. How do you face life in a small church? How do church members accept and involve you?
40. Hold a seminar on how to deal with a variety of challenges in the local church.
41. Hold a seminar for recent alumni on how to deal with the challenges of the secular world.
42. How will secular people view your worldview when you graduate? Hold a seminar on how to deal with the variety of perspectives in the secular world.
43. Encourage students to participate in the local church while they are students, working in the Sabbath School, working in the children's departments, etc.
44. Establish regular contact between students on the campus and Adventist students attending non-SDA campuses.
45. Hold alumni seminars on the subject of integrating faith in the workplace.
46. Train students in how to become involved in local churches when they leave campus.
47. Create a specific curriculum for graduating seniors on how Christians interact successfully in secular situations.
48. Invite students to testify about how they have been blessed by serving others.
49. Plan departmental chapels that focus on how spiritual values are put into practice in employment in that department's major field.



Appendix G – Sample Assessment Methods

1. **Capstone Course** – The Capstone Course is an interdisciplinary seminar course that requires students to use digested knowledge over one's course of study and integrate that information, often drawn from several disciplines, through the use of accumulated skills and through the eyes of personal commitment during the course of the campus experience. The Capstone Course is not a means of assessment in itself. Rather, student outcomes are assessed by observation of the skills and attitudes demonstrated in the class. The course allows for the availability/access to samples of students' work and observation of critical thinking skills. It provides an evaluation of the college experience towards the completion of the students coursework and his/her experience of campus religious life.
2. **Computer-Assisted Assessment** – Testing by computer is becoming an increasingly important option for campus assessment. Individuals are able to sit at a computer while questions are presented in an interactive manner (i.e., tests become custom-designed to one's skill level as questions are being answered). Survey questions can be now placed on campus websites and instantly compiled as the data sample grows. Computerized tests allow a student's true level of competency and current attitudes to be surveyed in the most cost-effective, efficient manner.
3. **Continuum** – This measuring practice presents two opposite choices or viewpoints. Respondents select that place on the continuum – between the choices – which most closely represents their personal views. This method shares a wide array of responses on many issues. The Continuum exercise opens the possibility for many gradations of choice between two extremes. This approach encourages independent thinking, a quality which the research in *Valuegenesis* indicates is often lacking in maturing faith.
4. **Double-Entry Journals** – Students in a religion class are asked to keep a journal on the assigned readings in the Bible. 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.
5. **Ethical or Moral Dilemmas** – Students are given an ethical or moral dilemma and asked to resolve it, explaining the reasoning behind their response. Their written responses can be read to determine the maturity and basis of their ethical reasoning.
6. **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.
7. **Focus Groups** – This is an extended form of the interview method for assessment. Representative groups of students, faculty, parents, alumni, and significant others spend one to two hours in an extensive interview process. The interviewer comes with particular concerns or issues he or she would like to clarify. 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. The focus group leaders, in consultation with unbiased observers or reviewers, draw conclusions. This method is especially useful when targeting specific indicators (outcomes) in a spiritual master plan.
8. **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 life goals. Optional: Participants are then asked to rank these goals the way they think they might value them at the end of their lives.

9. **Surveys** – (locally developed and nationally normed) – Surveys are batteries administered intermittently during one's educational development to assess outcomes and are the most widely used of the assessment tools. Surveys are primarily composed of multiple-choice items but may contain open-ended questions as well. The survey may be administered to populations or samples of populations to obtain generalizable estimates of behavior.
10. **Interviews** – The interview consists of the assessment of students through question and answer sessions in 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.
11. **Listening Exercises** – This assessment method is often done by reacting to a statement or paragraph to which each person in a group of three responds individually, while the others listen to him or her. The individual responder is called the focus person. This is an especially effective activity if you are using focus groups to clarify issues, values, or attitudes. Controversial statements provide the content to which participants respond. For example, a statement might be read which suggests 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 or service projects or other activities. When they record the time, they can also make evaluations about the settings of the activity or the benefit received from the activity. While this information provides the college or university with a better understanding of what activities under what circumstances produce the most benefit to students, the students themselves will also be learning the same things about their own practices.
13. **Portfolio** - The portfolio is a locally developed assessment instrument, which is a compilation of an individual's work over a period of time. Portfolios are ideal in evaluating the progression in one area of learning from the beginning of study through completion of a program. For example, a student begins an English major in the first year, 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 the portfolio and reflect on them. Examples of things contained in the portfolio are short stories, art projects, essays, etc. It is customary for schools 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. **Ranking exercises** – This presents three or more possible choices for participants 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.
15. **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, Valuegenesis: College and University Form*).

16. **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 issue. Voting means giving your reaction about what you think – commitment often follows.



Appendix H – Spiritual Planning Action Grid

Outcome	Research Method	Person Responsible	Timing	Budget Amount	Information Reporting
Recognition of need for Christian growth and desire for the same	Interview	Director/VP Spiritual Life	Entering and Exiting students	\$ (?)	Report to President, Assessment or Spiritual Planning Team
	Journal	Chaplains	Senior year	\$ (?)	Report to General Education Chair or Assessment Team
Healthful living, Including abstinence from alcohol, tobacco, and recreational drugs	Anonymous Survey	Chaplains	End of second year	\$ (?)	Report to President or Student Life Administrator
	Semester Comparisons of Significant Campus Clinical Records	Medical Professionals	Each semester or quarter	\$ (?)	Report to Vice President for Student Life and Spiritual Life Planning Team
	Health Screening interviews	Medical Professionals	Variable	\$ (?)	Report to President or Assessment Team
Understanding of biblical teachings	Doctrines Exam	Chaplains	End of second year	\$ (?)	Report to General Education Committee
	Survey on Worldview and Beliefs	Chaplain	Entering students	\$ (?)	Report to President or Assessment Team
Commitment to the Seventh-day Adventist Church	Alumni survey	Chaplains	3+ 10 years after graduation	\$ (?)	Report to President or Assessment Team
	Interview	Chaplain	3 rd year	\$ (?)	Report to President and Vice President for Student Life
Valuing one's vocation as a call to service for God	Capstone Course	Teachers	End of course of study	\$ (?)	Report to department chairs
	Exit Interview	Chaplains	4 th year	\$ (?)	Report to President or Assessment Team
	Portfolio	Chaplains	4 th year	\$ (?)	Report to President or Assessment Team



Appendix I - College and University Chaplains Profile

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

Take the following guidance into account when naming chaplains for universities, colleges, and secondary schools:

1. The chaplains of the universities, colleges, and secondary schools shall be appointed by the Boards of the respective institutions, in consultation with the president of the ecclesiastical organization administering the institution to serve as a spiritual adviser to the students, the teaching staff, 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/her license or credential from the ecclesiastical organization that administers the institution (GC WP FA 25 05).
3. The chaplain of the school shall be considered part of the teaching staff and shall answer to the principal/president of the institution. The management of the chaplain's vacation and travel outside the campus will also be under the administrator of the institution.
4. The association/mission shall invite the chaplain to pastors' meetings, seminars and all activities of importance related to the conference/field in whose territory the institution is located.
5. The chaplain will inform the union/conference about church activities, as required and in consultation with his/her immediate supervisor, the school/college administrator.
6. Any future changes of work of the chaplain would be made in the same way as their original appointment. All chaplains are candidates for ordination/commissioning per GC Working Policy E 10 90.
7. A chaplain may submit a monthly report to the union/conference that issues his/her license/credential 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 pastor, assigned as the pastor and/or pastors of the institution.
2. The chaplains is the one who leads and guides the spiritual life of students, leaders, teachers, and parents.
3. Advises the director/president/chancellor on spiritual matters.
4. Organizes the religious and evangelizing activities of the campus.
5. Gives evidence of spiritual traits, shows consecration, faith, courage, and conviction of a Christian life. These traits are evident in the dedication to the pastoral work for children, young, their parents, staff, and leadership.

Academic Preparation:

The chaplain should have a Master's degree in religion or theology (or be in the process of being admitted or enrolled in an accredited program). Additional credits in educational sciences such as: child psychology, adolescent psychology, learning and didactics of the Bible, chaplain training, Clinical Pastoral Education (CPE), as well as online courses offered by the Adventist Chaplaincy Institute are recommended.

Experience:

1. The person must be a pastor who has at least two years of church ministry experience, a Master's degree in theology or is pursuing it.
2. The person must have been a successful pastor, who, in his/her ministry, showed excellence in his/her work with youth, as well as in participation in the various youth activities and responsibilities.
3. The person is a Seventh-day Adventist pastor in good standing, ordained and appointed as an elder in a local church (in the case of those who are not ordained and do not hold a ministerial license).

The Role of the Chaplain:

1. Is the principal advisor on spiritual and religious matters to the principal/director/chancellor/president of the institution. The institution's administrator is the spiritual leader of the institution.



2. Promotes and coordinates the spiritual life of the institution under the direction of the director/president/rector of the institution.
3. Advises and guides the administrative and teaching staff as their pastor.
4. Is a member of the administration but is not an administrator.
5. Advises the discipline committee with voice but is not a voting member to the same.
6. Coordinates devotionals, provides guidance to the members of the institution, recommends spiritual and religious resources for teachers.
7. Organizes spiritual retreats for staff and their families.
8. Advises the social committee and other committees to always be in line with the church standards.
9. Provides pastoral care and counseling to all members of the institution.
10. Motivates staff to be part of the institution's promotional 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 to regular church services.
14. Provides counseling and guidance to students and institution's staff in their spiritual lives.
15. Organizes AY services and programs, Adventurers and Pathfinders clubs, evangelistic, and mission outreach activities.
16. Organizes evangelism programs for parents, representatives, and non-SDA students.
17. Conducts orientation seminars for parents and representatives.
18. Organizes and runs the baptismal class and involves the institution's staff evangelistic and missionary activities.



19. Is the liaison of the campus and local churches through the Home and School Associations and the education department.



The Job Description of Director/Vice President for Spiritual Life

The chaplain who serves as the Director/Vice President for Spiritual Life should be a licensed/credentialed pastor with pastoral and chaplaincy experience and reports directly to the director/president/chancellor. Meets all the requirements of the profile of the chaplains.

The Spiritual Care Department, under the leadership of the Director/Vice President for Spiritual Life, functions to create the environment and opportunities for students and staff to grow in their relationship with Jesus and the Seventh-day Adventist Church.

The Director/Vice President for Spiritual Life should be a joint appointment by the Board of the institution and the Board of the ecclesiastic organization that administers the college/university and serves at the pleasure of the president of the institution.

He/She serves as the secretary of the Spiritual Life Committee and implements the spiritual master plan under the guidance of the president of the institution. The president may request an additional performance review.

Guided by the mission statements of the institution, in addition to the chaplain's roles listed above, the Director/Vice President:

1. Is the principal advisor on spiritual and religious matters to the principal/director/chancellor/president of the institution. He/She (the administrator of the institution) is the spiritual leader of the institution.
2. Coordinates the spiritual life on campus.
 1. In a multi-staff department, he/she manages/supervises the staff of the institution's Spiritual Care Department, chaplains, clerical staff, and volunteers.
 2. He/She serves as the pastor for the institution.
 3. Coordinates the student missionary program.
 4. Focuses on student leadership training.
5. Functions as the liaison with the area churches' pastoral staff.



6. He/She continually develops spiritual programming, including worship opportunities.

