Institute for Christian Teaching
Education Department of Seventh-day Adventists

A SPIRITUAL MASTER PLAN FOR
NORTHERN LUZON ADVENTIST COLLEGE:
RATIONALE AND PROCESS

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Introduction

In the "Total Commitment to God" document approved by the General Conference during the Annual Council of 1996 every institution is asked to develop a spiritual master plan to provide the future directions of the church. Indeed, if the church is to fulfill its given mission it must identify its objectives and map out the course and strategies it expects to reach them. Our colleges and universities are identified among the major institutions, which should implement this document. Obviously, our institutions were developed to meet specific mission objectives: the proclamation of the Gospel in the context of the Three Angels' Messages of Revelation 14 and the nurture of our Adventist young people in the Adventist faith.

The intention of the document is consistent with the purpose and objectives of Christian education to which our schools were established. The Seventh-day Adventist Church operates a worldwide educational system with the overall philosophy of restoring the lost image of God in man as espoused in the Bible and the writings of Ellen G. White. This is attained through character development of every student as specifically stated in this quotation: "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 greatest purpose of all... education."[1] Ellen White further attests that character building is the most important work ever entrusted to human beings as it determines destiny for both this life and the one to come.[2] The great aim of the teacher should, then, be the perfecting of Christian character in himself and his students.

There is always the danger that the divine model by which our schools are founded will be neglected and compromised with secular standards. Thus, the integration

of faith and learning has become a major concern of the church for the past years. [3]

Constant evaluation and assessment is also essential in our educational work so the balance of academic and spiritual excellence is maintained. And we must always be reminded that while "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. It needs men in whom ability is controlled by steadfast principle."[3] A spiritual master plan integrating all activities to the mission statement of a college will help achieve the ultimate objective of the institution. So we would not fall offering, as Frank Gaebelein has described "a pagan education with chocolate covering of Christianity."[4]

This essay serves two purposes: (1) to describe the dynamics of spiritual and faith development and how they are assessed; and, (2) to provide a model of a spiritual master plan for an Adventist college as it seeks to promote the spiritual and faith development of students on campus.

I. DYNAMICS OF SPIRITUAL AND FAITH DEVELOPMENT

Researchers enumerate many factors that contribute to spiritual and faith development. Some of these are listed and discussed below that provide rationale in developing a spiritual master plan for Adventist colleges.

A. Origin and Development of Faith

According to the Bible, faith comes alive and grow throughout life as a result of the interplay between divine and human factors (Rom. 12:3; Eccl. 3:11). It is both a gift of God and a human response to God's trustworthiness. It develops in human beings as we respond to God's self-disclosure and trustworthiness as we pass through the various

stages of life. It grows as we make sense of the experiences of life and place our trust in something or someone. Humberto Rasi listed five ingredients of faith, as: choice, confession, trust, obedience and hope.[5]

B. Personal Relationships

While faith is a gift of God (Rom. 12:3) yet it grows as it is nurtured through relationships with a person or persons that are worthy of trust: parents, relatives, spiritual leaders, teachers, mentors.[6] Faith is learned in relationships. Barry Hill contends that "the interaction between the teacher and the learner is at the heart of schooling. The quality of this relationship is the most important factor in learning."[7] Roger Dudley supported this idea by adding that by modeling what it means to live in relationships, rather than prescribing and proscribing behaviors, the teacher helps the youth to develop positive value systems.[8] The Valuegenesis study has strengthened this concept by showing that we most effectively transmit a grace orientation to our youth by providing a climate of warmth and acceptance in our local congregations and by employing caring teachers in our school system. It also underscored that grace is learned and accepted through warm, supportive, interpersonal relationships with grace-filled people.[9]

C. Value Formation

Every Seventh-day Adventist teacher would like to see his or her students develop mature faith and a sound system of values, including commitment to Jesus Christ, His Word, the Adventist Church, and the lifestyle in which they live out the principles of the kingdom of heaven. But how does this happen? Dudley asserts that adolescents and young adults develop worthwhile value systems and commitments through the process of value formation.[10] Values are not passively received but are actively developed. Raths et

al. suggest seven steps necessary in developing values: (1) choosing freely without any coercion, (2) selecting from among real alternatives, (3) choosing after thoughtful consideration of the consequences of each alternative, (4) prizing and cherishing what we have chosen, (5) being willing to affirm our choice publicly, (6) acting upon our choice, and (7) repeating the action so that it becomes a part of our life pattern. They contend that unless these seven criteria are present, we may "mouth" values and even go through the motions of acting them, but will not have a strong and lasting commitment that will cause us to cling to them though the heavens fall.[11]

D. Grace Orientation

Above all, however, true Christian character can be developed only in a born-again Christian.[12] Stuart Tyner strongly believes that there is only one way to ensure success in character building - through growing in grace. Only within a central grace orientation will character- building efforts produce the results we want.[13] Christian schools must first move young people away from self-sufficiency and confidence in their own goodness and bring them into a saving relationship with Jesus Christ. This is a very important concern by many respondents in the Valuegenesis studies that were conducted by the church. Students and teachers alike want a grace orientation in religious education that helps them experience the peace that comes from accepting the saving love of God.[14]

This connection between grace and the transformation of the heart is revealed in many of Ellen G. White's statements: "Nothing but the grace of God can convict and convert the heart."[15] "It is the grace of Christ alone, through faith that can make us holy."[16] " God's grace alone can work a reformation."[17]

In her book, *The Textures of Grace in our Schools*, Gail Taylor Rice suggested[6] many ideas that can be incorporated in planning classroom worship periods - the least appreciated by respondents in all Valuegenesis studies that contribute to faith development. Three examples of her suggestions are given below.

1. Amazing Grace - Memorizing Scripture and hymns on God's saving grace.
2. God's Grace Puzzle - Choosing a good text from the Bible, paste it in a heart shaped cardboard then cut it into pieces asking the children to put them back together.
3. Gift Unwrap - Bring a beautifully wrapped present to class then tell the students that it will be given at the end of the day. This will be given to a student chosen at random method. Ask, "Did the student do anything to deserve the gift?" [18]

E. Modeling

In teaching value or virtue Mark Carr insists that we must both "do" the right things and "be" people of character and virtue.[19] While Ellen White called our educational institutions to be places of firmness, order, and justice she wanted these to be mingled with "compassion, mercy, and forbearance."[20] These virtues cannot be illustrated on the chalkboard but must be modeled by school staff and demonstrated throughout the curriculum. Students must be able to recognize in their teachers and school staff members this genuine desire to be people of character. They can quickly discern when the personal behavior does not match the principles upheld in class instruction. It is essential for moral character to be modeled in all relationships classroom. As Seventh-day Adventist teachers, we must live the principles we teach.

F. Leader's Profile

More than any other individual, the top administrator is both responsible and accountable for school performance. The role of the administration, however, is conspicuously absent from most discussions of integration of faith and learning. While

the support for IFL by school and college administrators is no guarantee of its success,

but non-support by them almost guarantees its failure.[21]   Ed Boyatt[22] listed six

characteristics a leader in a character-driven school should possess:

> (1) **Vision** - A visionary leader creates a vision of what could be. It keeps the mission paramount, offering fresh visions of the relevance of redemptive education in a society that hungers for character over style, service over selfish ambition. Principals must articulate the vision and use consensus-building strategies to develop the mission, goals, and expectations of the character-education program with the faculty and school board.
>
> (2) **Model** - Educational leaders know that students learn more from what they see and feel than by what they hear and read. Values are caught more than taught.
>
> (3) **Train** - Leaders know from experience and research that school improvement plans must include ongoing staff development. Teachers need opportunities to learn more about character development
>
> (4) **Teach** - An effective character-education plan should not be a collection of exhortations or extrinsic inducements, but should center upon building a thinking community of learners, while integrating principles of character development throughout the curriculum.
>
> (5) **Measure** - Church leaders assess how we are doing and communicate their impressions to the constituency.
>
> (6) **Finance** - Since service learning has a powerful long-term impact on students' behavior and attitudes, resources must be in place to make it happen.

G. Indicators of Faith Maturity

The faith experience is rich, complex, and many textured. It includes what people

believe, how the belief affects their values and life choice. Rasi[23] enumerated seven

indicators of a mature Christian:

> (1) Trusts in God's saving grace and believes in the humanity and divinity of Jesus.
>
> (2) Experiences a sense of personal well-being, security, and peace.
>
> (3) Integrates faith and life, seeing lifestyle, work, family, social relationships and political choices as part of one's religious life.
>
> (4) Seeks spiritual growth through Bible study, reflection, prayer, and discussion with others.
>
> (5) Seeks to be a part of a community of believers in which people give witness to their faith and support and nourish one another.
>
> (6) Holds and promotes life-affirming values.
>
> (7) Serves humanity, consistently and passionately, through acts of love and justice.

H. Faith Assessment /Evaluation

While religious life and faith is a personal matter several attempts were made to explore its many dimensions. James Michael Lee[24] suggested nine separate "contents" on how faith and commitment are nurtured and developed: outcome, process, knowledge content, affective content, verbal content, nonverbal content, conscious content, unconscious content, and lifestyle content. Lee believes that we must master these contents and build a ministry that impacts all of these areas in order for comprehensive, positive growth in people's religious lives to occur.

Professional assessors argue that a number of major principles must be considered regardless of the "content" of the evaluation. The primary goals of education assessment are summarized as follows:

(1)   To include all people who are involved with students, programs, and activities in order to provide evidence of program quality, document changes in the quality, and establish a longitudinal database to use in measuring student progress.
(2)   To measure the skills, knowledge, commitments, and accomplishments specified in each part of the mission statement in order to make things more focused.
(3)   To establish an ongoing process of assessment, designed and implemented by the students, faculty, and staff in keeping with their role and the school's mission statement, and to assist the departments charged with fulfilling the task of mission.
(4)   To use the assessment to examine the methods used and the appropriateness of the assessment process itself (this aspect of assessment is always ongoing).
(5)   To use student achievement or performance on assessment measures to evaluate programs, and, conversely, to use evidence of nonachievement to challenge and create change. However, the assessment process is intended to move the institution to better things.
(6)   To consider all assessment measures confidential.[25]

For his part V. Bailey Gillespie enumerated five steps toward spiritual assessment:

(1) Look clearly at the concept or idea you want to assess (in educational settings, begin with a mission statement).
(2) Use your mission statement to identify broad areas of vision.
(3) Look at the actual practices that target or enrich these basic concepts.

9

(4) Use standard evaluative tools, or be creative and invent your own.
(5) Keep records on your process and plans. [26]

II. SPIRITUAL MASTER PLAN AND INTEGRATION OF FAITH IN LEARNING

A spiritual master plan is a means of assessing and building the spiritual atmosphere of a campus. It seeks to accomplish the following objectives:

1. To determine what an individual school should do to address the spiritual needs of its students.
2. To help the planners prepare long-range goals and decide what specific activities will be carried out each school year.
3. To assist a school in moving toward its goals for supporting spiritual development.
4. To establish a specific way to analyze the campus' efforts for promoting faith development and spiritual maturation among students.
5. To delineate how, when and in what venues spiritual changes occur.[27]

Developing a spiritual master plan is essential in any Adventist college or university in the wake of integration of faith and learning. Integration of faith and learning, as defined by Rasi, is "a deliberate and systematic process of approaching the entire educational enterprise from a Biblical perspective. Its aim is to ensure that students, under the influence of Christian teachers and by the time they leave school, will have freely internalized biblical values and a view of knowledge, life, and destiny that is Christ-centered, service-oriented, and kingdom-directed."[28] For an institution to make a deliberate and systematic process of integration a spiritual master plan should be made with the consensus of the whole academic community. Thus, developing a spiritual master plan is the initiative of any educational institution to make a concerted effort to integrate faith and learning in all its activities and programs whether curricular or co-curricular through long-range plans.

Incorporating all the aforementioned dynamics of spiritual development of youth this model for spiritual master plan for higher education is developed and presented below:

III. A SPIRITUAL MASTER PLAN FOR NORTHERN LUZON ADVENTIST COLLEGE

INTRODUCTION

This Spiritual Master Plan sets the directions which Northern Luzon Adventist College will take in the next five years starting school year 2001 – 2005. The spiritual master plan contains the thrusts, the strategies to meet the objectives and the programs and major activities to be undertaken to concretize these objectives and strategies. The expected outcomes are presented for each objective as bases to measure the expected results of the objectives and strategies.

1. Mission Statement

The Northern Luzon Adventist College exists to nurture students in the Christian way of life and to prepare them to become servant-leaders who are competent, committed, and consecrated to the service of God and humanity.

This mission statement seeks to achieve the following to all students enrolled under its program. The first part of the mission statement is to NURTURE the students in their spiritual life in the Seventh-day Adventist way of life, then prepare them for SERVICE in the work of the church and humanity as a whole. The expected outcomes are also specifically chosen in these key words of the mission statement. **COMPETENT** - excellence in every undertaking whether it be academic, moral or spiritual activities is presented and taught to every student. **COMMITTED** - faithfulness and loyalty to the church teachings and organization and above all, to Jesus, the Saviour and to whatever line of work a student will find himself in after graduation is the trademark the school seeks to prepare its students. **CONSECRATED** - spirituality and personal devotion to God is another expectation the college would like its students to develop in their four-year training in the school. Being consecrated means also accepting their role in being separated from the world from its secular standards and embracing willingly their task in sharing the gospel in every place they will work.

In fulfillment of the mission statement of the college these would be the four major thrusts of the college spiritual master plan: **nurture, worship, fellowship, and training and outreach.**

THRUSTS OF THE SPIRITUAL MASTER PLAN

I. NURTURE

Objectives: To integrate in the lives and practices of administrators, faculty, staff, and students the Adventist beliefs, values and practices.

Strategies:
1. Integration of faith and learning in the curriculum and co-curricular and human resource development programs.
2. Enhancement of campus ministry and religious programs.
3. Intensifying spiritual development among faculty and students.

Expected Outcomes:
1. Number of teachers with values, beliefs and practices consistent with the Seventh-day Adventist Church.
2. Number of students with values, beliefs and practices consistent with the Seventh-day Adventist Church.
3. IFL incorporated in the course outlines and practiced in co-curricular activities of the college.

Programs:
1. Integration of Faith and Learning
2. Small Group Ministries
3. Faculty Devotional
4. Dormitory Worship Services
5. Ministerial Association
6. Chaplaincy Services
7. Colloquium Programs
8. Week of Prayers
9. Sabbath/Religious Services

II. WORSHIP

Objective: To conduct meaningful worship services through lively, challenging and refreshing, and spiritual uplifting religious programs, sermons, songs and prayers.

Strategies:
1. Enhancement of religious services, programs and activities.
2. Presentation of soul-enriching and faith developing sermons every religious service.
3. Lively musical services and programs.

Expected Outcomes:
1. Increase of attendance to all religious services.
2. Increase participation to all religious services.
3. Deepening of faith maturity as shown in faith assessment tools.

Programs:
1. Church Music and Worship Seminar
2. Sermonic Year
3. Communion Services

4. Week of Prayer
5. Music Festival
6. Church Choir
7. Singing Groups

III. FELLOWSHIP

Objective: To foster closer relationship among the college family creating a bond of solidarity in the faith to God and Christ.

Strategies:
1. Fostering interpersonal relationships among students, teachers and administrators.
2. Developing a community or family spirit on campus.

Expected Outcomes:
1. Number of small groups organized.
2. Full participation of college socials by both teachers and students.
3. Well-planned and attended church fellowship meals.
4. Organized departmental spiritual retreats.
5. Foster parents assigned to students.
6. Professional clubs' social gatherings conducted monthly.

Programs:
1. Small Groups
2. Church Fellowship/Potluck Meals
3. College Social Nights
4. Professional Clubs
5. Student Foster Parenting
6. Departmental Spiritual Retreats
7. M.A./A.C.T. Retreats
8. Master Guide Retreats

IV. TRAINING AND OUTREACH

Objective: To train, engage and involve students actively in outreach activities both on campus and off campus assignments.

Strategies:
1. Provision of opportunities for students and faculty members for leadership, outreach and community services.
2. Conducting seminars for leadership, outreach and community services.

Expected Outcomes:
1. Number of seminars conducted
2. Ratio of faculty and students involved in leadership, outreach and community services.
3. Number of evangelistic crusades conducted by the college
4. Number of souls baptized
5. Number of community services organized and conducted by each department

Programs:
1. Church Visitation Program
2. Junior-Senior Leadership Training Program
3. Church Officers' Leadership Seminar
4. Master Guide Course
5. Voice of Youth Crusades
6. Field School of Evangelism
7. Campus Ministry
8. How To Give Bible Study Seminars
9. Witnessing Activities

IMPLEMENTING STRUCTURE:
RELIGIOUS LIFE COMMITTEE

FUNCTIONS:

1. Makes a medium term comprehensive spiritual master plan.
2. Review from year to year the spiritual master plan.
3. Coordinate the different religious activities of the college.
4. Assign sponsors of the different religious services.
5. Recommend to the office of the college president any revision and development of the spiritual master plan from time to time.
6. Conduct orientations emphasis on the purpose of the institution.

COMPOSITION:

Chair: Head, Theology Department
Associate: Academic Dean
Members: All Bible Teachers
             Dormitory Deans
             Village Deans
             SCONSA President
             SA President
             MA President
             Sponsors of Religious Services

SUB-COMMITTEES:

I.   Nurture:

Functions:
1. Make plan relative to nurture giving emphasis to devotional meetings, prayer, bible study and meditation and church attendance.
2. Implement and monitor the attendance of all faculty members, staff, and students in all religious services.
3. Conduct follow-up ministry to newly baptized church member.
   Chair: Head Chaplain
   Vice- Chair: Asst. Church Pastor
   Members:
       Faculty representative
       Church representative
       MA VP for Nurture

Dormitory club VP religious
SCONSA VP RELIGIOUS
Professional Clubs VP Religious
Theology Club VP Religious

II.   Worship

Functions:
1. Develop a comprehensive worship program for the church and the school community.
2. Organize singing group ministries for the enhancement of religious services.
3. Enforce dress code in church services.
4. Enforce attendance in religious services.
   Chair: NLAC church pastor
   Vice-chair: Asst. Church pastor
   Members:
   Head elder, NLAC church
   MA VP for Worship
   SCONSA VP - Religious
   Village/Dormitories Deans

III.   Fellowship

Functions:
1. Foster fellowship among the college faculty members, their families, staff, students and administrators.
2. Oversee the social development of the church and college constituents.
   Chairperson: NLAC Youth Pastor
   Vice -chair: Dean, Student Affairs
   Members:
   Faculty representative
   SCONSA VP - Socials
   MA VP - Fellowship
   SA VP - Socials
   Professional Clubs VP - Socials

IV.   Training and Outreach

Functions:
1. Make an over-all plan for training seminar for different ministries to be submitted to the Religious Life Committee of the college.
2. Recommend to the Religious Life Committee places for outreach.
   Chairman: Head, Theology Department
   Vice-chairman: Faculty, Theology Department
   Members:
   NLAC Church PM Leader
   NLAC Church SS Superintendent
   NLAC Church AY Leader
   MA President
   Theology Club President

PLAN MONITORING AND EVALUATION

To evaluate the effect of the activities to the lives of students, faculty and staff of this college a survey questionnaire will be administered every semester. Survey questions

are chosen from Thayer Long-Form Faith Maturity Scale, Organizational Commitment Questionnaire and Spiritual Well-being Scale. Committee members will be reviewed yearly for adjustment or realignment. To monitor the planned activities two grids are prepared (see appendix) for assessment and assignment in faith, values, and beliefs development.

CONCLUSION

As discussed in the body of this paper, spiritual and faith development comes in the interplay of different forces. Foremost of these is the conversion of the individual. Through a divine power He could develop a Christ-like character. A personal contact with Jesus as his personal friend and Savior should be the priority of all educational institutions in all its programs and activities. Character development, however, is a lifetime process that involves different trust-building experiences. The following dynamics of faith development have been presented in this essay: personal relationships, value formation, grace orientation, modeling and the leader's profile. In developing a spiritual master plan the foregoing dynamics should be included and assessed periodically to keep the institution abreast with the spiritual development of its students. Developing a spiritual master plan coordinates all attempts of the school to integrate faith and learning.

Lastly, as our educational institutions are critically examined for their existence and operation, the question remains as a guiding star: what determines a college to be considered "Adventist"? Logan asserts that is not the name of a college or whether it offers a full-spectrum of religion courses, but the true indicator of the values of a college are its graduates. He raised the question: "Do the graduates reflect Christian values and perspective?"[29] This is the objective every spiritual master plan of any college seeks to attain.

END NOTES

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[6]Ibid.

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[11]Louis E. Raths et al. *Values and Teaching* (Columbus, Ohio: Charles E. Merrill, 1996), pp. 27-48.

[12]Knight, George R. "Adventist Educational Essentials," *The Journal of Adventist Education* 61:1 (October/November, 1998), pp. 1, 47.

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17

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[18]Rice, pp. 15 - 19.

[19]Mark Carr, "Whose Character? Which Virtues?" *The Journal of Adventist Education* 61:1 (October/November, 1998), pp. 17 - 19.

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[21]Paul S. Brantley, "The Missing Link in the Integration of Faith and Learning?" *The Journal of Adventist Education,"* 61:3 (February/March 1999), pp. 11-15.

[22]Ed Boyatt, "Leading a Character-Driven School," *The Journal of Adventist Education* 61:1 (October/November, 1998), pp. 4-9.

[23]Rasi, "Faith Development and Adventist Youth"

[24]Michael James Lee, *The Content of Religious Instruction: A Social Science Approach* (Birmingham, Ala.: Religious Education Press, 1985), p. 608.

[25]V.Bailey Gillespie, "If You Can't Measure It, It Didn't Happen!" *The Journal of Adventist Education* 60:4 (April/May 1998) pp. 5 -11.

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[27] General Conference of Seventh-day Adventists Office of Education, *A Guidebook for Creating and Implementing a Spiritual Master Plan on Seventh-day Adventist Campuses of Higher Education* (Silver Spring, MD, 1999), p. 8.

[28] Rasi, "Worldviews, Contemporary Culture and Adventist Education", Unpublished Paper Presented at the IFL Seminar Held at Manila, Philippines, July 1993.

[29]G. Irving Logan, "Ministering to the Secular Student in a Christian College," Presented at the First Seminar of the Institute for Christian College Teaching, Union College, Lincoln, Nebraska. June 28, 1988.

APPENDIX

Spiritual Planning Action Grid

THRUST	ASSESSMENT METHOD	PERSON RESPONSIBLE	TIMING	BUDGET AMOUNT	INFORMATION REPORTING
NURTURE: Integration of SDA beliefs, values and practices	Thayer Long-Form Faith Maturity Scale, Interview	Academic Dean	Entering and Exiting Students, Alumni	PHP 5000	Report to President, Religious Life Committee
	Course evaluation, Teachers' evaluation	Academic Dean	Each Semester	PHP 5000	Report to President
WORSHIP: Meaningful worship services, sermons, and songs	Interview, Survey Questionnaire	Chairman, Religious Life Committee	End of the semester	PHP 5000	Report to President
FELLOWSHIP: Closer relationship among the college family	Interview, evaluation of social programs of the college and every department	Dean of Student Affairs	End of the semester	PHP 1000	Report to President
TRAINING & OUTREACH: Train & involve students in community outreach programs	Evaluation and Report forms	Church Pastor or Head of Theology Department	Every end of Semester	PHP 5000	Report to President or Religious Life Chairman

A SAMPLE GRID FOR BELIEFS, VALUES
& PRACTICES INTEGRATION

BELIEFS	CURRICULUM SUBJECTS	CO-CURRICULAR ACTIVITIES
The Holy Scriptures	General Religion Subjects/ All Subjects	Dormitory Worships/Religious Services
God (Father, Son, Holy Spirit)	Bible Subjects/All Subjects	Dormitory Worships/Religious Services/Small Groups/Campus &Classroom Environment
Creation	Christian Beliefs, Science & Health Subjects, P.E., Arts, Social Sciences	Small Groups, Nature Hiking, Master Guide, Nature Study
Faith	All Subjects	Small Groups, Religious Services, Prayer Groups
Law & Grace	All Subjects	Religious Services, Campus Ministry & Outreach
Stewardship & Healthful Living	Christian Beliefs, Math & Accounting, Science & Health, Stewardship, Languages, P.E.	Religious Programs, Socials, Sportsfest, Work Program
Prayer	All Subjects	Dormitory Worship, Religious Services (Midweek), Small Groups
VALUES:		
Love	All Subjects	Socials, Small Groups, Professional Clubs, dormitories
Honesty	All Subjects esp. Accounting, Math	Church Giving, Work Program

Cleanliness	All Subjects, esp. Science & Health, Arts	Campus Beautification
Obedience	All Subjects	ROTC, Master Guide, Work Ed.
Diligence	All Subjects (assignments)	Work program, sports
PRACTICES:		
Christian standards (jewelries, adornment, TV & movie viewing, etc.)	All subjects, Christian Beliefs	Religious programs, Orientation, Code of Conduct, Guidance counseling, discipline
Christian health lifestyle	Science & Health, P.E. Christian Beliefs	Sports, Temperance promotion, Work Education
Church attendance	All subjects (teachers' model & encouragement)	Religious Services, Small groups, Campus ministry
Church witnessing	Bible subjects	Evangelism activities, small groups