Student Handbook
2026

Student Handbook 2026

The Heart of Texas Foundation College of Ministry
25 West Glenn Street, PO Box 110, Bellville, TX 77418
Men's Instructional Campus: Memorial Unit, 59 Darrington Road, Rosharon, Texas
Women's Instructional Campus: Hobby Unit, 742 FM 712, Marlin, Texas

TABLE OF CONTENTS

Introduction 4

Mission of the HEART OF TEXAS FOUNDATION COLLEGE OF MINISTRY 6

The Four Pillars of a Field Minister 6

Partnership 7

The HEART OF TEXAS FOUNDATION COLLEGE OF MINISTRY

The Texas Department of Criminal Justice

The State of Texas Governor, Legislators, and Representatives

Roles & Relationships

HEART OF TEXAS FOUNDATION COLLEGE OF MINISTRY COMMUNITY STANDARDS 9

Doctrines & Beliefs 11

CONSCIENCE AND CONDUCT 23

Non-Discriminatory Policy

Admission & Student Status

Academic Freedom

Decorum

Sexual & Gender Identity

Discrimination & Harassment

Sexual Harassment

Anti-Bullying & Anti-Hazing

Major & Minor Cases

Academic Integrity

Disciplinary Policies & Sanctions 29

Reprimand with Corrective Action

Probation

Disciplinary Set-Off

Voluntary Withdrawal

Expulsion

Exceptions and Extenuating Circumstances

Procedure for Appealing a Disciplinary Sanction

Grievance Procedure **33**

General Grievance Policy

Grievances of Academic Issues Related to Grades and/or Course Information

Grievances of Administrative Issues Related to Faculty Conduct, Performance, and Attitude

Grievances of Administrative Issues

Academic Services & General Information **36**

Academic Calendar

Academic Catalog

Academic Records

Class Sets & Instructional Supplies

Grading Policy and Academic Success Center

Hours of Operation

Library & Computer Lab

Student Status

The Writer's Manual of Style

Student Data

Accreditation Status

APPENDIX I: IMPORTANT FORMS **44**

INTRODUCTION

Introduction

The Heart of Texas Foundation College of Ministry Student Handbook is prepared and edited by the Heart of Texas Foundation College of Ministry and approved by the HOTF Board of Directors. The contents offer a guide for students enrolled at the Heart of Texas Foundation College of Ministry. Each student is responsible for reading the material and abiding by all policies and regulations set forth by the Heart of Texas Foundation College of Ministry and the Texas Department of Criminal Justice. The Student Handbook will be made available for students in the Heart of Texas Foundation College of Ministry, and the most current version is always operative.

Our prayer is that we may be a Christ-filled conduit to pass on to others in Texas prisons the same "love of Christ" fullness which Paul passionately prayed for in his own ministry to us, who would read his prayer 2,000 years later:

> For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God. (Ephesians 3:14-19)

Mission of the Heart of Texas Foundation College of Ministry

The Heart of Texas Foundation College of Ministry takes the gospel of Jesus Christ into the darkest of places in the Texas prison system through our bachelor degree program which educates men and women with long-term prison sentences. Graduates of the Heart of Texas Foundation College of Ministry are allowed to serve their peers as Field Ministers throughout the Texas prison system.

A Texas Field Minister

The Heart of Texas Foundation College of Ministry graduate of the Bachelor of Arts in Applied Ministry program is the only graduate the Texas Department of Criminal Justice allows to become a Field Minister.

Four Pillars of a Successful Field Minister

INTEGRITY ἀδιαφθορία | ad-ee-af-thor-ee'-ah

- The Field Minister maintains a visible, unashamed, humble, accountable, and incorruptible personal integrity in a place where inmate integrity is often defined by the dark network of the prison's inmate culture. *"Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us."* (Titus 2:7-8, ESV)

PERSEVERANCE προσκαρτέρησις | pros-kar-ter'-ay-sis

- The Field Minister does not quit; he or she perseveres with joyful patience and hope-filled endurance in the midst of harsh circumstances, threats, temptations, and intimidations. *"To that end, keep alert with all perseverance, making supplication for all the saints, and also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel, for which I am an ambassador in chains, that I may declare it boldly, as I ought to speak."* (Ephesians 6:18-20, ESV)

FAITH πίστις | pis'-tis

- The Field Minister lives out his or her faith with gentleness and consistency, and without hypocrisy—in full view of his or her peers. *"For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love. For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ."* (2 Peter 1:5-8, ESV)

HEART καρδία | kar-dee'-ah

- The Field Minister proactively offers his or her heart to those in the prison's deepest places of need, where the most isolated, forlorn, and lost inmates live—an environment which is often hostile and threatening. *"But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect,"* (1 Peter 3:14-15, ESV)

Partnership

Heart of Texas Foundation College of Ministry

The Heart of Texas Foundation College of Ministry, founded in December 2009, exists completely independently of the Texas Department for Criminal Justice and works with the highest regard for them. We exist completely independently of any federal or state entity and receive no tax dollars of any kind. We operate with the highest regard for the law which provides accommodation and protection in order that we may exist to provide services to those within the state prison system. The Heart of Texas Foundation College of Ministry is: a) overseen by a Board of Directors, b) privately funded, c) run daily by a Chief Executive Officer, and c) produces regular third-party financial reviews and audits which are committed to the highest level of integrity.

The Texas Department of Criminal Justice

The Texas Department of Criminal Justice has accepted the Bachelor of Arts in Applied Ministry through the Heart of Texas Foundation College of Ministry as the required preparation of a Texas Field Minister, an opportunity of men and women with extremely long prison sentences offered within the Rehabilitation Programs Division (RPD). TDCJ accommodates the focus of The Heart of Texas Foundation College of Ministry as a Christian organization, as well as the religious component of the Bachelor of Arts in Applied Ministry for inmates who voluntarily apply. By allowing the Bachelor of Arts in Applied Ministry graduate to become a Field Minister, TDCJ fulfills their lawful requirement to "accommodate and not merely tolerate" an inmate's faith expression even in his education, whether his or her own faith is Christian or not. This accommodation allows an incarcerated man or woman to learn more about faith practices in general, by specifically studying the Christian faith included in the curriculum, whether or not his or her own faith expression, if any, is Christian.

TDCJ accepts the Texas Field Minister job as one of many programs in its use of numerous resources, sacred and secular, to address the educational needs of the long-term prison population, a population which is historically under-resourced in most states. The men and women of the prison population with the longest sentences often view pursuing the lowest education, a General Educational Development examination (GED), as futile if their lives are to be spent in prison. TDCJ's excellence in Corrections is reflected in its willingness to offer the job of Texas Field Minister to graduates of the Heart of Texas Foundation College of Ministry. This outstanding option for inmates with extremely long prison sentences—an unprecedented endeavor with many positive measurable results—includes an accredited Bachelor of Arts in Applied Ministry with no online or correspondent component.[1] By becoming a Texas Field Minister, men and women with extremely long sentences have the opportunity to express the rehabilitation that has taken place in their lives starting in the very place where they live. Prison is the only place many men and women serving as a Texas Field Minister will ever live. Can they live a rehabilitated life within the prison? Texas Field Ministers are showing us that rehabilitation goals achieved become rehabilitation goals far surpassed. Our desire at the Heart of Texas Foundation College of Ministry is that men and women who graduate and become a Texas Field

[1] Jang, Sung Joon, et. al., "Prisoners Helping Prisoners Change: A Study of Inmate Field Ministers within Texas Prisons," *International Journal of Offender Therapy and Comparative Criminology* 64, no. 5 (April 2020), 470-497, doi:10.1177/0306624X19872966.

Minister would live flourishing lives, even in the midst of difficult circumstances. Evidence exists daily that men serving as Field Ministers have met and far surpassed the rehabilitation goals of TDCJ. While this does not change the length of their sentence or their status as men who are incarcerated, it changes entirely their quality of life inside of the prison and their influence among the inmate population.

The State of Texas Governor, Legislators, and Representatives

The state leaders in Texas give appropriate approval to the Texas Field Minister job. These state leaders include the Texas Board of Criminal Justice.

Roles & Relationships

The Heart of Texas Foundation College of Ministry, the Texas Department of Criminal Justice, and the State of Texas Executive and Legislative Officials exist independently of one another. The entities have enjoyed the right and privilege to work together respectfully, successfully, and lawfully to provide long-term inmates the opportunities for voluntary but rigorous training and responsible service as part of becoming a Texas Field Minister. Each entity and its representatives are professional, accountable, and careful to respectfully bring our different areas of expertise together in this rehabilitation work—this work toward human flourishing. The State of Texas Governor and legislators provide the highest level of protection and permission for the Texas Field Minister to exist. TDCJ, for safety and for reasons of law, trumps all endeavors within its walls all the while accepting and utilizing one of many programs—the Texas Field Minister, to specifically serve men and women with long sentences who, upon becoming Texas Field Minister, can responsibly go in the prison where no volunteer can go. The Heart of Texas Foundation College of Ministry actively provides, as a no-cost service provider to TDCJ, the entire academic preparation of the Texas Field Minister and the ongoing development, integrity, and funding including the physical classroom space and instructional materials for the educational components for the men and women.

TDCJ cannot lawfully drive an agenda of any faith. The Heart of Texas Foundation College of Ministry preserves and protects the Bachelor of Arts in Applied Ministry degree program and its faith-based core. The Heart of Texas Foundation College of Ministry understands and respects the neutral accommodation TDCJ makes for inmates to practice their faith. As a no-cost service provider within TDCJ, we serve everyone in TDCJ to help inmates achieve and surpass the rehabilitation goals set forth by TDCJ. Every rehabilitation goal TDCJ has is also our goal at the Heart of Texas Foundation College of Ministry.

TDCJ accommodates the faith-based educational and service components of the Texas Field Minister giving men and women with long sentences, who may never live anywhere but prison, the opportunity to show that they have achieved TDCJ's goals. The Texas Field Minister is one-way TDCJ accomplishes its goal to "provide public safety, promote positive change in offender behavior, reintegrate offenders into society, and assist victims of crime." TDCJ could accomplish their goals without the Texas Field Minister, but the Texas Field Minister provides evidence of the accomplishment of their highest goals.

The Heart of Texas Foundation College of Ministry understands and respects TDCJ's professional and neutral accommodation of any religious aspect of the preparation of the Texas Field Minister. TDCJ's rehabilitation goals and security structure serve as the compass of the daily operations of the Heart of Texas Foundation College of Ministry. Our clear roles and responsibilities and professionalism allow for continued improvement of the lives of men and women serving out their extremely long court-assigned sentences.

Ours is a statewide prison movement, and that requires close working relationships with key organizations and key individuals. We would not have teams of Field Ministers in training and in prisons without the historic working efforts of the State of Texas represented by the Governor's office and the Senate Criminal Justice Committee, the Texas Department of Criminal Justice, and The Heart of Texas Foundation College of Ministry.

Heart of Texas Foundation College of Ministry Community Standards

The Heart of Texas Foundation College of Ministry cultivates and promotes an atmosphere for intellectual, emotional, social, moral, and spiritual growth, and seeks to remove hindrances to that growth whenever possible. The Heart of Texas Foundation College of Ministry is committed to developing virtues exhorted in the Bible while avoiding sinful attitudes and actions.

Christian character, behavior, and integrity is founded on the two Great Commandments, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets" (Matthew 22:38-40, English Standard Version). The virtues of Christian character include love, kindness, faithfulness, forgiveness, honesty, humility, patience, and prayerfulness. The character and decisions of all students who are a part of this community should demonstrate integrity appropriate to Christ-like service that gives glory to God alone. Some actions and/or attitudes are incompatible with our commitment to God's Word and thus, are not permissible.

- Resolution and reconciliation is best accomplished in Christian love with honest, careful communication as is stated in Matthew 18:15-20.

  If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I among them.

If intractable (difficult to control or where resolution does not seem possible), Christian mediation should be sought (1 Corinthians 6) by contacting the Office of Student Affairs of the Heart of Texas Foundation College of Ministry. Should further reconciliation still be needed, students should proceed through the grievance process within institutional channels.

- Sexual misconduct violates the image of God and the sanctity of the marriage covenant. Unacceptable violations of sexual purity include, but are not limited to, harassment or assault, homosexual or bisexual behavior, transgenderism, transsexualism, and gender identity issues.

- Academic dishonesty violates the integrity of Kingdom work and witness. The standard for academic integrity is violated by actions such as plagiarism and cheating.

- Respect for people is expected of all community members of the Heart of Texas Foundation College of Ministry. This respect is incompatible with lying, gossip and slander, profanity, hateful actions or threats to someone's personal safety, including, but not limited to, hazing, bullying, or any kind of harassment.

- Biblical stewardship of personal property and resources as well as the property and resources of the Heart of Texas Foundation College of Ministry and the Texas Department of Criminal Justice. This precludes theft and/or vandalism.

- Any major or minor cases, or activity that violates any policies and regulations of the Texas Department of Criminal Justice are unacceptable in accordance with instruction for obedience to authorities (1 Peter 2).

  Students may write to:

Heart of Texas Foundation College of Ministry
Office of Student Affairs
P.O. Box 110
Bellville, Texas 77418

The Heart of Texas Foundation College of Ministry is not responsible for mail that is not appropriately addressed exactly as noted above.

Disciplinary procedures within the Heart of Texas Foundation College of Ministry are characterized by Christian love and are for the purpose of redemption and wholeness. The policies for redressing grievances prescribe appropriate steps to instruct, influence, discipline, or dismiss those who disregard community standards. The Heart of Texas Foundation College of Ministry's procedures are set in accordance with the Texas Department of Criminal Justice, though TDCJ may enact additional disciplinary measures as they deem necessary.

Community standards pertain to all who are associated with the Heart of Texas Foundation College of Ministry. Members of the community include the administration, faculty, staff, student body, and any campus guests who may come into the Heart of Texas Foundation College of Ministry.

DOCTRINAL STATEMENT

Heart of Texas Foundation College of Ministry
Doctrinal Statement

The Heart of Texas Foundation College of Ministry Doctrinal Statement is a combination of two primary doctrinal statements: 1.) The Abstract of Principles of The Southern Baptist Theological Seminary (SBTS) (which we use with the permission of the institution) and 2.) The Baptist Faith and Message of 2000. The Abstract of Principles of SBTS, as originally prepared, included no biblical references. The Heart of Texas Foundation College of Ministry doctrinal statement includes the Abstract of Principles with undergirding biblical support from the Second London Baptist Confession of Faith – 1689 and the Baptist Faith and Message of 2000. What makes the Heart of Texas Foundation College of Ministry doctrinal statement unique is this combination of two doctrinal statements and the scriptural support.

The scripture references in support of each article in the Heart of Texas Foundation College of Ministry doctrinal statement are from Second London Baptist Confession of Faith – 1689 (non-italicized) and the 2000 Baptist Faith and Message (italicized) and when both the Second London Baptist Confession of Faith – 1689 and the Baptist Faith and Message of 2000 refer to the same biblical reference (bold). The Baptist Faith and Message of 2000 is referenced in its original form.

All faculty must be able to sign the following statement: "As a professor for the Heart of Texas Foundation College of Ministry, I agree to teach in accordance with and not contrary to all that is contained in the doctrinal statement of the Heart of Texas Foundation College of Ministry without hesitation or mental reservation or private arrangement with the one who places me in this office."

Abstract of Principles of SBTS with scriptural support from
Second London Baptist Confession of Faith – 1689 and Baptist Faith and Message 2000

I. The Scriptures
The Scriptures of the Old and New Testaments were given by inspiration of God, and are the only sufficient, certain and authoritative rule of all saving knowledge, faith and obedience.
Exodus 24:4; Deuteronomy 4:1–2; 17:19; Joshua 8:34; Psalm 19:1–3*, 7–10; 119:11, 89, 105, 140;* Proverbs 22:19–21; Isaiah 8:20*; 34:16; 40:8; Jeremiah 15:16; 36:1–32; Matthew 5:17–18; 22:29;* Luke 16:29, 31*; 21:33; 24:44–46; John 5:39; 16:13–15; 17:17; Acts 2:16ff.; 17:11;* Romans 1:19–21; 2:14–15*; 15:4; 16:25–26;* Ephesians 2:20*;* ***2 Timothy 3:15–17****;* ***Hebrews 1:1–2****; 4:12; 1 Peter 1:25;* ***2 Peter 1:19–*****20**, *21*

II. God
There is but one God, the Maker, Preserver and Ruler of all things, having in and of Himself, all perfections, and being infinite in them all; and to Him all creatures owe the highest love, reverence and obedience.
Genesis 17:1**; Exodus 3:14**; 34:6–7; **Deuteronomy** 4:15–16; **6:4**; 1 Kings 8:27; Nehemiah 9:32–33; Job 22:2–3; Psalm 5:5–6; 90:2; 115:3; 119:68; 145:17; 148:13; Proverbs 16:4; Isaiah 6:3; 46:10; 48:12; Jeremiah 10:10; 23:23; Ezekiel 11:5; Daniel 4:25, 34–35; Nahum 1:2–3; Malachi 3:6; **John** 4:24; **5:26**; Acts 15:18; Romans 11:34–36; **1 Corinthians 8**:4, **6**; 1 Timothy 1:17; Hebrews 4:13; 11:6; Revelation 5:12–14

III. The Trinity
God is revealed to us as Father, Son, and Holy Spirit each with distinct personal attributes, but without division of nature, essence or being.
God the Father: *Genesis 1:1; 2:7;* ***Exodus 3:14****; 6:2–3; 15:11ff.; 20:1ff.; Leviticus 22:2;* ***Deuteronomy 6:4****; 32:6; 1 Chronicles 29:10; Psalm 19:1–3; Isaiah 43:3, 15; 64:8;* ***Jeremiah 10:10****; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9–11;* ***John 4:24****;* ***5:26****; 14:6–13; 17:1–8; Acts 1:7; Romans 8:14–15;* ***1 Corinthians 8:6****;* 2 Corinthians 13:14*; Galatians 4:6; Ephesians 4:6; Colossians 1:15;* ***1 Timothy 1:17****;* ***Hebrews 11:6****; 12:9; 1 Peter 1:17; 1 John 5:7*

God the Son: *Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; Isaiah 53:1–12; Matthew 1:18–23; 3:17; 8:29; 11:27; 14:33; 16:16, 27; 17:5; 27; 28:1–6, 19; Mark 1:1; 3:11; Luke*

1:35; 4:41; 22:70; 24:46; John 1:1–18, 29; 10:30, 38; 11:25–27; 12:44–50; 14:7–11; 16:15–16, 28; 17:1–5, 21–22; 20:1–20, 28; Acts 1:9; 2:22–24; 7:55–56; 9:4–5, 20; Romans 1:3–4; 3:23–26; 5:6–21; 8:1–3, 34; 10:4; ***1 Corinthians*** *1:30; 2:2;* ***8:6****; 15:1–8, 24–28; 2 Corinthians 5:19–21; 8:9; Galatians 4:4–5; Ephesians 1:20; 3:11; 4:7–10; Philippians 2:5–11; Colossians 1:13–22; 2:9; 1 Thessalonians 4:14–18; 1 Timothy 2:5–6; 3:16; Titus 2:13–14; Hebrews 1:1–3; 4:14–15; 7:14–28; 9:12–15, 24–28; 12:2; 13:8; 1 Peter 2:21–25; 3:22; 1 John 1:7–9; 3:2; 4:14–15; 5:9; 2 John 7–9; Revelation 1:13–16; 5:9–14; 12:10–11; 13:8; 19:16*

God the Holy Spirit: *Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1–3; Joel 2:28–32; Matthew 1:18; 3:16; 4:1; 12:28–32; 28:19; Mark 1:10, 12; Luke 1:35; 4:1, 18–19; 11:13; 12:12; 24:49;* ***John 4:24****; 14:16–17, 26; 15:26; 16:7–14; Acts 1:8; 2:1, 4, 38; 4:31; 5:3; 6:3; 7:55; 8:17, 39; 10:44; 13:2; 15:28; 16:6; 19:1–6; Romans 8:9–11, 14–16, 26–27; 1 Corinthians 2:10–14; 3:16; 12:3–11, 13; Galatians 4:6; Ephesians 1:13–14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8, 14; 2 Peter 1:21; 1 John 4:13; 5:6–7; Revelation 1:10; 22:17*

IV. Providence

God from eternity, decrees or permits all things that come to pass, and perpetually upholds, directs and governs all creatures and all events; yet so as not in any wise to be the author or approver of sin nor to destroy the free will and responsibility of intelligent creatures.

Genesis 1:20; 8:22; Exodus 8:15, 32; Deuteronomy 2:30; 29:4; 2 Samuel 24:1; 2 Kings 8:12–13; 19:28; 1 Chronicles 21:1; 2 Chronicles 32:25–26, 31; Job 38:11; Psalm 1; 21; 76:10; 81:11–12; 135:6; Proverbs 16:33; Isaiah 6:9–10; 10:6–7, 12; 43:3–5 46:10–11; 55:10–11; Daniel 3:27; Hosea 1:7; Amos 9:8–9; Matthew 10:29–31; 13:12; Acts 2:23; Romans 1:24–26, 28; 4:19–21; 8:28; 11:7–8, 32–34; 27:31, 44; 2 Corinthians 12:7–9; Ephesians 1:11; 2 Thessalonians 2:10–12; 1 Timothy 4:10; Hebrews 1:3; 1 Peter 2:7–8; 1 John 2:16

V. Election

Election is God's eternal choice of some persons unto everlasting life—not because of foreseen merit in them, but of His mere mercy in Christ—in consequence of which choice they are called, justified and glorified.

Genesis **3:6***; 12:1–3; Exodus 19:5–8;* Deuteronomy 30:6, 19; *1 Samuel 8:4–7, 19–22;* Psalm 110:3; Ecclesiastes 7:29; Song of Solomon 1:4; *Isaiah 5:1–7; Jeremiah 31:31ff.;* Ezekiel 36:26–27; *Matthew* 13:20–21*; 16:18–19;* 17:12; *21:28–45;* 22:14; *24:22, 31; 25:34; Luke 1:68–79; 2:29–32; 19:41–44; 24:44–48;* ***John*** *1:12–14; 3:*3, 5–6, 8, *16*; 4:22*; 5:24–*25; ***6:44–45****,* ***65****; 10:27–29; 15:16; 17:*3*, 6, 12, 17–18; Acts* 4:12*; 20:32;* ***Romans 5****:*6*,* ***9–10****;* 7:15, 18–19, 21, 23; **8**:7*,* ***28–30****, 31–39; 10:12–15;* ***11****:5–7, 26–36;* 26:18; *1 Corinthians 1:1–2;* 2:14; *15:24–28;* ***Ephesians 1****:4–9,* **10–11***, 12–16*, **17–20**, *21–23;* ***2:1–6****, 7–***8***, 9–10; 3:1–11;* 4:13*; Colossians 1:12–14;* ***2 Thessalonians 2:13–14****;* ***2 Timothy*** *1:*9*, 12;* ***2****:10,* ***19****;* Titus 3:3–5; Philippians 2:13; *Hebrews* 6:4–5*; 11:39–12:2; James 1:12,* 14*; 1 Peter 1:2–5,13; 2:4–10; 1 John 1:7–9; 2:19;* 2:24–25*; 3:2*

VI. The Fall of Man

God originally created Man in His own image, and free from sin; but, through the temptation of Satan, he transgressed the command of God, and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and wholly opposed to God and His law, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

Genesis *1:26–30; 2:5, 7,* 16–17*, 18–22;* ***3****;* 6:5*; 9:6;* Job 14:4; ***Psalms*** *1; 8:3–6; 32:1–5;* ***51:5****;* Ecclesiastes 7:20, 29*; Isaiah 6:5; Jeremiah 17:5,* 9*; Matthew* 15:19*; 16:26; Acts 17:26–31;* ***Romans*** *1:19–32;* 2:14–15; ***3:10–18****,* 19–20*,* ***23****;* ***5:6****,* ***12–19****; 6:6;* ***7:14–*****18**, *19–22*, ***23–25****; 8:*7*, 14–18, 29;* ***1 Corinthians*** *1:21–31;* ***15****:19,* ***21–22****,* 45, 49*;* 2 Corinthians 11:3; Galatians 5:17; *Ephesians 2:1–22; Colossians 1:21–22; 3:9–11*; 1 Thessalonians 1:10; Titus 1:15; Hebrews 2:14–15; James 1:14–15; 1 John 1:8

VII. The Mediator

Jesus Christ, the only begotten Son of God, is the divinely appointed mediator between God and man. Having taken upon Himself human nature, yet without sin, He perfectly fulfilled the law; suffered and died upon the cross for the salvation of sinners. He was buried, and rose again the third day, and ascended to His Father, at whose right hand He ever liveth to make intercession for His people. He is the only Mediator, the Prophet, Priest and King of the Church, and Sovereign of the Universe.

Isaiah 42:1; 53:6, 10; Psalm 2:6; 40:7–8; 45:7; 110:1, 3; **Matthew 1:22–23**; 3:15; 26:37–38; 27:46; 28:18; Mark 16:19; **Luke 1**:27, 31, 33, **35**, 74–75; 22:44; **John 1:14**; 3:8, 13, 18, 34; 5:22, 27; 6:37; 10:15–16, 18; 16:8; **17:2**, 6, 9; 20:25, 27; **Acts 1:9**–11; 2:36; 3:22; 10:38; 10:42; 13:37; 17:31; 20:28; **Romans 3:25–26**; **5:10**; 8:3, 9, 14, 30, 34; 9:5; 14:9–10; 1 Corinthians 4:10; 15:3–4, 25–26; 2 Corinthians 5:21; **Galatians** 3:13; 4:4; **5:17**; Ephesians 1:8–9, 22–23; **Colossians 1:19**, 21; 2:3; **1 Timothy 2:5**; **Hebrews 1:2**; 2:14, 16–17; **4**:2, **15**; 5:5–6; **7:22**, **26**; **9:14–15**, **24**; 10:5–10, 14; 13:8; 1 Peter 1:10–11, 19–20; 3:18; 2 Peter 2:4; 1 John 5:20; Revelation 13:8

VIII. Regeneration

Regeneration is a change of heart, wrought by the Holy Spirit, who quickeneth the dead in trespasses and sins enlightening their minds spiritually and savingly to understand the Word of God, and renewing their whole nature, so that they love and practice holiness. It is a work of God's free and special grace alone.

Genesis 3:6; Deuteronomy 30:19; Ecclesiastes 7:29; Matthew 17:12; John 6:44; 8:36; Romans 5:6; 7:15, 18–19, 21, 23; 8:7; Ephesians 2:1, 5; 4:13; Colossians 1:13; Titus 3:3–5; Philippians 2:13; James 1:14

IX. Repentance

Repentance is an evangelical grace, wherein a person being by the Holy Spirit, made sensible of the manifold evil of his sin, humbleth himself for it, with godly sorrow, detestation of it, and self–abhorrence, with a purpose and endeavor to walk before God so as to please Him in all things.

Psalm 119:6, 128; Ecclesiastes 7:20; Isaiah 1:16–18, 55:7; Ezekiel. 36:31; Zechariah 12:10; Luke 19:8; 22:31–32; Acts 11:18; Romans 6:23; 2 Corinthians 7:11; 1 Timothy 1:13, 15; Titus 3:2–5

X. Faith

Saving faith is the belief, on God's authority, of whatsoever is revealed in His Word concerning Christ; accepting and resting upon Him alone for justification and eternal life. It is wrought in the heart by the Holy Spirit, and is accompanied by all other saving graces, and leads to a life of holiness.

Genesis 3:15; Exodus 3:14–17; 6:2–8; Psalm 19:7–10, 69:72; Isaiah 116:2; *Matthew 1:21; 4:17;* 6:30; *16:21–26; 27:22–28:6; Luke 1:68–69; 2:28–32;* 17:5**; *John 1***:*11*–**12**, *13–14, 29; 3:3–21, 36; 5:24; **10:9**, **28**–29; 15:1–16; **17:17**; **Acts** 2:21; 4:12; **15:11**; **16**:30–**31**; 17:30–31; **20:32**;* 24:14; ***Romans** 1:16–18; 2:4; **3**:23,* **24**, *25; 4:3ff.; 4:19–20*; *5:8–10; **6**:1–4*, **5–6**, *7–13*, **14**–*23; **8**:1-18, 29*–**30**, *31–39; 10:9–10, 13,* 14, 17*; 13:11–14; 1 Corinthians 1:18, 30; 6:19–20; 15:10; 2 Corinthians* 4:13; *5:17–20; **Galatians 2:20**; 3:13; **5**:22*–**24**, *25; 6:15; **Ephesians 1:7**; **2:8***–**10**, *11–22; **4**:11*–**13**, *14*, **15–*16**;* 6:16; *Philippians 2:12–13; ; **Colossians 1**:9*–**11**, *12*–**13**, *14–20*, **21–*22**;* 2:2*; 3:1ff.; **1 Thessalonians 5:23**–24; **2 Timothy 1:12**; Titus 2:11–14; **Hebrews** 2:1–3; 5:8–9,* 13–14; 6:11–12; *9:24–28; **11**:1–***13***; *11:14–**12:2***, 3–***8**, **14**;* 12:2; ***James 2**:14*–**17**, *18*–**22**, 23–***26**; **1 Peter 1:2**–17*, **18–19**, *20–23; 2 Peter 1:1; **1 John 1**:6–**7**, *8*–**9**; *1:10–2:11;* 5:4–5; *Revelation 3:20; 21:1–22:5*

XI. Justification

Justification is God's gracious and full acquittal of sinners, who believe in Christ, from all sin, through the satisfaction that Christ has made; not for anything wrought in them or done by them; but on account of the obedience and satisfaction of Christ, they receiving and resting on Him and His righteousness by faith.

Genesis 3:15; Exodus 3:14–17; 6:2–8; Psalm 32:5; *51; 89:31–33*; Isaiah 53:5–6; *Matthew 1:21; 4:17;* 6:12; *16:21–26;* 26:75; *27:22–28:6; Luke 1:68–69; 2:28–32; **John 1**:11*–**12**, *13–14, 29; 3:3–21, 36; 5:24; **10:9**, **28**–29; 15:1–16; **17:17**; **Acts** 2:21; 4:12; **15:11**; **16**:30–**31**; 17:30–31; **20:32**; **Romans** 1:16–18; 2:4; **3**:23,* **24**, *25,* 26, 28*; 4:3ff.; 5:8–10,* 17–19*; **6**:1–4*, **5–6**, *7–13*, **14**–*23; **8**:1-18, 29*–**30**, *31–39; 10:9–10, 13; 13:11–14; 1 Corinthians 1:18, 30*–31*; 6:19–20; 15:10; 2 Corinthians 5:17–20,* 21*; **Galatians 2:20**;* 3:8–9; *3:13; **5**:6, 22*–**24**, *25; 6:15; **Ephesians 1***:6–*7; 2:7*, ***8–10**, *11–22; **4**:11*–**13**, *14*, **15–*16**; Philippians 2:12–13;* 3:8–9; ***Colossians 1**:9*–**11**, *12*–**13**, *14–20*, **21–*22**; 3:1ff.; **1 Thessalonians 5:23**–24;* 1 Timothy 2:6; ***2 Timothy 1:12**; Titus 2:11–14; 3:4–7; **Hebrews** 2:1–3; 5:8–9; 9:24–28;* 10:14*; **11**:1*–**13**; *11:14–**12:2***, 3–***8**, **14**; **James 2**:14*–**17**, *18*–**22**, 23–***26**; **1 Peter 1:2**–17*, **18–19**, *20–23; **1 John 1**:6–**7**, *8*–**9**; *1:10–2:11; Revelation 3:20; 21:1–22:5*

XII. Sanctification

Those who have been regenerated are also sanctified by God's word and Spirit dwelling in them. This sanctification is progressive through the supply of Divine strength, which all saints seek to obtain, pressing after a heavenly life in cordial obedience to all Christ's commands.

Genesis 3:15; Exodus 3:14–17; 6:2–8; Matthew 1:21; 4:17; 16:21–26; 27:22–28:6; Luke 1:68–69; 2:28–32; ***John 1****:11–***12**, *13–14, 29; 3:3–21, 36; 5:24;* ***10:9****,* ***28****–29; 15:1–16; 17:17;* ***Acts*** *2:21; 4:12;* ***15:11****;* ***16****:30–****31****; 17:30–31;* ***20:32****;* ***Romans*** *1:16–18; 2:4;* ***3****:23,* **24***, 25; 4:3ff.; 5:8–10;* ***6****:1–4*, **5–6**, *7–13*, **14***–23;* 7:18, 23*;* ***8****:1-18, 29–****30***, 31–39; 10:9–10, 13; 13:11–14; 1 Corinthians 1:18, 30; 6:19–20; 15:10; 2 Corinthians* 3:18; *5:17–20;* 7:1; ***Galatians 2:20****; 3:13;* ***5****:*17, *22–****24****, 25; 6:15;* ***Ephesians 1:7****; 2:*7, ***8–10****, 11–22;* 3:16–19*;* ***4****: 11–****13****, 14*, **15–*16***; Philippians 2:12–13;* ***Colossians 1****: 9–****11****, 12–****13****, 14–20*, **21–*22***; 3:1ff.;* ***1 Thessalonians 5****:*21–**23**, *24;* ***2 Timothy 1:12****; Titus 2:11–14;* ***Hebrews*** *2:1–3; 5:8–9; 9:24–28;* ***11****:1–****13****; 11:14–****12:2***, 3–***8****,* ***14****;* ***James 2****:14–****17****, 18–****22***, 23–***26****;* ***1 Peter 1:2****–17*, **18–19**, *20–23;* 2:11*;* ***1 John 1****:6–****7****, 8–****9****; 1:10–2:11; Revelation 3:20; 21:1–22:5*

XIII. Perseverance of the Saints

Those whom God hath accepted in the Beloved, and sanctified by His Spirit, will never totally nor finally fall away from the state of grace, but shall certainly persevere to the end; and though they may fall through neglect and temptation, into sin, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the Church, and temporal judgments on themselves, yet they shall be renewed again unto repentance, and be kept by the power of God through faith unto salvation.

2 Samuel 12:14; Psalm 32:3–4; 51:10, 12; 89:31–32; Isaiah 64:5, 9; Jeremiah 32:40; Malachi 3:6; Matthew 26:70, 72, 74; Luke 22:32, 61–62; John 10:28–29; 14:19; Romans 5:9, 10; 8:30, 9:11, 16; 1 Corinthians 11:32; Ephesians 4:30; Philippians 1:6; 2 Timothy 2:19; Hebrews 6:17–18; 1 John 2:19; 3:9

XIV. The Church

The Lord Jesus is the head of the Church, which is composed of all His true disciples, and in Him is invested supremely all power for its government. According to His commandment, Christians are to associate themselves into particular societies or churches; and to each of these churches He hath given needful authority for administering that order, discipline and worship which He hath appointed. The regular officers of a Church are Bishops or Elders, and Deacons.

Psalm 72:17; 102:28; 122:6; ***Matthew 16****:15–****18****, 19;* ***18:15–20****;* 28:18–20*;* John 10:16; 12:32; ***Acts 2:41–42****, 47;* ***5****:11–12*, **13–*14***; ***6:3–6****;* 11:19–21, 26; *13:1–3;* ***14:23****, 27;* ***15****:1–****2****, 3–****4****, 5–****6****, 7–21*, **22–23**, *24–****25****, 26–30; 16:5;* ***20****:*17, ***28****;* ***Romans 1:7****;* 16:1–2; ***1 Corinthians 1:2****; 3:16;* 5*; 7:17; 9:*6*–14; 12;* 2 Corinthians 1:24; 2:6–8; Galatians 6:6–7; ***Ephesians 1****:*10, ***22–23****; 2:19–22; 3:8–11, 21;* 4:2–3, 11–12; ***5****:22–****23****, 24–****27****, 28–****32****;* 6:18; ***Philippians 1:1****;* ***Colossians 1:18****;* 1 Thessalonians 5:14; 2 Thessalonians 2:2–9, 11–12; 3:6, 14–15; ***1 Timothy 2****: 9–12*, **13–*14***; ***3****:1–****2***, *3–15;* ***4:14****;* 5:17–18; *2 Timothy 2:4; Hebrews 11:39–40;* 12:23*;* 13:17; *1 Peter* 4:10–11; *5:1–4;* 1 John 4:1; 3 John 8–10; *Revelation 2–3;* 12:17; 18:2; *21:2–3*

XV. Baptism

Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the name of the Father, and of the Son, and of the Holy Spirit, as a sign of his fellowship with the death and resurrection of Christ, of remission of sins, and of giving himself up to God, to live and walk in newness of life. It is prerequisite to church fellowship, and to participation in the Lord's Supper.

Matthew 3*:13–****16****, 17;* ***28:19–20****; Mark 1:*4*, 9–11; 16:16; Luke 3:21–22;* ***John 3:23****; Acts 2:41–42;* **8**:12*, 35,* **36–38**, *39; 16:30–33; 18:8;* 22:16; ***Romans 6:3–5****;* Galatians 3:27; ***Colossians 2:12***

XVI. The Lord's Supper

The Lord's Supper is an ordinance of Jesus Christ, to be administered with the elements of bread and wine, and to be observed by His churches till the end of the world. It is in no sense a sacrifice, but is designed to commemorate His death, to confirm the faith and other graces of Christians, and to be a bond, pledge and renewal of their communion with Him, and of their church fellowship.

Exodus 20:4–5; ***Matthew*** 7:6; 15:9; ***26:26–28***, 29*–30; Mark 14:22–26; Luke* 14:6, 39; *22:19–20;* ***Acts 2:41****–42;* Acts 3:21; *20:7;* ***1 Corinthians 10****:16,* ***21****;* ***11:23–26****,* *27*, **28–*29***; 2 Corinthians 6:14–15; Hebrews 9:25–26, 28

XVII. The Lord's Day

The Lord's Day is a Christian institution for regular observance, and should be employed in exercises of worship and spiritual devotion, both public and private, resting from worldly employments and amusements, works of necessity and mercy only excepted.

Exodus 15:1–19; ***20****:*4–6, ***8****–11;* Deuteronomy 12:32; 2 Samuel 7:29; 12:21–23; Nehemiah 13:15–22; Esther 4:16; Psalm 55:17; 65:2; 95:1–7; 107; Isaiah 58:13; Jeremiah 10:7; Joel 2:12; Malachi 1:11; ***Matthew*** 4:9–10; 6:6, 11; ***12:1–*12**, 13; *28:1ff.; Mark 2:27–28;* 12:33; *16:1–7; Luke* 8:18; *24:1–3, 33–36; John 4:21–24;* 6:23; 14:6, 13–14; *20:1, 19–28;* ***Acts*** 2:42; 10:2; ***20:7****; Romans* 1:25; 8:26; *14:5–10;* ***1 Corinthians*** 11:26; 14:16–17; ***16:1–2****;* Ephesians 5:19; ***Colossians*** *2:16,* 18*;* ***3:16****;* 1 Timothy 2:1–2, 5, 8; 4:13; 2 Timothy 4:2; Hebrews 10:25; *1 John 5:*14, *16;* ***Revelation 1:10***; 19:10

XVIII. Liberty of Conscience

God alone is Lord of the conscience; and He hath left it free from the doctrines and commandments of men, which are in anything contrary to His word, or not contained in it. Civil magistrates being ordained of God, subjection in all lawful things commanded by them ought to be yielded by us in the Lord, not only for wrath, but also for conscience sake.

Exodus 20:3–17; Leviticus 6:2–5; Deuteronomy 10:12; 27:17; 2 Samuel 23:3; *Psalm* 82:3–4; *101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13–16, 43–48; 22:36–40; 25:35; Mark 1:29–34; 2:3ff.; 10:21; Luke* 3:14; *4:18–21; 10:27–37; 20:25; John 15:12; 17:15;* ***Romans*** *12–****14:*4**; 14:5–23*;* ***1 Corinthians*** *5:9–10; 6:1–7; 7:20–***23**, *24; 10:23–11:1; Galatians 3:26–28; Ephesians 6:5–9; Colossians 3:12–17; 1 Thessalonians 3:12;* 1 Timothy 2:1–2; *Philemon; James 1:27; 2:8*; 1 Peter 2:17

XIX. The Resurrection

The bodies of men after death return to dust, but their spirits return immediately to God—the righteous to rest with Him; the wicked, to be reserved under darkness to the judgment. At the last day, the bodies of all the dead, both just and unjust, will be raised.

Genesis 3:19; Job 19:26–27; Ecclesiastes 12:7; *Isaiah 2:4; 11:9;* ***Matthew*** *16:27; 18:8–9; 19:28; 24:27, 30, 36, 44;* ***25****: 31,* ***32–46****; 26:64;* ***Mark*** *8:38;* ***9****:43–****48****;* ***Luke*** *12:48;* ***16****: 19–***23**, **24***–26; 17:22–37; 21:27–28;* 23:43; *John 14:1–3; Acts 1:11;* 13:36; 24:15; ***1 Corinthians*** *4:5;* ***15****:24–28, 35–41*, **42–43**, *44–50*, **51–52**, *53–58; 2 Corinthians 5:*1, 6, 8*;* ***Philippians*** 1:23; ***3****:20–****21****; Colossians 1:5; 3:4;* ***1 Thessalonians 4****: 14–***17**, *18; 5:1ff.;* ***2 Thessalonians 1:7****ff.; 2; 1 Timothy 6:14;* ***2 Timothy 4****:1,* ***8****; Titus 2:13; Hebrews 9:27–28;* 12:23; *James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude* 7, *14; Revelation 1:18; 3:11; 20:1–22:13*

XX. The Judgment

God hath appointed a day, wherein He will judge the world by Jesus Christ, when every one shall receive according to his deeds; the wicked shall go into everlasting punishment; the righteous, into everlasting life.

Ecclesiastes 12:14; **Matthew** 12:36; **25**:21, **32–46**; **Mark 9:48**; 13:35–37; **Luke 12**:35–**40**; John 5:22–27; **Acts 17:31**; **Romans** 9:22–23; **14:10**, 12; 1 Corinthians 6:3; **2 Corinthians 5:10**–11; **2 Thessalonians 1**: 5–**7**, 8–10; **2 Timothy 4:8**; Jude 6; Revelation 22:20

Baptist Faith and Message of 2000

I. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1–2; 17:19; Joshua 8:34; Psalms 19:7–10; 119:11, 89, 105, 140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1–32; Matthew 5:17–18; 22:29; Luke 21:33; 24:44–46; John 5:39; 16:13–15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25–26; 2 Timothy 3:15–17; Hebrews 1:1–2; 4:12; 1 Peter 1:25; 2 Peter 1:19–21.

II. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2–3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1–3; Isaiah 43:3, 15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9–11; John 4:24; 5:26; 14:6–13; 17:1–8; Acts 1:7; Romans 8:14–15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; 53:1–12; Matthew 1:18–23; 3:17; 8:29; 11:27; 14:33; 16:16, 27; 17:5; 27; 28:1–6, 19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1–18, 29; 10:30, 38; 11:25–27; 12:44–50; 14:7–11; 16:15–16, 28; 17:1–5, 21–22; 20:1–20, 28; Acts 1:9; 2:22–24; 7:55–56; 9:4–5, 20; Romans 1:3–4; 3:23–26; 5:6–21; 8:1–3, 34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1–8, 24–28; 2 Corinthians 5:19–21; 8:9; Galatians 4:4–5; Ephesians 1:20; 3:11; 4:7–10; Philippians 2:5–11; Colossians 1:13–22; 2:9; 1 Thessalonians 4:14–18; 1 Timothy 2:5–6; 3:16; Titus 2:13–14; Hebrews 1:1–3; 4:14–15; 7:14–28; 9:12–15, 24–28; 12:2; 13:8; 1 Peter 2:21–25; 3:22; 1 John 1:7–9; 3:2; 4:14–15; 5:9; 2 John 7–9; Revelation 1:13–16; 5:9–14; 12:10–11; 13:8; 19:16.

C. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of

judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.
Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1–3; Joel 2:28–32; Matthew 1:18; 3:16; 4:1; 12:28–32; 28:19; Mark 1:10, 12; Luke 1:35; 4:1, 18–19; 11:13; 12:12; 24:49; John 4:24; 14:16–17, 26; 15:26; 16:7–14; Acts 1:8; 2:1–4, 38; 4:31; 5:3; 6:3; 7:55; 8:17, 39; 10:44; 13:2; 15:28; 16:6; 19:1–6; Romans 8:9–11, 14–16, 26–27; 1 Corinthians 2:10–14; 3:16; 12:3–11, 13; Galatians 4:6; Ephesians 1:13–14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8, 14; 2 Peter 1:21; 1 John 4:13; 5:6–7; Revelation 1:10; 22:17.

III. Man
Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.
Genesis 1:26–30; 2:5, 7, 18–22; 3; 9:6; Psalms 1; 8:3–6; 32:1–5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26–31; Romans 1:19–32; 3:10–18, 23; 5:6, 12, 19; 6:6; 7:14–25; 8:14–18, 29; 1 Corinthians 1:21–31; 15:19, 21–22; Ephesians 2:1–22; Colossians 1:21–22; 3:9–11.

IV. Salvation
Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.
B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.
Genesis 3:15; Exodus 3:14–17; 6:2–8; Matthew 1:21; 4:17; 16:21–26; 27:22–28:6; Luke 1:68–69; 2:28–32; John 1:11–14, 29; 3:3– 21, 36; 5:24; 10:9, 28–29; 15:1–16; 17:17; Acts 2:21; 4:12; 15:11; 16:30–31; 17:30–31; 20:32; Romans 1:16–18; 2:4; 3:23–25; 4:3ff.; 5:8–10; 6:1–23; 8:1–18, 29–39; 10:9–10, 13; 13:11–14; 1 Corinthians 1:18,30; 6:19–20; 15:10; 2 Corinthians 5:17–20; Galatians 2:20; 3:13; 5:22–25; 6:15; Ephesians 1:7; 2:8–22; 4:11–16; Philippians 2:12–13; Colossians 1:9–22; 3:1ff.; 1 Thessalonians 5:23–24; 2 Timothy 1:12; Titus 2:11–14; Hebrews 2:1–3; 5:8–9; 9:24–28; 11:1–12:8, 14; James 2:14–26; 1 Peter 1:2–23; 1 John 1:6–2:11; Revelation 3:20; 21:1–22:5.

V. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1–3; Exodus 19:5–8; 1 Samuel 8:4–7, 19–22; Isaiah 5:1–7; Jeremiah 31:31ff.; Matthew 16:18–19; 21:28–45; 24:22,31; 25:34; Luke 1:68–79; 2:29–32; 19:41–44; 24:44–48; John 1:12–14; 3:16; 5:24; 6:44–45, 65; 10:27–29; 15:16; 17:6, 12, 17–18; Acts 20:32; Romans 5:9–10; 8:28–39; 10:12–15; 11:5–7, 26–36; 1 Corinthians 1:1–2; 15:24–28; Ephesians 1:4–23; 2:1–10; 3:1–11; Colossians 1:12–14; 2 Thessalonians 2:13–14; 2 Timothy 1:12; 2:10, 19; Hebrews 11:39–12:2; James 1:12; 1 Peter 1:2–5, 13; 2:4–10; 1 John 1:7–9; 2:19; 3:2.

VI. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its two scriptural offices are that of pastor/elder/overseer and deacon. While both men and women are gifted for service in the church, the office of pastor/elder/overseer is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

Matthew 16:15–19; 18:15–20; Acts 2:41–42, 47; 5:11–14; 6:3–6; 13:1–3; 14:23, 27; 15:1–30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4–5; 7:17; 9:13–14; 12; Ephesians 1:22–23; 2:19–22; 3:8–11, 21; 5:22–32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9– 14; 3:1–15; 4:14; Hebrews 11:39–40; 1 Peter 5:1–4; Revelation 2–3; 21:2–3.

Note: This article was amended June 14, 2023, by action of the 2023 Southern Baptist Convention

VII. Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matthew 3:13–17; 26:26–30; 28:19–20; Mark 1:9–11; 14:22–26; Luke 3:21–22; 22:19–20; John 3:23; Acts 2:41–42; 8:35–39; 16:30–33; 20:7; Romans 6:3–5; 1 Corinthians 10:16, 21; 11:23–29; Colossians 2:12.

VIII. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Exodus 20:8–11; Matthew 12:1–12; 28:1ff.; Mark 2:27–28; 16:1–7; Luke 24:1–3, 33–36; John 4:21–24; 20:1, 19–28; Acts 20:7; Romans 14:5–10; I Corinthians 16:1–2; Colossians 2:16; 3:16; Revelation 1:10.

IX. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come

and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.
Genesis 1:1; Isaiah 9:6–7; Jeremiah 23:5–6; Matthew 3:2; 4:8–10, 23; 12:25–28; 13:1–52; 25:31–46; 26:29; Mark 1:14–15; 9:1; Luke 4:43; 8:1; 9:2; 12:31–32; 17:20–21; 23:42; John 3:3; 18:36; Acts 1:6–7; 17:22–31; Romans 5:17; 8:19; 1 Corinthians 15:24–28; Colossians 1:13; Hebrews 11:10, 16; 12:28; 1 Peter 2:4–10; 4:13; Revelation 1:6, 9; 5:10; 11:15; 21–22.

X. Last Things
God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.
Isaiah 2:4; 11:9; Matthew 16:27; 18:8–9; 19:28; 24:27, 30, 36, 44; 25:31–46; 26:64; Mark 8:38; 9:43–48; Luke 12:40, 48; 16:19–26; 17:22–37; 21:27–28; John 14:1–3; Acts 1:11; 17:31; Romans 14:10; 1 Corinthians 4:5; 15:24–28, 35–58; 2 Corinthians 5:10; Philippians 3:20–21; Colossians 1:5; 3:4; 1 Thessalonians 4:14–18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1, 8; Titus 2:13; Hebrews 9:27–28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1–22:13.

XI. Evangelism and Missions
It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.
Genesis 12:1–3; Exodus 19:5–6; Isaiah 6:1–8; Matthew 9:37–38; 10:5–15; 13:18–30, 37–43; 16:19; 22:9–10; 24:14; 28:18–20; Luke 10:1–18; 24:46–53; John 14:11–12; 15:7–8, 16; 17:15; 20:21; Acts 1:8; 2; 8:26–40; 10:42–48; 13:2–3; Romans 10:13–15; Ephesians 3:1–11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1–3; 11:39–12:2; 1 Peter 2:4–10; Revelation 22:17.

XII. Education
Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co–ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.
In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre–eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.
Deuteronomy 4:1, 5, 9, 14; 6:1–10; 31:12–13; Nehemiah 8:1–8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1–10; 8:1–7, 11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19–20; Luke 2:40; 1 Corinthians 1:18–31; Ephesians 4:11–16; Philippians 4:8; Colossians 2:3, 8–9; 1 Timothy 1:3–7; 2 Timothy 2:15; 3:14–17; Hebrews 5:12–6:3; James 1:5; 3:17.

XIII. Stewardship
God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Genesis 14:20; Leviticus 27:30–32; Deuteronomy 8:18; Malachi 3:8–12; Matthew 6:1–4, 19–21; 19:21; 23:23; 25:14–29; Luke 12:16–21, 42; 16:1–13; Acts 2:44–47; 5:1–11; 17:24–25; 20:35; Romans 6:6–22; 12:1–2; 1 Corinthians 4:1–2; 6:19–20; 12; 16:1–4; 2 Corinthians 8–9; 12:15; Philippians 4:10–19; 1 Peter 1:18–19.

XIV. Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3–4; 2:68–69; 5:14–15; Nehemiah 4; 8:1–5; Matthew 10:5–15; 20:1–16; 22:1–10; 28:19– 20; Mark 2:3; Luke 10:1ff.; Acts 1:13–14; 2:1ff.; 4:31–37; 13:2–3; 15:1–35; 1 Corinthians 1:10–17; 3:5–15; 12; 2 Corinthians 8–9; Galatians 1:6–10; Ephesians 4:1–16; Philippians 1:15–18.

XV. The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Exodus 20:3–17; Leviticus 6:2–5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13–16, 43–48; 22:36–40; 25:35; Mark 1:29–34; 2:3ff.; 10:21; Luke 4:18–21; 10:27–37; 20:25; John 15:12; 17:15; Romans 12–14; 1 Corinthians 5:9–10; 6:1–7; 7:20–24; 10:23–11:1; Galatians 3:26–28; Ephesians 6:5–9; Colossians 3:12–17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

XVI. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9, 38–48; 6:33; 26:52; Luke 22:36,38; Romans 12:18–19; 13:1–7; 14:19; Hebrews 12:14; James 4:1–2.

XVII. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and

this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.
Genesis 1:27; 2:7; Matthew 6:6–7, 24; 16:26; 22:21; John 8:36; Acts 4:19–20; Romans 6:1–2; 13:1–7; Galatians 5:1, 13; Philippians 3:20; 1 Timothy 2:1–2; James 4:12; 1 Peter 2:12–17; 3:11–17; 4:12–19.

XVIII. The Family
God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.
Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.
Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26–28; 2:15–25; 3:1–20; Exodus 20:12; Deuteronomy 6:4–9; Joshua 24:15; 1 Samuel 1:26–28; Psalms 51:5; 78:1–8; 127; 128; 139:13–16; Proverbs 1:8; 5:15–20; 6:20–22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6, 15; 23:13–14; 24:3; 29:15, 17; 31:10–31; Ecclesiastes 4:9–12; 9:9; Malachi 2:14–16; Matthew 5:31–32; 18:2–5; 19:3–9; Mark 10:6–12; Romans 1:18–32; 1 Corinthians 7:1–16; Ephesians 5:21–33; 6:1–4; Colossians 3:18–21; 1 Timothy 5:8, 14; 2 Timothy 1:3–5; Titus 2:3–5; Hebrews 13:4; 1 Peter 3:1–7

End of section.

CONSCIENCE & CONDUCT

Policies & Ethical Conduct

The primary purpose of the Heart of Texas Foundation College of Ministry is to conduct a program of undergraduate theological education designed to equip inmates with extremely long or life sentences to be excellent readers of scripture, have a robust theology of the cross, and to, upon completion, serve effectively as Texas Field Ministers taking the gospel to the darkest places of the state prison system. The Heart of Texas Foundation College of Ministry Code of Ethical Conduct is put in place for the purpose of ensuring accountability and integrity for our students and Field Ministers.

It is required that students who are admitted to this program in preparation for serving as a Texas Field Minister conduct themselves in a manner:

- That is compliant with all policies set forth by the Texas Department of Criminal Justice.
- Deemed by the Heart of Texas Foundation College of Ministry as conduct becoming of a Texas Field Minister.

Non-Discriminatory Policy

The Heart of Texas Foundation College of Ministry admits students of any race, color, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, national and ethnic origin in administration of its educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

Admission & Student Status

Student status is subject to review at any time. The Panel of Student Affairs of the Heart of Texas Foundation College of Ministry may review a student's status at any point if a student is demonstrating an inability to adhere to policies and regulations put forth by either the Heart of Texas Foundation College of Ministry or the Texas Department of Criminal Justice, or if characteristics presumed present upon admission are now lacking (moral character, relational skills, potential for effective ministry, etc.).

The standards for student status always apply and are not mitigated by calendar interruptions. The honor code and institutional policies for conduct and conscience are non-negotiable and always applicable during the tenure of enrollment in the Bachelor of Arts in Applied Ministry at the Heart of Texas Foundation College of Ministry.

Academic Freedom

Students and faculty shall be free to discuss all sides of doctrinal issues and examine all materials related thereto. Since the faculty of the Heart of Texas Foundation College of Ministry must by constitution adhere to the Baptist Faith and Message 2000 and the Abstract of Principles, it is expected that they shall teach in accordance with and not contrary to those views. However, they are free to examine, explain, discuss, refute, or question any material or view.

It should be understood that academic freedom does not include the use at any time of materials not recognized by the academic world as legitimate literature appropriate for use in an institution of higher learning or the use of materials which would be universally rejected by the Christian community because of their immoral nature.

Decorum

Dignity and warmth are expected in every aspect of life for members of the Heart of Texas Foundation College of Ministry community. All students, faculty, staff, and administration should be marked by mutual respect, joyful courtesy, faithfulness, perseverance, honesty, and integrity.

Sexual & Gender Identity

The Heart of Texas Foundation College of Ministry's policy regarding sexuality and gender identity is rooted in the teachings of Scripture as understood through the Heart of Texas Foundation College of Ministry's confessional documents—the Abstract of Principles and the Baptist Faith & Message 2000. This policy is intended to address homosexual or bisexual behavior, transsexualism, transgenderism, and gender identity issues.

The Heart of Texas Foundation College of Ministry affirms that God's original and ongoing intent and action is the creation of humanity manifest as male and female—two distinct sexes. The Heart of Texas Foundation College of Ministry also recognizes that due to sin and human brokenness, one's experiential perception of their sex and gender is not always that which God originally designed, and yet affirm further God's capacity to heal and transform one's brokenness in keeping with his purposes and will.

Additionally, the Heart of Texas Foundation College of Ministry affirms that God's original and ongoing intent marriage is a covenant between one man and one woman. However, the Heart of Texas Foundation College of Ministry is also aware that due to sin and human brokenness, one may find themselves exclusively attracted to individuals of the same sex (homosexuality) or attracted to individuals of the same sex in addition to those of the opposite sex (bisexuality). Yet, the college holds the position that sexual misconduct of this kind not only violates the image of God, but also the sanctity of the marriage covenant.

With this foundation and understanding of creation, fall, and redemption, the Heart of Texas Foundation College of Ministry neither supports nor affirms the resolution of a psychological identity discordant with one's birth sex and/or any homosexual or bisexual behaviors. Similarly, the Heart of Texas Foundation College of Ministry does not support or affirm attempts to change one's given biological birth sex in favor of the identity of the opposite sex or of an indeterminate identity. Although as a Christian institution of higher learning the Heart of Texas Foundation College of Ministry will respect those whose moral views diverge from those of the college, the Heart of Texas Foundation College of Ministry will make institutional decisions in light of this policy regarding student admission, retention, and other matters.

The Heart of Texas Foundation College of Ministry regards sex at birth as the identification of the given biological sex of all members of the Heart of Texas Foundation College of Ministry community. Any blurring of the boundary between maleness and femaleness, such as identifying oneself as a transvestite, transsexual, or transgendered, or behaviors acting on same sex attraction are contrary to biblical standards.

Thus, the Heart of Texas Foundation College of Ministry must view the actions or intentions of those seeking fundamental changes of any kind from one's sex at birth or homosexual and bisexual behaviors as a rejection of the biblical and theological understandings to which the Heart of Texas Foundation College of Ministry is unapologetically committed, and hence as grounds for removal from consideration for admission for a student applicant, and as grounds for termination of enrollment of a current student. The same is true for other persistent or exaggerated examples, expressions, or actions that are deliberately discordant with an individual's biological birth sex. Decisions regarding these rejections of biblical and theological understandings will be handled by the Heart of Texas Foundation College of Ministry on a case-by-case basis.

Discrimination & Harassment

The Heart of Texas Foundation College of Ministry is committed to providing an environment that is edifying and supportive—free of discrimination, harassment, and unbiblical conduct. Actions, words, jokes, or comments based on an individual's sex, ethnicity, disability, age, race, color, national origin, citizenship status, genetic information, or any other applicable legally protected characteristic, will not be tolerated.

Any student with questions or concerns about any type of discrimination are encouraged to bring these issues to the attention of the Panel of Student Affairs of the Heart of Texas Foundation College of Ministry. Students can raise concerns and make reports without fear of reprisal. Anyone found to have engaged in inappropriate conduct, even if it does not rise to the level of being considered harassment, discrimination, or retaliation, may be subject to appropriate

discipline, including without limitation dismissal as a student. Any form of retaliation dye to a complaint of harassment or discrimination is strictly prohibited and will result in disciplinary action from the Panel of Student Affairs of the Heart of Texas Foundation College of Ministry.

The Texas Department of Criminal Justice may enforce additional policies regarding discrimination or harassment as they see fit.

Sexual Harassment

Sexual harassment is not permitted under any circumstance and can involve a variety of unwanted, unwelcome, and repeated behaviors such as sexually suggestive statements or questions, offensive jokes, innuendos, and/or offensive touching. This does not limit the discussion of human sexuality in an instructional setting. The Heart of Texas Foundation College of Ministry prohibits verbal or physical conduct of a sexual nature where:

- Submission to such conduct is made a term or condition of a student's status as a student; or
- Submission to or rejection of such conduct is used as a basis for decisions affecting the student; or
- Submission to or rejection of such conduct has the purpose or effect of unreasonably interfering with a student's performance or creating an intimidating, hostile, or offensive environment.

Sexual harassment may include a range of subtle and not so subtle behaviors and may involve individuals of the same sex or opposite sexes. Incidences of perceived harassment by a student should be reported to the Panel of Student Affairs of the Heart of Texas Foundation College of Ministry for redress according to the discipline policy.

The Texas Department of Criminal Justice may enforce additional policies regarding sexual harassment as needed.

Anti-Bullying & Anti-Hazing

Recognizing and addressing bullying and/or hazing is crucial to ensuring a safe and healthy environment within the Heart of Texas Foundation College of Ministry that is conducive to learning and protecting the rights of individuals. "Bullying" is severe or repeated use by one or more individuals of written or verbal communication, or a physical act or gesture or exclusion directed at another individual. Bullying may cause physical or emotional harm, may create a hostile environment, and may disrupt the Heart of Texas Foundation College of Ministry environment.

"Hazing" is any act committed against someone joining or becoming a member or maintaining membership in any organization that is humiliating, intimidating, demeaning, or endangers the health and safety of the person, whether it occurs inside or outside of the Heart of Texas Foundation College of Ministry building. Hazing includes active or passive participation in such acts and occurs regardless of the willingness to participate in the activities.

Any individual who believes that they are the subject of bullying or hazing or who has knowledge of bullying or hazing behavior should immediately report such conduct to the Panel of Student Affairs of the Heart of Texas Foundation College of Ministry. Complaints of bullying or hazing will be investigated promptly and in as impartially and confidentially as possible. Retaliation against any individual for reporting such conduct will not be tolerated under any circumstance.

Any individual who is found, after appropriate investigation, to have participated in bullying or hazing is subject to disciplinary action by the Heart of Texas Foundation College of Ministry and the Texas Department of Criminal Justice as they see fit.

Major & Minor Cases

All students in the Heart of Texas Foundation College of Ministry are, as a requirement of admission and continued enrollment, not to receive major or minor cases through the Texas Department of Criminal Justice. Committing a major or minor case will result in disciplinary action from the Heart of Texas Foundation College of Ministry and TDCJ which may extend all the way to a set-off or expulsion from the Heart of Texas Foundation College of Ministry

when deemed necessary. Students should refer to TDCJ policies and regulations for what would be considered minor and major cases.

Academic Integrity

The Heart of Texas Foundation College of Ministry is an educational institution committed to a high standard of academic integrity. As such, all work submitted by a student must be entirely their own work and must not be submitted for credit in any other course without written permission. In most cases, violations of academic integrity include, but are not limited to:

- Cheating—submitting work originally prepared by another student or that was completed by copying off another student's work.
- Plagiarism—the use of, or reliance on, another person's thoughts or words without giving proper credit to that person regardless of whether such an occurrence is intentional or unintentional.
- Resubmission—submitting work originally prepared by the student for another course without approval from the course instructor.

Violations of academic integrity are moral and educational transgressions and will not be tolerated. Unless proper credit is explicitly given to sources, the student is asserting that everything submitted is the student's original work. To do anything otherwise would violate academic integrity and honesty. **Students are required to affirm academic honesty in writing when submitting all coursework. This requires students to include the following honor statement on the bottom of the last page of any paper (after a bibliography) and must include the student's signature:**

> **On my honor, I have neither given nor taken improper assistance in completing this assignment. I have written this paper exclusively for [insert course number or title here]. If I received any editing or proofreading advice, I have made all such corrections myself. I have also documented each paraphrase, direct quotation, and borrowed idea in compliance with the Heart of Texas Foundation College of Ministry's *The Writer's Manual of Style.***

The Heart of Texas Foundation College of Ministry and/or the Texas Department of Criminal Justice may take disciplinary action, when necessary, should academic ethical standards be violated. In cases of academic integrity, the first breach of these standards will result in failure of the assignment or exam, and repeated offenses will result in an immediate one-year set-off from the Heart of Texas Foundation College of Ministry. All violations will be reported to the Panel of Student Affairs of the Heart of Texas Foundation College of Ministry and will be kept on file.

A few notes on plagiarism:

What is plagiarism? Plagiarism is the use of, or reliance on, another person's thoughts or words without giving proper credit to that person regardless of whether such an occurrence is intentional or unintentional. The Merriam Webster Dictionary defines "plagiarize" as:

- *(Transitive verb) to steal and pass off (the ideas or words of another) as one's own*
- *(Transitive verb) use (another's production without crediting the source*
- *(Intransitive verb) to commit literary theft*
- *(Intransitive verb) present as new and original an idea or product derived from an existing source*

When should students be alert to the opportunity for plagiarism? The opportunity for plagiarism exists in any presentation, assignment, paper, or exchange of ideas, such as in a speech or research paper. The context may extend from conversation and informal writing to public presentations and documented writing and research. Examples of opportunities for plagiarism and academic dishonesty include, but are not limited to, sermons, lectures, presentations, term papers, examinations, and research projects.

What must be identified to successfully avoid plagiarism? Any borrowing of ideas or their expression which the creator might identify as intellectual property must be acknowledged. This acknowledgement must be made regardless of

source, publishing, or permission. Examples of borrowing content include, but are not limited to, direct and indirect quotations, paraphrases, summaries of ideas or concepts, interpretations of facts and materials, and results of field research.

How should borrowings be identified to avoid plagiarism? Regardless of type or context of use, the appropriated material should be attributed to its source. At the least, the name of the individual or source should be given with the material, though a formal citation (footnotes and bibliographic entries) should be used whenever possible.

Why is plagiarism an issue for students? Educators have the traditional concern that material should be credited properly as a part of the learning process. To this, the Christian adds a commitment to the worth of people, the importance of the search for truth, and the integrity of belief and behavior. The prohibition of theft, at least as old as the Ten Commandments (Exodus 20:15), extends to the misrepresentation of an individual's most personal property—their words and ideas. The Heart of Texas Foundation College of Ministry community considers plagiarism to be conduct inappropriate for a minister and an offense against the community. This offense is cause for disciplinary sanction, resulting in immediate failure of an assignment on the first offense and a one-year set-off from the Heart of Texas Foundation College of Ministry for repeated offenses.

DISCIPLINE POLICY

Disciplinary Policies & Sanctions

The Heart of Texas Foundation College of Ministry and/or the Texas Department of Criminal Justice may take disciplinary action, when necessary, should any personal or academic ethical standard or TDCJ policy be violated. All violations will be reported to the Panel of Student Affairs of the Heart of Texas Foundation College of Ministry and will be kept on file.

In most cases, violations of the Heart of Texas Foundation College of Ministry Code of Ethical Conduct include but are not limited to:

- Academic dishonesty, including:
    - Cheating—submitting work originally prepared by another student or that was completed by copying off another student's work.
    - Plagiarism—the use of, or reliance on, another person's thoughts or words without giving proper credit to that person regardless of whether such an occurrence is intentional or unintentional.
    - Resubmission—submitting work originally prepared by the student for another course without approval from the course instructor.
- Engaging in a lifestyle contrary to biblical standards including, but not limited to, homosexual or bisexual behavior, transgenderism, or any other form of sexual misconduct.
- Giving false or incomplete statements to the Heart of Texas Foundation College of Ministry or the Texas Department of Criminal Justice, either orally or in writing, including, but not limited to, a student's application for admission or the altering of grades or records.
- Language or behavior (physical, verbal, mental, or emotional) which is demeaning, harassing, profane, vulgar, or abusive toward another person.
- Disrespect or abuse directed toward any faculty member, administrator, staff person, or guest of the Heart of Texas Foundation College of Ministry.
- Disrespect or abuse directed toward the Warden, Assistant Wardens, Correctional Officers, and any other staff members of the Texas Department of Criminal Justice.
- Major or minor cases as determined and reported by the Texas Department of Criminal Justice.
- Violation of any rules or regulations set forth by the Texas Department of Criminal Justice or conditions of acceptance into the Heart of Texas Foundation College of Ministry.

Students involved in an infraction of the Texas Department of Criminal Justice rules and policies are accountable to the unit authorities, but may also be subject to discipline by the Heart of Texas Foundation College of Ministry.

In the attempt to make the Heart of Texas Foundation College of Ministry a responsible and redemptive community, it is expected that students, faulty, and administration will accept responsibility to report any actions that may be unacceptable, unethical, or detrimental to the Christian academic community and or the ministry of the Texas Field Ministers within the state prison system. All apparent violations of ethical conduct are to be reported to the Office of Student Affairs of the Heart of Texas Foundation College of Ministry for timely investigation and action, involving the administration of the Heart of Texas Foundation College of Ministry when necessary.

Categories of disciplinary sanctions are below. These categories are not necessarily ascending in an individual situation—for instance, a student may be set-off or expelled immediately without prior reprimand or probationary action if the Heart of Texas Foundation College of Ministry or the Texas Department of Criminal Justice deem such a decision in their best interest.

Reprimand with Corrective Action

This sanction is one of verbal or written censure that involves an official rebuke for behavior from the Panel of Student Affairs of the Heart of Texas Foundation College of Ministry for behavior in conflict with the standards of conduct, with accompanying corrective instruction. If improvement is not adequately demonstrated, a student may be set-off or expelled from the Heart of Texas Foundation College of Ministry according to the descriptions below.

Probation

Probation is the continual continuation of student status for behavior in conflict with the standard of conduct under supervision and evaluation, with the expectation of improvement. Within the Heart of Texas Foundation College of Ministry, probation can be administered for academic or behavioral reasons. For example, if a student receives a class grade of a D, he or she will be assigned a mentor (a fellow classmate or field minister), and will be expected to mandatorily attend the class study group. For behavioral violations, the student will be assigned a mentor and Christian Spiritual Formation project. If improvement is not adequately demonstrated, a student may be set-off or expelled from the Heart of Texas Foundation College of Ministry according to the descriptions below.

Disciplinary Set-Off

A set-off, occurring in a minimum of one-year increments, is the removal of active student status for academic or behavioral actions in conflict with the Heart of Texas Foundation College of Ministry's standards of conduct. Set-offs are open to readmission pending an interview with the Panel of Student Affairs of the Heart of Texas Foundation College of Ministry to determine if the necessary improvement has been adequately demonstrated. Completing the set-off and participating in the reevaluation interview does not guarantee readmission into the Heart of Texas Foundation College of Ministry.

Set-offs can occur in response academic and behavioral actions that include, but are not limited to, the following:

- The first instance of an unexcused absence from class.
- Repeated offenses of plagiarism or other forms of academic dishonesty.
- Receiving two class grades of a D or receiving a D in each of two consecutive terms.
- Receiving a failing class grade (F).
- Repeated and/or egregious violations of the TDCJ Offender Handbook or the Heart of Texas Foundation College of Ministry's standards of conduct as stated in the Student Handbook.
- Receiving a major case.

Disciplinary set-offs exclude the student from all Heart of Texas Foundation College of Ministry events, activities, and programs, and prohibits the student from being in the Heart of Texas Foundation College of Ministry building for any reason.

If, after the completion of the set-off, improvement is not adequately demonstrated, a student may be expelled from the Heart of Texas Foundation College of Ministry according to the description below.

Voluntary Withdrawal

In the event that a student voluntarily withdraws themselves from the Heart of Texas Foundation College of Ministry, whether or not the withdrawal is open or closed to readmission will be determined on a case-by-case basis by the Panel of Student Affairs of the Heart of Texas Foundation College of Ministry. If the student's case would be open to readmission, it would require the student participating in a reevaluation interview with the administration of the Heart of Texas Foundation College of Ministry, though participation in that reevaluation does not guarantee readmittance.

Once a student has voluntarily withdrawn from the Heart of Texas Foundation College of Ministry, they will immediately be excluded from all Heart of Texas Foundation College of Ministry events, activities, and programs, prohibiting the student from being in the Heart of Texas Foundation College of Ministry building for any reason.

In the event that a student voluntarily withdraws themselves before or during the process of disciplinary sanction, and it is determined that the student violated the standards of conduct of the Heart of Texas Foundation College of Ministry, it will be noted that the student *withdrew under protest*, which will affect all future decisions regarding readmission.

Expulsion

Expulsion from the Heart of Texas Foundation College of Ministry will be determined on a case-by-case basis by the Panel of Student Affairs of the Heart of Texas Foundation College of Ministry. When a student is expelled from the Heart of Texas Foundation College of Ministry, the expulsion will be closed to readmission (unable to reapply), and will exclude the student from all Heart of Texas Foundation College of Ministry events, activities, and programs, and prohibits the student from being in the Heart of Texas Foundation College of Ministry building for any reason.

Exceptions and Extenuating Circumstances

Exceptions to the disciplinary policy can be made only by the Heart of Texas Foundation College of Ministry Panel of Student Affairs and will reflect consideration of extenuating circumstances and discussion between the Heart of Texas Foundation College of Ministry Panel of Student Affairs in coordination with the Texas Department of Criminal Justice as is appropriate to the circumstance.

Procedure for Appealing a Disciplinary Sanction

If a student receives a disciplinary sanction of any variety, he or she may appeal this decision. This appeal must be presented *in writing within one week of the original sanction*, and should be mailed and postmarked in a letter written to:

Heart of Texas Foundation College of Ministry
Office of Student Affairs
P.O. Box 110
Bellville, Texas 77418

The Heart of Texas Foundation College of Ministry is not responsible for mail that is not appropriately addressed exactly as noted above or one that does not include the following: the disciplinary decision, a statement as to why the student's conduct did not in fact violate the conduct standard, and any evidence that supports this claim.

Upon receiving the appeal, the letter will be reviewed by the Panel of Student Affairs of the Heart of Texas Foundation College of Ministry.

In this meeting, the Panel of Student Affairs will summarize the case, the appeal, and the evidence that has been submitted and is relevant to the question of the original infraction of the standards of conduct or Texas Department of Criminal Justice policy/regulation. The Administration of the Heart of Texas Foundation College of Ministry will communicate the decision directly to the student for implementation.

The decision made by the Panel of Student Affairs is final, and their decision cannot be appealed. All failed appeals will result in disciplinary set-off. Whether the set-off is closed or open to readmission will be determined by the Panel of Student Affairs on a case-by-case basis.

GRIEVANCE PROCEDURE

Grievance Procedure

A grievance is defined as a behavior or attitude perceived to be erroneous or unfair, including ridicule, inappropriate embarrassment, or work evaluation. Resolution and reconciliation is best accomplished in Christian love with honest, careful communication as is stated in Matthew 18:15-20.

If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I among them.

If intractable (difficult to control or where resolution does not seem possible), Christian mediation should be sought (1 Corinthians 6) by contacting the Office of Student Affairs of the Heart of Texas Foundation College of Ministry. Should further reconciliation still be needed, students should proceed through the grievance process outlined below to seek resolution with faculty, staff, or fellow students.

General Grievance Policy

1. Within two weeks of the incident, the aggrieved person should present to the person in question a written statement that delineates relevant facts, summarizes remedial efforts, and specifies an appropriate resolution.
2. The recipient should respond in writing within two weeks of receipt of the written statement with options for resolution. If these are unsatisfactory to the aggrieved person, a written appeal may be filed (including both the original grievance and response) to the Panel of Student Affairs of the Heart of Texas Foundation College of Ministry within one week of the response.
3. The Panel of Student Affairs of the Heart of Texas Foundation College of Ministry investigates and makes a final decision in writing within ten days of receiving the written appeal. The decision of the Panel of Student Affairs of the Heart of Texas Foundation College of Ministry is final.

Note: any exceptions to this general policy are delineated below.

Grievances of Academic Issues Related to Grades and/or Course Information

The Heart of Texas Foundation College of Ministry specifically assigns to the individual faculty member responsibility for establishing grade criteria and the subsequent assignment of grades upon evaluation of the student's work. Matters regarding absences should be handled with the Panel of Student Affairs of the Heart of Texas Foundation College of Ministry directly.

Approximately three weeks after the close of the term, the student will have access to their grades for that term's courses. If a student feels that they have been assigned an incorrect grade for a course, the following procedure should be followed:

1. If possible, the student should schedule a time to meet with the faculty member directly to review the grade that has been received within 30 days of the issuance of the official grade. When the professor is not available, the student should consult the on site administration of the Heart of Texas Foundation College of Ministry regarding the grade(s) in question.
2. If the consultation results in a change of grade, the administration of the Heart of Texas Foundation College of Ministry will work directly with the Registrar of the Heart of Texas Foundation College of Ministry to submit a request for the grade change. This may take up to two weeks to be reflected on the student's transcript.

3. If the consultation does not result in a change of the previously assigned grade, and the student still feels compelled to contest the grade, the student should complete, sign, and mail the Student Grievance Form to:

   Heart of Texas Foundation College of Ministry
   Office of Student Affairs
   P.O. Box 110
   Bellville, Texas 77418

   The Heart of Texas Foundation College of Ministry is not responsible for mail that is not appropriately addressed exactly as noted above.

4. If a Student Grievance Form is submitted, it will be reviewed by the Panel of Student Affairs of the Heart of Texas Foundation College of Ministry who will then communicate to the student the decision in regards to grading. This decision will be final and cannot be contested further.

Grievances of Administrative Issues Related to Faculty Conduct, Performance, and Attitude

5. The student should complete, sign, and mail the Student Grievance Form to:

   Heart of Texas Foundation College of Ministry
   Office of Student Affairs
   P.O. Box 110
   Bellville, Texas 77418

   The Heart of Texas Foundation College of Ministry is not responsible for mail that is not appropriately addressed exactly as noted above.

6. The decision by the Panel of Student Affairs of the Heart of Texas Foundation College of Ministry is final and cannot be disputed or appealed further.

Grievances of Administrative Issues

1. The student should complete, sign, and deliver the Student Grievance Form to:

   Heart of Texas Foundation College of Ministry
   Office of Student Affairs
   P.O. Box 110
   Bellville, Texas 77418

   The Heart of Texas Foundation College of Ministry is not responsible for mail that is not appropriately addressed exactly as noted above.

2. The decision by the Panel of Student Affairs of the Heart of Texas Foundation College of Ministry is final and cannot be disputed or appealed further.

ACADEMIC SERVICES

Academic Services & General Information

Academic Calendar

The academic calendar for the Heart of Texas Foundation College of Ministry will be given to the students in both Heart of Texas Foundation College of Ministry instructional sites (Memorial and Hobby). This schedule is as follows:

JANUARY
Term 1 (January–February)

MARCH
Term 2 (March–April)
MAY
Term 3 (May–June)

JULY
New Class Recruitment

AUGUST
New Class Orientation
Term 4 (August–September)

OCTOBER
Term 5 (October–November)

DECEMBER
Graduation

The academic calendar is subject to adjustment based on prison unit administrative lockdowns as well as lockdowns for security issues.

Any announcements (e.g., schedule changes, town hall meetings, etc.) for students will be posted in a public location within the Heart of Texas Foundation College of Ministry building after being approved by the Administration of the Heart of Texas Foundation College of Ministry.

Academic Catalog

All information regarding the academic program, the Bachelor of Arts in Applied Ministry, is available in the Heart of Texas Foundation College of Ministry Academic Catalog. This catalog is available and will be given to all current and new students of the Heart of Texas Foundation College of Ministry program. The most current version of the catalog is always operative. The catalog is for informational purposes only and is not a contract, real or implied. The Heart of Texas Foundation College of Ministry reserved the right, in its sole discretion, to modify, amend, alter, rescind, abolish, or delete any provision within the Academic Catalog or other publications of the institution which includes admission or graduation standards, degree requirements, and accreditation of academic programs.

Academic Records

All academic records for students are kept on file in the Heart of Texas Foundation College of Ministry building for the student's respective campus (Memorial or Hobby). Students may review their own academic records upon the annual academic progress report of the Heart of Texas Foundation College of Ministry given to each student. The Heart of Texas Foundation College of Ministry faculty and administration may have access to the records when needed for routine processing. **No student is ever allowed to access another student's academic records for any reason.**

Class Sets & Instructional Supplies

All required textbooks will be available as class sets in the Heart of Texas Foundation College of Ministry. Each student will be supplied with all required textbooks and instructional supplies (notebooks, pens, etc.) necessary for each course in which they are enrolled.

Grading Policy

The Heart of Texas Foundation College of Ministry uses the following grading system. This grading system is consistent across all courses.

Letter Grade	Percent Range	Grade Point
A+	> 100	4.00
A	94 – 100	4.00
A-	90 – 93	3.70
B+	87 – 89	3.30
B	84 – 86	3.00
B-	80 – 83	2.70
C+	77 – 79	2.30
C	74 – 76	2.00
C-	70 – 73	1.70
D+	67 – 69	1.30
D	64 – 66	1.00
D-	60 – 63	0.70
F	< 60	0.00
I	Incomplete Course	
W	Withdrawn from Course	
SUS	Suspended/Set-Off	
EXP	Expelled from Heart of Texas Foundation College of Ministry	
ZF	Administrative Failure	

Once a term's grades have been reported by the professor to the Registrar of the Heart of Texas Foundation College of Ministry, they are considered final. The only valid reasons why a change of grade would be considered are for (1) computational error on the part of the instructor and (2) the replacement of a grade originally marked as incomplete.

Academic Success Center

The Academic Success Center keeps regular hours Monday – Friday posted currently at the Memorial Unit instructional site and the Hobby Unit instructional site. Incoming Freshmen must keep mandatory hours as posted for the Academic Success Center for their first three academic terms.

Credit Hour

Heart of Texas Foundation College of Ministry, 3 Credit-Hour Course Credit
The Heart of Texas Foundation College of Ministry offers the Bachelor of Arts in Applied Ministry (B.A.A.M.), a 126 college-credit-hour degree. All 42 courses in the B.A.A.M. are 3 credit hours each.

The Heart of Texas Foundation College of Ministry 3 college credit-hour courses require:
45 hours of instruction or "contact time" (including in-class quizzes and exams for proper proctoring)
90 hours of reading, assignment completion, and Applied Ministry.

The student should expect to complete these in-class and out-of-class hour requirements to successfully fulfill the course requirements.

(In the 11 courses across the curriculum in which the "Applied Ministry" experience is part of the course requirements, all preparation and participatory hours in Applied Ministry are included toward fulfilling the 90 out-of-class required hours.)

Responsibility of Academic Quality

II. Responsibility of Academic Quality

The institution assumes responsibility for the academic quality of any coursework or credit recorded on the institution's transcript by vetting all new courses and any substantive changes to existing courses or programs through the Academic Council. The institution and the student have a shared responsibility in the quality of the education and the graduate. The student and the Field Minister is solely responsible for his or her life, actions, words, and choices.

Conclusion

Heart of Texas Foundation College of Ministry assumes responsibility of all academic coursework on transcripts. All students must complete 42 courses in person at the Memorial instructional campus or the Hobby instructional campus. Each student must pass each course according to the grading scale of D or higher to receive credit for each course.

Hours of Operation

The Heart of Texas Foundation College of Ministry building (including access to the library and computer lab) is open for use under the supervision of the Correctional Officer on duty from 8:00 AM–5:00 PM, Monday through Friday unless otherwise stated by the administration of the Heart of Texas Foundation College of Ministry or due to restriction by TDCJ lockdowns.

Library & Computer Lab

The Heart of Texas Foundation College of Ministry library and computer lab are available for use by enrolled Heart of Texas Foundation College of Ministry students under the supervision of the Correctional Officer on duty as appointed by the Texas Department of Criminal Justice. Both the library and computer lab are open for use during standard Heart of Texas Foundation College of Ministry hours unless otherwise stated by the administration of the Heart of Texas Foundation College of Ministry or due to restriction by TDCJ lockdowns.

Student Status

For the purpose of institutional accountability, a student's status is defined as either active or inactive. Student status remains active from acceptance into the program until graduation, unless in the case of voluntary withdrawal, suspension, or expulsion. Student standing applies at all times. Students who have been granted interrupted standing are equally considered active with regard to institutional accountability and policies of conduct. Heart of Texas Foundation College of Ministry standards of conduct apply at all times during the entire period of enrollment, in or out of class, in or outside of the Heart of Texas Foundation College of Ministry building, and before, during, or after academic sessions. In the case of voluntary withdrawal, suspension, or expulsion, a student's status would be considered inactive.

The Writer's Manual of Style

All papers for the Heart of Texas Foundation College of Ministry should be written in accordance with The Writer's Manual of Style. This manual was created by the Heart of Texas Foundation College of Ministry administration and is made available to every faculty member and enrolled student.

Heart of Texas Foundation College of Ministry
Standard 10.7: Policies for Awarding Credit

The institution publishes and implements policies for determining the amount and level of credit awarded for its courses, regardless of format or mode of delivery. These policies require oversight by persons academically qualified to make the necessary judgments. In educational programs not based on credit hours (e.g., direct assessment programs), the institution has a sound means for determining credit equivalencies. (SACSCOC Principles of Accreditation: Foundations for Quality Enhancement, 2018, Standard 10.7)

Heart of Texas Foundation College of Ministry is in compliance with Standard 10.7: Policies for Awarding Credit. The institution publishes policies that include criteria for evaluating, awarding, and accepting credit for transfer, experiential learning, credit by examination, advanced placement, and professional certificates that is consistent with its mission and ensures that course work and learning outcomes are at the collegiate level and comparable to the institution's own degree program. Heart of Texas Foundation College of Ministry (HOTFCOM) assumes responsibility for the academic quality of any course work or credit recorded on the institution's transcript.

In accordance with the Texas Administrative Code Title 19 §4.24.
All successfully completed academic courses that are identified by the Texas Common Course Numbering System (TCCNS) and are published in the Lower Division Academic Course Guide Manual (ACGM) shall be fully transferable among public institutions and shall be substituted for the equivalent course at the receiving institution.

Heart of Texas Foundation College of Ministry, as a higher education institution, provides support services appropriate to meet the needs of transfer students. These support services are the same as those provided to non-transfer students enrolled at the institution.

Institutions of Higher Education must have a policy in place for the evaluation and awarding of Advanced Placement (AP) Credit, College Level Examination Program (CLEP), and International Baccalaureate Diploma Program (IBD) credit per Texas Education Code §51.968. The Texas Administrative Code encourages the creation and transferability of Undergraduate Certificate Programs in Texas Administrative Code 19 Title §4.36; however, the code does not mandate that Certificates be transferable between institutions. The Heart of Texas Foundation
Heart of Texas Foundation College of Ministry only accepted as transfer students those who were enrolled with Southwestern Baptist Theological Seminary's Darrington Extension Campus in the Class of 2022, 2023, 2024. No transfer of credit will otherwise be accepted.

I. Undergraduate Education: Acceptance of Credit

The polices for evaluating, awarding, and accepting credit for transfer, experiential learning, advanced placement, and professional certificates are consistent with the mission of Heart of Texas Foundation College of Ministry and institutional best practices. The Office of the Registrar considered and reviewed all credit submitted as transfer credit from Southwestern Baptist Theological Seminary's Darrington Extension Campus for the students of the classes of 2022-2024. The applicability of this credit toward the Bachelor of Arts in Applied Ministry degree program at Heart of Texas Foundation College of Ministry was determined by the Provost. This process ensured that transfer credit is from courses at the collegiate level. The institution demonstrates responsibility for the academic quality of these credit transfers. No future credit hours from any institution will be accepted hereto forward.

Credit for experiential learning and professional certificates or nontraditional educational experiences are not transferred. Credit earned from student's vocational education, is not accepted as transferable credit to the Heart of Texas Foundation College of Ministry. Credit by examination and advanced placement credit is not accepted when the student provides documentation of appropriate test scores via an original score report from the national testing organization or official high school transcript.
The Registrar determined the applicability of transfer credit from the men's classes 2022-2024 from Southwestern Baptist Theological Seminary only during these years. The applicability of this credit toward the degree program at Heart of Texas Foundation College of Ministry is determined by the Provost.
All guidelines and criteria for the awarding of credit are published and accessible to students in their transfer packet hand delivered to them in July 2021. And the policy for transfer is published in the Student Handbook, a hard copy of which is given to every student upon their orientation to the college.

HOTFCOM conforms to commonly accepted standards in determining the amount and level of credit awarded for its courses by adhering to both Texas Higher Education Coordinating Board (THECB) and Southern

Association of Colleges and Schools Commission on Colleges (SACSCOC) policies. *Texas Administrative Code*, title 19, part 1, chapter 4, subchapter A, rule 4.6, stipulates "three-semester-credit-hour courses should contain 15 weeks of instruction (45 contact hours) plus a week for final examinations so that such a course contains 45 to 48 contact hours depending on whether there is a final exam." In its policy statement on credit hours, SACSCOC states that one credit hour "reasonably approximates not less than one hour of classroom or direct faculty instruction and a minimum of two hours of out-of-class student work each week for approximately fifteen weeks for one semester or trimester hour of credit."

The definition of a "credit hour" at HOTFCOM is consistent with these THECB and SACSCOC policies. As defined by the HOTFCOM academic catalog, a credit hour is "a unit of measure attached to academic courses, usually reflecting the number of lecture hours per week a course meets in an 8-week term." When defining an hour of instruction, HOTFCOM adheres to the commonly used Carnegie unit of measure, in which fifty minutes of instruction equates to one hour.

The HOTFCOM academic calendar is based upon five 8-week terms, resulting in a 3-credit-hour course obtaining 45 or more contact hours through an expected 6 hours of instruction per week. The following represent the most common course scheduling blocks within the five terms and allow for a 3-credit-hour course to achieve the 45 or more contact hours requirement:

- Each course is scheduled for class one day per week for six out of the eight weeks in the term. This six-out-of-eight approach in the prison environment allows for unexpected unit disruptions to keep the academic year on schedule. Each class day is two 3-hour meeting times (morning and afternoon) for a total of 6 hours or 7 x the 50-minute college hour. (For example, Monday 8:00-11:00 a.m. and 1:00-4:00 p.m. at Memorial or 7:30-10:30 a.m. and 11:30 a.m.-2:30 p.m. at Hobby.) The final calculation of 45 hours of contact time is made according to the 42 hours the professor spends in each course, plus exam hours.
- An intensive, schedule a: Two, 3-day (6 total days), 6-hour meeting times for a total of 42 hours according to the Carnegie unit of measure of a 50-minute hour. (For example, Monday 8:00-11:00 a.m. and 1:00-4:00 p.m. at Memorial or 7:30-10:30 a.m. and 11:30 a.m.-2:30 p.m. at Hobby.) The final calculation of 45 hours of contact time is made according to the 42 hours the professor spends in each course, plus exam hours.
- An intensive: five days straight within the term dates, with two 3-hour meeting times for a total of 6 hours per day. (For example, Monday 8:00-11:00 a.m. and 1:00-4:00 p.m. at Memorial or 7:30-10:30 a.m. and 11:30 a.m.-2:30 p.m. at Hobby.) The final calculation of 45 hours of contact time is made according to the 35 hours the professor spends in each course, plus exam hours, plus the instructional content delivered before the contact hours begin. Professors often provide video content that supplements the student learning experience. This content is vital to the course instruction but does not require the professor's presence while it is being viewed. The professor reviews this content with students when present and measures learning through assignments such as exams, quizzes, or other work required for success in a written assignment.

HOTFCOM has one degree program called the Bachelor of Arts in Applied Ministry (BAAM), a 126 college-credit-hour degree. Each course in the BAAM curriculum is 3 credit hours. HOTFCOM does not award credit for courses through means other than credit hours.

A HOTFCOM college course must include:
45 hours of instruction or "contact time" (which will include the completion of in-class quizzes and exams for proper proctoring)
90 hours of reading and assignment completion (e.g., written assignments, research papers, Applied Ministry)

In the eleven courses across the BAAM curriculum where the Applied Ministry experience is part of the assignments on the syllabus, reading hours will include the preparation time for appropriate Applied Ministry experiences listed as assignments on the syllabus. The following statement is included in each syllabus:

"Heart of Texas Foundation College of Ministry, 3 Credit-Hour Course Credit
The Heart of Texas Foundation College of Ministry offers the Bachelor of Arts in Applied Ministry (B.A.A.M.), a 126 college-credit-hour degree. All 42 courses in the B.A.A.M. are 3 credit hours each.

The Heart of Texas Foundation College of Ministry 3 college credit-hour courses require:
45 hours of instruction or “contact time” (including in-class quizzes and exams for proper proctoring)
90 hours of reading, assignment completion, and Applied Ministry.

The student should expect to complete these in-class and out-of-class hour requirements to successfully fulfill the course requirements.

(In the 11 courses across the curriculum in which the “Applied Ministry” experience is part of the course requirements, all preparation and participatory hours in Applied Ministry are included toward fulfilling the 90 out-of-class required hours.)”

C. Personnel

The BAAM instruction is delivered in person by highly qualified professors selected, developed, and supported by the Office of the Provost, working with the Office of Institutional Effectiveness (DIE), and the expertise and service of the Field Ministers at the Memorial and Hobby instructional sites.

The Provost and Registrar also work to ensure all graduates have completed their academic requirements for the degree. The Board of Directors approves the graduation list before graduation. Ceremonially, the Provost presents the graduates to the President for the awarding of their degrees and the conferring of their diplomas.

Graduation Rates | Cohort Progression & 52-Month Completion

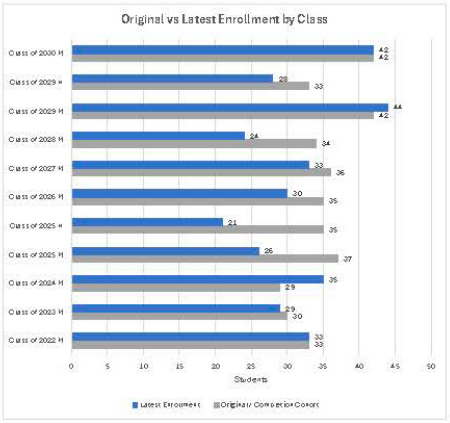
Two snapshots: original cohort progression through the latest Term 5, and degree completion outcomes reported to date.

SNAPSHOT 1 | ORIGINAL COHORT, RETENTION & STUDENT DROP-OFF

COMPARABLE ORIGINAL COHORTS	LATEST ENROLLED	IDENTIFIED DROPS
282	235	49

Class	Original Cohort	Latest Enrollment	Dropped	Added	Latest Retention
Class of 2022 M	33	33	N/A	N/A	N/A
Class of 2023 M	30	29	1	0	96.7%
Class of 2024 M	29	35	N/A	6	N/A
Class of 2025 M	37	26	11	0	70.3%
Class of 2025 H	35	21	14	0	60.0%
Class of 2026 M	35	30	5	0	85.7%
Class of 2027 M	36	33	3	0	91.7%
Class of 2028 M	34	24	10	0	70.6%
Class of 2029 M	42	44	0	2	104.8%
Class of 2029 H	33	28	5	0	84.8%
Class of 2030 M	42	42	N/A	N/A	N/A

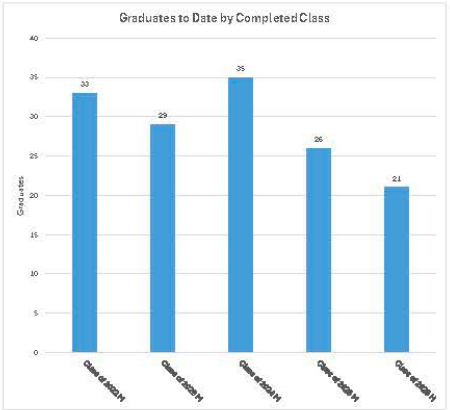
Comparable Metric	Students	Definition
Original cohort total	282	Eight cohorts with at least one follow-up Term 5
Latest enrolled	235	Latest reported enrollment for the same cohorts
Identified drops	49	Sum of decreases by cohort; additions are not netted against drops
Added students	2	Students added above original cohort size



SNAPSHOT 2 | 52-MONTH DEGREE PLAN COMPLETION & GRADUATES TO DATE

TOTAL GRADUATES TO DATE	COMPARABLE 52-MONTH AWARD RATE	CLASSES WITH GRADUATES
144	74.5%	5

Class	Original / Completion Cohort	Graduates	52-Month Award Rate	Completion Rate	Status
Class of 2022 M	33	33	N/A	100.0%	Transfer completion; 52-month institutional rate N/A
Class of 2023 M	30	29	96.7%	100.0%	Completed; comparable cohort
Class of 2024 M	29	35	N/A	100.0%	Mixed completion group; 52-month rate N/A
Class of 2025 M	37	26	70.3%	100.0%	Completed; comparable cohort
Class of 2025 H	35	21	60.0%	100.0%	Completed; comparable cohort
Class of 2026 M	35	0	Not due	Not complete	In progress; no degrees yet
Class of 2027 M	36	0	Not due	Not complete	In progress; no degrees yet
Class of 2028 M	34	0	Not due	Not complete	In progress; no degrees yet
Class of 2029 M	42	0	Not due	Not complete	In progress; no degrees yet
Class of 2029 H	33	0	Not due	Not complete	In progress; no degrees yet
Class of 2030 M	42	0	Not due	Not complete	Baseline cohort; no degrees yet



Method note: Snapshot 1 uses eight cohorts with stable original denominators and at least one follow-up Term 5. Identified drops are summed by cohort, while added students are shown separately. Snapshot 2 reports 144 graduates across five completed groups; the comparable 52-month award rate uses only Class of 2023 M, Class of 2025 M, and Class of 2025 H. Transfer and mixed completion groups are included in graduate totals but excluded from the 52-month denominator.

Heart of Texas Foundation College of Ministry is a Candidate for accreditation by the Southern Association of Colleges and Schools Commission on Colleges to award the baccalaureate degree. Heart of Texas Foundation College of Ministry also may offer credentials such as certificates and diplomas at approved degree levels. Questions about the status of Heart of Texas Foundation College of Ministry may be directed in writing to the Southern Association of Colleges and Schools Commission on Colleges at 1866 Southern Lane, Decatur, GA 30033-4097, by calling (404) 679-4500, or by using information available on SACSCOC's website (www.sacscoc.org).

APPENDIX I: IMPORTANT FORMS

HEART OF TEXAS FOUNDATION
COLLEGE OF MINISTRY

Records Request Form

As an enrolled student of the Heart of Texas Foundation College of Ministry, you are able to request to view your academic records (course grades, official transcript, etc.) at any time using the Records Request Form. Once you have completed the student portion of the form, it should be mailed to:

Heart of Texas Foundation College of Ministry
P.O. Box 110
Bellville, Texas 77418

The Heart of Texas Foundation College of Ministry is not responsible for mail that is not appropriately addressed exactly as noted above. The Heart of Texas Foundation College of Ministry reserves the right to decline or postpone any records request.

Student Information

Student Last Name _____ First Name _____ Middle Initial _____ Suffix _____

TDCJ ID No._____ Date of Birth (MM/DD/YYYY) _____ / _____ / _____

Current Class: ☐ Pre-Freshman ☐ Freshman ☐ Sophomore ☐ Junior ☐ Senior

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Request Information

I wish to request a copy of the following academic record(s):

☐ Official Transcript ☐ All Grades for a Specific Course ☐ Grades and/or Feedback for a Specific Assignment

If you selected "All Grades for a Specific Course" or "Grades and/or Feedback for a Specific Assignment," please indicate the specific course and/or assignment: _____
Reason for Request: _____

_____
Mailed (MM/DD/YYYY) _____ / _____ / _____ to:

Heart of Texas Foundation College of Ministry
Office of Student Affairs
P.O. Box 110
Bellville, TX 77418

By signing below, I, *[print full name]*_____***, affirm that the information provided here is correct and accurate to the best of my abilities.***

_____
Student Signature

Records Office Processing

Last Name _____ First Name _____ Title _____

Request Received (MM/DD/YYYY) _____ / _____ / _____ Records Available to Student (MM/DD/YYYY) _____ / _____ / _____

HEART OF TEXAS FOUNDATION
COLLEGE OF MINISTRY

Student Grievance Form

A grievance is defined as a behavior or attitude perceived to be erroneous or unfair, including ridicule, inappropriate embarrassment, or work evaluation. Resolution and reconciliation is best accomplished in Christian love with honest, careful communication as is stated in Matthew 18:15-20.

If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I among them.

If intractable (difficult to control or where resolution does not seem possible), Christian mediation should be sought (1 Corinthians 6) by contacting the Office of Student Affairs of the Heart of Texas Foundation College of Ministry. Should further reconciliation still be needed, students should proceed through the grievance process outlined below to seek resolution with faculty, staff, or fellow students.

Student Information

Student Last Name _____ First Name _____ Middle Initial _____ Suffix _____

TDCJ ID No._____ Date of Birth (MM/DD/YYYY) _____ / _____ / _____

Current Class: ☐ Pre-Freshman ☐ Freshman ☐ Sophomore ☐ Junior ☐ Senior

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Grievance Information

Please Note: Retaliation against an individual filing a grievance is strictly prohibited and constitutes a violation of Heart of Texas Foundation College of Ministry standards of conduct which may result in disciplinary action.

Grievance Filed Against: Last Name _____ First Name _____

☐ Student ☐ Field Minister ☐ Faculty

Describe your grievance in detail. Include date(s) of occurrence (be as specific as possible). Attach additional sheets if necessary, along with any documentation that will help describe and substantiate the complaint.

Have you made an attempt to resolve this grievance with the individual involved? ☐ Yes ☐ No

If yes, describe the outcome (attaching any additional comments, if necessary).

What outcome do you hope to achieve after talking to the appropriate Heart of Texas Foundation College of Ministry administration (attach additional sheets, if necessary)?

Submitted (MM/DD/YYYY) _____ / _____ / _____ to the

By signing below, I, *[print full name]*_____***, understand that information contained in the grievance form will be held confidential to the extent possible. This information, however, will be accessed by the Panel of Student Affairs of the Heart of Texas Foundation College of Ministry and any necessary personnel of the Texas Department of Criminal Justice for review or in order to conduct a thorough investigation. I hereby declare that the information on this form is true, correct, and complete to the best of my knowledge. I understand that any misrepresentation of information may result in disciplinary action, in accordance with Heart of Texas Foundation College of Ministry standards of conduct.***

_____
Student Signature

Heart of Texas Foundation College of Ministry Office Use Only

Last Name _____ First Name _____ Title _____
Received (MM/DD/YYYY) _____ / _____ / _____

Please detail any actions steps that need to be taken in response to this grievance:

1. _____

2. _____

3. _____

4. _____

_____
Employee Signature

End of Student Handbook.