

4. Identify other (non-degree or post-degree) education pertinent to the position sought _____

5. Indicate plans or desires toward further graduate study _____

6. Salary Expectations:

For Faculty, please quote salary figure you consider acceptable for a regular ten-month contract: \$ _____

For Administrative, please quote salary expectations: \$ _____

7. Are you authorized to work in the United States? Yes No

8. Have you ever worked for NES or Roberts Wesleyan College? * Yes No

9. Have you ever left an employer involuntarily? * Yes No

If yes, please explain _____

10. Do you know of any reason why you cannot perform the essential functions of the job for which you are applying with or without reasonable accommodation? * Yes No

If yes, please explain _____

11. Have you ever been convicted of a crime? _____ If yes, please describe in full.* _____

**An affirmative answer to these questions does not automatically preclude you from being considered for this position.*

III. EXPERIENCE

1. List all teaching and administrative positions held, beginning with the most recent. Include full –or part-time assistantships or fellowships and so indicate. Attach a separate sheet if additional space is needed. Please attach your vita/resume. Complete any items below not covered in those documents.

| | | | |
|----|-------------------------|-------------------|---|
| a. | _____ | _____ | _____ |
| | <i>Institution Name</i> | <i>Address</i> | <i>Dates of Employment</i> |
| | _____ | _____ | _____ |
| | <i>Position</i> | <i>Department</i> | <i>Supervisor Name & Phone Number</i> |
| b. | _____ | _____ | _____ |
| | <i>Institution Name</i> | <i>Address</i> | <i>Dates of Employment</i> |
| | _____ | _____ | _____ |
| | <i>Position</i> | <i>Department</i> | <i>Supervisor Name & Phone Number</i> |
| c. | _____ | _____ | _____ |
| | <i>Institution Name</i> | <i>Address</i> | <i>Dates of Employment</i> |
| | _____ | _____ | _____ |
| | <i>Position</i> | <i>Department</i> | <i>Supervisor Name & Phone Number</i> |

2. Identify any pertinent non-academic employment or experience you have had during the past ten years, including, but not limited to, pastoral ministry. _____

3. List memberships in professional societies _____

4. Attach a list of articles you have published in educational or professional journals and books you have published.

IV. PHILOSOPHY

1. Have you carefully read the **Foundational Principles and Documents of the Seminary** which are located at the end of this document? _____ *(Please keep for future reference.)*

2. Are they clear to you and sufficiently compatible with your own philosophy and experience to lead you to the conclusion that you could support the **Foundational Principles and Documents of the Seminary** and _____ work effectively and happily as a faculty member or administrator at NES? _____

3. Express your purpose for seeking a position at NES, and indicate how your educational and personal philosophy compares with the **Foundational Principles and Documents of the Seminary**. (Attach additional pages as needed)

4. Have you read carefully the **Our Theological Perspective** which is located at the end of this document? Yes
 No

(Please keep for future reference.)

5. Are these statements clear to you and sufficiently compatible with your own theology and experience to lead you to the conclusion that you could support the statements in **Our Theological Perspective** and work effectively and happily as a faculty member or administrator at Northeastern Seminary? Yes No

6. Please declare any points at which your own theology or theological perspective differs from **Our Theological Perspective**. _____

Except in unusual circumstances, it is not the policy of NES to make administrative and faculty appointments without a personal interview. Arrangements for the interview generally follow review of the application.

I hereby affirm that the information provided on this application (and accompanying resume, if any) is true and complete to the best of my knowledge. I also understand that falsified information or significant omission may disqualify me from further consideration in employment and may constitute a reason for dismissal.

In addition, I understand that neither the completion of this application nor any other part of my consideration for employment establishes any obligation for Roberts Wesleyan College and Northeastern Seminary ("The College") to hire me. If I am hired, I understand that either The College or I can terminate my employment at any time and for any reason, with or without cause and without prior notice. I understand that no representative of The College has the authority to make any assurance to the contrary.

I authorize The College to contact my present and previous employers and other such sources, including references, unless I have noted otherwise. I understand that any offer of employment by RWC or NES ("The College") is contingent on a successful background check, and I hereby authorize The College to conduct this background check.

Signature _____

Date _____

RWC and NES comply with all applicable non-discrimination laws and are committed to the enhancement of human dignity and workplace diversity.

How to submit this application: Please save this document to a computer file, and then submit via email to the designated contact person along with the other requested documents that can be submitted electronically. Email addresses are noted on the position job posting on the internet. Additionally, your application must be printed, signed, and sent with other requested documents that cannot be submitted electronically to: Name of Division Chair, Division Name, Northeastern Seminary, 2301 Westside Drive, Rochester, NY 14624.

Northeastern Seminary
Office of Human Resources
2301 Westside Drive
Rochester, NY 14624-1997
Telephone: 585.594.6300
www.roberts.edu

FOUNDATIONAL PRINCIPLES AND DOCUMENTS OF THE SEMINARY

OUR MISSION

The mission of Northeastern Seminary is to prepare men and women for Christian ministry, both lay and ordained. Rooted in classical Christian faith, the Seminary creatively seeks to equip its students for ministry to contemporary culture.

OUR RELIGIOUS HERITAGE

Expressing a continuing commitment to the ideals of its founder, Roberts Wesleyan College founded Northeastern Seminary in 1998 as a graduate school of theology.

Roberts Wesleyan College, originally Chili Seminary, was founded by Benjamin Titus Roberts in 1866. Roberts was an evangelical Methodist minister and the first General Superintendent of the Free Methodist Church. He and the other founders of the Church affirmed the view of Christian teaching, personal piety, and social action taught by John Wesley. The Church's official teaching in its Articles of Religion clearly shows its roots in classical Christianity. Its heritage can be traced through the thirty-nine Articles of the Church of England, the Augsburg Confession of the Protestant Reformation, and the great historic creeds of the early church, such as the Apostle's Creed, back to the Scriptures and the teachings of Jesus Christ.

This heritage has been of major importance in the development of the educational programs at Roberts Wesleyan College, and informs the mission of Northeastern Seminary as a graduate school of theology. Stating his purpose for the founding of Chili Seminary, Roberts wrote, "While we cannot prize too highly the benefits of mental culture, we should not lose sight of that moral and religious culture which lies at the foundation of correct principles and good character."

RELATIONSHIP WITH ROBERTS WESLEYAN COLLEGE

While legally existing as a separate entity under New York State law, Northeastern Seminary shares the same Board of Trustees and President as Roberts Wesleyan College. The chief academic officer of the Seminary is the V.P. and Dean. Northeastern Seminary has its own separate budget and Federal tax exempt status. The Seminary annually contracts for support services and facilities with Roberts Wesleyan College. Both institutions share a common Christian ministry, Free Methodist heritage, and a commitment to serve the greater Church.

SEMINARY LIFESTYLE STATEMENT

Northeastern Seminary seeks students whose lives are characterized by personal integrity and a devotion to high academic and ethical standards. Applicants must present evidence of their readiness for graduate studies in theology. They must also meet additional admissions criteria including, but not limited to, quality of character, spiritual and acceptable conduct.

Northeastern Seminary is part of a Christian tradition that values diversity in thought and behavior, but believes some practices in contemporary society do not represent the biblical ideal. The Seminary expects its students to refrain from questionable behaviors such as sexual activity outside of heterosexual marriage, viewing pornography, and sexual harassment. The use of alcoholic beverages and tobacco are not permitted on the College campus or in Seminary-related activities.

Northeastern Seminary expects its faculty, staff and students to respect the standards of the Seminary, and to conduct themselves in a manner consistent with them. It also encourages them to find positive and practical ways in which the Seminary can support and minister to the Northeastern Seminary community.

Our Theological Perspective

Northeastern Seminary welcomes students who seek to ground their thinking and practice in the Holy Scriptures, to understand the rich learning and nurture of classic Christian teaching and to enter into significant conversation with the best of all Christian traditions, including those other than their own.

This is consistent with our own heritage that can be traced to John Wesley, the founder of Methodism. Wesley provides an exceptional model of theological method. He was immersed in the Holy Scriptures, acknowledged them as the supreme authority and profusely used them in his writings with striking aptness. Likewise, Wesley's viewpoint was deeply rooted in classical Christianity. He loved the insights of the early Christian writers. Further, Wesley drew widely from the rich resources of the entire Christian family, such as the late medieval saints and the Protestant reformers. Finally, we note Wesley's pastoral passion: his vision sought embodiment in a holistic Christian life that included personal piety and social action as well as sound doctrine.

This is the theological perspective Northeastern Seminary seeks to emulate. We acknowledge the centrality and authority of the Holy Scriptures. These works convey the revelation of God in an utterly unique way. Moses, the prophets and the apostles, though ancient, speak an enduring and timely message. We aspire to know the text of the Bible—both in its breadth and depth, and to discover the meaning and application of its message to our own day. We believe our theological discourse, our worship—both corporate and private—our professional work and our personal conduct are to be shaped by God's Word.

We also embrace those understandings of the Scriptures that have always been treasured by the church. The central teachings of such historic documents as the Nicene and Apostles' Creeds and, to a lesser degree, the Augsburg Confession, the Thirty-Nine Articles of Church of England, and the Articles of Religion of the Free Methodist Church provide indispensable guidance. So also do the great pastors and teachers of the historic church, such as Augustine, Aquinas, the Protestant reformers and Wesley.

Finally, we apply the rule often attributed to Augustine, "in essentials unity, in nonessentials liberty, in all things charity." Thus, we heartily welcome students who come from various traditions. The vigorous, stimulating and instructive discussion that takes place at Northeastern enables us to clarify, adjust and think through our own understandings of theological issues, as we measure them against the teachings of the Holy Scriptures.

The following statements, which echo the language of the Scriptures and the affirmations of the church, identify those doctrines we believe of central importance. *There is but one living and true God, spiritual in nature and infinite in power, wisdom and goodness; and in this Godhead there are three Persons, the Father, the Son and the Holy Spirit.*

God is the Creator and Preserver of all things, both visible and invisible.

The only begotten Son of God, by whom all things were made, for us and for our salvation was made flesh in Jesus of Nazareth by the Holy Spirit and born of the Virgin Mary. Truly God, of one substance with the Father, and truly man, like us in all respects, yet without sin, our Lord Jesus Christ suffered under Pontius Pilate, was crucified, dead and buried, was raised on the third day, ascended into heaven and sits at the right hand of the Father; he shall come again to judge the living and the dead.

The Holy Spirit, who proceeds from the Father and the Son, is the Lord and Giver of life, who rules over human affairs and brings us to salvation by convicting, persuading, renewing, sanctifying, comforting

and, at the end of time, raising us from the dead as our Lord Jesus Christ was raised, and who together with the Father and the Son is to be worshipped and glorified.

The thirty-nine books of the Old Testament, the Hebrew Scriptures, and the twenty-seven books of the New Testament belong to the universally recognized Christian canon, of which there was never significant doubt. These Scriptures, inspired by the Holy Spirit, contain the teachings of Moses, the prophets, the apostles and especially our Lord Jesus Christ. They are true and reliable and instruct us authoritatively about God, human nature, the way of salvation and the life of faith. They contain all things necessary to our salvation so that whatever cannot be read in them or proved by them should not be required as an article of faith.

The church was established by our Lord Jesus Christ through his ministry and his apostles, and he continues this ministry where there is a congregation of faithful persons in which the scriptures, the Word of God, are rightly preached and the sacraments, the means of grace, are duly administered. Through its obedience to the Great Commission, our Lord constantly brings new persons into the church and nurtures them in the life of faith. Though presently divided, the church transcends these divisions and is composed of the faithful on earth, the saints who are in the presence of Christ and the heavenly hosts. Through the Holy Spirit, our Lord Jesus Christ constantly renews the church as one, holy, catholic and apostolic; at the end of time, he will present the church unblemished to the Father.

Though humankind was created in the image of God and endowed with spiritual life, after the fall of Adam we have all been born in sin, rebelled against God and are very far gone from original righteousness. By ourselves we cannot turn and obey God; the Spirit of God must prepare us to seek forgiveness and spiritual renewal by awakening us from sin, calling us to repentance and faith and graciously enabling us to do so.

By the merit of our Lord Jesus Christ, those who acknowledge their sinfulness, genuinely repent of their sins and trust in Christ are undeservedly forgiven and put in a right relationship with God.

Through the work of the Holy Spirit, those who yield themselves to God and become obedient from the heart are transformed into the image of our Lord Jesus Christ, the Last Adam.

We are to follow the instruction of the Scriptures that guide our conduct, the moral commandments of the Old Testament, particularly the Ten Commandments, the admonitions of the apostles and especially the commandments of Christ. All of these are contained in the Great Commandments to love God with all our heart, soul, mind and strength and our neighbors as ourselves.