

PASTOR RECOMMENDATION

TO BE COMPLETED BY THE STUDENT

Applicant: Please complete this section and put your name on the reverse side, then give this form to your pastor or youth director.
(If your parent is your pastor, please refer the form to your youth director or to a lay leader in your church.)

Applicant's legal name Last name (surname) First name Middle name

Mailing address

Under the provision of the Family Educational Rights and Privacy Act of 1974, you have the right to review your educational records. The Act further provides that you may waive your right to see letters written on your behalf for admission.

I waive my right of access to this recommendation written on behalf of my candidacy for admission.

Applicant's signature

Date

TO BE COMPLETED BY PASTOR/YOUTH DIRECTOR

NOTE: THIS STUDENT'S APPLICATION WILL NOT BE EVALUATED UNTIL WE HAVE RECEIVED YOUR RECOMMENDATION FORM.

Each applicant for admission to Taylor University must submit a pastor's recommendation. We value your comments and request that you give a full and candid report, so that fair consideration may be given to the applicant.

1. How long have you known the applicant? _____

2. How well do you know the applicant? ☐ By name/sight ☐ Casually • few personal contacts
☐ Very well • numerous personal contacts ☐ Know the family quite well

3. Please indicate the applicant's level of involvement in church activities. (Include involvement in other churches and/or parachurch organizations.)

☐ Attends regularly and fully involved ☐ Attends regularly and somewhat involved ☐ Attends but shows little interest ☐ Seldom attends

4. To your knowledge has the applicant made a personal commitment to Jesus Christ? ☐ Yes ☐ No ☐ I don't know

Please evaluate the applicant's Christian commitment:

☐ Excellent ☐ Above average ☐ Average ☐ Below average ☐ Do not know

5. Please list the most obvious strength and weakness that comes to mind when you think of this applicant.

6. In relation to his or her peers, comment on this applicant's level of maturity.

7. In social relationships, the applicant is: ☐ Sought out ☐ Well-received ☐ Tolerated ☐ Avoided Please comment on personality traits which hinder the applicant's relationships with others.

Applicant's last name (surname)	First name	Middle name
8. This applicant's spiritual influence on his/her peers is: <input type="checkbox"/> Evangelistic <input type="checkbox"/> Positive <input type="checkbox"/> Neutral <input type="checkbox"/> Negative Please comment or explain.		
9. To your knowledge, does the applicant: Smoke? <input type="checkbox"/> Yes <input type="checkbox"/> No Drink alcoholic beverages? <input type="checkbox"/> Yes <input type="checkbox"/> No Use illegal drugs? <input type="checkbox"/> Yes <input type="checkbox"/> No Please comment on any behaviors that are inconsistent with Taylor's Life Together Covenant (attached).		
10. Please comment on this student's personal wellness (including family and peer relationships).		
11. Please share with us any information you may have about the applicant that would help in our evaluation. This information may cover recent experiences or incidents in the applicant's life, or could be a general personality appraisal.		

Name (Please print)	Date
Signature	Position
Name of church	Denomination
Church address	
Church telephone	E-mail address
Are you an alumnus of Taylor University? <input type="checkbox"/> Yes <input type="checkbox"/> No Year of Graduation _____	
Is a member of your staff an alumnus of Taylor University? <input type="checkbox"/> Yes <input type="checkbox"/> No If yes, please indicate name. _____	

Thank you for taking the time to complete this form. Your observations will assist us in our evaluation of the applicant. Please return to:



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LIFE TOGETHER COVENANT

*Taylor University seeks students who desire to grow in their personal relationship with Jesus Christ. All Taylor students enter into a covenant with the Taylor community, committing to the lifestyle standards outlined in the Life Together Covenant. This covenant describes our community as one which is centered in Jesus Christ while placing great importance on relationships and recognizing the need for responsible behavior. **Please read the covenant below as you prepare to complete your recommendation of this applicant.** Your input will help us to evaluate how this student will participate in and contribute to Taylor's "intentional community."*

THE TAYLOR COMMUNITY

Taylor University is a community of Christians who have joined together for the purpose of academic progress, personal development and spiritual growth. Participation in the University community is based on the foundation of our commitment to the Lordship of Jesus Christ. Together we seek to honor Him by integrating faith and learning while our hearts and lives reflect the process of maturing in Christ.

The purpose of this covenant is to identify the expectations for participation in our community that will assist us in living together and in meeting our institutional objectives. We acknowledge that it is impossible to create a community with expectations which are totally acceptable to every member. Nevertheless, certain expectations must be specified to assure orderly community life. When individuals join the Taylor community, they freely and willingly choose to take upon themselves the responsibilities outlined in this covenant.

Assumptions

1. Loving God and being accountable to Him are the primary motivations for Christian relationships and behavior.
2. The Bible is our authority; it provides the essential teachings and principles for personal and community conduct.
3. God, through the Holy Spirit, places in every believer the inner resources and attributes to minister to others through supportive relationships.

Responsibilities and relationships

Living in daily fellowship with other Christians is a privilege and an expression of God's grace. In recognition of this privilege, great value is placed on the quality of relationships in our community. We acknowledge that we are living in a fellowship where we are dependent on and accountable to one another. The New Testament word for fellowship is *koinonia*. It is translated as partaker, communion, communication, contribution or distribution. Members, therefore, are encouraged to seek as many opportunities as possible to demonstrate *koinonia*.

Within our community the greatest expression of fellowship and the highest principle for relationships is love. As scripture states: ¹¹"We should love one another. ¹⁶This is how we know what love is: Jesus Christ laid down His life for us. And we ought to lay down our lives for our brothers . . . ¹⁸let us not love with words or tongue but with actions and in truth. Since God so loved us, we also ought to love one another. Whoever loves God must also love his brother (I John 3:11, 16, 18; 4:11, 21 NIV)."

For the purpose of our community we have identified the following specific expressions of love as being among the most desirable in our relationships.

Edification

We expect each member of the community to strive consciously to maintain relationships which support, encourage and help others. "We who are strong ought to bear with the failings of the weak and not to please ourselves. Each of us should please his neighbor for his good, to build him up (Romans 15:1-2 NIV)."

Bearing with one another

Because of our humanness, difficulties in relationships can occur. In such cases, we are to respond as the scripture states; "...clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another (Colossians 3:12-13a NIV)."

Burden-bearing

We are responsible to come alongside those experiencing grief, discouragement, illness, tragedy or other personal trials. Expressions of bearing one another's burdens include comfort, encouragement, consolation and intercession.

Speaking the truth in love

A community such as ours can be strengthened by speaking the truth to each other with love. Problems in relationships and behavior can be resolved constructively by confronting one another in an appropriate spirit. If the welfare of the one being confronted is paramount and if the confronter is acting in love, the process can produce growth.

Reconciliation, restoration and restitution

Healing broken relationships is necessary for a healthy community. When relationships have been harmed, regardless of the reason, individuals are expected to reach out to one

another, to forgive one another, to restore relationships and to make restitution. II Corinthians 5:18-19 NIV states: "...and He [Christ] gave us the ministry of reconciliation. . .and He has committed to us the message of reconciliation."

Implementing the above expressions of love in relationships requires continual effort and sensitivity to others. Relationships of this quality enrich our lives, honor God and assist in meeting the goals of the University.

RESPONSIBILITIES FOR BEHAVIOR AND ATTITUDES

Biblical expectations

Scripture teaches that certain attributes are available to individuals through the Holy Spirit. These attributes include: "...love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law (Galatians 5:22-23 NIV)." This "fruit of the Spirit" is to be sought, encouraged and demonstrated in our relationships.

In contrast to encouraging these positive attributes of the heart, scripture condemns attitudes such as greed, jealousy, pride, lust and hatred. Although these attitudes are sometimes difficult to discern, they can hinder relationships with God and others and lead to unacceptable behavior.

Certain behaviors are expressly prohibited in scripture and therefore should be avoided by members of the University community. They include theft, lying, dishonesty, gossip, slander, backbiting, profanity, vulgarity (including crude language), sexual promiscuity (including adultery, homosexual behavior, premarital sex), drunkenness, immodesty of dress and occult practices.

In keeping with scriptural admonitions to bring ourselves under the authority of government,

members of the Taylor University community are expected to uphold the laws of the local community, the state of Indiana and the nation. An exception would be those rare occasions in which obedience to the civil authorities would require behavior that conflicts with the teaching of scripture. On such occasions, each individual would submit voluntarily to the civil penalty for this behavior. Behavior resulting in civil arrest on or off campus is subject to review within the University's disciplinary procedures.

University expectations

In addition to subscribing to biblical expectations, members of the Taylor University community voluntarily commit themselves to the following standards of behavior. This commitment results from the conviction that these standards serve the good of the individual as well as the institution. These standards are not set forth as absolutes or as an index of Christian spirituality, but rather as expectations of this community. Because of the importance of trust in and responsibility to one another, violations of these standards are regarded as a serious breach of integrity within the community.

The following standards apply to students, faculty and administrators at Taylor University.

1. Members of the community are to observe the Lord's Day (Sunday) as a day set apart primarily for worship, fellowship, ministry and rest. While activities such as recreation may be a part of the day, "business as usual" relative to University programs and services will not be sanctioned or encouraged except where absolutely necessary.

2. Corporate worship, fellowship and instruction are essential for our community. Therefore, students, faculty and administrators are expected to attend chapel. Regular attendance is understood as a mature response to our community goals. The attendance policy is not a voluntary one; it is dependent upon individual honor and allows three or fewer absences each term.

In addition, members of the community are encouraged to participate in University related religious activities as well as those of their own church.

3. The community recognizes the danger to one's physical and psychological well-being in the use of certain products. Therefore, members of the community are to refrain from the use of tobacco in any form, alcoholic beverages, hallucinogenic drugs and substances (including marijuana) or narcotics not authorized by a physician. Under no

circumstances are the above to be used, possessed or distributed on or away from campus. Members are expected not to abuse the use of legal substances.

4. Gambling (exchange of money and goods by betting or wagering) is viewed as an unwise use of God-given resources and therefore is not acceptable in any form.

5. In order to enhance and preserve the ethos of Taylor University, social dancing by community members is not permitted on or away from campus. However, acceptable forms of expression by the University may include sanctioned folk dances, ethnic games, dances that are designed to worship God and the use of choreography in drama, musical productions and athletic events.

6. Because of our concern for the worth and dignity of persons, each member of the community is expected to be sensitive to special needs existing in our society and on our campus. Therefore, discrimination against others on the basis of race, national origin, sex or disability is not acceptable.

7. Any kind of demeaning gesture, threat of violence, or physical attack directed toward another person will not be tolerated. Vandalism of property is also unacceptable.

8. The University urges its members to be selective in their choices of entertainment and recreation. Activities and entertainment that are of questionable value or diminish a person's moral sensitivity should be avoided.

9. The pornography industry exploits people. Further, the use of the industry's products is immoral. Therefore, pornographic materials are not to be used, possessed or distributed on or away from campus.

10. Consideration for others and standards of good taste are important to Taylor; therefore, all activities should be limited by this principle.

11. Members of the community are subject to the demands of academic integrity such as honesty and giving credit to sources.

12. Compliance with day-to-day policies and procedures of the community is expected from members. These routine items are listed in the *Student Life Handbook*, the University catalog and the *Manual of Operation*.

Conclusion

The intent of this statement is to identify expectations that assist Taylor University in functioning as a Christian community and in achieving its goals as an institution of higher learning. The statement addresses relationships and behavior; these emphases

are parallel and vital to the quality of our experience together. The behavioral portion of the statement includes standards that are specific to the University. These standards are important to our community and must be consistently maintained to assure a proper climate for learning. Nevertheless, these standards must be kept in perspective with the biblical responsibilities for relationships and behavior.

The book of Colossians provides an appropriate summary of the goals for our community: "Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another....and over all these virtues put on love, which binds them all together in perfect unity. Let the peace of Christ rule in your hearts, since as members of one body you were called to peace.... Let the word of Christ dwell in you richly as you teach and admonish one another . . . And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God... (Colossians 3:12-17 NIV)"

All students (single and married) are responsible for implementing the relational and behavioral expectations listed above when the University is in session (beginning the first semester through the end of second semester and/or summer sessions), when they are a part of a University program and/or when they are living in University-approved housing.

Because the policies of the University are not intended to infringe upon the government of the home, students who are in the presence of their parents/guardians are assumed to be part of the family unit and under the direction of their parents/guardians. Students who commute from the home of their parents/guardians are expected to abide by these policies except when University regulations conflict with the governance of the home.

Employees of the University are responsible to abide by the Life Together Covenant.