

Faculty Application

Africa Reformation Theological Seminary

Statement of Exceptions to the ARTS Confessional Standards and Commitments

Name of Faculty applicant _____

Date: _____

You may use this form for your responses and submit to facultycandidates@arts.ac.ug.

Please briefly state any exceptions you have to the ARTS Confessional Standards and Statement of Faith:

1. That the Scriptures of the Old and New Testaments are the Word of God, the only infallible, sufficient and inerrant rule of faith and practice to which nothing is to be added at any time, whether by supposed new revelations of the Spirit or traditions of men.
2. That the Westminster Confession of Faith and Catechisms, the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort summarize and contain the system of doctrine taught in the Holy Scriptures.

Please briefly state any exceptions you have to the following ARTS convictions and teaching commitments:

1. To covenantal and biblical theology for understanding the unfolding message of the Bible and redemption;
2. To biblical counseling and the sufficiency of Scripture for solving non-physical, personal and inter-personal problems;
3. To presuppositional apologetics;
4. To presbyterian church government and that the church is to be governed according to the principles of Presbyterian polity, which are agreeable to and taught by Scripture.
5. To the ARTS position on gender roles and biblical complementarianism: ARTS gladly and humbly affirms its commitment to the biblical and complementarian position and principles in the home and church, i.e. that men and women are equal as created image-bearers, equal in depravity and the need for redemption since the fall, equal in grace and salvation in Christ, equal as recipients of the Holy Spirit and His spiritual gifts, and created to have complementary, not competitive, God-designed distinctive roles in glorifying God, ruling creation, and in building, and since the entry of sin, restoring the Kingdom of God on earth. This biblical view produces the beauty of gender interdependence, harmony and teamwork and at the same time, reserves headship in the home for men and reserves the offices of teaching elder, ruling elder and deacon as well as the official roles of preaching and governing in the church for scripturally qualified men. An acceptable alternative is a lecturer from a reformed tradition that views women as able to be appointed to the non-ruling or non-authoritative office of deaconess. This view is approximated by other reformed churches that view Scripture as allowing women to be appointed by the elders to serve as non-officer and non-ordained assistants to male deacon officers. Those who take exception to the Seminary's position, that women are not be ordained to the office of deacon, agree not to undermine or contradict the Seminary's position.

