

South Central Conference

MISSION



First

A VISION FOR THE
SOUTH CENTRAL
CONFERENCE OF
SEVENTH-DAY ADVENTISTS

by
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EXECUTIVE SUMMARY

VISION

My vision for South Central is about making the mission of the Seventh-day Adventist Church—*"Make disciples of Jesus Christ who live as His loving witnesses and proclaim to all people the everlasting gospel of the Three Angels' Messages in preparation for His soon return"*—our primary driver in all decision-making and asset allocation. It is about making **Mission First**.

VALUES

#1: Seeking the Baptism of the Holy Spirit

- † *Prayerfully seek the Spirit's outpouring for unity, vision, and power*
- † *Let every decision, initiative, and program be Spirit-led*

#2: Understanding Our Adventist Christian Identity

- † *Emphasize that first and foremost, we are to be Christians—disciples of Jesus Christ*
- † *Clarify that we also exist to proclaim the distinctive message of Rev 14 to the world*

#3: Prioritizing the Local Church

- † *Since mission takes place primarily at the local church, resource it best and first*
- † *Operate consistent with the value that the conference exists to support the local church*

#4: Collaborative Communication

- † *Include local church leaders in the pastoral selection process*
- † *Create a culture where pastors are encouraged to apply for positions if they sense the Spirit is calling them to be considered*

#5: Providing Excellence in Pastoral Leadership

- † *Recruit, train, and retain Spirit-filled, Christ-centered, mission-effective pastors*
- † *Provide regular evaluation, coaching, and accountability to raise pastoral skills*

#6: Restoring Church to Acts 2:42–47

- † *Move beyond church as simply a building or even a worship experience*
- † *Move to church as community for teaching, fellowship, prayer, outreach, worship and evangelism*

#7: Establishing Community-Impacting Ministries

- † *Address practical needs through active community engagement*
- † *Build healthy lifestyle centers, transitional housing, and other community-impacting services*

#8: Operating a System of Exceptional High Reliability Seventh-day Adventist Schools

- † *Invest in upgrading our school facilities*
- † *Ensure that each school has exceptional educators providing exceptional education*

#9: Strategic Planning

- † *Develop a strategic plan that answers the seven foundational organizational questions*
- † *Use the strategic plan to guide decision-making and resource allocation*

#10: Continuing Our Legacy of Courageous Advocacy and Innovation

- † *Cry out against injustice in our communities and in our church*
- † *Pioneer new ministry models and administrative methods*

Background

Although Charles E. Dudley was our conference's fourth president, serving after H. R. Murphy, W. W. Fordham, and F. L. Bland, it is clear that his 31 years of service were the most impactful in shaping the culture of South Central. Dudley's awareness of the importance of the entire Black work—not just in South Central, but all throughout the United States—helped raise South Central's status to first among equals within the regional work. This is seen by the cadre of future conference presidents he called into ministry and groomed in South Central: Charles Joseph, Henry Wright, Joseph McCoy, Norman Miles, Gerald Pennick, Benjamin Browne, and Benjamin Jones.

Following in Dudley's footsteps, Joseph McCoy continued South Central's pioneering legacy of advancing the Black work with his innovative and courageous contribution to the establishment of the Regional Conference Retirement Plan. And like Dudley, he also called and groomed some of the foremost leaders in today's regional work: Carlton Byrd, President of the Southwest Region Conference; Vandeon Griffin, North American Division Associate Youth Director; Debleaire Snell, Breath of Life Speaker/Director; and Toussaint Williams, South Central Conference Executive Secretary.

The culture of South Central was further enhanced as God used Benjamin Browne to add an emphasis on prayer, which brought healing, unity, and the outpouring of the Holy Spirit upon our conference's pastors. Then He brought Dana Edmond's penchant for intentionality to strengthen the business-side of ministry and increase the diversity of our ministerial staff with our first female pastoral hire, Pastor Lola Moore Johnston. And finally, for the past nine years, God has given the experience, integrity, and relational sensitivity of Benjamin Jones, who has blessed South Central by adding such able expositors of the Word to its primary pulpits, like: Nathaniel Drew, Jamond Jimmerson, Gordon Jones, William Lee and Nathaniel Lyles.

It is clear that God has used each of our previous conference presidents in a marked way to make South Central the conference that it is today. And I consider it a great honor to have been asked to lead us to continue building upon this sacred and significant legacy. In preparation my prayer has been that God would show me exactly what it is He has called me to contribute to our South Central Conference story—and He has.

The vision God has given me for South Central Conference is about making the mission of the Seventh-day Adventist Church first—*Mission First*.

MISSION FIRST

The mission of the Seventh-Day Adventist Church is extremely clear and quite compelling: “*Make disciples of Jesus Christ who live as His loving witnesses and proclaim to all people the everlasting gospel of the Third Angels’ Messages in preparation for His soon return* (Matthew 28:18–20, Acts 1:8, Revelation 14:6–12).”¹

As an Adventist Church, we view this mission as our God-given assignment. It is our singular aim, ultimate purpose and organizational *why*.² Noted Adventist historian George R. Knight agrees with the significance and centrality of our Church’s mission when he writes: “Mission is what the Seventh-day Adventist Church is all about. It is the only reason for the denomination’s existence.”³

But then Knight goes on to provide the sobering assessment that Adventism “is in danger (especially in such places as North America, Western Europe, and Australia) of settling down as merely another nice comfortable denomination (or social club).”⁴ His point is that the mission focus which made early Adventism a movement is giving way to a new focus on simply maintaining the status quo—classic mission drift.⁵

Sociologist David Moberg suggests that all organizations go through a similarly predictable life cycle that he describes in five stages: 1) incipient organization, 2) formal organization, 3) maximum efficiency, 4) institutional, and 5) disintegration.⁶ According to Moberg’s view, the decline and disintegration of every organization is inevitable over time—*unless the organization consciously and courageously chooses the prioritization of mission over the preservation of institution and tradition.*

In other words, all organizations, including the church, will experience a natural gravitational pull away from their core mission. It may be the demands of a growing bureaucracy, attempts to avoid conflict, pressure from stakeholders, broader organizational expectations, fiscal challenges, misaligned business ventures, apathy and decline, the tyranny of the urgent, or even legitimate societal needs. Any or all of these can tempt the organization and its leaders to place the mission on the backburner. However, the future survival and success of all organizations is dependent upon a radical commitment to making—and keeping—*Mission First*.

In our specific South Central context this means making the conscious and courageous choice to prioritize the mission to *make disciples of Jesus Christ who live as His loving witnesses and proclaim to all people the everlasting gospel of the Third Angels’ Messages in*

preparation for His soon return. Additionally, it means raising this mission to such a level of preeminence that it dictates and determines everything we do (as well as detects and determines those things we should *not* do.) It also encompasses reevaluating our systems and structures by continually asking the simple question: ‘Is this the most efficient and effective way to fulfill our mission?’ And finally, it includes a willingness to reorganize in the most efficient and mission-effective manner possible, understanding that organizational forms only exist to serve missional functions.

As president, my vision is for our conference to become ***Mission First***—and to get us there, I believe we must be led to operate consistent with the following ten values: 1) Seeking the Baptism of the Holy Spirit, 2) Understanding Our Adventist Christian Identity, 3) Prioritizing the Local Church, 4) Collaborative Communication, 5) Providing Excellence in Pastoral Leadership, 6) Restoring Church as Acts 2:42–47, 7) Establishing Community-Impacting Ministries, 8) Operating a System of Exceptional High Reliability Seventh-day Adventist Schools, 9) Strategic Planning, and 10) Continuing Our Legacy of Courageous Advocacy & Innovation.

Value #1: Seeking the Baptism of the Holy Spirit

Seeking the baptism of the Holy Spirit must be our conference’s first strategic objective, because the baptism of the Holy Spirit is the absolute most essential component in the execution of our Church’s mission. It is true that we are a nonprofit business entity that needs organizational structure, financial systems, and a strategic plan. But more fundamentally, we are the Body of Christ—a living, spiritual organism with an objective that cannot be accomplished by strictly human means. There is a reason Jesus told the apostles to wait for the gift His Father promised. It is because the church cannot “*make disciples of Jesus Christ*” without the transformative power of the Holy Spirit; the church cannot “*live like His loving witnesses*” without the indwelling presence of the Holy Spirit; and the church cannot “*proclaim to all people the everlasting gospel of the Three Angels’ Messages in preparation for His soon return*” without receiving the promised latter-rain outpouring of the Holy Spirit. In order to do anything of kingdom significance we need to be born of the Spirit, baptized with the Spirit, led by the Spirit, and empowered to minister through the Spirit.

From an administrative perspective, this means our ideas need to be birthed by the Spirit, our decisions need to be directed by the Spirit, and our execution needs to be energized by the

Spirit, so that we might experience unity and synergy from the Spirit. Plans will need to be developed, and programs will need to be implemented—but most importantly prayers will need to be prayed—to ensure that our entire conference prioritizes being filled with the Holy Spirit.

Value #2: Understanding Our Adventist Christian Identity⁷

Our Seventh-day Adventist Church’s mission: “*Make disciples of Jesus Christ who live as His loving witnesses and proclaim to all people the everlasting gospel of the Third Angels’ Messages in preparation for His soon return*,” makes it clear that our first task is to make disciples of Jesus Christ. The theological implication is significant. First and foremost, Seventh-day Adventists believe that salvation is by grace alone through faith alone in Jesus Christ alone—“for there is no other name under heaven given among men by which we must be saved” (Acts 4:12). As Ellen White reminds us, “He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy.”⁸ That is why “The sacrifice of Christ as an atonement for sin ... is to be the foundation of every discourse given by our ministers.”⁹ In other words, our central work is to preach and teach the gospel of Jesus Christ. Therefore, one of my objectives as president will be to recruit and train Christ-centered preachers, with the aim of growing Christ-centered churches, who will send Christ-centered members out into our communities living and sharing a Christ-centered gospel.

In addition to the theological implication of our mission, there is also a significant evangelistic implication. Although baptism is an extremely important and indispensable point in the mission, it is not to be confused with completion of the mission. Our mission is not to baptize; it is to make disciples—who in turn are trained to live as Christ’s loving witnesses, engaging in making disciples of others. Casting this broader, more holistic view of our Church’s mission will also be one of my objectives as president.

But while our Seventh-day Adventist Church’s mission makes it clear that we are Christian, it also makes it clear that we are not *only* Christian. Seventh-day Adventists are Christians who see their particular movement as the fulfillment of prophecy in Revelation chapters 10–14, believing that they have been specifically called to “*proclaim to all people the everlasting gospel of the Third Angels’ Messages in preparation for [Christ’s] soon return.*” As we witness the erosion of civil liberties, and efforts to affect the union of church and state, the

need for the world to hear our distinctive Adventist message will become more and more important. And at its core, it is a message much deeper than health reform or dress reform. It is a call to the unwavering allegiance of keeping “the commandments of God and the faith of Jesus” (Revelation 14:12)—even in the face of world-wide apostasy, persecution and potential death.

In the past our Church may have been guilty of producing Adventists who were not Christians, and that was extremely problematic; however, today we may be facing the opposite threat of producing Christians who are not Adventist, and negating the very reason for God calling our specific movement into existence. As we move closer and closer to the end of earth’s history, it will become even more imperative that we focus on making disciples who are both Christian and Adventist—Christian, *living as Christ’s loving witnesses*, and Adventist—*preparing for Christ’s soon return*. Making Adventist Christians is the essence of our Church’s mission, so understanding our Adventist Christian identity is indispensable if we are to be ***Mission First***.

Value #3: Prioritizing the Local Church

Another very important value for becoming ***Mission First*** is prioritizing the local church. The mission of the Seventh-day Adventist Church is: “***Make disciples of Jesus Christ who live as His loving witnesses and proclaim to all people the everlasting gospel of the Third Angels’ Messages in preparation for His soon return.***” It should be observed, however, that this disciple-making mission occurs primarily at our Church’s local church level. In other words, the teaching, fellowship, prayer, outreach, worship, and evangelistic functions that characterized the disciple-making process of the apostolic church (Acts 2:42–47) do not consistently occur at the conference, union, divisions of the General Conference, or General Conference levels of our Church. Instead, in the main, these disciple-making activities take place, week in and week out, at local congregations.

That being the case, we should ask: ‘What is the role and function of our Church’s other levels?’ Succinctly put, they exist to provide some form of functional support for the execution of the Church’s mission at the local church level. For example, in our Adventist hierarchical system, conferences hire and pay local church pastors, unions ordain pastors, divisions of the General Conference establish remuneration policies for pastors, and the General Conference formulates doctrines preached by pastors—all of which impact the execution of the mission at

the local church level. However, it should not be forgotten that the mission itself does not primarily occur at these operating levels.

FedEx can serve as an excellent illustration. If you happen to be in Memphis, Tennessee and want to send a FedEx Express package, you might think that you could do so by driving to 3610 Hacks Cross Road—the address of the FedEx World Headquarters. But you would be wrong. Packages are not shipped from FedEx World Headquarters. Although shipping is one of their core mission functions, it occurs at FedEx Express shipping locations—not at the FedEx World Headquarters office. In the same way, we shouldn't send our friends and neighbors to the South Central Conference Office at 715 Youngs Lane in Nashville, Tennessee for them to be disciplined. That takes place at our local churches.

At its 2024 Strategic Planning Retreat, our Conference Executive Committee defined the function of the South Central Conference as “a historically black Seventh-day Adventist organization that supports the needs identified by its local churches and schools by providing resources, structure, and accountability as they proclaim the everlasting gospel.”¹⁰ This statement clarified the role and function of the conference. The South Central Conference exists—not to execute the mission of the Seventh-day Adventist Church—but to provide its churches and schools with resources, structure, and accountability so that *they* may execute the mission more effectively and efficiently. This distinction is extremely significant. Why? Because it alerts us to the fact that the conference's mission is to support and strengthen the mission-related ministries of the local church. Said another way, the conference exists for churches, churches don't exist for the conference—and our resource allocation should bear witness to our understanding of this reality.

Elder Charles Bradford, former President of the North American Division, was famously known for taking the Church's traditional hierarchal triangle and turning it upside down to highlight this very fact—that the conference, union, divisions of the General Conference, and the General Conference exist to support the local church, and not the local church to support the conference, union, divisions of the General Conference, and the General Conference. As President of South Central, it will be my responsibility to help us remember that our Church's mission takes place primarily at the local church level, so it must be resourced best and first.

Value #4: Collaborative Communication

I find it hard to believe that if we set out to design a system for selecting the right person to pastor a church today, we would determine that the best practice is to have a group of people who do not attend that church to decide on who should pastor that church without consulting with the leaders of that church. It would almost sound comical if it were not a description of what we frequently do. But it's not what we have to do.

The Bible says there's wisdom in a multitude of counselors (Proverbs 15:22), and when the church in Acts arrived at a decision they were able to say it seemed good to the Holy Spirit and to us (Acts 15:28). Our standard practice can be for conference leadership to meet with the Church Board of every church that has a pastoral vacancy to assess their leadership needs. Additionally, we can create a culture where pastors are encouraged to apply for positions if they sense the Spirit is calling them to be considered. Then, representatives from the church can sit with the Conference Personnel Committee to interview prospective candidates, and when one is selected, they can interview with the Church Board prior to being recommended to the Conference Executive Committee. This is just one example of collaborative communication—and for our conference to be most effective, it should occur throughout our entire organization, with multiple stakeholders, to increase participation and facilitate buy-in, resulting in heightened ownership.

Value #5: Providing Excellence in Pastoral Leadership

One of the best resources our conference can provide for our churches is capable and competent pastoral leadership. Although the mission: ***“Make disciples of Jesus Christ who live as His loving witnesses and proclaim to all people the everlasting gospel of the Third Angels’ Messages in preparation for His soon return”*** is the shared responsibility of all the people of God, the pastor's ability to faithfully preach and teach God's word; clearly cast and implement vision; effectively train and equip members; and lovingly motivate and manage volunteers, has much to do with the local church's success in accomplishing it. Excellence in pastoral leadership is critically important because it is missionally important.

Over the years South Central has been noted for its ability to call, recruit and retain anointed, gifted and committed pastoral leaders. However, with the arrival of the long-predicted pastoral shortage, due to the retiring of the baby boomer generation, coupled with the low

enrollment in our college and university religion and theology departments, it will become increasingly more difficult to attract and keep high-quality pastoral staff. Therefore, it is essential that we be proactive in ensuring that we continue to draw excellent pastors to South Central and keep excellent pastors in South Central. Additionally, we must perform regular pastoral evaluations that provide opportunity for pastoral growth and development; conduct adequate training and coaching to increase competency and skill; and finally, administer consistent accountability that can reward faithful and industrious work, and remove unfaithfulness and slovenliness. My *Mission First* vision includes working to develop and implement systems to ensure we are providing our churches with excellence in pastoral leadership.

Value #6: Restoring Church as Acts 2:42–47

One valid contribution that our conference can make to assist our churches in fulfilling the mission is to help cast a biblically redefined vision of what church was originally intended to be. To illustrate, prior to the pandemic, we frequently associated the word *church* with a building located at a specific address. However, when our physical facilities were closed, it became obvious that *church* was not simply a building. In other words, a church may have a church (building); but *church* is much more than a church (building). During the pandemic we had to leverage the power of technology so that we could continue having so-called *church*. But now, post-pandemic, we have a significant number of individuals for whom *church* is watching worship weekly online. While we can affirm technology and take full advantage of its benefits as a helpful evangelistic, pastoral, and administrative tool, we need to ask ourselves: ‘Is watching worship *church*?’ Additionally, and more deeply, we should ask: ‘Does experiencing worship in person even equate to having *church*?’

In South Central, we have a host of congregations who believe that in order for *church* to occur they must have a building with a formal weekly worship service that includes all the trappings of church officers: ushers, deacons, deaconess, elders and a fulltime pastor—for anything less would not be *church*. The problematic nature of this point of view might not be readily apparent in a larger congregation; but in smaller congregations (which happen to be the majority of our South Central churches) amassing the financial and human resources required to sustain such a vision can be quite challenging. And yet, when Acts 2 describes *church*, rather than pointing to an edifice or liturgical order of service, it highlights the fellowship (*koinonia*) of

a unified and joyful community who gathered together in the temple, but also in one other's homes, "and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need" (Acts 2:44–45).

So biblically speaking, this means you can have *church*—and be *church*—in a grand and gorgeous sanctuary, or around someone's kitchen table. The point is not the place; it's the purpose: continuing the teaching, fellowship, prayer, outreach, worship, and evangelistic functions that characterized the disciple-making process of the apostolic church (Acts 2:42–47).

Value #7: Establishing Community-Impacting Ministries

Ellen White suggests that "Christ's method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them 'Follow Me.'"¹¹

Whether by His feeding, healing, or deliverance ministry, Jesus modeled that effective service begins with addressing practical needs first. Following His lead, we can resource our individual churches for active community engagement through training, mentoring and grant-writing, as well as facilitate collaborative community-impacting initiatives among multiple churches in the more concentrated regions throughout our territory, resulting in South Central-operated transitional housing communities, healthy lifestyle centers, and other community-related services. The establishment of community-impacting ministries will greatly enhance our efforts to ***"Make disciples of Jesus Christ who live as His loving witnesses and proclaim to all people the everlasting gospel of the Three Angels' Messages in preparation for His soon return."***

Value #8: Operating a System of High Reliability Seventh-day Adventist Schools

When operated with excellence, Seventh-day Adventist Schools have the potential to serve as one of a church's most effective community-impacting ministries, and one of its strongest conduits for disciple-making. Leveraging and coordinating the fund development, facilities management, and marketing resources resident throughout our conference territory, will allow us to develop a conference-wide network of schools, physical and virtual, that provide

equitable access to quality Adventist education from Pre-K through 12th grade for underserved communities, urban and rural.

But for our schools to be exceptional, distinguished in providing spiritual development and academic excellence, we must invest in upgrading our facilities, prioritize the recruitment, coaching and development of high-quality principals and teachers, along with the training of supportive school boards, and implement the Marzano High Reliability Schools framework of Safe, Supportive, and Collaborative Culture, Effective Teaching in Every Classroom, Guaranteed and Viable Curriculum, Standards-Referenced Reporting, and Competency-Based Education.¹²

Value #9: Strategic Planning

A fundamental basic best practice for any organization is the development of a strategic plan. Strategic planning is a business process that helps an organization define its direction, determine its goals, and detail the actions it will take to achieve them. The process includes answering the seven foundational organizational questions: What is important to us (values)? What do we do (functions)? Why do we do it (mission)? Where are we going (vision)? How will we get there (strategy)? When will we get there (goals)? and How will we know we have arrived? (key performance indicators). Once the strategic plan is developed, it is to be used to guide decision-making and resource allocation.

Developing and implementing a conference-wide strategic plan, and then using it to proactively inform choices, evaluate progress and make course corrections, will result in operational clarity, organizational unity, increased synergy, and maximized productivity. Prayerfully leading our conference to prioritize strategic planning is one of my primary responsibilities as president, and it is essential to our conference becoming, and remaining, *Mission First*.

Value #10: Continuing Our Legacy of Courageous Advocacy and Innovation

Those who have been associated with South Central for a significant amount of time frequently speak about our conference's history with great pride. They tell numerous stories of the courage that was exhibited in speaking truth to power, fighting for justice, and standing with the marginalized and disenfranchised in challenging the status quo. But that is South Central's past. What about South Central's future?

Does God still desire to use South Central as an advocate for justice in our communities and in our church? Are women in ministry the new discriminated population with whom we should be standing in solidarity? Are immigration rights the new civil rights for which we should be fighting? Does God still desire to use South Central to innovate ministry? Are there new methods of public evangelism that God wants us to pioneer? Are there new income streams that God is calling us to create?

I believe God is calling South Central to continue her legacy of courageous advocacy and innovation. This has always been part of our unique mission, and it should be continued as we make the *Mission First*.

Conclusion

The mission of the Seventh-day Adventist Church is: *"Make disciples of Jesus Christ who live as His loving witnesses and proclaim to all people the everlasting gospel of the Three Angels' Messages in preparation for His soon return."* My vision for South Central Conference is that we make this mission first—*Mission First*. To help us do so, I am recommending that we prayerfully function according to the following ten values:

1. Seeking the Baptism of the Holy Spirit
2. Understanding our Adventist Christian Identity
3. Prioritizing the Local Church
4. Collaborative Communication
5. Providing Excellence in Pastoral Leadership
6. Restoring Church to Acts 2:42–47
7. Establishing Community-Impacting Ministries
8. Operating a System of Exceptional High Reliability Seventh-day Adventist Schools
9. Strategic Planning
10. Continuing Our Legacy of Courageous Advocacy and Innovation

¹ This statement was voted by the General Conference of Seventh-day Adventists Executive Committee at the Annual Council Session in Silver Spring, Maryland on October 13, 2014, and amended at the Annual Council on October 10, 2023, <https://gc.adventist.org/official-statements/mission-statement-of-the-seventh-day-adventist-church/>.

² See Simon Sinek, *Start with Why: How Great Leaders Inspire Everyone to Take Action* (London: Portfolio, 2009).

³ George R. Knight, *If I Were the Devil: Seeing Through the Enemy's Smokescreen: Contemporary Challenges Facing Adventism* (Hagerstown, MD: Review and Herald, 2007), 9.

⁴ Knight, *If I Were the Devil: Seeing Through the Enemy's Smokescreen: Contemporary Challenges Facing Adventism*, 9.

⁵ See Peter Greer and Chris Horst, *Mission Drift: The Unspoken Crises Facing Leaders, Charities, and Churches* (Minneapolis, MN: Bethany, 2014).

⁶ David Moberg, *The Church as a Social Institution: The Sociology of American Religion*, 2nd edition ed. (Grand Rapids, MI: Baker, 1984), 118–25.

⁷ The word order of the term *Adventist Christian* (as opposed to *Christian Adventist*) is not to suggest that our Adventism comes before, or is more important than, our Christianity. It only appears first because grammatically, as an adjective, Adventist is describing the specific type of Christian we are.

⁸ Ellen G. White, *Steps to Christ* (Mountain View, CA: Pacific Press, 1892), 59.

⁹ Ellen G. White, *Gospel Workers* (Washington, D.C.: Review and Herald, 1915), 315.

¹⁰ South Central Conference Executive Committee Strategic Planning Session, September 15, 2024.

¹¹ Ellen G. White, *Ministry of Healing* (Washington, D.C.: Review and Herald, 1905), 143.

¹² Marzano High Reliability Schools, <https://www.marzanoresources.com/hrs/high-reliability-schools/>.



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