



OPPORTUNITY PROFILE FOR PRESIDENT



“For such a time as this”



Overview

As one of the foremost institutes of higher education worldwide for training men and women to be disciples for Christ, Moody has long held a distinctive place in Christian education and ministry. One of its distinctives is the ability to offer a quality four-year college education, with a focus on the Bible, tuition free. However, during the past six years, enrollment has fallen, and new leadership is needed to bring strategic direction to advance Moody’s historic position as a continuing and significant contributor to the work of Christ’s Kingdom.

It should be noted, however, that education (both undergraduate and seminary) represents only about half of the annual \$120+ million budget. Radio and publishing ministries and aviation also characterize Moody’s unique mission and thus make the task of leadership more complex. This search seeks to identify qualified candidates with experience in running this comprehensive ministry.

Currently there is no debt. Fundraising of \$50 million per year has been sufficient thanks to the many faithful supporters of Moody’s mission.

What experiences, background, and skill sets could prepare Moody’s next leaders? Historically the presidents have been the preachers/organizational leaders of large churches and/or successful executives in other institutions of higher education. Today, recognizing the complexity of the organization and the special skill sets required, Moody’s next leaders could come from other places of service.

We also recognize that the Bible tells of numerous instances where the Lord chose a new leader who, in a human sense, did not already possess the experience or leadership needed. Several examples like these can be found in the Scriptures. Esther the slave girl was a “such a time as this” instrument that God chose to save the children of Israel. The shepherd boy David killed Goliath and later became the most beloved King of Israel. And the aging Moses was called from the backside of the desert as God’s liberator to bring freedom to God’s people. So, we are open to the Lord’s leading, asking for His clear direction to identify those He is calling to these leadership opportunities.

History of Moody Bible Institute

D. L. Moody's interest in educational endeavors took root in the summer of 1870, when he met Miss Emma Dryer, principal and teacher at Illinois State Normal University. The following year, while ministering to the needs of thousands who were left homeless by the Chicago Fire, Dryer began developing a program of Bible study, teaching and home visitation for young women.

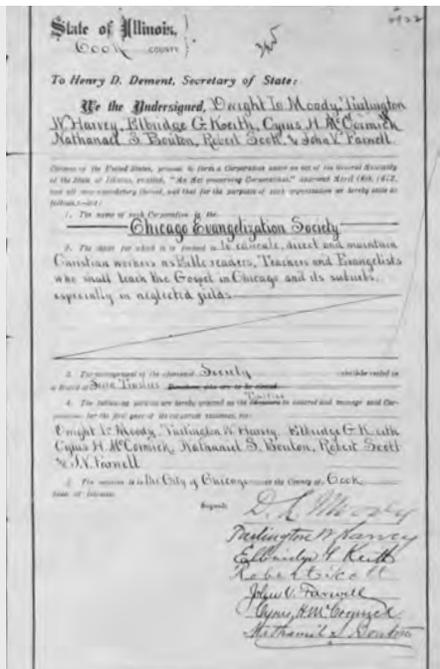
Mr. Moody persuaded Dryer to stay in Chicago and carry on her Bible work under the auspices of his church. During the next decade, Moody continued his involvement in evangelistic work, and Dryer developed the training program among women in Chicago. At every opportunity she encouraged Moody to start a training school for young men and women.

In 1886, during a meeting in Chicago, the subject of a training school again came up. By this time Dryer's persistent message had taken hold in Moody's heart. Thus, the Chicago Evangelization Society, later renamed Moody Bible Institute, was born.

In addition to its undergraduate, seminary, and online education ministries, Moody is making an impact for the Kingdom in the media realm. Moody Radio is one of the oldest Christian radio networks in the U.S., which includes more than 70 owned and operated outlets, six Internet stations, and more than 1,500 outlets that carry programming. Moody Publishers has more than 300 million books being distributed in 71 languages and more than 130 countries. It is home to renowned authors such as Gary Chapman, Nancy DeMoss Wolgemuth, Tony Evans, Erwin Lutzer, J. Oswald Sanders, Juli Slattery, and A. W. Tozer.



D. L. Moody



Incorporation Letter



Emma Dryer

Moody Mission, Goal, and Vision

Mission

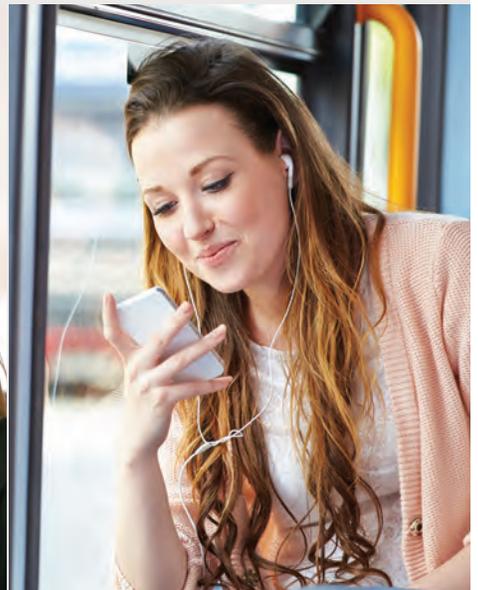
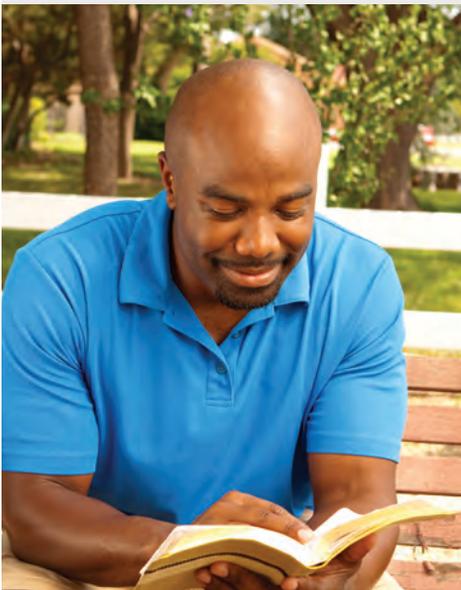
As a higher education and media ministry, Moody exists to equip people with the truth of God's Word to be maturing followers of Christ who are making disciples around the world.

Goal

To educate students to think biblically, live Christianly, and serve the Church effectively.

Vision

Across the globe, cultures, and generations Moody will equip people with the truth of God's Word using new technology in an agile and innovative community.



Moody Theological Position

The Moody doctrinal statement can be viewed at moodybible.org/beliefs. While open to all students who profess faith in Jesus Christ as Savior and Lord, Moody has maintained specific theological positions that have identified it more with reformed perspectives in areas such as the inerrancy of Scripture, the pre-millennial view of eschatology, and a dispensational understanding of the ongoing work of the Holy Spirit. It is necessary for those who lead the institution to embrace these perspectives in order to honor the institution's heritage.

The Board of Trustees

The responsibility of the Board of Trustees is to insure the organization stays true to its mission and to hire, supervise, and if needed, fire the president. It is a policy board who wishes not to be an "operating board."

The Board has 13 members which includes two educators, one pastor, one medical doctor, two authors, and seven businessmen. While staying true to Moody's mission and theology is paramount, they are open to changes that will make the organization more effective in serving its gospel mandates for today and tomorrow.

The President's Position

As noted earlier, the next President will need a unique set of skills and experiences. While recognizing that it is unlikely that a single candidate will possess all these characteristics, we have broken them down into required and desired characteristics.

The requirements for the position include:

- **Divine Calling** – The president must possess a clear sense of divine calling to Moody Bible Institute's mission in higher Christian education with a proven track record as an effective organizational leader, perhaps as a CEO. An earned terminal degree from a recognized institution is a preference.
- **Passion for People to Know Jesus Christ** – The president must have a passion for people to know Jesus Christ as their Lord and Savior, demonstrating a faith that “spills over” to others in the broader evangelical and Christian worlds, knowing that a strong prayer life is foundational.
- **Relationship with Jesus Christ** – The president will have a strong, personal, growing relationship with Jesus Christ, if married, model healthy family relationships, have unquestioned integrity and uncompromising courage, and possess a high view of the authority and trustworthiness of God's Word, “ever ready to talk of the hope that is within.”
- **Humble and Driven** – The president must be an engaging and approachable individual, not given to hubris and self-absorption, willing to be evaluated, admit shortcomings, and accept constructive criticism and change when appropriate. In a word, an effective Moody Bible Institute president must be humble, and this humility must be rooted in knowledge of the Bible and passion for God. While the president must be a humble individual, he must also be passionate and driven to advance the Christian faith and the educational mission of Moody Bible Institute.
- **Collaborative and Decisive** – Shared process and collaboration are at the center of a successful working relationship between a president and his board, faculty, administrators, and other internal and external constituents. The president should be known for a participative and collaborative spirit. At the same time, since difficult and strategic decisions must be made, the president must be able to make those decisions with wisdom, conviction, and courage.
- **Leading a Complex Organization** – Relevant experience leading a for-profit or nonprofit organization. Experience in leading a higher education institution through change is desirable.
- **Visionary and Strategic** – Through a collaborative process, the president must define and consistently articulate the desired future of the organization (organizational vision). A well-crafted and compelling vision inspires organizational participants in their work, deepening constituent commitments to the institutional mission. While vision is essential, the president must also think and act in a strategic manner. He must be skilled at refining vision, pursuing that which is strategic for the institution and in keeping with the mission.
- **Innovative and Disciplined** – Effective leaders recognize that sustained organizational health requires some level of ongoing innovation and change. Innovation and change can be quality improvement in how things are done, but it can also take the institution into new spheres of activity. While the president must be competent to foster innovation and change, he must also engage in such action in a disciplined manner, encompassing strategic thinking and critical analysis.
- **Communicator and Listener** – As a primary face and voice of the institution, and as one who routinely articulates the mission, vision, and progress of the institution, the president must possess significant competency in communication in both written and verbal form. At the same time, being an eager listener and demonstrating respect for the ideas and perspectives of others is imperative.

- **Friend-Maker and Fundraiser** – The president must be skilled in building warm relationships and friendships with constituents and potential donors who support the mission and ministry of Moody Bible Institute. Evidence of success in fundraising for nonprofit organizations is very valuable.
- **Institutional Historian and Cultural Architect** – Moody Bible Institute has a rich history of Christian higher education at the graduate and undergraduate level, and a nationally recognized radio ministry. For over 60 years, the institution has effectively fulfilled its multifaceted mission. The president must clearly and gratefully honor what God’s call and purpose for Moody has been in the past while wisely assessing how that informs Moody’s purpose now and in the future. The stewardship of each, the past, present, and future, is entrusted to the president. The way in which each is communicated profoundly affects Moody’s cultural identity.
- **Agreement with the Moody Statement of Faith and Mission** – The president must wholeheartedly agree with the institution’s theological convictions and be a champion of these in both precept and example.
- **Leadership Principles** – The president must demonstrate wisdom, compassion, humility, obedience, courage, perseverance, honesty, and self-control in the leadership of others. His “EQ” (Emotional Quotient) must be excellent. He must easily develop great relationships and able to relate effectively with board members, faculty, staff, students, and donors while exhibiting a love and commitment to each group.
- **Long Term Commitment** – The president must have a willingness to make a long-term commitment to the institution (10+ years, subject to satisfactory performance and at the discretion of the institution).
- **Travel** – The president must be open to traveling 25+% of the time.

The desired qualifications for the position include:

- Excellence in preaching/public speaking and vision casting.
- Academic administrative and/or higher education teaching experience. Experience teaching biblical principles in an applied setting.
- A bridge builder, one that creates an atmosphere of trust; willingly facing conflict when needed and adept at finding win-win solutions.
- An ability to put the right person in the right position dealing sensitively but without significant delay in moving someone out of an ineffective position.
- A transparency in living an exemplary life, knowing when to keep a confidence; meeting the qualifications for being an elder in the church.
- A command of the budgeting process and how it is best used in an academic institution to provide resources, control costs, and properly motivate while holding people accountable.
- A personal charisma; when casting the vision or an idea, it should have an effect of “contagious enthusiasm.”
- A respect for cross-cultural and ethnic differences and a missional commitment to cross-cultural ministry; holding a world perspective.
- A familiarity with undergraduate and graduate programs and the accreditation process.
- A compatible philosophy of education, being comfortable in the learning environment, and understanding that the emphasis needs to move from education to learning (from the teacher’s perspective to that of the students’). A comprehension of where education is today and where it’s going and how that affects what the institution and seminary should be doing.
- A high value of scholarship, balancing the academic and practical, the innovative and the culturally relevant.

- A “world” Christian (understanding missions, culture, and politics in other parts of the world).
- A commitment to scriptural understanding of and commitment to diversity and inclusiveness in faculty, students, and staff.
- Effective people leadership skills (developing esprit de corps; being a good team leader, open and transparent).
- An ability to multi-task with a diversity of projects.
- A progressive and learning nature, embracing the potential of technology.
- A strong work ethic, but balancing the needs of a spiritual walk, family, and personal relaxation.
- A good steward, modeling the scriptural mandates for giving.
- An entrepreneur, knowing how to develop something and then make it work.
- A commitment to accountability, for self and others.
- A gracious spirit, comfortable in all settings, and given to hospitality.

While recognizing the difficulty in finding someone with all of these required and desired characteristics, these represent the prayerful qualities of Moody’s various constituencies and stakeholders. The search committee remains open to the leading of the Holy Spirit as prospects are revealed and considered.

The Search and Selection Process

Bruce Dingman and Dr. David Gyertson (former president of Taylor University, Asbury College, and Regent University) of the Dingman Company, Inc. (an executive search firm which has a successful track record of similar searches) are conducting the search. This opportunity will be shared with people who might be potential candidates or who might know potential candidates. The search firm will establish a list of interested and qualified persons and then conduct follow-up telephone calls.

Those candidates holding strong promise will be asked to prepare a detailed resumé and respond to a candidate questionnaire. The search consultants will then conduct personal interviews with the most qualified candidates and, if married, the spouse. Following those interviews, next steps include checking candidate's references, verifying degrees, and completing a background check.

In collaboration with Moody Bible Institute's search committee, the list of candidates will probably be narrowed to approximately four individuals who then will be interviewed by the search committee.

The Dingman Company, Inc. is a retained executive search firm devoted exclusively to serving clients in matters of executive selection. While some of our assignments are in the corporate sector, due to our faith, we primarily serve nonprofit organizations who are followers of Jesus Christ.

Our client is an equal opportunity employer and faith-based religious institution. Our client complies with all applicable laws pertaining to nondiscrimination on the basis of race, color, national origin, sex, age, disability, and any other applicable legally protected category. As a religious institution, our client has the right to, and does, require that its employees hold beliefs consistent with its Doctrinal Statement and conduct themselves in a manner consistent with its religious beliefs, including as explained in our client's Community Standards.

We fully respect the need for confidentiality of information supplied by interested parties and assure them that their backgrounds and interests will not be discussed with anyone, including our client, without their prior consent, nor will reference contacts generally be made until mutual interest has been established. Reference checking will require the candidate's permission to access third parties. The search consultant and the search committee will be cautious and sensitive as needed in trying to preserve any candidate's anonymity.

For further information on this position, please contact:

Bruce Dingman, President
The Dingman Co.
Bruce@dingman.com
(818) 378-7755

Doctrinal Statement

Introduction to the Doctrinal Statement

Throughout its history Moody has held to the essentials of biblical orthodoxy. In addition, it has defined itself in other distinct ways in terms of more specific interpretations of scripture. These positions are reflected in the doctrinal statement (1928) documents and policies published by Moody. These *Institutional Positions Related to the Moody Bible Institute Doctrinal Statement* (1928) were produced to clarify and make explicit the doctrinal positions of the institution.

While Moody's particular definitions are important to its position, it is readily recognized that they do not define orthodoxy for the whole body of Christ. Moody gladly embraces all who faithfully adhere to the essentials of biblical Christianity as fellow believers and colleagues in Christ's cause.

Whereas biblical Christianity is defined by the central tenets of the faith, throughout the history of the church various groups have employed more specific definitions to define themselves.

Historically Moody has maintained positions that have identified it as non-charismatic, dispensational, and generally Calvinistic.

To maintain continuity and consistency with the heritage entrusted to its care, Moody expects faculty and administration to agree with, personally adhere to, and support Moody's doctrinal distinctives as noted above and defined in the following *Institutional Positions Related to the Moody Bible Institute Doctrinal Statement* (1928).

Moody Bible Institute Doctrinal Statement

Article I

God is triune, one Being eternally existing in three co-equal Persons: Father, Son, and Holy Spirit; these divine Persons, together possessing the same eternal perfections, work inseparably and harmoniously in creating, sustaining, and redeeming the world.

Genesis 1; John 1:1-3; Hebrews 1:1-3; Deuteronomy 6:4; Ephesians 4:4-6; Acts 5:3-4; 1 Corinthians 8:6; 1 Timothy 2:5; John 14:9-10, 26; Matthew 28:18-19; 2 Corinthians 13:14; Revelation 4:11

Article II

The Bible, including both the Old and the New Testaments, is a divine revelation, the original autographs of which were verbally inspired by the Holy Spirit.¹

2 Timothy 3:16; 2 Peter 1:21

Article III

Jesus Christ is the image of the invisible God, which is to say, He is Himself very God; He took upon Himself our nature, being conceived by the Holy Spirit and born of the Virgin Mary;² He died upon the cross as a substitutionary sacrifice for the sin of the world;³ He arose from the dead in the body in which He was crucified; He ascended into heaven in that body glorified, where He is now our interceding High Priest; He will come again personally and visibly to set up His Kingdom⁴ and to judge the quick and the dead.

Colossians 1:15; Philippians 2:5-8; Matthew 1:18-25; 1 Peter 2:24-25; Luke 24; Hebrews 4:14-16; Acts 1:9-11; 1 Thessalonians 4:16-18; Matthew 25:31-46; Revelation 11:15-17; 20:4-6, 11-15

Article IV

Man was created⁵ in the image of God but fell into sin, and, in that sense, is lost; this is true of all men, and except a man be born again he cannot see the kingdom of God; salvation is by grace through faith in Christ who His own self bore our sins in His own body on the tree; the retribution of the wicked and unbelieving and the rewards of the righteous are everlasting, and as the reward is conscious, so is the retribution.⁶

Genesis 1:26-27; Romans 3:10, 23; John 3:3; Acts 13:38-39; 4:12; John 3:16; Matthew 25:46; 2 Corinthians 5:1; 2 Thessalonians 1:7-10

Article V

The Church⁷ is an elect company of believers baptized by the Holy Spirit into one body; its mission is to witness concerning its Head, Jesus Christ, preaching the gospel among all nations; it will be caught up to meet the Lord in the air ere He appears to set up His kingdom.⁸

Acts 2:41; 15:13–17; Ephesians 1:3–6; 1 Corinthians 12:12–13; Matthew 28:19–20; Acts 1:6–8; 1 Thessalonians 4:16–18

Institutional Positions Related to the Moody Bible Institute Doctrinal Statement (1928)

Notes Elaborating the 1928 Doctrinal Statement

¹ The Bible is without error in all it affirms in the original autographs and is the only authoritative guide for faith and practice and as such must not be supplanted by any other fields of human learning.

² Jesus Christ, the only begotten Son of God, is fully God and fully man possessing both deity and humanity united in one person, without division of the person or confusion of the two natures.

³ An individual receives the benefit of Christ's substitutionary death by faith as the result of responding to the message of the gospel. Salvation is the free gift of God's grace through faith alone, in Christ alone, therefore not dependent upon church membership, intermediaries, sacraments, or works of righteousness to attain or sustain it.

⁴ It is Moody's position that this refers to the premillennial return of Christ at which time He will set up His millennial reign, during which time He will fulfill His promises to Israel.

⁵ This affirms that the first human beings were a special and unique creation by God as contrasted to being derived from any pre-existing life forms. Further, God created everything "after its kind," which excludes any position that allows for any evolutionary process between kinds.

⁶ This statement excludes any position which asserts a temporary or complete cessation of consciousness or merging with eternal oneness or annihilation of the damned or a "second chance" or a period of suffering or purification in preparation for entrance into the presence of God.

⁷ The Church of Jesus Christ is a distinct entity from Israel in the ongoing program of God. Further, this universal Church consists of all who possess saving faith in the death and resurrection of Jesus Christ from Pentecost to the Rapture of the Church and which will represent every language, people, and nation.

⁸ Christ will return in the air preceding the seven-year Tribulation at which time He will receive into heaven all believers who constitute His church. During that tribulation period, God will bring salvation to Israel and the nations while exercising judgment on unbelievers.

Further definition is available at moodybible.org/beliefs.

