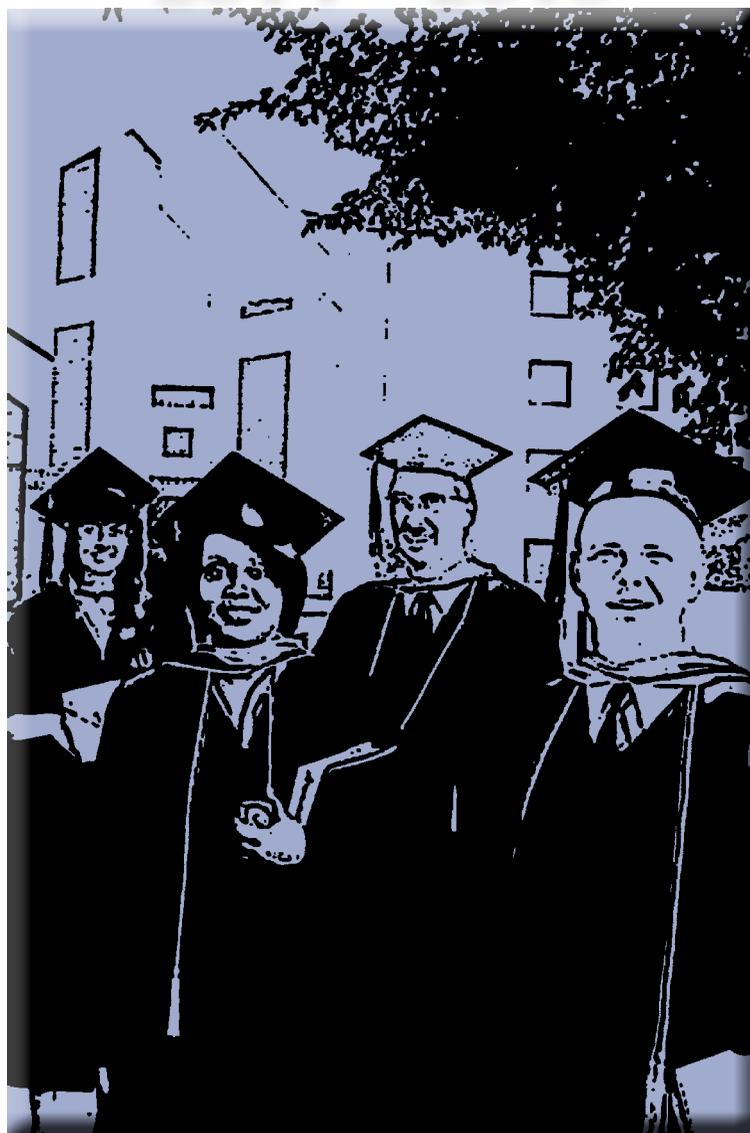


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# ACADEMIC CATALOG 2014 - 2015



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Office of the President

## MESSAGE FROM THE PRESIDENT



*If recent reports are true, we are to believe that the Pentecostal movement is the world's fastest growing segment of Christianity. And if my own personal experiences are true, having traveled many parts of the world for the past several decades to represent Pentecostalism at various meetings and events, then I know that the world is searching for clear, trusted voices in Pentecostalism.*

*The Pentecostal Theological Seminary is striving to be that voice! Our commitment is to train women and men to understand the Pentecostal Movement as a statement to the world that the Holy Spirit, poured out on the Day of Pentecost, still flows through the Body of Christ on this earth. This commitment is expressed through our Pentecostal faculty, curriculum, fellowship, and influence!*

*Our **Pentecostal faculty** represents some of the leading voices in Pentecostalism. They work tirelessly to insure that our students are academically successful, grow spiritually, and develop into the ministers God has called them to be.*

*Our **Pentecostal curriculum** is biblically centered and engages students in studies that broaden their knowledge and help them articulate their Wesleyan Pentecostal identity.*

*The **Pentecostal fellowship** of our students is rich as we intentionally provide our students with unique opportunities to connect with fellow spirit-filled students.*

*Finally, the **Pentecostal impact and influence** of the Seminary continues to grow through the work of its specialized centers, resources, and research.*

*We are ready to serve you as you make your educational pursuits a reality. Thank you for giving us the opportunity to show you that your ministry is our mission!*

*In Christ's Service,*

*Dr. R. Lamar Vest*  
President

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## OUR MISSION

The mission of the Pentecostal Theological Seminary is to form, support, and resource women and men for Holy Spirit-filled, Holy Spirit-led Christian ministry in today's world. The Seminary is dedicated to carry out this task as an act of obedience to God under the Lordship of Jesus Christ in the power of the Holy Spirit. The Seminary is committed to the absolute authority of Scripture and to the Holiness-Pentecostal interpretation of the Christian faith as set forth in the Declaration of Faith of the Church of God. The Seminary seeks to be a community of faith, worship, and study, nurturing covenantal relationships and creating awareness of the world mission and global diversity of the Church. It is the intention of the Seminary to help students integrate life and learning in such a way that they may acquire the maturity and professional competency needed to carry out the mission of the Church in the world. As a denominationally sponsored institution, the Pentecostal Theological Seminary is fully committed to the spiritual, doctrinal, and ethical emphases of the Church of God and is firmly dedicated to serving and training its ministry.



## OUR VISION

From its beginning, the Pentecostal Theology Seminary has followed a model for ministerial development drawn from the Scriptures and the heritage of Wesleyan-Pentecostalism: the community of faith. The underlying thesis of the model has been that equipping persons for ministry is the responsibility of the church and must be done in the context of being the church. The Seminary is the church of God gathered for theological education. This conviction requires the Seminary to continually seek to conform to the nature of the church, to see its mission as an expression of the mission of the church, and to maintain an interdependent relationship with the larger church. These realities constitute the governing vision of the nature of the Seminary.

The Seminary is committed to conform to the nature of the church as established in the Holiness-Pentecostal heritage of the Church of God. It continually strives to insure that all relationships, processes, and structures of the Seminary are governed by the biblical standards for God's people. The Seminary seeks to conceptualize and approach these standards with theological integrity using the same methods of discerning, critical reflection and action being taught to the students. It is the vision of the Seminary that all institutional endeavors must honor and strengthen its existence as a Pentecostal community of faith. The administration, faculty, staff, and student body share regular times of fellowship and worship.

The Seminary understands that its mission must serve the global mission of the Church of God. This conviction gives rise to a continuing challenge to set priorities that reflect the

larger church and at the same time recognize the limits of its calling and resources. Even though the denomination has opened graduate-level seminaries in other parts of the world, The Pentecostal Theological Seminary remains the flagship of ministerial training for the denomination. The Church of God Master Plan of Education states, "That all graduate programs be networked with the Theological Seminary" (Church of God Educational Handbook, p. 21). It is the vision of the Seminary to serve the Church of God and the Pentecostal movement worldwide as a center for Pentecostal scholarship and training. Within this vision, the Seminary is committed to maintaining a high enrollment of international students and to networking with other seminaries around the world. The faculty frequently serve as visiting instructors in other countries and international scholars often visit the Seminary to teach.

The Seminary understands itself to be an interdependent organ of the larger church. It therefore attempts to be responsive to the needs of the church in its various expressions, but with special emphasis upon the needs of congregations. It strives to be informed by those needs and fulfill its role in the ongoing reformation of the church. Therefore, the Seminary intentionally maintains interactive channels of communication with the other expressions of the Church of God, including the Executive Committee, the Executive Council, Departmental Leaders, State and Territorial Overseers, and representatives of districts and local congregations. It also recognizes that its position as a member of the higher education academy places special responsibility on the Seminary to serve as a link between the denomination and other expressions of the family of God. Under God, the Seminary also strives to be a research/resource center to the church and its public voice in relation to the contemporary challenges and issues in the church and the larger society.



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# THEOLOGICAL COMMITMENT

## The Church of God Declaration of Faith

We Believe:

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely the Father, Son and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead. That He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism with the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the Atonement.
12. In the Lord's Supper and washing of the saints' feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous, and eternal punishment for the wicked.

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## **CHARTER AND ACCREDITATION**

The Seminary is sponsored by the Church of God in Cleveland, Tennessee, and operates under a charter of incorporation from the State of Tennessee and Bradley County. The School and its programs are approved by the State Approving Agency for the training of eligible persons under the terms of the Veterans Education Benefits, and is authorized under Federal law to enroll international students.

The Pentecostal Theological Seminary is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools (SACS) to award the Master of Divinity, Master of Arts in Discipleship and Christian Formation, Master of Arts in Church Ministries, and Doctor of Ministry degrees. For information concerning the accreditation of the Pentecostal Theological Seminary, contact the Commission on Colleges, 1866 Southern Lane, Decatur, GA, 30033-4097, or call 404-679-4500.

The Pentecostal Theological Seminary is accredited by the Association of Theological Schools (ATS) in the United States and Canada to offer the Master of Divinity, the Master of Arts in Discipleship and Christian Formation, the Master of Arts in Church Ministries, the Master of Arts in Counseling, and the Doctor of Ministry degrees on the main campus in Cleveland. The Seminary is also approved by ATS to offer the Master of Arts in Church Ministries and Master of Arts in Counseling degrees at extension sites in Puerto Rico and California. For information concerning the accreditation of the Pentecostal Theological Seminary contact the Board of Commissioners of the Association of Theological Schools, 10 Summit Park Drive, Pittsburgh, PA, 15275-1103, or call 412-788-6505, or e-mail at *ats.edu*.

## **NONDISCRIMINATION POLICY**

The Seminary does not discriminate on the basis of race, gender, handicap, age, class, veteran status, or national/ethnic origin in the administration of any of its policies, including admissions, educational programs, and financial aid. It is the policy of the Seminary in its common life and classroom to use inclusive language and to exercise respect and Christian love toward each member of the Seminary community. The Seminary, as part of the Church of God, recognizes homosexuality (as well as adultery, fornication, etc.) as an unscriptural lifestyle which precludes church membership, ministerial credentials, and, therefore, participation in this Seminary.

## **PHYSICAL FACILITIES**

The Pentecostal Theological Seminary is located at 900 Walker Street, NE, Cleveland, Tennessee. A contemporary, two-story, white-brick structure (Gause Administration Building), houses the administrative offices, faculty offices, the chapel, classrooms, and audiovisual facilities. An outdoor courtyard joins the Curtsinger Ministry Center, a 24,000 square foot structure housing the Cecil B. and Evelyn Knight Conference Hall, Student Services Offices, Church of God Chaplains Commission, faculty offices, labs, classrooms, and Student Commons. Aerial view maps of the facilities are located in the back of this catalog.

## **BIBLE COLLECTION**

The Pentecostal Theological Seminary has a collection of old Bibles; including a Great Bible printed in 1553, a Geneva Bible printed in 1581, and an Authorized Version (King James) of 1617. Dr. James M. Beaty purchased and donated to the Seminary a copy of the first printed Spanish Bible (Basel, Switzerland, 1569).

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## HISTORY

Early in its history, the Church of God sensed the need for an educational institution where its constituency could be prepared for ministry. The first educational endeavor was the founding of the Bible Training School in 1918, which became Lee College and then Lee University. As its young ministers began to enter the seminaries of other denominations in the mid-forties, the hope that one day the Church of God would have its own seminary began to arise in the hearts of several church leaders.

The first formal steps toward the establishment of a seminary were taken on March 2, 1965, when the Lee College Board of Directors proposed to the General Executive Council, "that the Bible College be upgraded to a Theological Seminary." The Reverend Wade H. Horton, General Overseer of the Church of God, appointed a committee to ascertain the need for a seminary. Although no action was taken to begin a program at that time, this was the first significant step of the Church of God toward the establishment of its own seminary program.



Another step was taken when Dr. Charles W. Conn, then General Overseer of the Church of God, listed as one of the aims of "Project 70" the establishment of a Church of God seminary. In 1968, during Dr. Conn's tenure as General Overseer, the General Board of Education was created and its members appointed. From its very beginning the General Board of Education promoted the idea of starting a seminary. This Board began formal studies of existing seminary programs with a view toward laying the groundwork for the beginning of a Church of God seminary. The study included a look at other seminaries, consortia and sites. A committee was appointed to study possible locations for the Seminary. The members were the Reverend H. D. Williams, Chairman; Dr. James M. Beaty, Secretary; and Dr. R. Hollis Gause. The committee visited Indianapolis, Atlanta, and Nashville, making a thorough study of the advantages and disadvantages of the different sites.

In the fifty-third General Assembly (St. Louis, Missouri, 1970), the church authorized the General Executive Council, "to proceed with a study leading to the establishment of a seminary ... and if found feasible that the Executive Council initiate the first phase of the program." On October 13, 1970, a seminary fund was started.

In May of 1971, a subcommittee of the General Executive Council (Dr. Ray H. Hughes, Sr., Chairman; Reverend Wade H. Horton; Reverend Floyd J. Timmerman; and Reverend H. D. Williams, Consultant and Chairman of the General Board of Education) presented a report on the "Projected Cost for the Initial Unit of a Seminary." It was moved "that the report be received and that the same committee continue its study, giving consideration to the feasibility and cost of a seminary program utilizing in part the facilities of a Church of God institution." During the tenure of Dr. Ray H. Hughes, Sr. as General Overseer (1972-74), emphasis was given to planning for a seminary.

The church applied to the State of Tennessee in early 1975 for a charter to operate a graduate school under the name of Church of God Graduate School of Christian Ministries. This was granted on April 14 of that year.

Under the administrative structure adopted for the School, General Overseer Wade H. Horton became the first President and Dr. R. Hollis Gause, its first Dean and Director. Dr. Gause worked diligently to set up the structure of the new school and make ready the temporary quarters. Reverend



**Wade H. Horton**  
*1975-1976*

F. J. May, a pastor from Louisville, Kentucky, was appointed as the first professor and was on hand for the opening of the first term on September 1, 1975.

When it opened in the Fall of 1975, the school offered 2 degrees: the Master of Science in Religion and the Master of Arts in Religion. The offices and classrooms were in a renovated apartment building in Cleveland, Tennessee. It had two full-time faculty members, with one of those serving as Dean and Director. Opening with an enrollment of eighteen students, the graduate school increased to twenty-eight students the second term. At the first commencement on July 27, 1976, three students received the Master of Arts in Religion and two students received the Master of Science degree in Religion under the one-year curriculum. Eight more students graduated on July 26, 1977.

The third term of the Graduate School was marked by another increase in enrollment. This was also a transitional year. The Board of Directors approved the institution of a Master of Arts in Theological Studies degree with a graduation requirement of eighty semester hours.

In 1976, by virtue of his being elected General Overseer, Dr. Cecil B. Knight became the second President of the Seminary. In 1978, the name of the institution was formally changed to Church of God School of Theology and Dr. Knight was appointed as the first full-time President. Curricular changes that year provided for two new degrees: the Master of Science in Missions and the Master of Divinity. The school relocated to an office building. The President began an aggressive program of student recruitment and devoted much energy to secure scholarships for the rising enrollment. In that year, the Board of Directors also approved the addition of a Master of Divinity degree to the educational programs of the school. Growth in enrollment led to the use of classrooms in a nearby church the following year.



**Cecil B. Knight**  
*1976-1982*  
*1989-1998*

In 1979, the Board of Directors authorized the purchase of property and the building of a new facility. Subsequently, property was purchased at the corner of 8th and Walker Streets. On November 10, 1979, ground was broken for the erection of a facility to house the Seminary.

In the Fall of 1980, the Seminary moved into a new building constructed to house offices, classrooms, and a spacious chapel. A new administrative structure was also adopted that fall. A Director of Ministries was added to serve with the Academic Dean of the Seminary to underscore the commitment to the integration of ministry and academics. (In 1988, the titles of the offices were changed to Dean of Academics and Dean of Ministries.) The enrollment reached 175.

From its inception, the Seminary has shared library resources with Lee University. In the Fall of 1981, the Seminary doubled the holdings in religion with the purchase of 27,000 volumes, maintained in the William G. Squires Library. Squires Library is also an archive for the Church of God and the international Pentecostal Research Center.

Following the election of Dr. Cecil B. Knight at the 1982 General Assembly as Assistant General Overseer, Dr. Lewis J. Willis was appointed President. The enrollment continued to grow in the Fall.

In August 1984, upon the resignation of Dr. Willis, Dr. Ray H. Hughes, Sr. became President. From 1980 to 1985 the faculty increased from two to nine full-time members with a number of



**Lewis J. Willis**  
1982-1984

persons serving as adjunct instructors each semester. Accreditation by the Commission on Colleges of the Southern Association of Colleges and Schools (SACS) was achieved in December 1984. In June of 1986, the Seminary became an associate member of the Association of Theological Schools in the United States and Canada (ATS).

On March 15, 1985, the Seminary chapel was dedicated to the memory of Milo P. and Lettie L. Cross and is now known as Cross Memorial Chapel. This was made possible through the efforts of the Presidential Task Force and many interested friends. The memorial established serves as an endowment fund for the Seminary; persons who desire to contribute may still do so.

In August of 1986, after Dr. Hughes' election as Assistant General Overseer, Dr. Robert White became the Seminary's fifth President. In the Fall of 1986, the Seminary opened with ten full-time faculty. In June of 1987, the Commission on Accrediting of ATS granted the Seminary the status of candidate for accredited membership. In the Fall of 1987, the Seminary began an eighteen month self-study in order to renew its first five-year accreditation with the Southern Association of Colleges and Schools (SACS) and to receive accreditation with the Association of Theological Schools in the United States and Canada (ATS).



**Ray H. Hughes, Sr.**  
1984-1986

In the 1988 General Assembly of the Church of God, President White was elected as Assistant Director of World Missions and Dr. J. Herbert Walker, Jr. was appointed President. With his past educational experience and insights, Dr. Walker began a promising term, which was ended by his untimely death four months later. In this short time he directed the completion of the studies needed for the visitation of the two accrediting associations (ATS and SACS).



**Robert White**  
1986-1988

In January of 1989, Dr. Cecil B. Knight resigned from the General Executive Committee to take the Presidency. The Visiting Committee from ATS and SACS came as scheduled in March. In June of 1989, the Seminary received its first accreditation from ATS and in December had its accreditation with SACS renewed for ten years.

During the following two years, the Seminary did a self-study for ATS and several of the faculty members who had doctoral degrees pending, completed their theses. In January of 1992, the Seminary received accreditation from ATS for the next seven years.

In 1990, the Church of God General Executive Committee inaugurated the January Overseers In-Service Training. The uniting of the ministries of administration and teaching promised further mutual enrichment and blessing for the entire denomination. At a time when many seminaries regrettably were at odds with their sponsoring denominations, God brought about this exciting new partnership. After adoption of a long-range plan by the Board



**J. Herbert Walker Jr.**  
1988

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of Directors in preparation for the challenges of the next century, in April 1995 the Seminary launched a five-year capital campaign. This campaign sought not only to fund the newly constructed 24,000 square foot Thurman J. Curtsinger Center, but allowed for endowment scholarships, new programs and faculty acquisition.

With the dedication of the Thurman J. Curtsinger Ministry Center on September 28, 1995, the Seminary effectively doubled its campus workspace. This accomplishment speaks to the honor of a noted churchman who endowed the project, to the leadership that has brought it to pass, and to the passion, dedication, and reputation of a highly qualified faculty. In 1997, the Board of Directors, in keeping with the earliest rationale for the school and its unique denominational mission, changed the name of the school to Church of God Theological Seminary.

In May of 1998, Dr. Donald M. Walker, a Seminary alumnus, was selected as President. He and his wife, Jacquelyn, gave themselves tirelessly to secure finances and a record enrollment at the Seminary. President Walker arrived at the Seminary in the middle of the self-study for reaffirmation of accreditation and worked to make this a reality. During his tenure, ATS and SACS reaffirmed the accreditation of the Master of Divinity, Master of Arts in Discipleship and Christian Formation, and the Master of Arts in Church Ministries degrees for ten years, and approved the Doctor of Ministry degree. Along with his wife, they increased endowment scholarships to \$6 million, making it possible for more ministers to be fully equipped for ministry in the twenty-first century, and established 3 new endowed chairs.



**Donald M. Walker**  
1998-2002

Dr. Steven Jack Land was appointed as the ninth President of the Seminary at the 70th General Assembly of the Church of God in San Antonio, Texas, and inaugurated on October 14, 2002. He is the first President to have been selected to lead the Seminary from within the faculty and administration, having served as Professor of Pentecostal Theology, 1979-1990, and as Academic Dean from 1991 to 2001. Dr. Land came to the Seminary from Mission Church of God in Atlanta, an outreach he established to minister to the urban poor and destitute of that city. He brought that passion and concern to his presidency, bringing together the pastoral and academic with special emphasis on Pentecostal distinctives, urban mission, and personal and social holiness. Under his leadership, the school's finances stabilized, the Seminary has received over \$11m in charitable giving, and endowments grew by more than \$8m. The Seminary expanded its degree programs, as well as developed fully online degree offerings and certificate programs. Four "centers" of global influence have also been developed over the past twelve years, including the Center for Pentecostal Theology, Center for Latino Studies, Center for Global Education and Mission, and the Center for Spiritual Leadership and Life-Long Learning. In August 2014, Dr. Land transitioned from the Office of the President to a role as "teacher, author, and consultant."



**Steven Jack Land**  
2002-2014

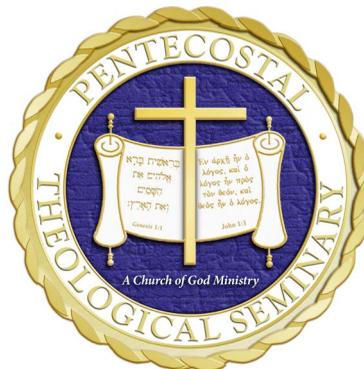
Dr. R. Lamar Vest was appointed as the tenth President of the Pentecostal Theological Seminary at the 75th General Assembly of the Church of God in Orlando, Florida in July of 2014. Called to preach at the age of 14, Vest accepted his first pastorate at the age of 20 in his native state of South Carolina. Since that time, he has led a life of distinguished ministry service that includes positions as state evangelist for the Church of God (Cleveland, Tennessee) in South Carolina, state youth

and discipleship leader (Oklahoma, California, and Delmarva-D.C.), director of the International Youth and Christian Education Department for the Church of God, president of Lee College (now Lee University), member of the Church of God Executive Committee, and in 1990 he was selected to serve in the denomination's top leadership post, general overseer. Vest served until tenure limitations placed him out of office in 1994. Just two years later he was re-elected to the committee, advancing again to general overseer in 2000 and serving until 2004. Vest is one of the few ministers in the history of the Church of God to serve twice as general overseer. Vest also served on numerous committees and boards that have impacted communities around the world, including the United Bible Societies' Global Board, Chairman of the National Association of Evangelicals, Vice Chairman of the World Pentecostal Fellowship, and Chancellor of Education for the Church of God.



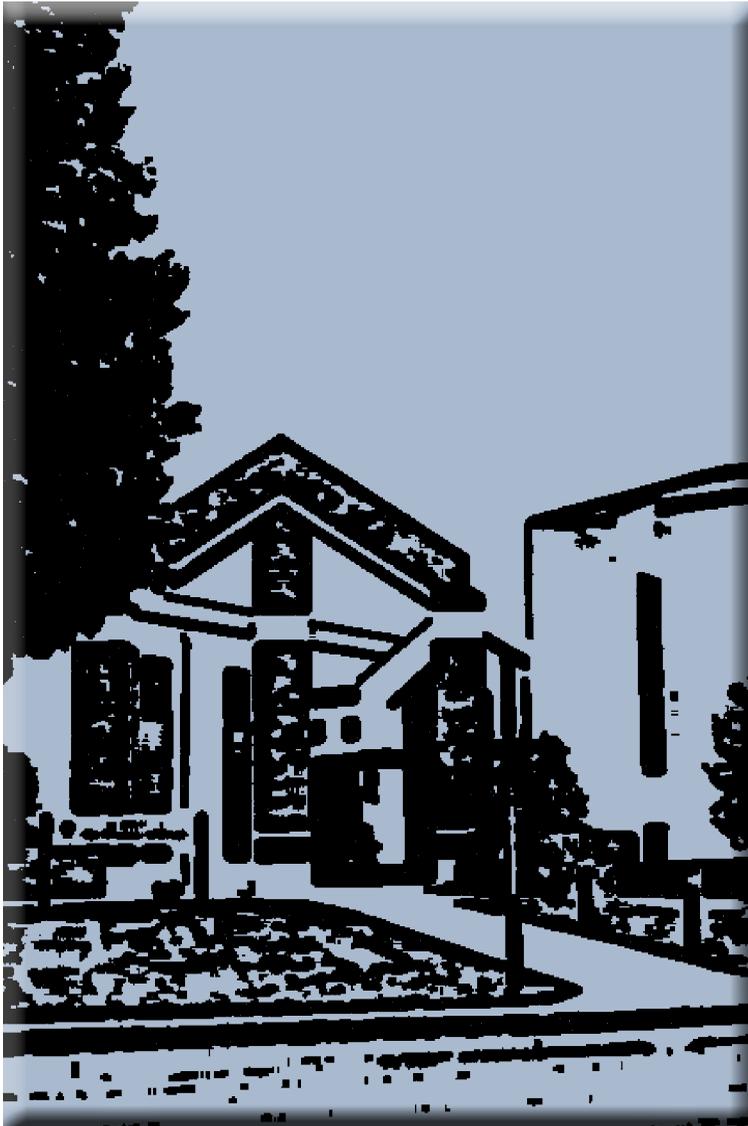
**R. Lamar Vest**  
2014-

Prior to serving as president, Vest served as president of the American Bible Society from 2009 to 2013. He began his tenure with ABS in 1991 as a board member, and was elected chairman ten years later. He served for six years as chairman before being tapped to fill the post of executive vice president for Global Scripture Ministries in 2006. He served in that capacity until moving to the presidency in 2009.



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# ADMINISTRATION





## **R. Lamar Vest, D.Lit.**

### **President**

**2014-**

B.S. Lee College, 1980

M.A. Church of God Theological Seminary, 1982

D. Lit., Lee College, 1984

Called to preach at 14, Dr. Vest took his first pastorate at age 20 in his native South Carolina. He led two churches, in Abbeville and Clemson, where he planted the church before becoming a state evangelist for the Church of God (Cleveland, Tennessee). In 1964 he began a 22-year period of leading state and denomination-wide youth programs in such locations as Oklahoma, California, and Delmarva-D.C. He completed the period with a four-year stint as director of the International Youth and Christian Education Department for the Church of God.

In 1984, Vest was appointed to serve as president of Lee College (now Lee University), the Church of God's flagship college, also located in Cleveland, Tennessee. In

two years, Dr. Vest reversed a downward trend of student enrollment and placed the Christian liberal arts college on a track to financial and academic stability.

In 1986, Dr. Vest was elected by his ministerial peers in the Church of God to the highest body of leaders in the denomination, the Executive Committee. For the next eight years he served, advancing in 1990 to the top leadership post, general overseer, where he would serve until 1994. Just two years later he was re-elected to the committee, advancing again to general overseer in 2000 and serving until 2004. Dr. Vest is one of the few ministers in the 127-year history of the Church of God to serve twice as general overseer.

In the year's following his service as general overseer, Dr. Vest traveled the United States and around the world serving various ministries and organizations. Most notably, is his service to the American Bible Society where he served the organization as executive vice president of Global Scripture Ministries and chairman of the American Bible Society's Board of Trustees.

On January 1, 2009, Dr. Vest assumed the role of president of the American Bible Society, one of America's oldest charities, after 17 years of service to the organization. Vest worked to extend the reach of Scripture globally. Under his leadership, the American Bible Society worked to maximize new opportunities for delivering Scripture where it is most needed including anytime, anywhere access to Scripture through MP3, web, print, email and mobile technologies.

Recently, Dr. Vest worked with the Pentecostal Theological Seminary as Director of the Center for Spiritual and Lifelong Learning, as well as Adjunct Professor. He also served as an Associate Pastor of leadership development at the Times Square Church a church that ministers to more than 8,000 people weekly, and represents more than 100 different nationalities.

Dr. Vest is the author of six books (published by Pathway Press): *What a Life* (1973), *The Church and Its Youth* (1980), *Spiritual Balance-Reclaiming the Promise* (1994), *Spiritual Renewal-The Pain and the Glory* (1996), *Reclaiming Your Testimony: Your Story and the Christian Story* (2002), and *Faith to Stand When You Can't Understand: When Life Hurts and Answers Aren't Enough* (2013).

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**David S. Han, Ph.D.**  
**Dean and Vice President for Academics**  
**Professor of Theology and Spirituality**  
**2002-**

B.A., Lee University, 1986  
M.Div., Church of God Theological Seminary, 1989  
S.T.M., Yale University, the Divinity School, 1993  
Ph.D., Emory University, 2004

Dr. Han began his teaching ministry at Han Young Theological University in 1989 where he later served as the Dean of the Graduate Schools. Transitioning to the States in 2002, Dr. Han began teaching at the Pentecostal Theological Seminary as a full-time faculty in theology. Dr. Han's doctoral work, *A Revisionist Spirit-Christology in Korean Culture*, takes on a sanctificationist approach to the issues of salvation, couched in the contextual particularities of Korean Culture. Dr. Han has published articles and chapters in various journals and books on theological issues such as sin and salvation, Jesus and the Spirit, the Spirit and life, Pentecostalism in Asia, Christian hospitality and pastoral practices.



Dr. Han's contribution in theological education is in part interlaced with the denominational appointments, e.g. the General Education Board for the Church of God, the Committee Chair for the the International Pentecostal Symposium, the Administrative Bishop for the Church of God in Korea and the member of the International Council for Asia and the Pacific. Dr. Han has been involved in significant ecumenical dialogues as well, e.g. Church of God & Mennonites in U.S.A. Dialogue, Christian Churches Together in the U.S.A., Global Christian Forum. Dr. Han currently serves on the central steering committee for the Global Christian Forum Committee. Dr. Han has also been invited to participate in dialogues such as "Race and Ethnicity in American Pentecostalism" and "Christian Hospitality and Pastoral Practices in a Multi-faith Context. Dr. Han was previously selected for the Pre-Tenure Faculty Workshop program and consequently received a faculty research/writing grant from the Wabash Center Summer Fellowship Program (2009). Recently, Dr. Han has been honored by two successive grants from the Association of Theological Schools, i.e. the 2011-2012 Lilly Theological Scholars Grant and a project titled, "Christian Hospitality and Neighborliness in a Multi-Faith Context: A Wesleyan-Pentecostal Paradigm." Dr. Han's forthcoming monograph (*Christian Hospitality and Neighborliness in Wesleyan-Pentecostal Tradition*) will be an edited volume on the papers presented at the 2012 Ministers' Week conference on Christian Hospitality and Neighborliness in a Multi-Faith Context.



**Oliver McMahan, Ph.D.**  
**Vice President for Ministry Formation**  
**Director of Doctor of Ministry Program**  
**Director of Counseling Program**  
**Professor of Counseling**  
**1988-**

B.A., West Coast Bible College, 1975  
 M.Div., Brite Divinity School, Texas Christian University, 1978  
 D.Min., Brite Divinity School Texas Christian University, 1984  
 Ph.D., Georgia State University, 1997

Dr. Oliver McMahan has held the positions of Associate Professor of Bible, Dean of Students, and Pastor of the Total Life Center at Northwest Bible College in Minot, North Dakota; Dean and Professor at the Jimmy Swaggart Seminary and Bible College;

member of the Executive Council of the Church of God International from 1994-1996, 2006-2010, and 2012-present; member of the General Board of Education 1992-2000. He was chair for 7 years of the Association of Theological Schools (ATS) Committee on Race and Ethnicity (CORE).

He has more than 25 years experience as a pastor, associate, and evangelist. He is a Bible Conference and Camp Meeting Speaker, Consultant and Seminar Leader. Dr. McMahan has also assisted several pastors and churches in the areas of church leadership, strategy development and counseling. He also has served as Senior Associate Pastor of Mount Olive Church of God and Head Pastor of Cross Pointe Church of God in Cleveland, Tennessee. He founded and directed the Seminary Counseling Center. He has directed non-medical personnel for the Cleveland Good Samaritan Medical Clinic since 1994. He has served as a member of the board for Behavioral Research Services in Cleveland, Tennessee since 2001. He maintains a private counseling practice.

His published writings include *Becoming a Shepherd* (1995), *Scriptural Counseling* (1995), *Deepening Discipleship* (2000), *The Caring Church* (2002), *The Caring Christian* (2004), full quarter expositions in the *Evangelical Sunday School Lesson Commentary* (1982-2002), Editor and author for definitions and articles in *Complete Biblical Library (Greek and Hebrew)* (1991) and chapters in *Distance Writing and Computer Assisted Interventions in Psychiatry and Mental Health* (2002), *Workbooks in Prevention and Psychotherapy: A Practical Guide for Clinicians* (2004), *Spiritual Direction and the Care of Souls* (2004), and articles in the *Journal of Psychology and Theology* and other research publications.

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## **Kenneth R. Davis, J.D.**

**Vice President for Institutional Advancement  
2010-**

B.A., Kent State University, 1975

J.D., Duke University Law School, 1978

Ken has been associated with the Seminary since the 80's when he served on its Stewardship Commission, and served on the Seminary's Board of Directors from 2006-2010. He joined the Seminary staff in September 2010.

Ken grew up in Northeast Ohio. He is a third generation Church of God member and served as a lay leader in many areas of ministry in the local church. Ken received his undergraduate degree from Kent State University and was inducted into the National Political Science Honorary, National Accounting Honorary, and National History Honorary. He received his juris doctorate degree from Duke University School of Law.

From 1978 through 1997, Ken served as an assistant director of law for the City of Akron, as an associate in Akron's oldest law firm, and as a partner in a law firm he and others founded. Ken served in leadership roles in the Akron Bar Association, and his local, state and national church. He served for eight years on the Akron-Summit Community Action Agency Board with four years as president. He has received numerous community service and leadership awards for his service to the community and his church. Ken was the first Caucasian to be invited to join the Akron alumni chapter of Alpha Phi Alpha, the oldest African American fraternity in the United States.

In 1998, Ken retired from the practice of law and became the associate pastor at Canton Temple of Praise in Ohio. In August of 2001, he became the assistant director of Stewardship Ministries for the Church of God and was appointed its director in 2004. Ken is an Ordained Bishop in the Church of God and is a frequent speaker and teacher in local churches and state camp meetings, prayer conferences, and tools conferences. Ken has served on the Church of God Prayer Commission, the board of Pathway Credit Union, and has been a member of the Christian Legal Society for many years. He currently serves on the board of Volunteers in Medical Missions and the board of Bradley Initiative for Church and Community, and the board of Indian Ministries of North America.

Ken has been married to his wife Debbie for more than 35 years. They have one son who is married





**Robert Buxton, M.A.**

**Vice President for Finance**

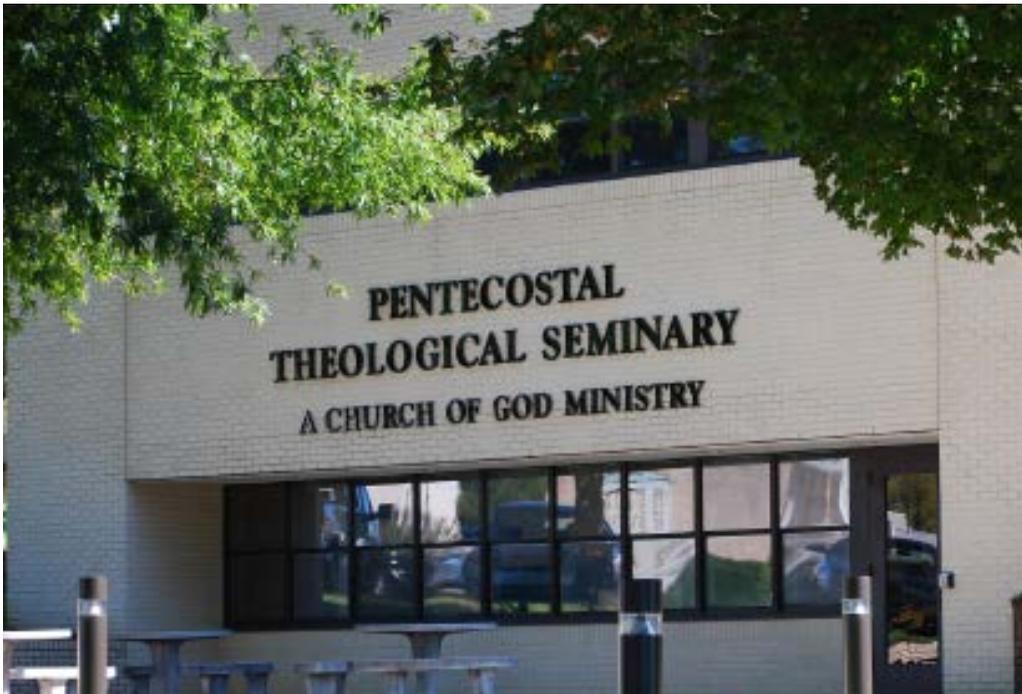
**1996-**

B. S., University of Southern Mississippi, 1966

M.A., Church of God Theological Seminary, 2005

Mr. Buxton joined the Seminary administration on March 11, 1996, as Director of Business and Finance. He brings over 25 years of experience in accounting, bookkeeping, and financial management.

For more than half of these years Mr. Buxton owned and operated his own business. In addition to owning his own business, he served as Divisional Cost Manager for Burlington Industries of Monticello, Arkansas, and as Cost Accountant for American Standard Corporation of Louisville, Kentucky.



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# FACULTY





## **R. Hollis Gause, Ph.D.**

**Professor of New Testament and Theology  
1975-1980  
1982-**

B.A., Presbyterian College, 1945

M.Div., Columbia Theological Seminary, 1961

D.Litt., Lee College, 1970

Ph.D., Emory University 1975

D.D., Church of God Theological Seminary, 2007

Dr. Gause served on the faculty of Lee College for 33 years, as Registrar and Dean of Students for three years, Dean of the Bible College for 15 years, Dean of the division of Religion for four years, and Dean of Lee College for three years. He organized and directed the first graduate program in the Church of God educational system, the Pentecostal Theological Seminary, first named Church of God Graduate School of Christian Ministries. Dr. Gause served the Seminary as the Dean and Director from 1975 through 1978, and as Vice President for Academics from 1978 through 1980. He has been a member of the faculty since 1982.

Dr. Gause served as Senior Pastor of Warren, Michigan Church of God and as District Overseer for two years (1980-82). He served one year as a member of the State Council for the state of Michigan (1981-82). From the pastoral ministry, he was called back into the ministry of Higher Education in order to teach at both Lee College (now University) and at the Pentecostal Theological Seminary in 1982. He has remained in the teaching ministry at the Pentecostal Theological Seminary since 1982. He was a charter member of the Society for Pentecostal Studies and served on the first Executive Committee of the society, and served as Vice-President and subsequently as President. He is the author of four books and co-author of two. He has contributed scores of articles to other books and religious periodicals both at the popular and scholarly levels. He has been a member of the Committee for Doctrine and Polity for the Church of God denomination since its establishment. He served either as Parliamentarian for the General Council and General Assembly or as Chair of the Parliamentary Committee for forty years.

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## **Steven Jack Land, Ph.D.**

**Professor of Pentecostal Theology**

**1976-**

B.A., Birmingham Southern College, 1968

M.Div., Candler School of Theology,

Emory University, 1972

Ph.D., Emory University, 1991



Dr. Land began teaching in the Seminary part time in 1976 and full time in 1979. He served as he ninth president of the Seminary from 2002 until 2014. He is an ordained minister in the Church of God and has served as Sunday School teacher, District Youth Director, State Youth Board, State Council (alt.), Assistant Pastor, Minister of Education and Evangelism. Dr. Land served as a pastor (15 years), urban missionary (founder: Atlanta's Mission Possible, Inc., 1970), church planter, civil rights community organizer, camp meeting preacher/teacher

in USA and numerous other countries, and as a ministerial retreat leader. He was a featured speaker at the 1995 World Pentecostal Conference in Jerusalem (Doctrine section).

Dr. Land has authored or co-authored five books, numerous chapters, articles and reviews. He was the pioneer of the following courses in the Seminary: Theology of Holiness, Theology of John Wesley, Pentecostal Foundations, Apologetics. He has served as co-editor of international *Journal of Pentecostal Theology* and Monograph series and is a co-founder of the Seminary's Centre for Pentecostal Theology.

Dr. Land has held memberships in the Society for Pentecostal Studies (past president), Wesleyan Theological Society, American Academy of Religion, International Pentecostal Roman-Catholic, NCC-Pentecostal Dialogues, Jewish-Pentecostal Dialogues, Karl Barth Society, and Staley Foundation Distinguished Lecturer, Church of God Doctrine and Polity Commission (chair). His passion is ministering to ministers.

Dr. Land is the recipient of the Claude Thompson Christian Social Concerns Award (Emory University) and has served as the past president of the Atlanta Christian Theological Society, on the Board Of Directors of the Christian Council of Metro Atlanta, Omicron Delta Kappa (national leadership fraternity), Who's Who in Religion in U. S. Colleges, Advisory Council for Theological Education Leadership (ACTEL) and Board of Directors of the Association of Theological Schools in the U.S. and Canada. He is also a recipient of the Church of God Distinguished Educator Leadership Award.



## **Robert D. Crick, D.Min.**

**Professor of the John D. Nichols Endowed Chair of  
Benevolence, Compassion and Care  
1980-**

B.S., Trinity University, 1958

M.Div., Vanderbilt Divinity School, 1961

D.Min., Emory University, 1987

Certified Clinical Pastoral Supervisor

Dr. Crick joined the Seminary administration and faculty in 1980. As a Supervisor with ACPE, he developed clinical, chaplaincy and care programs in the military, and later at the Seminary. He is Board Certified with the Association for Professional Chaplains.

His ministerial experiences include local pastorates, chaplain with a state mental hospital, and, 21 years as a U.S. Army Church of God chaplain. Dr. Crick was awarded the Legion of Merit, Bronze Star for Valor, and many other commendations. He is a trained pastoral therapist, and was a member of the counseling team of the Pastoral Institute, Columbus, GA, and the Alcohol and Drug Rehabilitation Center, Fitzsimmons General Hospital, Denver, CO.

Dr. Crick established and directed the Church of God Chaplains Commission for 34 years. Under his leadership, thousands of full time and volunteer chaplains were trained and assigned around the world. As Director, he was senior editor for many books and manuals developed in the establishment of chaplaincy programs in educational settings, the military, prisons, hospitals, colleges and universities and law enforcement agencies.

Dr. Crick's most recent book, *Outside the Gates; Theology, History and Practice of Chaplaincy Ministries* is a primary text for chaplaincy and care courses at many bible colleges and seminaries.

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## **John Christopher Thomas, Ph.D.**

**Clarence J. Abbott Professor of Biblical Studies**

**Director of the Centre for Pentecostal and  
Charismatic Studies**

**1982-**

B.A., Lee College, 1976

M.A., Church of God School of Theology, 1977

M.Div., Ashland Theological Seminary, 1978

Th.M., Princeton Theological Seminary, 1979

Ph.D., University of Sheffield, 1990

A member of the full-time faculty of the Pentecostal Theological Seminary since 1982 and the Director of the Centre for Pentecostal and Charismatic Studies at Bangor University (2007), Professor Thomas has been honored for his work in New Testament scholarship by election into membership of the *Studiorum Novi Testamenti Societas* and his appointment as the Clarence J. Abbott Professor of Biblical Studies at the Pentecostal Theological Seminary.



He has published articles in several leading international journals devoted to study of the New Testament including: *New Testament Studies*, *Novum Testamentum*, *Zeitschrift für die neutestamentliche Wissenschaft*, and *Journal for the Study of the New Testament*. He has authored a major study entitled *Footwashing in John 13 and the Johannine Community*, published a collection of his essays for the church, *Ministry and Theology: Studies for the Church and Its Leaders*, written a significant monograph on healing entitled *The Devil, Disease, and Deliverance: Origins of Illness in New Testament Thought*, authored a brief study on John 13-17 entitled *He Loved Them until the End: The Farewell Materials in the Gospel according to John*, written a commentary on *1 John, 2 John, 3 John*, published a collection of his studies in *The Spirit of the New Testament*, and recently completed a major commentary on the Book of Revelation entitled, *The Apocalypse: A Literary and Theological Commentary*. Professor Thomas serves as editor of the *Journal of Pentecostal Theology* (Brill), the *Journal of Pentecostal Theology* Supplement Series (Deo), and serves as General Editor of the Pentecostal Commentary Series (Deo).

Strongly committed to parish ministry, he has served as Associate Pastor of the Woodward Avenue Church of God in Athens, Tennessee since 1981. Professor Thomas has been a Guest Lecturer or Visiting Lecturer at a variety of educational institutions on five continents. He was named Alumnus of the Year by Ashland Theological Seminary (1992) and by the Church of God Theological Seminary (2004). Dr Thomas served as the President of the Society for Pentecostal Studies (1997-98). He is married to Barbara and they have two daughters, Paige Thomas Scaperoth and Lori Thomas Brown, and two sons-in-law, David Scaperoth and Chad Brown.



## **Cheryl Bridges Johns, Ph.D.**

**Robert E. Fisher Professor of Spiritual Renewal  
and Christian Formation**

**1985-**

B.A., Lee College, 1975

M.A., Wheaton College, 1976

Ph.D., Southern Baptist Theological Seminary, 1987

Cheryl Bridges Johns is Professor of Discipleship & Christian Formation at the Pentecostal Theological Seminary. Her published works include *Pentecostal Formation: A Pedagogy Among the Oppressed and Finding Eternal Treasures*. She is a past-president of the Society for Pentecostal Studies. She has been actively involved in numerous ecumenical initiatives including the Roman Catholic-Pentecostal Dialogue, Evangelicals and Catholics Together, Church of God Mennonite Dialogue. She has represented her tradition with the World Council of Churches and Faith and

Order for the National Council of Churches.

Dr. Johns served on and chaired the Faculty Lilly Grants Committee for the Association of Theological Schools (ATS). She has served on the Executive Board of the ATS. In 1997 she was honored as a Henry Luce III Fellow in Theology.

Dr. Johns is on the board for Evangelicals for Human Rights, the Evangelical Partnership for the Common Good, and the National Religious Campaign Against Torture. Her work has included several creation care initiatives, including "Scientists and Evangelicals Initiative on the Care of Creation."

She is co-pastor of the New Covenant Church of God, a church she and her husband, Jackie, planted in 1989. They have two daughters and four grandchildren.

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## **Jackie Johns, Ph.D.**

**Professor of Discipleship and Christian Formation  
1985-**

B. A., Lee College, 1975

M.A., Wheaton College Graduate School, 1976

Ph.D., Southern Baptist Theological Seminary, 1987

Dr. Johns joined the faculty of the Seminary in 1995 as Associate Professor of Discipleship and Christian Formation. Prior to that, he had served as an adjunct faculty member beginning in 1985. He has held several administrative posts at the Seminary, including Director of Institutional Research, Director of Planning and Institutional Effectiveness, Accreditation Officer, and Director of the Doctor of Ministry program. He also successfully guided the Seminary through two institutional self-studies for reaffirmation of accreditation with the Southern Association of Colleges and Schools (SACS) and two institutional self-studies for reaffirmation of accreditation with the Association of Theological Schools in the United States and Canada (ATS).



He is the senior pastor of the New Covenant Church of God in Cleveland which he and his wife founded through a Bible study group in their home in 1989. Prior to moving to Cleveland he served four years as a pastor for congregations in North Dakota and Kentucky. He also served for eight years as a Minister of Education for congregations in Florida, Illinois, Kentucky, and Tennessee.

Dr. Johns' involvement in theological education has included serving as an instructor at Northwest Bible College in Minot, North Dakota for three years, serving as a Garrett Fellow and visiting instructor at the Southern Baptist Theological Seminary in Louisville, Kentucky, serving as a part-time instructor for Lee College, and a visiting instructor for schools in Mexico, Guatemala, and Korea. He has also served on and chaired visiting committees for the reaffirmation of accreditation of colleges and seminaries across the United States.

He has published articles in academic journals, encyclopedias, as well as contributed to volumes on discipleship of children, discipleship of teens, family ministry, and the globalization of Pentecostalism. His professional involvements include membership in the Society for Pentecostal Studies where he served for many years as chair of the Practical Theology Interest Group, and participating in interdenominational dialogue groups. He served for fifteen years on the Board of Directors of the Appalachian Ministries Educational Resource Center (AMERC) including two years as Chair of the Board. AMERC is a consortium of seminaries and church agencies with offices in Berea, Kentucky that is committed to training persons for ministry in Appalachia. He also served for twelve years on the Board of Directors for the Bradley Initiative for Church and Community (BICC), including two years as Chair of the Board



## Lee Roy Martin, D.Th.

Professor of Old Testament and Biblical Languages  
1992-

B.A., Lee College, 1977

M.Div., Church of God School of Theology, 1983

D.Th., University of South Africa, 2007

Dr. Martin has taught at the Seminary since 1992. He served as a Church of God pastor from 1977-2004 and was ordained in 1983. He also served as a District Overseer, State Youth and CE Board member, State Council member, State Director of Ministerial Development, and State Ordination Board member. He has preached in Church of God State Conventions, Prayer Conferences, youth camps, and pastors' conferences. He has taught Bible Institutes, Ministerial Development Institutes, and Ministerial Internship Seminars, as well as classes at Lee University, the Korean Bible Seminary,

the Puerto Rican extension of PTS, the Asian Seminary (Manila), the Seminario Sudamericano (Quito), and the *Seminaire Theologique de l'Eglise de Dieu en Haiti*.

His writings include the following books: *Fasting: A Centre for Pentecostal Theology Short Introduction, Biblical Hermeneutics* (also in Spanish), *Jonah and the God of Grace, The Unheard Voice of God: A Pentecostal Hearing of the Book of Judges*, and *An Introduction to Biblical Hebrew*. He has edited and contributed to other books: *Toward a Theology of Pentecostal Preaching, Pentecostal Hermeneutics: A Reader*, and *A Future For Holiness: Pentecostal Explorations*.

His most recent articles in academic journals include: "'Oh give thanks to the Lord for he is good": Affective Hermeneutics, Psalm 107, and Pentecostal Spirituality', *Pneuma*; 'Longing for God: Psalm 63 and Pentecostal Spirituality', *Journal of Pentecostal Theology* 22.1; 'Delighting in the Torah: The Affective Dimension of Psalm 1', *Old Testament Essays* 23.3; "'Where are all his wonders?": The Exodus Motif in the Book of Judges', *Journal of Biblical and Pneumatological Research* 2; 'Yahweh Conflicted: Unresolved Theological Tension in the Cycle of Judges', *Old Testament Essays* 22.2; 'From Gilgal to Bochim: The Narrative Function of the Angel of Yahweh in Judg. 2.1', *Journal for Semitics* 18.2; 'Judging the Judges: Finding Value in these Problematic Characters', *Verbum et Ecclesia* 29.1; 'Power to Save!?: The Role of the Spirit of The LORD in the Book of Judges', *Journal of Pentecostal Theology* 16.2.

Dr. Martin serves as Editor of the *Journal of Pentecostal Theology* and as Immediate Past President of The Society for Pentecostal Studies.

He is married to the former Karen Arlene Luke, and they have two sons, one daughter and two grandchildren.

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**J. Ayodeji Adewuya, Ph.D.**  
**Professor of Greek and New Testament**  
**2001-**

Diploma in Town Planning, Yaba College of  
Technology, 1976

B.Th., John Wesley Bible College, 1990

M.Div., (Pastoral Studies), Asian Theological  
Seminary, 1990

M.Th., (Biblical Studies) Asia Graduate School of  
Theology, 1993

Ph.D., University of Manchester, 1999



Prior to joining the faculty of the Seminary in 2001, Dr. Adewuya and his family lived in the Philippines as missionaries and church planters. He currently serves as a member of the Board of the Tennessee State Church of God Ministerial Internship Program. He is the author of *Holiness and Community in 2 Cor. 6:14-7:1 – A Study of Paul’s View of Communal Holiness in the Corinthians Correspondence* (New York: Peter Lang, 2001); *Transformed by Grace: Paul’s View of Holiness in Romans 6-8* (Eugene Oregon: Cascade Books, 2004); and *A Commentary on 1 & 2 Corinthians*, ISG 42 (England: SPCK, 2009). He has also published academic articles in various journals and written essay chapters in books. He is a regular contributor to *Precepts for Living*, a Sunday School Commentary for African Americans published by Urban Ministries Inc., Chicago and the *Evangelical Commentaries* of the Church of God Cleveland, Tennessee. In addition to his passion for teaching, research, and writing on the subject of holiness, Dr. Adewuya is committed to bringing his African-ness to bear on New Testament interpretation. His recent publications include “Holiness: Reclaiming the Doctrine” in *Issues in Contemporary Global Pentecostalism*. Cleveland, TN: Pathway Press, 2012; “The Spiritual Powers of Ephesians 6:10–18 in the Light of African Pentecostal Spirituality” in *Bulletin of Biblical Research* 22/2 (2012); “Reading Ephesians 6:10–18 in the Light of African Pentecostal Spirituality” in *Global Voices: Reading the Bible in the Majority World*. Peabody, MA.: Hendrickson Publishers, 2013; “2 Cor. 7:1 against the Backdrop of African Purification Rites” in *1 & 2 Corinthians texts@contexts*. Minneapolis: Augsburg Fortress, 2013, and “The Supernatural in Ephesians and a Critique of Scientific Rationalism” in *Global Perspectives on the Bible*. Boston: Pearson Education, 2014.

He is an active member of the Society of Pentecostal Studies, the Wesleyan Theological Society, the Society of Biblical Literature, a Fellow of the Institute for Biblical Research, and the Manchester Wesley Research Centre. He is married to Grace, the founder of the Amazing Grace Christian Foundation, USA, a ministry that is committed to helping and caring for less privileged women and children in Tarlac, Philippines. They have four children, Dr. Toluwalope Adewuya, Iyanuloluwa (married to Kellie Drinkhahn), Dr. Ruth Adewuya, and Jonathan.



**Wilfredo Estrada-Adorno, D. Min**  
**Professor in Practical Theology and Latino Studies**  
**Director of the Center for Latino Studies**  
**2012-**

B.A., Lee College, 1966

B.A., University of Puerto Rico, 1967

M.Div., Emory University, 1973

D.Min., Emory University, 1982

D. Litt., Seminario Evangelico de Puerto Rico, 2002

D.D. (Honorary), Seminario Sudamericano (SEISUD), 2003

Dr. Wilfredo Estrada-Adorno began his ministerial journey in the Church of God in Puerto Rico as the Sunday School and Youth Director in 1963. In 1967, after graduating from Lee College, he was appointed as Educational Director of the Inter-American Bible Institute in Puerto Rico. He stayed there for five years. In 1973 after graduating from his Master of Divinity Program from Emory University he began his pastoral ministry. During

these pastoral years he became Professor of Religion of the Inter-American University of Puerto Rico and Protestant Chaplain of the Veterans Hospital in San Juan, Puerto Rico. In 1981 he returns as President of the Pentecostal Bible College in Puerto Rico. He served as President of this theological institution for five years. In 1986 to 1987 his teaching engagement took him to Lee College where he was Associate Professor of Pastoral Studies.

The years after leaving his teaching post at Lee College, Dr. Estrada was appointed as Vice President for Evangelism Explosion for Latin America. After one year of service Dr. Estrada was called to serve as the General Secretary of the Puerto Rican Bible Society. These two positions helped him to become a respected Latin American leader and to develop a strong ecumenical ministry all over Latin America.

In Puerto Rico Dr. Estrada became a religious and community leader, serving as a special consultant to various governors of the Island. He served as member of the Commission to Study the Feasibility of Recommending an Unicameral System for the Legislature of Puerto Rico; member of Review Committee of Research Protocols Involving Human Beings of the School of Medicine of the University of Puerto Rico; member of The Group to Study the Situation of the Military Practices of Navy in the Island of Vieques and its Impact on the people of this Island; and President of the Board Directors of the Department of Consumer Affairs of the Government of Puerto Rico. Dr. Estrada also served as Auxiliary Secretary of Programs and Services of the Department of Correction and Rehabilitation of the Government of Puerto Rico. Additionally, he served as the Spokesman for the Ecumenical Commission on Vieques.

Dr. Estrada has received two Honorary Doctorates: One in Divine Letters from the Evangelical Seminary of Puerto Rico, and another in Social Theology from the Seminario Sudamericano (SEMISUD). He has authored three books: *Cántico Borincano de Esperanza: La historia de la distribución de la Biblia en Puerto Rico de 1898 hasta 1998*; *Pastores o políticos con sotanas: Pastoral de guardarraya en Vieques y El síndrome de la imprudencia: Mi experiencia en un cambio de administración gubernamental*. Dr. Estrada has contributed with chapters in various books and he has written numerous articles for periodicals and newspapers. His doctoral dissertation is entitled: *The Reconciliation of Charismatic Pastors and Bible College Professor in the Service of Training for Future Ministry in the Pentecostal Bible College of the Church of God*.

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**Douglas W. Slocumb, D.Min.**  
**Associate Professor of Marriage and Family**  
**Ministries**  
**Director of Counseling and Assessment**  
**1988-**

A.A., Lee College, 1965  
B.A., Lee College, 1967  
A.A., Cleveland State Community College, 1983  
M.Ed., University of North Carolina, 1979  
M.A., Church of God School of Theology, 1988  
D.Min., Eastern Baptist Theological Seminary, 1991

Dr. Slocumb's duties, along with teaching in the area of marriage and family, include directing the counseling program, assessment, and counseling of students while enrolled at the Seminary.

Dr. Slocumb is a clinical member of the American Association of Marriage and Family Therapist (AAMFT), professional member of the American Counseling Association, and carries the Church of God Chaplains Commission endorsement. He is a member of the American Association of Christian Counselors, the Association of Church of God Caregivers, and he currently serves on the Board of Directors for the Chattanooga Association of Pastoral Care (CPE).

Dr. Slocumb joined the administration and faculty in 1988 following 12 years as Coordinator of Communications for the World Missions Department of the Church of God where he helped coordinate the Missions Education program for 10 years. He has 12 years of pastoral experience, having served churches in Minnesota, North Carolina, and Ohio, and as an Associate Pastor in South Carolina and Ohio. He has served as Director of Institutional Advancement, Instructor in Pastoral Care, Administrative Assistant to the President, Assistant Director of Institutional Advancement, and Director of Assessment and Placement and currently is the Director of Counseling and Testing. Dr. Slocumb has also served on the Public Relations Committee of the Church of God General Assembly for 28 years.

Dr. Slocumb and his wife, Joyce, are certified as couple leaders for the Association for Couples in Marriage Enrichment (ACME). They have led Marriage Enrichment events in Alabama, Kentucky, Ohio, North Carolina, South Carolina, Georgia, and Tennessee.





## **Terry Johns, D.Min.**

**Associate Professor of Social Ethics and Wholistic Mission**

B.A., University of Alabama, 1981

M.Div., Church of God School of Theology, 1990

D.Min., Columbia Theological Seminary, 1997

Dr. Johns teaches courses in ethics, pastoral ministry, and wholistic mission. He has a rich background in practical ministry, serving for 16 years as Pastor, and about half of his 40 years in ministry have consisted of active involvement in wholistic mission. In addition to pastoral ministry, he served as a faculty member at Lee University for 14 years.

Johns has served on local, state and national boards and committees, has been an evangelist and church planter (Utah), and is founder of Reno Christian School, Reno, NV. He has also served as

visiting lecturer in a number of Church of God international Bible Schools and Seminaries. His connection with wholistic mission remains a priority through various involvements: board member with Bradley Initiative for Church and Community (2000-2011); founding member for the Cleveland Pentecostals & Charismatics for Peace and Justice (PCPJ); Leadership Team member for PCPJ International; founding member of Asociacion Urbana papa el Desarrollo Teologico en Accion (AUDTA, an urban mission organization in Chicago); involvement in racial reconciliation efforts in various locations (highlight being selection as MLK Day Celebration featured speaker, Cleveland, TN, 2001); consultant to urban churches and pastors; and co-founder of The Refuge, Cleveland, TN (a community development nonprofit organization).

Johns maintains membership in the Society for Pentecostal Studies, Christian Community Development Association, Evangelicals for Social Action, and Pentecostals & Charismatics for Peace & Justice. He has been selected for inclusion in Who's Who Among American Teachers in 1996, 2000, and 2004: an honor based on nominations from students.

Dr. Johns' wife, Marie, is an elementary school teacher; son Tony is an urban pastor and founder/director of the City of Refuge School of Urban Mission in Atlanta; son Jason is a high school science teacher and coach in Cape Coral, FL; and daughter Kelli is Director of Community Involvement for The Refuge, Cleveland, TN. These three amazing children have blessed Terry & Marie with eight beautiful grandchildren.

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## **Ron Cason, D.Min.**

**Assistant Professor of Pastoral Theology  
James W. Hamilton Chair for Teaching Lay  
Involvement**

**1990-**

B. A., Lee College, 1971  
M.Div., Church of God School of Theology, 1989  
Th.M., Princeton Theological Seminary, 1990  
D.Min., Columbia Theological Seminary, 1996

Dr. Cason is an experienced pastor having served 18 years in that capacity in Michigan, Colorado, Iowa, and Wisconsin. He has served four years as Minister of Music and Christian Education in Ohio and Georgia, and was State Youth and Christian Education Director for the state of Wisconsin and Principal of Milwaukee Christian Academy. He has been elected to the state council and state youth board of Wisconsin and Iowa, taught in Bible Institutes in Southern Ohio, Wisconsin, Iowa and Michigan and has taught Seminary extension courses in California, Georgia, North Carolina and Korea.

Dr. Cason is an ordained minister in the Church of God and certified conflict mediator. He is also trained in Clinical Pastoral Education and is a published author in numerous magazines and a speaker at national and international conferences, seminars, campmeetings, and youth camps.

Dr. Cason has previously served the Seminary as Coordinator of Special Projects in conjunction with Lilly Endowment, Inc. and the Association of Higher Education Facilities Managers, Assistant Director of Development, Director of Institutional Advancement, Public Relations, and Capital Funds Coordinator. Currently, he serves as Director of the Hamilton Institute for Lay Ministry and directs the Seminary's certificate programs.





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**Owen (Tom) Arthur Biller, Ed.D., Ph.D.**  
**Assistant Professor of Clinical Counseling**  
**1999-**

B.A., Cedarville College, 1968  
M.A., Valparaiso University, 1969  
Ed.D., University of Arkansas, 1973  
Ph.D., International Institute for Advanced Studies, 1986

Dr. Biller is a licensed professional counselor, licensed marriage and family therapist, licensed clinical and counseling health service provider psychologist. He is an ordained Bishop in the Church of God, and has been teaching at the Pentecostal Theological Seminary since 1999.

Dr. Biller is the Executive Director of Behavioral Research Institute, Inc., a State licensed Child Abuse Prevention Agency created in 1980. He also has a private practice in Cleveland in which his wife and son practice with him. Dr. Biller is an Approved Clinical

Supervisor by the Center for Credentialing and Education, Inc.

Dr. Biller is Board Certified in Psychopharmacology and Forensic Psychology. Additionally, he is certified in biofeedback and sex therapy. Dr. Biller enjoys studying and learning about new ideas. He has published Simple Object Lessons for Children and 101 Therapeutic Illustrations and Devotionals. Dr. Biller provides workshops for local law enforcement agencies and works with churches in the area and civic organizations to provide consultation regarding care of children and families.

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## **Chris E.W. Green, Ph.D.**

**Assistant Professor of Theology**

**2012-**

B.S., Southwestern Christian University, 2000  
M.M., Southwestern Christian University, 2002  
M.S.T.S., Southwestern Assemblies of God  
University, 2004  
D.Min., Oral Roberts University, 2007  
Ph.D., Bangor University, 2012

Chris Green joined the faculty at PTS in 2012, after having taught previously at several universities, including Southwestern Christian University (Bethany, OK), Mid-American University (Oklahoma City), and Oral Roberts University (Tulsa), where he won a teacher of the year award in 2009. In early 2002, Chris and his wife, Julie, were part in planting Divine Life Church in Oklahoma City, where they served on the pastoral leadership team until moving to Cleveand.

In addition to his Ph.D. thesis, which has been published as *Foretasting the Kingdom: Toward a Pentecostal theology of the Lord's Supper* (CPT Press), Dr. Green has also written a number of scholarly papers and made numerous presentations at academic conferences. His current research and writing are focused on the relationship of vocation, holiness, and scriptural hermeneutics.





## **Blayne C. Waltrip, Ph.D.**

**Assistant Professor of Global Mission  
and Church Development**

**Director/Founder of Center for Global Education  
and Mission**

**2013-**

B.A., California State University, Fullerton 1989

MADCF, Church of God Theological Seminary, 1999

Ph.D., Fuller Theological Seminary, 2011

Dr. Waltrip joined the Seminary faculty in 2013 as Assistant Professor in the area of global mission and church development. Previous teaching experience occurred at Patten University, Lee University and the European Theological Seminary.

As Director of the Center for Global Education and Mission (cGEM), and in partnership with the Pentecostal Theological Seminary, Church of God World Missions, the Never Before Project and Multiplication

Network Ministries, Dr. Waltrip seeks to further church planting and development across the planet by developing missional education and by providing strategic training, systems, research and resources. As director, he also serves as adjunct professor and global educator.

Dr. Waltrip has served as a missionary since 1999, serving several years in Europe, especially in France and Germany, and as a global educator, teaching in places like Argentina, Australia, Belgium, England, Italy, Kenya, the Netherlands and the Philippines.

Publications include *Hospitality as Mission Praxis in Contemporary Western Culture* and *Fresh Expressions of Missional Church in French-Speaking Europe*.

Dr. Waltrip is a member of the Society for Pentecostal Studies and the European Pentecostal Theological Association. He is married to Dr. Angela McCain-Waltrip and they have one child, Angelina Noelle.

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## **Welton Wriston, D.Min..**

**Instructor of Supervised Ministry and Care  
Director of Student Services and Care Coordinator  
2003-**

B.S., East Coast Bible College, 1995

M.Div., Church of God Theological Seminary, 2007

D.Min. Pentecostal Theological Seminary, 2012

Dr. Wriston is an Ordained Bishop in the Church of God and comes from a family that has a rich heritage in the denomination. Growing up in a church that began in the home of his aunt and uncle, Dr. Wriston's approach to ministry was shaped by this strong family devotion to working for the Lord. Answering the call to the ministry in 1980 has led him to serve the church in various capacities. Dr. Wriston has evangelized and pastored several churches. He has served on various State Boards and Committees during the 16 years of ministry he had in Eastern North Carolina.



Dr. Wriston joined the Seminary staff as Director of Facilities in 2003. With the heart of a pastor and an extensive knowledge of construction, Dr. Wriston has desired to combine ministry with proper care for the Seminary campus. He has trained and mentored students in basic construction and life skills. In 2012 he assumed the position of Director of Student Services and Care Coordinator for the Seminary. He received faculty ranking in the spring of 2013.



## **French L. Arrington, Ph.D.**

**Professor Emeritus of New Testament Greek and Exegesis**

B.A., University of Chattanooga, 1957  
 M.Div., Columbia Theological Seminary, 1960  
 Th.M., Columbia Theological Seminary, 1968  
 Ph.D., St. Louis University, 1975

Dr. Arrington served as faculty from 1981 until 2002. The ministry of Dr. Arrington has involved evangelical and pentecostal circles around the world. He has served as pastor; for 17 years he was a member of faculty at Lee College where he chaired the Department of Bible and Theology. He has been a guest lecturer at theological seminaries in Korea, Puerto Rico, Guatemala, Philippines, and Indonesia. Dr. Arrington has been active in professional theological societies and has served on a number of denominational boards and committees, including the General Board of Education and the Commission on Doctrine.



## **James M. Beaty, Ph.D.**

**Professor Emeritus of New Testament**

A.B., Atlantic Christian College, 1945  
 M.Div., Vanderbilt Divinity School, 1949  
 Ph.D., Vanderbilt University, 1963

Dr. Beaty came from a mill village where no one had completed high school and from a home where no one had been "born again." With this unpromising background, he has served as a missionary in Haiti, Dominican Republic, and in South America for a total of 16 years. Dr. Beaty was Assistant Professor of New Testament and Ethics at Lee College for seven years. He was President of the Spanish Institute for six years, and faithfully served a 16 year term as the Vice President for Academics of the Seminary. Dr. Beaty also served on the General Board of Education of the Church of God for six years, Secretary and President of the Society



## **F. J. May, D.Min.**

**Professor Emeritus of Pastoral Studies**

B.A., Southern Illinois University, 1961  
 M.Div., Southern Baptist Theological Seminary, 1971  
 D.Min., Fuller Theological Seminary, 1989

Dr. May has been a ranked member of the faculty at the Seminary since 1975. Prior to that he pastored for 23 years and was engaged in New Field Ministry and evangelistic work for seven years. Dr. May is known throughout the world for his anointed preaching and Bible teaching. He served on the Executive Council of the Church of God International from 1980-1984, 1986-1990, 1996-2000. He served on the Board of Directors of Lee College for eight years, as a State Council member for 20 years, and was a part-time instructor at Northwest Bible College in Minot, North Dakota.

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World Mission and Evangelism

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Recruitment Officer

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Director, William G. Squires Library

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**Brenda Armstrong**  
Acquisitions Assistant

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Cataloger

**Darzania Edgeworth**  
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Resources Librarian

## PENTECOSTAL RESEARCH CENTER

**David Roebuck, Ph.D.**  
Director, Dixon Pentecostal Research Center

**Jonathan Land**  
Assistant

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## **WILLIAM G. SQUIRES LIBRARY AND DIXON PENTECOSTAL RESEARCH CENTER**

Students of the Pentecostal Theological Seminary have abundant resources to help them succeed in their academic program. Just across the street from the Seminary is the building which houses the William G. Squires Library and the Dixon Pentecostal Research Center.

The Squires Library holds approximately 156,000 books, many of which relate directly to the Bible, theology, and Christian ministry. In addition, the library subscribes to approximately 300 periodicals, accesses over 43,000 full-text, online journals and over 254,000 electronic books, and subscribes to more than 100 databases. Included in these resources are ATLA and other major biblical databases. All electronic materials are available by proxy server from any Internet-accessible location, which is particularly helpful to students who live at a distance from the Cleveland campus. The Library has rich resources in ministry-related areas such as counseling, administration, cross-cultural studies, education, and leadership.

The Library offers Seminary students individual study carrels as well as more comfortable areas for groups to work on joint assignments. Desktop computers are available for student use. Headphones and laptop computers are available to check out for use in the building. For convenience, a café is located on the main floor, operates in afternoon and evening hours.

The Dixon Pentecostal Research Center serves as the archives of the Church of God. Also, it houses a collection of resources related to the denomination and the wider Pentecostal/charismatic movement. These materials can be used in the Research Center, with some resources available electronically.

Squires Library is regularly open 91 hours per week. The Research Center is open fewer hours. Both are staffed with qualified individuals dedicated to assisting students in finding required information. They eagerly provide class and individual instruction to aid knowledgeable and efficient use of library resources. This skill is useful for a lifetime of ministry. For reference assistance, students may contact Squires Library at (423) 614-8562. The Library's webpage is located at <http://www.leeuniversity.edu/library> and is linked on the Seminary's home page.

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# ADMISSIONS

## ELIGIBILITY

Admission to the Pentecostal Theological Seminary is based on two factors as these demonstrate potential for ministry in the kingdom of God.

First, evidence of academic ability is normally assessed on the basis of the completion of a baccalaureate degree from a college accredited by an association holding membership in the Council on Higher Education Accreditation (CHEA), holding membership in the Association of Canadian Universities and Colleges or on the basis of the equivalent of that level of educational achievement. International applicants who do not possess a degree from an American college institution will be accepted on the basis of an equivalent level of preparation. The application of a person from a non-regionally accredited institution will be reviewed on an individual basis by the Admissions Committee. In order to do well in seminary a person ordinarily needs to have completed a degree with an average GPA of 2.5 or higher. Applicants whose transcripts do not reflect this will be placed on academic probation or be called upon to submit other evidence of ability and/or incentive. Such evidence may be submitted in the form of recommendations and other supporting documents (essays, publications, etc.).

Second, the Pentecostal Theological Seminary expects each applicant to exhibit spiritual maturity devotedly given to ministry and worship and daily manifestation of the fruit of the Spirit in personal conduct and human relations. Evidence of spiritual maturity will be assessed on the basis of the applicant's description of a personal sense of calling, of experiences in the ministry and the individual's dedication and spiritual maturity as perceived by those who have furnished recommendations.

## APPLICATION DEADLINES

### Nationals:

Fall.....June 15

Spring.....November 15

### Internationals:

Fall.....April 1

Spring.....October 1

## ADMISSION PROCEDURE

### Requirements for *Degree Seeking Student Admission*:

1. A completed Application for Admission.
2. A \$20.00 non-refundable application fee (U.S. currency) payable to the Pentecostal Theological Seminary (must accompany the Application for Admission).
3. An official transcript from each accredited institution of higher learning attended documenting the awarding of a completed degree. In the U.S., "official" transcripts must be sent directly from each such institution to the Seminary. Transcripts from other countries may need to be validated by the proper authorities. **(Photocopies are not acceptable.)**

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4. An autobiography describing the applicant's personal background (birthplace, family life, employment), church affiliation/credentialing, Christian experience (conversion, regeneration, sanctification, Spirit baptism, divine healing, ministry calling), and reason for applying to this graduate school. This document should be typed, double-spaced with one inch margins.
  5. Three letters of recommendation submitted on the printed forms provided by the Seminary.

**Requirements for Non-Degree Seeking Student Admission:**

1. A completed Application for Admission.
2. A \$20.00 non-refundable application fee (U.S. currency) payable to the Pentecostal Theological Seminary (must accompany the Application for Admission).
3. An official transcript from each accredited institution of higher learning attended documenting the awarding of a completed degree. In the U.S., "official" transcripts must be sent directly from each such institution to the Seminary. Transcripts from other countries may need to be validated by the proper authorities. **(Photocopies are not acceptable.)**

Non-degree seeking students may pursue up to 14 semester hours in this classification after which they must consult with the Registrar or Vice President for Academics to justify continuation in this category. Before students are accepted into a degree program, they must complete all steps for the degree seeking student.

**Requirements for *Audit Only Student Admission:***

1. A completed Application for Admission.
2. A \$20.00 non-refundable application fee (U.S. currency) payable to the Pentecostal Theological Seminary (must accompany the Application for Admission).

If an audit only student decides to later become a degree seeking student, he/she must submit the required documents and meet all admission requirements set forth in the *Degree Seeking Student* section, on the previous page.

**Requirements for *Transient Student Admission:***

1. A completed Application for Admission.
2. A \$20.00 non-refundable application fee (U.S. currency) payable to the Pentecostal Theological Seminary (must accompany the Application for Admission).
3. An official transcript from each accredited institution of higher learning attended documenting the awarding of a completed degree. In the U.S., "official" transcripts must be sent directly from each such institution to the Seminary. Transcripts from other countries may need to be validated by the proper authorities. **(Photocopies are not acceptable.)**

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**Requirements for *Special Student Admission*:**

1. A completed Application for Admission.
2. A \$20.00 non-refundable application fee (U.S. currency) payable to the Pentecostal Theological Seminary (must accompany the Application for Admission).
3. An autobiography describing the applicant's personal background (birthplace, family life, employment), church affiliation/credentialing, Christian experience (conversion, regeneration, sanctification, Spirit baptism, divine healing, ministry calling), and reason for applying to this graduate school. This document should be typed, double-spaced with one inch margins.
4. Three letters of recommendation submitted on the printed forms provided by the Seminary.
5. A Ministerial Experience Questionnaire listing each segment of ministry involvement with a brief description (including dates) of ministry activity.

Special Students are a limited number of qualified applicants who are credentialed ministers (with preference given to Church of God ministers and special consideration given to sister denominations). The total number of special students may be as many as, but not exceed, fifteen percent (15%) of the students in degree programs. Special students are those who do not possess a baccalaureate degree or its educational equivalent and may be admitted under the following guidelines:

1. The applicant must be at least 30 years of age and must have been a full-time minister for 10 years.
2. Once accepted, the special student must complete 14 hours of class work and maintain a 2.5 or higher GPA for those 14 credit hours.

Once a special student completes the above criteria, he/she must apply to be accepted into a regular degree program.

**Requirements for *College Senior Admission*:**

College Seniors may be accepted for dual enrollment provided the combined course load does not exceed 16 semester hours. College Senior applicants must be enrolled in their final semester of undergraduate studies and must submit the following application documents:

1. A completed Application for Admission;
2. A \$20.00 non-refundable application fee (U.S. currency) payable to the Pentecostal Theological Seminary (must accompany the Application for Admission); and
3. An official transcript from the accredited institution of higher learning where they are currently enrolled. **(Photocopies are not acceptable).**

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## RE-ADMISSION

If for any reason a student leaves the Pentecostal Theological Seminary, either voluntarily or involuntarily, formally or informally, and later wishes to return, that person must apply for re-admission. Request for re-admission will be reviewed on an individual basis by the Admissions Committee and, in certain circumstances, by the Ministerial Development Committee.

Students who have not attended Seminary for more than one year must submit:

1. A completed Application for Admission; and
2. A \$20.00 non-refundable application fee (U.S. currency) payable to the Pentecostal Theological Seminary (must accompany the Application for Admission).

## ACCEPTANCE

Admission requests from applicants completing all steps of the admission process will be presented to the Admissions Committee. The Admissions Committee determines if an applicant is accepted and the admission status of that applicant based on the admission documents submitted by the applicant. Applicants will be notified of the Admissions Committee's decision.

### Official Acceptance

Applicants meeting all admission eligibility requirements will be granted official acceptance by the Admissions Committee. Students entering with provisional or conditional status must meet the requirement for official acceptance before official acceptance is awarded.

### Provisional Acceptance

If the Admissions Committee believes an applicant has the potential for success in the degree program to which admission is sought, the applicant may be accepted as a non-degree seeking student with provisional status. The applicant with provisional status must meet the following requirements to move from provisional to official acceptance:

1. Complete a minimum of 12 credit hours; and
2. Earn a cumulative GPA of 2.5 or better.

The provisional designation will be removed once the student meets these and all other admission requirements set by the Seminary. Applicants accepted on a provisional enrollment basis are limited to a maximum of 12 credit hours the first term of enrollment. A provisional status student with a cumulative GPA below 2.5 for the first term of enrollment is subject to immediate dismissal. The applicant accepted on a provisional basis may be considered for but not guaranteed scholarships, need-based assistance grants, and student employment.

### Conditional Acceptance

Seminary applicants who have submitted a completed admission application form, an up-to-date autobiography, and an unofficial transcript may be accepted as a regular student with conditional enrollment status. Those students with conditional status have their first term of enrollment to submit all of the remaining required admission material. The applicant will be withdrawn from the program if he/she does not complete the admission requirements by the end of the first term. **The student will not be eligible to register for a second term until the conditional status is removed.** Any request for an exception to this designation of acceptance must be submitted to the Vice President for Academics through an academic petition.

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## INTERNATIONAL APPLICANTS

International applicants of non-English speaking countries must take the Test of English as a Foreign Language (TOEFL) examination or demonstrate English proficiency through some other objective means and/or personal recommendations.

For a TOEFL Bulletin of Information and Application Form visit the Educational Testing Service website at [www.ets.org](http://www.ets.org), or write to:

Test of English as a Foreign Language  
CN 6154  
Princeton, NJ 08541-6154  
USA

Applicants must earn a total score of 80 (internet-based test), with the following minimum section requirements:

Reading: 20  
Listening: 18  
Speaking: 20  
Writing: 22

TOEFL scores will be provided directly to the Pentecostal Theological Seminary by listing the Seminary's designated institution code of 1763 on the exam.

### Documents

International applicants must submit the following documents before an admission request will be considered:

1. Application for Admission form.
2. An autobiography describing the applicant's personal background (birthplace, family life, employment), church affiliation/credentialing, Christian experience (conversion, regeneration, sanctification, Spirit baptism, divine healing, ministry calling), and reason for applying to this graduate school. This document should be typed, double-spaced with one inch margins
3. Recent passport-size photograph.
4. A \$20.00 non-refundable application fee (U.S. currency) payable to the Pentecostal Theological Seminary must accompany the Application for Admission.
5. Official transcripts from all previous colleges/universities attended. **(Photocopies are not acceptable.)** Transcripts from non-American institutions must be evaluated and converted to the American Grade Point Average system. Transcripts in a language other than English must also include an official English translation. Agencies recommended to perform these services are World Education Services, Inc. ([www.wes.org](http://www.wes.org)) or Educational Credential Evaluators, Inc ([www.ece.org](http://www.ece.org)). The Seminary will only accept applicants whose university/college degrees are found equivalent to U.S. university/college degrees.
6. International applicants seeking to enter the United States and attend classes on campus must provide an affidavit of financial sponsorship. This is a letter and notarized statement from a bank official demonstrating availability of funds for your

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support and educational cost of attendance. The International applicant who will online enroll in online courses is not required to provide financial sponsorship. Church of God international applicants who have been approved for financial sponsorship by Church of God World Missions should submit their letter of approval along with their admission application.

7. Letters of recommendation from non-family members (pastor, supervisor, and/or professors) who can attest to your commitment to Christ, church involvement, leadership ability, human sensitivity, academic ability and facility in interpersonal relationships. (Church of God international applicants who have been approved by the Church of God World Missions Educational Committee will submit recommendations from their field director, regional superintendent, and overseer, using the forms provided in the admission packet.)
8. TOEFL scores (for applicants from non-English speaking countries).

Admission documents should be submitted to the Seminary's Admissions Office at [admissions@ptseminary.edu](mailto:admissions@ptseminary.edu), or by regular mail:

Admissions Office  
Pentecostal Theological Seminary  
P.O. Box 3330  
Cleveland, Tennessee 37320-3330  
USA

**All admissions documents must be received by the Admissions Office before admission acceptance will be considered.**

### **Student Visa**

When admission acceptance is granted by the Seminary, international applicants must obtain an F-1 Visa to attend the Pentecostal Theological Seminary. Contact the Office of Student Services to request an I-20 document at [wwriston@ptseminary.edu](mailto:wwriston@ptseminary.edu), or call (423) 478-7250. **International applicants should also notify the Office of Student Services if the spouse and/or children will accompany them.**

### **Deadlines**

The application deadlines for international applicants are as follows:

April 1 ..... Fall term  
October 1 ..... Spring term

International applicants will be notified of the Admissions Committee decision within two weeks of being considered.

### **Enrollment**

The Seminary accepts prospective students for enrollment in a full course of study that leads to the attainment of a specific educational or professional objective. Internationals with a visa permitting student enrollment in the United States must be enrolled as full-time students in on-campus courses. Full-time enrollment is equivalent to a minimum of nine (9) credit hours for the fall term and nine (9) credit hours for the spring term.

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# REGISTRATION

## NEW STUDENTS

Students enrolling in their first term at PTS are required to complete New Student Orientation prior to registering for classes. New Student Orientation (NSO) takes place each fall and spring term and is made up of a series of videos. These videos are accessible through the internet and will introduce and familiarize new students to the Seminary's academic policies, degree programs, financial aid, and other topics necessary for a successful seminary experience.

Prior to the start of classes each fall and spring, new student enrolling in campus courses are required to attend a 1-day event of academic advising and registration on the Seminary campus. New students enrolling entirely in online courses are invited to attend but are not required to attend. All students attending this on-campus advising/registration event are responsible for the cost of travel, overnight lodge (if needed) and any meals not provided by PTS.

## CURRENT STUDENTS

Current students must register at the designated time established by the Seminary. This *Priority Registration* is scheduled to take place in April, for summer J-terms and fall, and in November, for January J-term and spring.

## LATE REGISTRATION

Students who do not register for classes during the designated time periods will be billed a late registration fee. This includes current students who delay registration until the start of the new term.

## REGISTRATION CHANGES

During Priority Registration, a student may drop/add a course without penalty. However, once the designated time for registration has ended, students wishing to change their class schedule must submit a drop/add request form to the Registrar. A drop/add fee will be billed to the student's account for each drop/add event. A drop/add request form is available in the Registrar's Office and on the Seminary's website: [www.ptseminary.edu](http://www.ptseminary.edu) > *Current Students > Forms, Syllabi, and Textbooks.*

On-campus classes may be added up to *two weeks after* the first day of class. A student adding a class late is responsible for making up delinquent course work. Online courses may be added up to *one week prior* to the start of term. (See the Distance Education section of this catalog for more information concerning online course restrictions.)

A student may drop a course within the first 2 weeks of class (fall and spring) or the first 2 days of class (J-terms). The dropped course is removed from the student's record. (See the Refund Policy located in the Tuition and Fees section of this catalog to determine the student's financial obligation for a dropped course.)

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Withdrawal from a class is permitted anytime after the drop deadline and before the last day of class. A student will use the drop/add form to request a course withdrawal. Course withdrawal does not affect a student's GPA but may affect the student's academic progress (attempted/earned calculation). (See the Satisfactory Academic Progress section of this catalog for more information.)

### **LEAVE OF ABSENCE**

Students who were not enrolled the previous semester (fall or spring) must notify the Registrar's Office of their intent to return to PTS before registration may occur. If the student's absence was just one term (fall or spring) and at his/her departure, the student left in good standing, the student may proceed with course registration. (Good standing means the student earned Satisfactory Academic Progress and left no outstanding balance on his/her student account.)

A student with a calendar year break in enrollment (fall and spring), must apply for readmission with the Admissions Office before registration can occur. (See the Admissions Section of this catalog for more information concerning the readmission policy.) The student may contact the Registrar's Office to register once readmission is granted by the Seminary's Admissions Committee.

### **CANCELLED CLASSES**

On occasion, the Vice President for Academics finds it necessary to cancel a scheduled class most often due to low student enrollment in that specific course. When this occurs, the Registrar's Office will remove all student registration from that course and notify each student enrolled that the course was cancelled. The student may elect to leave his/her registration as is or may need to select another course as this event may affect the financial aid award. A student is not responsible for course tuition or drop/add fees if a course is cancelled by the Vice President for Academics.

### **UNOFFICIAL WITHDRAWAL**

Unofficial Withdrawal occurs when a student ceases to attend class, does not complete any course work, and does not notify the Registrar's Office of such action. In this case, the student receives a failing grade for all registered courses. Courses must be repeated to remove the failing grades from the transcript. For more information on the affects of unofficial withdrawals, see the Satisfactory Academic Progress policy found in both the Academics section and the Financial Aid section..

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# TUITION AND FEES

## Masters Programs

2014-2015

*(Tuition and fees are subject to change without notification.)*

Every attempt is made to keep costs within the reach of all those who are called to ministry. At present, the following fee structure is in force for the 2014-2015 academic year.

### MASTER DEGREE PROGRAMS

Application Fee <i>(Must accompany the application and is non-refundable.)</i> .....	\$20.00
Tuition <i>(per credit hour)</i> :	
1-8 credit hours .....	\$478.00
9-16 credit hours .....	\$466.00
17 or more credit hours .....	\$478.00
Audit .....	\$239.00
Assessment Testing <i>(Required for all 1st year students.)</i> .....	\$180.00
Technology Fee <i>(per semester)</i> .....	\$50.00
Registration Fee <i>(per semester)</i> .....	\$20.00
Late Registration Fee .....	\$75.00
Student Identification Card <i>(per year)</i> .....	\$3.00
Student Activity Fee <i>(payable Fall and Spring)</i> .....	\$25.00
Ministers' Week <i>(payable Spring)</i> .....	\$15.00
Drop/Add Fee.....	\$10.00
Advanced Standing With Credit Fee <i>(per credit hour)</i> .....	\$75.00
Directed Study Fee .....	\$25.00
Grade Change Fee .....	\$100.00
Incomplete Application Fee .....	\$25.00
Extension of Time Application Fee.....	\$75.00
Official Transcript .....	\$5.00
<i>(An additional fee of \$30 will be charged for overnight delivery.)</i>	
Binding Fee for MADCF or MDIV Senior Paper.....	\$45.00
<i>(Copies exceeding the required three is \$15 each plus shipping.)</i>	
Graduation Fee .....	\$250.00
<i>(The fee is not prorated and nonparticipation does not exempt a graduate from any part of the fee.)</i>	
Late Graduation Application Fee.....	\$100.00

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## FINANCIAL REGISTRATION

Prior to the beginning of classes each term, all students are required to submit to the Business Office a Promissory Note indicating how they plan to pay their tuition and fees for the semester. Failure to complete financial registration will result in cancellation of the student's class schedule.

## PAYMENT OF BILLS

The following payment options are available.

**Full Cash Payment-** Must be made on or prior to the first day of the semester (checks and credit cards accepted-Discover, MasterCard and Visa). Accounts not paid in full on or before the first day of the semester will be assessed a monthly late fee of \$25.00.

Students who pay their account balances in full on or before the first day of the semester will receive a 1% discount on net tuition. Net tuition is the full tuition charge less tuition discounts and institutional scholarships.

**Deferred Payment-** Provides a plan for students who are unable to pay the semester charges in full at registration. A \$50.00 deferred payment fee is added to the student account and the balance is divided into 2 equal monthly installments due on specified dates. Payments made after the specified dates will be subject to a \$25/monthly late fee.

**Scholarships-** Several scholarships are available to new and returning students. See *Financial Aid*.

**Federal Financial Aid-** For information on student loans and work study program, please refer to Financial Aid.

**Special Arrangements-** Arrangements for billing to a third party (Church of God Missions, employers, home churches, etc.) must be made prior to registration with the PTS Business Office.

All tuition and fees are due and payable in full by the first day of the semester unless special arrangements have been made in advance with the Business Office or a student plans to use the deferred payment plan. Students whose accounts are not current will not be allowed to register for subsequent classes and will be denied request for transcripts and diplomas.

## REFUND POLICY

Any student dropping a course(s) or withdrawing totally after registration, without completing the necessary forms and receiving the consent of the Registrar, will not receive a refund. Failure to attend classes does not guarantee a refund. Students may change or drop courses anytime during the first two academic weeks of each semester. If a course is dropped and a substitute course taken, there is no charge other than the \$10 drop/add fee. When a course is dropped (or

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withdrawn from) and no substitute taken, the following refund policy will apply for the Fall and Spring semesters, and the brief refund period for J-Term Classes.

1. No refund on fees.
2. Refund on tuition:
  - Up to and including the first day of class---100%
  - First two weeks (2nd-12th day) (2 days for J-Term courses)---80%  
(20% of tuition plus fees are due)
  - Third week (13th-19th day) (3 days for J-Term courses)---50%  
(50% of tuition plus fees are due)
  - No refund after the third week (20th day).  
(100% tuition plus fees are due)
3. No student registered as full-time (9 hours or more) who decides to drop to part-time (6 hours or less) will receive an adjustment after the third week.
4. Read the Financial Aid Refund Policy for a detailed explanation of how financial aid eligibility is affected by student course withdrawalst

### **DELINQUENT ACCOUNT**

PTS begins in-house collection procedures on the outstanding account balances of students who have not fulfilled the conditions of their Promissory Note or who have not made payments for at least 30 days. This procedure involves a series of letters, emails, and/or telephone calls from the PTS Business Office.

If at the end of 120 days the account has not been paid in full or satisfactory arrangements have not been made to pay off the debt, the account will be referred to the Seminary's collection agency. A student whose account has been referred to outside collection agencies will be required to pay all legal and collection costs in addition to the outstanding balance. These costs can be an additional 40-60% of the unpaid balance.

A student with a delinquent account is ineligible for additional enrollment until the account balance is paid off.

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# FINANCIAL AID

Since its inception, the Seminary has been concerned with partnering with students by providing opportunities for financial assistance as they prepare for ministry. Seminary Administration, with the approval of the Board of Directors, has established two agencies to represent it in the administration of financial aid to students. They are the Financial Aid Office and the Financial Aid Committee.

Degree-seeking students are eligible to apply for Seminary scholarships, outside scholarships, federal work study, federal loans, and alternative loans if needed. Non-degree-seeking students may apply for Seminary scholarships, outside scholarships, and alternative loans. Students who do not have U.S. citizenship or Permanent Resident status may apply for Seminary scholarships, outside scholarships, and alternative loans.

Prospective students must be accepted for admission to the Seminary to be eligible for financial aid. Students applying for financial assistance, including loans and scholarships, do so by completing the financial aid process which includes completion of the Free Application for Federal Student Aid (FAFSA) and the Seminary's Application for Financial Aid.

Each person applying for financial aid at the Seminary should apply after January 1 and before the priority deadline of April 15 for returning students, or June 15 for new students in order to receive priority consideration for the following Fall and Spring semesters. All financial aid is awarded for one academic year. **Students must reapply for financial aid each year. Financial assistance is not automatically renewed.**

A student wishing to receive financial aid must first submit a Free Application for Federal Student Aid (FAFSA) and a Pentecostal Theological Seminary Application for Financial Aid to the Financial Aid Office. (Both forms are available on the Seminary's website.) This constitutes the student's formal request to the Seminary for financial assistance. Students must be enrolled full time to be eligible for scholarships, with the exception of the Care Ministry Scholarship, Spousal Scholarship, College Senior Scholarship, Alumni Scholarship, State Overseer Scholarship, and Honors Ministry Scholarship. For financial aid purposes, full-time enrollment is 9 credit hours during regular semesters (Fall and Spring) and 6 credit hours in the summer J-terms. Half-time enrollment is 6-8 credit hours during the regular semester (Fall and Spring) or 3 hours for J-terms. Students must be at least half-time to be eligible for Stafford loans. Students are eligible for one scholarship per semester with the exception of special incentive scholarships that may be added for one semester only.

## Federal Loan Programs

The federal loan programs are available to PTS students. To be eligible, a student must be a U.S. citizen, U.S. national or an eligible noncitizen. Students must also be in compliance with the Selective Service and must not be in default or owe a refund on any Title IV program.

## FAFSA Form

The basis of determining the need of a student will be an analysis provided by the Student Aid Report (SAR) based on the information submitted by the student on the Free Application for Federal Student Aid (FAFSA) as distributed by the U.S. Department of Education online at [www.fafsa.ed.gov](http://www.fafsa.ed.gov). Students may complete the financial aid application process online at the Seminary's website, [www.ptseminary.edu](http://www.ptseminary.edu) > *Financial Aid* > *Apply for Financial Aid*.

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## Financial Aid Programs: Financing Your Education

PTS is especially sensitive to the financial challenges students face today in seeking to finance graduate education for master's programs. Fund-raising by the Seminary to increase the number of scholarships continue to be a priority at PTS.

Most students are financing their programs through personal savings, employment, church support, loans and scholarships.

PTS encourages careful planning and stands ready to assist students in identifying all possible financial resources. The process begins by completing and returning the appropriate forms to PTS for financial aid and scholarships.

To have financial aid available for the first day of registration, deadlines have been established for submitting all documents necessary to process financial aid. The student should be sure to check the calendar or call the financial aid office so that he/she will not miss the deadlines established for fall, spring and summer courses.

All federal aid is awarded without regard to race, gender, handicap, age, and class or national/ethnic origin. The amount of Seminary funds awarded is subject to need and availability of funds.

### MASTER DEGREE PROGRAM SCHOLARSHIPS

Students applying for scholarships and loans must complete a PTS Application for Financial Aid and submit it to the Financial Aid Office by the priority deadline (April 15). Applicants may download this form at <http://finaid.ptseminary.edu> > *Apply for Financial Aid*. Also, a Free Application for Federal Student Aid Application (FAFSA) must be completed at [www.fafsa.ed.gov](http://www.fafsa.ed.gov). Students are encouraged to contact the Seminary's Financial Aid Office to verify that all financial aid paperwork has been received. For more information on the financial aid process refer to "Apply for Financial Aid" at <http://finaid.ptseminary.edu>. Scholarships are applied toward tuition costs only. All fees (registration, technology, application and other related fees) are the student's responsibility. A maximum of one scholarship per semester will be granted.

***Academic Scholarships for First Year Students:*** Three academic scholarships of \$4,000 per student are awarded to first-year students who graduate (current year) from a Church of God college or university. The president of each institution makes recommendations for these scholarships by letter to the Seminary's Financial Aid Office. A student must have a minimum undergraduate GPA of 3.5; must complete and submit an Application for Financial Aid to the Financial Aid Office; and complete a FAFSA to be considered for this scholarship. Students must be enrolled full time (9 credit hours or more) during the regular fall or spring semester to be eligible for this scholarship.

***New Incoming Academic Scholarship:*** Five academic scholarships of \$4,000 per student are awarded to five first-year students with a graduating undergraduate cumulative GPA of 3.5 or higher. A student must complete and submit an Application for Financial Aid to the Financial Aid Office, and complete a FAFSA to be considered for this scholarship. Students must be enrolled full time (9 credit hours or more) during the regular fall or spring semester to be eligible for this scholarship.

***Academic Scholarships for Second and Third Year Students:*** Two academic scholarships are available for students who have completed their first year of seminary study. Recipients must have a minimum GPA of 3.7 in order to qualify. Students must also demonstrate leadership, spiritual maturity, and submit recommendations from two professors. The amount available

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for any given student is \$4,000 per year. Applicants must complete and submit an Application for Financial Aid to the Financial Aid Office and complete a FAFSA to be considered for this scholarship. (This scholarship is available as funds permit.) Students must be enrolled full time (9 credit hours or more) during the regular fall or spring semester to be eligible for this scholarship.

***PTS Ministry Honors Scholarship:*** This scholarship is awarded (July 1 through June 30) to individuals based on the recommendations of participating Church of God State Administrative Bishops. Candidates should be persons of ministerial integrity and leadership promise. Recipients are required to register for a minimum of 12 credit hours (main campus or online) during the student's first year of enrollment. The student must apply for other PTS scholarships for the all succeeding years. There are three award categories for this scholarship: African American Ministry Honors (8 scholarships per academic year); Latino Ministry Honors (8 scholarships per academic year); and Pastoral Ministry Honors (20 scholarships per academic year).

***New Incoming First Year Scholarship:*** First year, first time students attending the Seminary may apply for a \$2,500 scholarship before beginning their first year at the Seminary. Applicants must complete and submit an Application for Financial Aid to the Financial Aid Office and complete a FAFSA to be considered for this scholarship. (This scholarship is available as funds permit.) Students must be enrolled full time (9 credit hours or more) during the regular fall or spring semester to be eligible for this scholarship.

***Church of God Graduate Scholarship:*** Church of God members who have graduated the previous academic year from a Church of God college or university, with a minimum GPA of 2.5, may apply for this \$2,000 scholarship during their first year at the Seminary. Applicants must complete an Application for Financial Aid to the Financial Aid Office and complete a FAFSA to be considered for this grant. Students must be enrolled full time (9 credit hours or more) during the regular fall or spring semester to be eligible for this scholarship. (This need-based scholarship is available as funds permit.)

***Endowed Scholarships:*** Endowed scholarship funds have been established at the Seminary by many contributors. The endowment amount available for scholarships varies according to the size of the endowment. Eligibility varies according to scholarship criteria. Applicants must complete and submit an Application for Financial Aid to the Financial Aid Office and complete a FAFSA to be considered for endowed scholarships. Students must be enrolled full time (9 credit hours or more) during the regular fall or spring semester to be eligible for this scholarship. (This is a need-based scholarship available as funds permit.)

***Presidential Scholarship:*** A student approaching the final academic year and who has shown outstanding academic and spiritual progress is selected by the Seminary President to receive the Presidential Scholarship. This scholarship covers up to \$5,000 of tuition cost. Applicants wishing to be considered for this scholarship must be enrolled full-time (9 credit hours or more); must complete and submit an Application for Financial Aid to the Financial Aid Office; and complete a FAFSA. (This scholarship is available as funds permit.)

***Care Ministry Scholarship Program:*** Ministers employed as full time staff at a church may apply for the Care Ministry Scholarship. If awarded this scholarship, the recipient will receive a need-based award and must be enrolled at least 6 credit hours per semester or 12 credit hours per year. Applicants must complete and submit to the Financial Aid Office an Application for Financial Aid and a Care Ministry Scholarship Form. They must also complete a FAFSA to be considered for this scholarship. (This need-based scholarship is available as funds permit.)

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**Larry and Helen Owens Chaplaincy Scholarship:** Applicants must be enrolled as full-time students in programs of study for the ministry. Major consideration will be given to past and potential academic performance and to the financial need of applicants. Two scholarships of \$2,000 will be granted. Applicants must complete and submit an Application for Financial Aid to the Financial Aid Office and complete a FAFSA to be considered for the scholarship. Students must be enrolled full time (9 credit hours or more) during the regular fall or spring semester to be eligible for this scholarship.

### MASTER DEGREE PROGRAM TUITION ASSISTANCE SCHOLARSHIPS

The following tuition assistance scholarships are available for the Pentecostal Theological Seminary resident or extension students. One scholarship per semester per student will be granted. Applicants must be in good financial standing with the Seminary and must submit an Application for Financial Aid and FAFSA to the Financial Aid Office by the April 15 deadline. These scholarships cannot be used in conjunction with any other PTS scholarship. All tuition scholarships are based on financial need and may be applied to resident, extension, and online programs.

**Student Spouse:** A spouse of a full-time resident student (9 or more hours per full-time semester) or a full-time extension student may apply for a 50% scholarship (up to 6 hours per semester). The scholarship will be applied to the spouse enrolled in the lesser number of classes.

**College Seniors:** College seniors may apply for a 100% tuition scholarship toward their first resident or extension course taken at the Seminary, and a 25% scholarship on each subsequent course (up to 9 hours) while concurrently enrolled in their undergraduate college.

**Pentecostal Theological Seminary Graduate Alumni:** Seminary graduate alumni are eligible for one free audit course or 50% off one for-credit course per academic year in the resident program or at any distance learning site participating in the alumni scholarship program. Scholarships are applied toward tuition only. The student is responsible for fees.

**State Overseers:** Full-time Church of God State Administrative Bishops may apply for one free course per academic year. Scholarships are applied towards tuition only. the student is responsible for fees.

**Mission America Fund:** A Senior Pastor and/or spouse can receive sponsorship for Seminary tuition. The contributing church may receive World Missions sponsorship credit for monies designated to the senior pastor/spouse who is attending the Seminary. Churches sending funds to the Seminary Business Office should designate Mission America Project #8000023 "Pentecostal Training" and indicate the name of the senior pastor/spouse to be funded.

### MASTER DEGREE PROGRAM INSTITUTIONAL GRANTS AND LOANS

**Black American and Hispanic Student Loan:** This ethnic loan program is limited to \$4,500 for tuition per academic year and may be awarded to up to six students. These funds are part of the Home Missions Loan Program and must be repaid with service to the Church of God in an approved ministry area (service payback) or paid back with interest as a loan (loan payback). (See *Home Missions Loan* program guidelines below.) Applicants must be enrolled as a full-time student (9 credit hours or more); must complete and submit an Application for Financial Aid to the Financial Aid Office; and complete a FAFSA to be considered for this scholarship. (Available as funds permit.)

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**Home Missions Loan:** This Seminary sponsored tuition loan is limited to \$4,200 per academic year for ministerial student candidates who are interested in and willing to serve as pastor, associate pastor, church planter or other approved positions in the following regions in the United States:

- Home mission states
- Urban mission
- Latino mission
- Black mission

An applicant for the Home Missions Loan must be a member of the Church of God who desires to prepare for full-time Christian ministry. The applicant must hold ministerial credentials with the Church of God, be in the process of securing such credentials, or commit to begin the process during that term. In the latter case, the recipient shall report to the Financial Aid Office the date on which the ministerial application is submitted.

This loan program is designed to allow the Seminary to partner with those students who feel called to minister in areas where the Church of God wants to strengthen ministry efforts. The Home Missions Loan program provides a flexible remuneration policy. A recipient of this loan must be a full-time student, have a minimum GPA of 2.0, and must have completed 24 hours at the Pentecostal Theological Seminary to be eligible for this loan. Applicants must apply by submitting a completed Application for Financial Aid to the Financial Aid Office by the priority deadline.

**Service payback:** The loan can be paid back in service. One year of service in an approved area pays back one year of financial aid. The student can pay the entire loan back in service if desired. In order to be eligible for the service payback option the student must have graduated from the Seminary and received licensure in the Church of God.

**Loan payback:** If a student fails to comply with the terms of the Home Mission loan criteria, the service payback option is cancelled and the loan shall be subject to an eight percent (8%) annual interest rate and shall be repaid in installments. The maximum length of time for repayment shall be five (5) years and the minimum monthly payment shall be \$50. The first payment is due on the first day of the seventh (7th) month after graduation or termination of studies.

## **WORK-STUDY PROGRAM**

The Federal Work-Study program (FWS) is subsidized by federal funds and provides employment for U. S. citizens and permanent residents to aid in the furthering their education. The student must demonstrate financial need, as indicated by FAFSA/SAR findings, to be eligible for FWS. The amount awarded depends on financial need calculated and availability of federal funds granted to PTS. The participant works an average of 10 hours per week at the current established rate. (The PTS Business Office maintains the current rate.) Students receiving FWS funds are assigned jobs on the basis of the needs of the Seminary and the abilities and skills of the student applicant.

The Seminary's Graduate Assistant/Federal Work-Study assignment process is as follows:

1. The student makes application for a graduate assistant position through the Financial Aid Office.

2. The student completes the FAFSA and the Seminary's Application for Financial Aid by the priority deadline. (The Financial Aid Office will send the names of eligible candidates to the Office of Administrative Services.)
3. Upon reviewing the applicants, Administrative Services in conjunction with the Office of the Vice President for Academics will make the assignments.

### VETERANS BENEFITS

The Seminary is approved for the training of veterans and other eligible persons under the terms of the veterans education benefits. Veterans may apply for benefits or learn more by going to the Office of Veterans Administration ([www.gibill.va.gov](http://www.gibill.va.gov)). The Financial Aid Office will help qualified applicants file the proper forms to apply for these benefits.

### POST 9/11 BILL

Veterans serving after September 11, 2001 may apply for the Post 9/11 bill. Students approved for these benefits are eligible for funding up to \$20,235.02 based on VA approval and eligibility criteria and percentage of benefits as approved by the Veteran's Administration. Students should logon to [www.gibill.va.gov](http://www.gibill.va.gov) to apply for Post 9/11 GI Bill approval or read more about these programs. Once approved, students should submit a copy of the Post 9/11 GI Bill certificate of eligibility to the Financial Aid Office along with an Application for Financial Aid. Application entry dates are based on the date the certificate of eligibility is submitted to the Financial Aid Office). For more information, logon to the VA website at [www.gibill.va.gov](http://www.gibill.va.gov) or call 1-888-442-4551.

### FEDERAL STUDENT LOANS

***The Federal Direct Student Loan Program:*** Under this program, students (Masters and DMIN) may borrow funds from the Department of Education. The amount that a student may borrow cannot exceed the student's financial need. The maximum annual amount a student is eligible to borrow is \$20,500 in unsubsidized loans. The origination and guarantee fees for the loan must be paid by the student and normally will be deducted from the loan before it is disbursed. The current rate is a 6.21 fixed rate. Interest begins accruing at the time of disbursement. **Repayment of the loan begins six (6) months after the student graduates, withdraws from school, or drops below half time enrollment.**

To apply for any federal loan, students are required to submit a FAFSA, Entrance Counseling (student loans), Master Promissory Note (MPN) and any other required documents for verifications. [www.ptseminary.edu](http://www.ptseminary.edu)>Financial Aid>Apply for Financial Aid

***The Direct Graduate Plus Loan Program:*** Under this program, students may borrow from the Department of Education, if approved, based on a their credit history. The maximum annual amount may not exceed the cost of attendance minus other estimated financial assistance. The origination fee for the loan must be paid by the student and will be deducted from the loan before the loan is disbursed to the school. Interest begins at the time of disbursement. Students must be enrolled, accepted, and taking 6 credit hours (half-time enrollment) or more to meet eligibility requirements. Repayment of the loan begins after the student graduates, withdraws or drops below half-time enrollment.

***Private Student Loans:*** Students may request a private student loan with the lender of his/her choice. Students must meet loan eligibility requirements and be approved by the lender. Please see the Financial Aid Office for details.

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## STUDENT LOAN DEFERMENTS

Each semester, enrolled students may request that repayment of loans be postponed by submitting an In-School Loan Deferment Request to each lender. The Registrar's Office will verify on the form the student's current enrollment. Students may acquire a loan deferment request form from their previous lender/lenders. Deferments are granted for students taking 6 hours or more per semester. The student is responsible for retrieving the completed deferment from the Registrar's Office and mailing or faxing it to his/her lender(s).

## EMERGENCY STUDENT LOANS

***The Mary Nell Winters Revolving Loan Fund:*** This is a revolving loan fund, set up and endowed by Mr. and Mrs. Dan Winters of Winter Haven, Florida, to help students in times of emergencies. Loans are made for ninety (90) days to provide assistance in unforeseen emergencies and must have a co-signer. Loan application, processing, and disbursement are coordinated in the Financial Aid Office. A small application fee is charged for this loan. The student must be enrolled at Pentecostal Theological Seminary during the semester the student is requesting the loan.

***The Jerry and Pat Dixon Emergency Loan/Grant Endowment:*** This is a revolving loan/grant fund designed to help students in times of emergencies. The student can receive a grant up to \$100 each year, with a maximum lifetime amount of \$400. Recipients are encouraged to honor the fund with a gift once they are financially able. Students can also receive up to \$300 in loan funds. Applicants for the emergency loan/grant fund must demonstrate need, be morally fit, and be enrolled as full-time students. Students can apply for this loan/grant through the Financial Aid Office. A small application fee will be charged for this loan. The student must be enrolled at Pentecostal Theological Seminary during the semester the student is requesting the loan.

## FINANCIAL AID SATISFACTORY ACADEMIC PROGRESS POLICY

Financial Aid recipients must demonstrate through their scholastic records that they are making satisfactory academic progress toward completion of their program(s) of study in order to maintain eligibility for any form of Federal or Seminary financial assistance. Academic progress for financial aid is measured at the end of the Fall, Spring and Summer terms utilizing the following qualitative and quantitative standards.

### ***Qualitative Standards for Financial Aid Eligibility***

This standard measures a student's quality of performance in terms of courses successfully completed and must maintain a cumulative grade point average (GPA) of 2.0 at the Pentecostal Theological Seminary.

### ***Quantitative Standards for Financial Aid Eligibility***

This standard has two components: maximum time frame and course completion rate. The maximum time frame in which a student must complete a program of study cannot exceed 150 percent of the published program length measured in credit hours attempted. *Example:* A student pursuing a program that contains 89 hours would be allowed to attempt a maximum of 133 hours [89 x 150 percent (1.5) = 133]. The number of hours attempted includes any transfer hours accepted from other institutions that are applied to the student's program of study.

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In conjunction with the maximum program length, students must successfully complete (measured as credit hours earned) at least 75 percent of all coursework attempted as they progress through their program of study. (Attempted hours include failed grades, ungraded courses, extensions, incompletes and withdrawals.) This is a cumulative process, illustrated as follows: A student has maintained satisfactory academic progress for the first two semesters of enrollment. However, at the end of the third semester the student's academic transcript indicates 45 hours attempted and 27 hours earned. The course completion rate is 60 percent (27 divided by 45). The student does not meet the required 75 percent standard and thus will be placed on Financial Aid Probation for the following semester. *Note: all enrolled courses (including incompletes, extensions and withdrawals) are included as attempted hours when calculating percentage of earned hours towards course completion rate.*

### ***FINANCIAL AID ACADEMIC PROGRESS SUMMARY***

#### **Full-time Students**

1. The student must have a minimum cumulative GPA of 2.0.
2. The student must have completed at least 75% of cumulative attempted hours. (Cumulative attempted hours include failed grades, ungraded courses, extensions, Incompletes and withdrawals.)
3. The student must be attempting at least 9 hours in a regular semester or 6 hours in the Summer session.

#### **Part-time Students**

1. The student must have a minimum cumulative GPA of 2.0.
2. The student must have completed at least 75% of cumulative attempted hours. (Cumulative attempted hours include failed grades, ungraded courses, extensions, Incompletes and withdrawals.)
3. The student must be attempting at least 6 hours in a regular semester or 3 hours in the Summer session.

### ***FINANCIAL AID WARNING***

A student who does not meet satisfactory academic progress standards is placed on Financial Aid Warning for one semester, during which time the student is eligible to receive financial aid funds. If the student meets the standards at the end of the probationary semester, the student is removed from Financial Aid Warning status and maintains financial aid eligibility. If the student does not meet the standards at the end of the warning period, the student is placed on Financial Aid Ineligibility/Financial Aid Suspension.

### ***FINANCIAL AID INELIGIBILITY***

A student on Financial Aid Ineligibility Status is not eligible for any form of Federal or Seminary financial assistance. The student remains ineligible until satisfactory academic progress standards in Pentecostal Theological Seminary courses are met. or may appeal for financial aid reinstatement. *Some outside alternative loans are available for students working to regain academic progress.*

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## **APPEAL PROCESS**

Students placed on Financial Aid Ineligibility status can appeal to the Financial Aid Committee for financial aid reinstatement. The appeal must be submitted in writing to the Financial Aid Office and be accompanied by appropriate supporting documentation.

Acceptable reasons for appeal are: (1) serious illness or accident on the part of the student; (2) death, accident or serious illness in the immediate family; (3) financial difficulties forcing incomplete and premature withdrawal; (4) other extenuating circumstances directly affecting academic performance.

If financial aid is reinstated, the student is placed on Financial Aid Probation for one semester. After the Financial Aid probationary term, the student must be making Satisfactory Academic Progress or must be successfully following an academic plan. *The student must meet with the Vice President for Academics to request an academic plan.* Failure to meet the academic plan or academic progress standards will result again in the student being placed on Financial Aid Ineligibility. The student remains ineligible for financial aid until satisfactory academic progress standards in Pentecostal Theological Seminary courses are met or a successful financial aid appeal is approved. If the appeal is not approved, the student has no additional recourse for Pentecostal Theological Seminary financial aid until he/she regains academic progress.

Students may be eligible to enroll in courses without financial aid assistance (Federal, Seminary or state aid) as long as they are not on Academic Suspension or if they have approval from the Office of the Vice President for Academics

## **TRANSFER CREDIT AND REPEATED COURSES**

Transfers of credits from another school are measured in the quantitative review/completion rate calculations, but are not included in the (GPA) qualitative standard review for academic progress.

Retaken Failed Coursework: Students may retake a *failed* course again while receiving federal aid/loans until the course has been passed by the student.

Retaken Passed Coursework: Students may retake (one time only) any previously passed course while receiving Title IV federal loans. After repeating the course a second time and receiving a passing grade, the student is not allowed to retake the course again for federal loans. Students can retake the course but the retaken course cannot be counted towards the student's enrollment status (fulltime/part time) for federal aid eligibility, since a passing grade was received.

## **RETURN OF TITLE IV REFUND POLICY**

The return of unearned Title IV aid applies to any student who meets the following criteria:

1. The student completely withdraws (officially or unofficially) before 60% of the payment period.
2. The student received Federal Title IV or state aid (Federal Stafford Loan, Federal Graduate PLUS Loan, but not Federal Work-Study).

If a student withdraws before the 60 percent point of the semester during the period of enrollment, calculated using calendar days, a portion of the total Title IV funds awarded a student, the Seminary is required to calculate the amount of aid earned. Any unearned aid must be returned according to the provisions of the Higher Education Amendments of 1998. The withdrawal date is determined by the Registrar's Office. If a student does not officially notify the institution of his/her withdrawal, 50 percent of the payment period may be used (or the school may choose to

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use a documented attendance date that is past the 50 percent point). The calculation of return of these funds may result in the student owing a balance to the seminary and/or the Federal Government.

The amount of Title IV aid that was disbursed or could have been disbursed by the percentage unearned. The student will be responsible for any balance due on the account after Title IV funds have been returned. The student's responsibility includes earned Title IV aid due to the lender and any tuition and fees due to the institution. If the student's portion of unearned Title IV aid is a loan, the terms and conditions of the loan take care of the repayment.

The student must return his/her portion of unearned Title IV aid to the institution within 45 days or they will be referred to the U.S. Department of Education for collection. The student will remain ineligible to receive future Title IV aid until this obligation is paid in full.

Students should be aware that failure to attend all classes registered for in a term or unofficially withdrawing from school could result in their having to repay financial aid funds, thereby making them ineligible to receive other Title IV assistance until this obligation is paid in full. Unresolved overpayments are reported to the Department of Education. (To view the policy in its entirety, go to: [www.ptseminary.edu](http://www.ptseminary.edu) > financial aid > Policies and Procedures > Return of Funds Policy).

## **ENDOWED CHAIRS**

An endowed chair is the most distinguished teaching post at the Pentecostal Theological Seminary. It is awarded to a professor who is prominent in his or her field, an outstanding teacher, and one who has demonstrated his or her ability in the selected discipline. He or she will be a regular member of the faculty and subject to all responsibilities incumbent upon other instructors. A minimum gift of \$1,000,000 to the Seminary will name an academic chair. The endowed chair will be recognized by name in perpetuity. The endowment is used for salary, benefits, office support, and may include certain expenses.

### **JAMES W. HAMILTON**

CHAIR FOR TEACHING LAY INVOLVEMENT

### **ROBERT E. FISHER**

CHAIR OF SPIRITUAL RENEWAL

### **CLARENCE J. ABBOTT**

CHAIR OF BIBLICAL STUDIES

### **JOHN D. NICHOLS**

CHAIR OF BENEVOLENCE, COMPASSION, AND CARE

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## ENDOWED SCHOLARSHIP FUNDS

### HALL OF PROPHETS

Ralph O. Acridge  
H. R. Appling  
Flemon Jacob Ard, Sr.  
W. W. Ball  
Lonnie Bare  
Peter C. Barrett  
A. V. Beaubé  
David Stewart Bishop  
B. A. Brown  
Zoe Brown  
William F. Bryant  
Arvel E. Burrell  
Lovell R. Cary  
Robert and Jeanette Cary  
J. Ross Chambers  
O. Wayne Chambers  
H. L. Chesser  
C. W. and Myrtle Collins  
W. Bryant Collins  
Robert and Jeanette Crick  
James A. Cross  
Louis H. Cross  
J. Frank and Kohatha Culpepper  
E. T. Curtsinger  
Lewis A. Daughenbaugh  
Brady Dennis  
Hurschel L. Diffie  
James and Linda Dill  
Jim L. Evans  
T. L. Forester  
C. E. and Ellen B. French  
R. Hollis Gause Endowment for  
Theological Studies  
J. T. Gilliam  
Earl F. Hall  
Yung-Chul Han  
Amy G. Hanley  
Ed and Letha Heil  
Wade H. Horton  
Joseph Harrison Hughes  
Ray H. Hughes, Sr.  
Robert Preston Johnson  
W. E. Johnson  
B. Paul Jones  
Cecil B. Knight  
Jack and Mary Land  
G. W. Lane  
David Lee Lemons  
Frank W. Lemons  
Joe R. Little

Thomas Lanier Lowery  
Flavius Joseph (F.J.) May  
Aubrey and Marian Maye  
R. Terrell McBrayer, Sr.  
Joseph and Mary McCall  
Jim O. McClain, Sr.  
Floyd Lee McClung, Sr.  
V. O'Neil McCullough  
E. Lamar McDaniel  
Houston R. Morehead  
John D. Nichols  
Earl Pearly Paulk, Sr.  
Billy J. Rayburn  
Gene D. Rice  
Roberto Rivera  
Marshall E. Roberson  
Julius Wasson Roberts, Sr.  
Evelyn Edgar Scroggs  
Wallace and Dorothy Sibley  
James L. Slay  
Douglas W. Slocumb Endowment  
for Counseling  
Bevon Joe Smith  
Goodwin C. Smith  
John D. Smith  
William Paul Stallings  
Paul C. Stewart  
William Sullivan  
E. C. Thomas  
W. W. Thomas, Sr.  
Bennie S. Triplett  
R. Lamar Vest  
George D. Voorhis  
J. Herbert Walker, Jr.  
John Herbert Walker, Sr.  
Lucille Settle Walker  
Paul H. Walker  
Paul Laverne Walker  
Horace S. Ward, Jr.  
Edward and Irma Williams  
Herman David Williams  
Ernest E. Winters, Sr.  
Kazumoto Yatsuzuka

### HALL OF HONOR

Walter T. and Era Dell Bateman  
Jim Bolin  
O. Wayne and Pamela R. Brewer  
Frank F. Dowdy  
Robert and Shirley Hartgraves  
J. G. Houck

W. Nathan Kay  
S. W. Latimer  
Robert B. Lilly  
Allan Mathura  
Joseph Mirkovich  
Ralph Morris, Jr.  
Dora P. Myers  
T. W. Norris  
David Lynn Pritchard  
Donnie W. and Barbara Smith  
B. H. Williams  
Lewis J. Willis  
Bernice Stout Woodard

### HALL OF THE FAITHFUL

Wanda Martin Berry  
Oliver and Peggy Brewer  
Walter H. and Ruby E. Davis  
Rufus and Ava Gay Dill  
Glen and Martha Douglas  
Tommy Ellis  
Clarence and Mary Gibson  
Dennis Godin  
Christine Harris  
D. Joe and Cathlene Horn  
Dan and Nell Hughes  
Mary Frances McLaren James  
Frank and Elsie Jarrett  
Harry C. and Martha Pettitt  
Koenigsmark  
John H. and Della Lee  
Daniel and Flara Livingston  
Lloyd Grant McClung  
Eugene Miller  
Maggie Nolie Harris O'Quinn  
Lawrence and Helen Owens  
Ann Toole Parker  
R. E. and Mary Ellen Ringo  
Randy and Nancy Rush  
Mack and Ethel Smith  
Stewart-Long  
René Triplett-Pyeatt  
Arthur and Ruby Turner  
Lee and Lois Watson  
James and Dot Westberry

### SPECIAL ENDOWMENTS

Norm and Nancy Beetler  
Borger, Texas Church of God  
Clerk Scholarship Fund  
Milo P. and Lettie L. Cross  
Kay Medlin

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## ENDOWED SCHOLARSHIP FUNDS

Bobby Jerrel Curtsinger  
Thurman J. Curtsinger Student  
Endowment  
Hal Bernard Dixon, Jr.  
Farmington Heights Church of God  
Bill Higginbotham Family  
Kentucky Church of God  
Nelda Long  
Ministry to the Military  
North Cleveland COG World Missions Board  
North Georgia Church of God  
Northwest Bible College  
Maurice Poppen/Don and Helen Rowe  
Stanley B. and Dorothy G. Rupy  
South Georgia Church of God  
Mack P. Stewart, Jr.  
Jule and Emma Sumner  
Sunday School Superintendent  
Theological Seminary  
Dianne Walker  
Kathryn Shires White International Scholarship  
Womens' Ministries Scholarship

### **WORLD MISSIONS ENDOWED SCHOLARSHIP FUNDS**

Hulda B. Eslinger Allison International  
Scholarship Fund  
Charles and Verdah Baker International  
Scholarship Fund  
Ray H. Sanders Family Scholarship Fund  
World Missions International Scholarship  
Fund



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# STUDENT LIFE

The life of the Seminary community is fed by four streams: the classes, the Community of Faith groups, chapel worship, and the annual Ministers Week. All faculty and students are committed to a full participation in these ministries because the vision of theological education in forming our life together focuses on spiritual formation for a lifetime of ministry and learning rather than mere information or assimilation of facts.

## CLASSES

The professors of the Pentecostal Theological Seminary are gifted by the Holy Spirit for the ministry of teaching. Classes are therefore carried on in an atmosphere of prayer and worship which is in no way antithetical to critical inquiry, careful research, and vigorous debate. Indeed, prayer is essential for these pursuits.

## CHAPEL

The chapel worship services contribute to deepening and enriching the devotional life of the Seminary community. These services, held on Tuesday and Thursday of each week, also provide an opportunity for student participation in the leading of corporate worship. Since chapel services are so integral to the spiritual and intellectual life of the Seminary, regular attendance is required of all degree-seeking students. Any exception to this policy must be cleared through the Student Services Office.

## MINISTERS' WEEK

Ministers' Week is held each spring term for the Seminary community to join with representatives of leadership, various general departments and other educational institutions of the Church. Ministers' Week events consider vital aspects of contemporary ministry from an interdisciplinary perspective, using various educational methods to illustrate the integration of faith and practice which is the hallmark of the Seminary.

## DEVOTIONAL AND SPIRITUAL LIFE

The Pentecostal Theological Seminary is an institution dedicated to the education and training of prospective ministers; consequently, the spiritual and ethical standard of life expected of students is that which is expected of the ministry in general.

Communion and the Washing of the Saints' Feet are celebrated by the entire community. This special service is an occasion for drawing closer to God and to each other. Students of the Seminary are further encouraged to develop their own personal Bible study and daily devotions. Within the Cleveland community, some of the finest Church of God congregations offer students and their families opportunities to participate in worship and ministry. The Seminary strongly encourages each student to maintain close ties with a local church while enrolled at the Seminary.

## ETHICAL COMMITMENT

Students should conduct themselves in an exemplary manner both on and off campus. Loyalty to one's membership and ministerial vows is expected. Personal conduct in relation to employment, social life, entertainment and recreation must reflect mature spiritual judgment and responsibility. Seminary students commit to abide by the Church of God Practical Commitments. This includes among other things, prohibition of the use of tobacco, alcoholic beverages, abuse or illegal use of

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drugs, and unscriptural sexual conduct (I Cor. 6:9-20, Rom. 1:16-32, Gal. 5:13-26). Intellectual honesty is an obligation of the Christian commitment; therefore, the Seminary requires complete integrity in its students in such matters as the use of materials of research, in the submission of academic assignments, and in the taking of examinations. To this end, the following Student Intellectual Property policy was developed.

### **STUDENT INTELLECTUAL PROPERTY POLICY**

Student intellectual property rights relate to faculty-produced course material and student-generated intellectual work. The Seminary recognizes the right of students duly enrolled in a course to take notes for personal study. Students do not have the right to take notes or disseminate them for commercial purposes without the written approval of the course instructor. Students shall not distribute or otherwise make notes taken in courses accessible on the Internet in any case unless approved by the instructor.

Students may not record electronically (audio or visual) faculty lectures except for personal study and then only with prior approval of the instructor. At the beginning of each course, faculty members shall notify students what lecture/s, if any, students may record. Student recordings of lectures shall not be distributed to others without prior written permission of the instructor. In the event of a perceived violation, and after conferencing with the offending student, faculty may file a grievance with the Vice President for Academics. The matter shall be handled according to the grievance policies as stated in the Faculty Handbook and Student Handbook. Student intellectual property is also protected. Student produced ideational content in projects and papers may not be used by faculty, staff, or others in publications, presentations, or for commercial purposes without written approval of the student in question. In the event of a perceived violation, and after conferencing with the offending faculty or staff person, students may file a grievance with the Vice President for Academics. When a grievance cannot be resolved in consultation with the Vice President for Academics, the matter shall be handled according to the grievance policies as stated in the Faculty Handbook and Student Handbook.

### **DRESS CODE**

In keeping with the practical commitments of the Church of God, students should aspire at all times to Christian modesty. Inappropriate dress for classes, chapel, and official school functions includes the following: shorts, tank tops, halter tops, exercise clothing. Appropriate recreational clothing may be worn for outdoor events, such as picnics, sports, etc. Caps and men's hats should not be worn indoors.

### **HOUSING**

The Pentecostal Theological Seminary owns and operates Hamilton Court (dedicated April 1992), a housing complex used for both national and international students. This building consists of eighteen apartments plus lobby, food bank, laundry, and maintenance storage space. Also, the Seminary owns several houses located on the main campus. Contact the Student Services Office for available housing opportunities.

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## **AUTOMOBILE INSURANCE**

The Seminary encourages all students to obtain auto insurance for their motor vehicles as set forth by the State of Tennessee. **However, international students must have auto insurance before operating any motor vehicle. The Seminary requires that all international students show PROOF OF AUTO INSURANCE every semester at registration. If a student fails to comply with the insurance requirement, his or her I-20 form will be cancelled and the change of status will be reported to immigration.** The minimum requirement of auto insurance for all students should be:

- Liability for property damage and bodily injuries
- Medical payments
- Uninsured motorists

## **STUDENT RESPONSIBILITY**

Graduate students must assume full responsibility for knowledge of rules and regulations of the Seminary and requirements for the chosen degree program. Any exceptions to the policies stated in this catalog must be approved by the Vice President for Academics.

## **STUDENT ORGANIZATIONS**

### **Family and Marriage Enrichment Programs**

Taking seriously the need for team ministry, the Seminary provides many family enrichment programs. Students are strongly encouraged, while preparing themselves for full-time ministry, to seriously evaluate their own family unity and to set personal and family goals which will enhance their ministerial effectiveness.

### **International Roundtable**

The Seminary has become a place for international strategic leadership training. The International Roundtable is a student organization which exists for the purpose of addressing theological and ministerial issues from an international perspective (including North America). All students, faculty, administration and staff are invited to participate in the roundtable discussions.

### **Seminary Women's Fellowship**

The Seminary takes seriously the fact that married couples serve in the ministry as a team. The minister's spouse carries a responsible portion of the burdens and joys of ministry. She brings to that ministry unique gifts and talents equipped for certain tasks and is a vital part of that ministry team. And she, like her husband, must be trained in order to meet the challenge of ministerial assignments. With this in mind, the Seminary has designed a special enrichment and training program for all Seminary females (both students and students' wives). The following opportunities are provided for these purposes:

1. The Seminary women (single or married) have an active fellowship which is called the Seminary Women's Fellowship. It is sponsored by the faculty and staff wives and meets for worship, fellowship, and instruction. Members of the fellowship plan and participate in enrichment activities for spiritual and professional growth.

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2. Spouses of students are encouraged to audit, free of charge, any courses their spouses are taking up to six hours per semester. Such participation will contribute toward the development of a team ministry, in which both the student and spouse share. (Contact the Financial Aid office for more information concerning this scholarship opportunity.)

### **Women's Roundtable**

Women's Roundtable is a student organization comprised of female students. The purpose of this group is: 1) to promote awareness and concern regarding women in ministry; 2) to promote the ministry of women in the seminary and the church at large; 3) to serve as a support group to women seeking to identify their ministry calling; and 4) to promote avenues of expression by means of writing, speaking, practical ministries, workshops, etc. Student Government Association

### **Student Government Association**

The Student Government Association (SGA) is composed of one representative from each the Community of Faith group, each Counseling Development Group, and a representative of the Seminary Women's Fellowship. The SGA has four officers elected by the student body: President, Vice President, Secretary and Treasurer, who together comprise the SGA Committee. The Director of Student Services serves as administrative liaison.

The purpose of the Student Government Association is:

1. To dialogue with the Seminary administration and faculty on how students can make a significant contribution to the thought, life, and functioning process of the Seminary.
2. To provide students with a voice for enunciating student concerns in matters that affect them.
3. To serve the administration as a means of information on student concerns, existing conditions as perceived by the students, and proposals for actions and change.
4. To serve as a coordinating agency for approved student activities and forums.

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# ACADEMIC INFORMATION

## ACADEMIC CALENDAR

The Pentecostal Theological Seminary operates on a semester and J-term calendar. This means that students can take courses during the Fall and Spring semesters as well as in three J terms (January, June, or July). The course credit is measured in credit hours.

## VERTICAL SCHEDULING

As a result of the Self-Study of 1989-90 the Seminary decided to institute vertical scheduling for all classes, effective Fall 1992. Vertical scheduling (i.e., block-scheduling the three credit hours of a course consecutively on the same day) has increased access for many who could not otherwise attend Seminary (e.g., commuting students). Students are able to take a full load of courses during Tuesday through Thursday or on the alternating one-day programs offered on Tuesdays and Thursdays.

## COURSE LOAD

The normal full-time course load for a year is twenty-seven semester hours: twelve hours for each of the Fall and Spring terms and three hours for January, June, or July. Nine hours is the minimum full-time load required for Immigration and the Veterans Administration funded students. Permission to take more than sixteen hours must be granted by the Vice President for Academics. International students normally register for courses during all terms.

A student who works twenty or more hours per week needs special permission from the Vice President for Academics to take more than nine hours. Students entering the field of theology from another field of study, as well as those receiving instruction for the first time in an English-speaking classroom (TOEFL), are advised to consider taking a reduced load. Students who do not take a reduced load should be aware of the need to give more than ordinary time and diligence to study.

## J-TERM COURSE LOAD

The normal J-Term course load is 3 hours. Students must have the express approval of their faculty advisor and the Vice President for Academics to enroll in more than 6 hours in any J-Term.

## TRANSFER OF CREDIT

Students may transfer up to two-thirds of the credit hours required for a degree. Up to one-half of the credit hours required for a concentration may be transferred. Only one-half of the credit hours from a degree completed at another institution may be transferred. All transfer courses must have received a grade of "C" or higher from an accredited institution. In order to receive transfer credit for seminary core or concentration courses, students will be required to provide course documents verifying parallel outcomes between transfer courses and seminary requirements. **Transfer credit *will not* be given for coursework more than 10 years old.** Exceptions to this policy may be granted in cases where documentation and demonstration of course equivalency can be established. All requests for transfer credit must be processed through the Office of the Vice President for Academics.

## ADVANCED STANDING WITH CREDIT

Applicants for the degrees listed below may be granted up to the indicated number of hours of advanced standing with credit. The total number of hours for the degree will be reduced by the number of approved hours per ATS standards for selected first year courses provided students can demonstrate a level of knowledge, competencies, and/or skills appropriate to the respective course as it is taught at the Seminary. Students may be allowed/required to audit one or more of the courses as part of a portfolio demonstrating equivalency in knowledge and/or skills.

<i>MDIV</i> .....	<i>12 hours</i>
<i>MTS</i> .....	<i>8 hours</i>
<i>MACM</i> .....	<i>8 hours</i>
<i>MACDF</i> .....	<i>10 hours</i>
<i>MACMHC</i> .....	<i>12 hours</i>
<i>MAC</i> .....	<i>8 hours</i>

Assessment of eligibility for advanced standing with credit will be made by a faculty member teaching in the curricular area of the course/s for which reduction is sought. Application for advanced standing with credit must be made to the Office of the Vice President for Academics by July 15 for the Fall semester and by October 15 for the Spring semester. Students are responsible for preparing the advanced standing portfolio for each course and for collecting all needed documents according to guidelines provided by the Academics Office. Students must pay a \$75 per credit hour, non-refundable processing fee for each portfolio submitted.

## UNDERGRADUATE EQUIVALENCY POLICY

Admission to the Seminary normally requires a baccalaureate degree. In extenuating circumstances, subject to specific review of college transcripts by the Student Academics Office, approval for "undergraduate degree equivalency" status can be granted for admission purposes. Entering students with not less than 100 semester hours of college credit for undergraduate coursework and with a generally acceptable distribution of courses across the arts and sciences can begin graduate studies and enter degree programs at the Seminary without restrictions. In no case shall students in an undergraduate degree program be allowed to suspend those studies in order to enroll in the Seminary and students able to complete a college degree without hardship shall be encouraged to do so.

## FACULTY ADVISOR

Each student is assigned a faculty advisor for assistance in planning a program of study. This advisor serves as the student's immediate counselor throughout his/her time at the Seminary. In order to ensure that each student stays within the boundaries of the degree program, the student should meet with his/her advisor each semester to complete and maintain an accurate progress sheet. The student should notify his/her advisor of any course changes made, including any courses resulting in an "F." The student should also notify the advisor of any transferred courses.

A request to change an advisor assignment must be submitted by the student to the Student Academics Office. The request must also be approved by the Vice President for Academics.

**All students in their final year of studies must sign a graduating progress sheet, which, when also signed by the advisor and Vice President for Academics, becomes a contract for graduation and reception of the appropriate diploma.** This progress sheet should be signed

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in the Fall semester prior to the following Spring graduation and in the Spring/Summer terms prior to the following December graduation.

The Seminary believes that each advisor has responsibility not only for academic guidance, but for a measure of spiritual and personal guidance as well. The Vice President for Academics and Director of Counseling and Testing are also available for further consultation, **after a student has met with his/her advisor.**

## REGISTRATION

All students must register courses for each term during the time designated for that purpose. Students who do not register during the designated time will be charged a Late Registration Fee. Students wishing to enroll after this period must have permission from the Vice President for Academics.

## LEAVE OF ABSENCE

If a current student who has earned satisfactory academic progress chooses not to enroll in the next term, the student should notify the Registrar's Office of this intent and of his/her expected term of returning. Failure to enroll for one academic year or more will require the student to apply for readmission. Special students may not resume degree-seeking status when they return after a leave of absence.

## CLASS ATTENDANCE

Regular attendance of all classes is required. Absences of more than one hour of class time for each credit hour must be specifically excused by the instructor. Unexcused absences in excess of two hours of class time for each credit hour will normally require that the student be withdrawn from the class or have his/her grade reduced for the course. In the case of those receiving VA or federal loans, the Veterans Administration or loan-granting agency will be promptly notified of any change in status.

## GRADING SYSTEM

The following factors are considered in assessing work and assigning grades:

1. ***Information Gained*** – demonstration of usable knowledge of pertinent data, accurately assembled and organized (to include terms, ideas, theories, dates, names, events, people, places, institutions, processes, documents, etc.).
2. ***Ability to use Methodology*** – demonstration of ability to use advantageously the tools and resources of that particular discipline in a way that is fruitful for that course.
3. ***Ability to Communicate*** – demonstration of ability to organize and communicate material pertinent to that subject area, including written and, where applicable, verbal skills.
4. ***Evidence of Originality*** – demonstration of fresh and new insights into the subject matter and/or its methodology and application.

The Pentecostal Theological Seminary uses letter grades, which are to be interpreted by the following guidelines:

- A = EXCELLENT – represents a high level of information gained, ability to use methodology, ability to communicate, and evidence of originality.
- B = ABOVE AVERAGE – represents an above-average grasp of the information and methodology, a commensurate ability to communicate, an industrious attitude, and thoroughness.
- C = AVERAGE – represents acceptable work, but tends to be mechanical and lacking in originality and depth. It may reflect a lack of concern to excel or ability to demonstrate insight into material studied.
- D = BELOW AVERAGE – represents unsatisfactory achievement in all areas, but is passing.
- E = EXTENSION OF TIME – Students may apply for an Extension of Time to complete course requirements for the Fall and Spring terms. **Extensions are not available for online, directed/independent study, or J-term courses.** To request an Extension of Time, the student must complete an Extension of Time application and obtain the approval of the course instructor, his/her academic advisor, and the Vice President for Academics. The designated application fee must also be paid. (The Extension of Time form is available on the Seminary's website at [www.ptseminary.edu/Current Students/Downloadable Academic Forms](http://www.ptseminary.edu/Current_Students/Downloadable_Academic_Forms) or in the Office of Student Assessment.) If the Extension of Time is approved, the deadlines for outstanding work are as follows: January 15 for Fall semester and June 17 for Spring semester. (The deadline for DMIN extended work is April 1.) The student will receive a grade of "E" until the outstanding work is submitted or until the deadline date (whichever comes first). **Students not submitting work by the extension deadline will receive a grade of "F." The grade will not be changed and the course must be repeated to receive credit.** Students may not be allowed to enroll for J-term courses if they have Extension of Time course work that has not been submitted. An application for Extension of Time must be made by the last day of regular classes and is granted for approximately four weeks. (DMIN students must submit Extension Time requests no later than March 1, the deadline for completion of all DMIN course work.) **Students in their last semester before graduation are not eligible for extensions.** *NOTE: Extensions may jeopardize academic progress as well as financial aid eligibility.*
- F = UNACCEPTABLE – represents work that fails to meet the requirements for a seminary course or failure of the student to file for an incomplete. If the course is repeated and successfully passed, the new grade, rather than the "F", will be used in calculating the student's GPA and the first course will be expunged from the transcript. **The course must be repeated if it is over a year old and the grade received was an "F."**

- I = INCOMPLETE – An Incomplete is not lightly given. It is designed for the rare occasion when the student has been seriously ill or suffered some other hardship beyond his/her control. (Procrastination is not an acceptable reason.) **To receive an Incomplete ("I"), the student must submit an Incomplete application for approval by the course instructor, his/her academic advisor, and the Vice President for Academics.** The designated application fee must also be paid. (The Incomplete applications is available on the Seminary's website at [www.ptseminary.edu/Current Students/Downloadable Academic Forms](http://www.ptseminary.edu/Current Students/Downloadable Academic Forms) or in the Office of Student Assessment.) **The request must be submitted no later than the last day of exams.** (DMIN students must submit requests for an Incomplete no later than March 1, the deadline for completion of all DMIN course work.) **Incompletes are not available for online courses.** If the "I" is not removed within one year from the date of enrollment in the course, it automatically becomes an "F", and the student will be required to repeat the course (scholarships will not cover a repeated course). *Note: Incompletes may jeopardize academic progress as well as financial aid eligibility.*
- W = WITHDRAWAL – Withdrawal from a class is permitted any time **before the last day of class.** In such a case the student, if on scholarship, becomes financially responsible for the course. Failure to officially withdraw from a course will result in the student being failed for the course and a grade of "F" recorded on the his/her transcript. *NOTE: Although Withdrawals do not affect the students GPA, they may jeopardize academic progress as well as financial aid eligibility.*
- AU = AUDIT – represents enrollment and participation in a course with no credit.
- P = PASS – represents enrollment and participation in a course with no credit.

**Note: No grade may be changed without written approval of the instructor and the Vice President for Academics. Any grade change submitted for a student who has not previously applied for an Incomplete or Extension of Time will only be considered in exceptional cases. In such cases, student shall not be entitled to a grade higher than "B." Student shall pay a \$100 fee for the grade change. A written appeal can be made to the Academics Office by the faculty member and the student in question for circumstances deemed to warrant special consideration in handling such exceptional grade change requests.**

### VALUES FOR LETTER GRADES

A = 4.0	B+= 3.3	C+ = 2.3	D+ = 1.3
A- = 3.7	B = 3.0	C = 2.0	D = 1.0
	B- = 2.7	C- = 1.7	F = 0

F = 0 and affects the GPA.

AU, E, I, and W do not affect the GPA.

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## PRIVACY AND CONFIDENTIALITY OF STUDENT RECORDS

The Family Educational Rights and Privacy Act (FERPA) of 1974 affords students certain rights with respect to their education records. They are:

1. The right to inspect and review their personal education records within 45 days of the day the Seminary receives a request for access. Students should submit to the Registrar a written request that identifies the record(s) they wish to inspect. The Registrar will make arrangements for access and notify the student of the time and place the records may be inspected.
2. The right to request the amendment of their personal education records that the student believes are inaccurate or misleading. Students may ask the Seminary to amend the record that they believe is inaccurate or misleading. They should write to the Registrar clearly identifying the part of the record they want changed and specify why it is inaccurate or misleading. If the Seminary decides not to amend the record as requested by the student, the Seminary will notify the student of the decision and advise the student of his or her right to a hearing regarding the request for amendment. Additional information regarding the hearing procedures will be provided to the student when notified of the right to a hearing.
3. The right to consent to disclosures of personally identifiable information contained in their personal education records, except to the extent that FERPA authorizes without consent. One exception that permits disclosure without consent is disclosure to school officials with legitimate interests. A school official is a person employed by the Seminary in an administrative, supervisory, academic, research, or support staff position; a person or company with whom the Seminary has contracted (such as an attorney, auditor, or collection agent); a person serving on the Board of Directors; or a student serving on an official committee, such as Ministerial Development Committee, or assisting another school official in performing his or her tasks. A school official has a legitimate educational interest if the official needs to review an education record in order to fulfill his or her professional responsibility.

The Pentecostal Theological Seminary has designated the following categories of information as directory information: name, mailing address, email address, telephone listing, degree program and concentration of study, and dates of attendance. Also, a student directory containing the name, address, phone number, email address, and photograph of currently enrolled students may be published by the Student Services Office. If published, the Student Services Directory is for on-campus use only. If the student does not wish such information to be released without consent, the student must complete a REQUEST TO PREVENT DISCLOSURE OF DIRECTORY INFORMATION form with the Registrar. If this form is not filed with the Registrar's Office, it will be assumed that the directory information may be disclosed.

4. The right to file a complaint with the U.S. Department of Education concerning alleged failures by the Seminary to comply with the requirements of FERPA.

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## **POLICY ON INFORMATION AND RECORDS**

The Seminary keeps all academic records and correspondence from or about a student in his/her academic file until he/she graduates, including Seminary application, recommendations, all post-secondary transcripts, and the Pentecostal Theological Seminary transcript. These remain the property of the Seminary. After graduation, the file is purged and only the application documents (i.e., application form, autobiography, transcripts of prior academic records, and transcript from The Pentecostal Theological Seminary) will be made a part of the permanent file. Portfolio materials collected to demonstrate student's achievement of program outcomes may be retained in the Student Academics Office. Release of information to third parties shall be made only at the written request of the student or by subpoena, except in cases of grave injustices and crimes.

## **PROGRAM DURATION**

Using the average number of student hours as a guide, it is projected that the MDIV degree should be completed in 6 years or less. The MA and MTS degrees should be completed in 5 years or less. This plan takes into consideration the trend toward an increasing number of part-time students. All course credits applied toward degree requirements should be earned within ten (10) years of the awarding of the degree.

## **SATISFACTORY ACADEMIC PROGRESS**

Student must earn Satisfactory Academic Progress (SAP) to maintain enrollment at Pentecostal Theological Seminary. SAP is earned when the students maintains a cumulative GPA of 2.0 and successfully completes 75% of attempted credit hours. Failed grades, ungraded courses, Extensions, Incompletes and withdrawals are included when calculating this percentage.

It is advisable that any and all failed courses be repeated as soon as possible. Once a failed course is successfully repeated, the failing grade (F) will be removed and replaced with an "R" (repeated).

## **ACADEMIC WARNING AND SUSPENSION**

Transcripts are reviewed by the Registrar's Office at the conclusion of each Fall term, each Spring term, and at the conclusion of the July J-Term. Those students who do not demonstrate sufficient academic progress will automatically be placed on *Academic Warning* during the next term of enrollment. If sufficient academic progress is achieved by the student at the end of the probation period, academic warning status will be removed. If SAP is not achieved by the end of the probation period, the student may be placed on *Academic Suspension*.

A student on academic warning will conference with the Academics Office to formulate an academic plan the student will follow to correct the probation issues. The action plan may include an adjustment to the student's class schedule in order to improve academic performance. If a student does not improve his/her academic standing during the probation period, he/she will be required to withdraw from the Seminary (Academic Suspension) for at least one term to work toward the resolution of the problems involved.

When a student returns to the Seminary, after academic suspension, the student returns on academic probation as he/she corrects any academic transcript issues.

## ACADEMIC APPEAL

Students may appeal a determination of lack of sufficient academic progress to the Office of the Vice President for Academics. If extenuating circumstances (i.e., illness, financial hardship, personal or family difficulties) are substantiated in writing by the student to the Vice President and judged to be of sufficient nature as to impair student academic progress, consideration for reinstatement will be given and a plan proposed to allow the student to complete his/her degree. The proposed plan must be accepted by the student, the student's advisor, the Financial Aid Committee (if student is eligible for aid), the Registrar, and the Vice President for Academics.

The student may apply for readmission by submitting a letter to the Vice President for Academics stating: (1) the reason for requesting readmission; (2) any action taken to correct the problem; and (3) the applicant's present academic/vocational expectations. Upon recommendation from the Vice President for Academics, this letter and the applicant's academic file will be reviewed by the Admissions Committee for consideration of readmission.

## DIRECTED/INDEPENDENT STUDY

Directed/Independent Study is available on a limited basis (9 hours for all MA programs and 12 hours for the MDIV program) to the student who is already enrolled in a regular period of the school year (either Fall, Spring or J-term) and in the process of pursuing a degree. Directed Studies may be specialized research in an area not ordinarily covered by a course. Independent Studies are courses listed in the catalog. **As a general rule, core courses are not offered by Directed/Independent Study.** Permission to take a course by Directed/Independent Study must be requested and justified. In both cases, **the student must obtain consent** from the course instructor, his/her academic advisor, and Student Academics. Requests to take Directed/Independent Study must be made before the last day of drop/add for the given semester or J-term. The GPA required for specialized research is 3.0 and for a listed course 2.0. The course, in either case, counts within the regular load unless permission is granted by the Vice President for Academics to take an overload. Directed/Independent Study is residential work, not correspondence study, and requires four on campus consultations with the instructor during the J-term or semester. Directed/Independent Study courses are contracted per semester or J-term and should be completed within that time frame. The student must pay for all courses in advance. The Directed/Independent Study form is available at [www.ptseminary.edu](http://www.ptseminary.edu) > *Current Students*.

*Forms Syllabi and Text Books* or in the Office of Student Academics.

If the student is unable to complete a Directed/Independent Study, he/she may apply for an Incomplete grade or the student may withdraw from the Directed/Independent Study up until the last day of exams for the current semester or the last day assignments are due for a current J-term. An Extension of Time is not available for this type of course.

## TRANSCRIPTS

Requests for transcript (official or unofficial) are made in writing to the Registrar's Office. The student's signature and applicable fees are required before the transcript is produced. Incomplete grades (I) or Extension of Time grades (E) will be changed to "F" on all official transcripts. No transcript will be issued to a student (current or former) if the student has an unpaid balance with the Seminary's Business Office. A transcript request form is located at the back of this catalog and on the Seminary's website: [www.ptseminary.edu](http://www.ptseminary.edu) > *Alumni and Friends*.

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## GRADUATION

Students anticipating graduation must submit an Application for Graduation to the Office of the Vice President for Academics no later than the last day of final exams in the Fall term for Spring graduation and September 15 for December graduation. A completed degree program progress sheet, signed by the student and his/her advisor, must accompany the graduation application. No application will be accepted after March 1 for Spring graduation or after October 1 for December graduation.

The graduation fee is payable at the time of application. The fee is not prorated and non-participation does not exempt a graduate from any part of the fee. Late applicants will be assessed an late fee and there is no guarantee of participation in the graduation ceremony. A graduate who has already completed one degree at Pentecostal Theological Seminary and is now completing another degree is required to apply for graduation and pay the graduation fee. Graduation applications are available at [www.ptseminary.edu](http://www.ptseminary.edu)>*Current Students*>*Forms Syllabi & Textbooks*.

Graduates will not receive diplomas or release of transcripts until all grades are submitted to the Registrar's Office and all financial accounts are cleared with the Seminary and Squires Library. If this happens after graduation, graduates will be required to make necessary arrangements for receiving their diploma through the Office of the Vice President for Academics. There will be an extra charge if the diploma is mailed.

### **Diploma Replacement**

In case of loss, theft or destruction of an original diploma from this institution, replacement diplomas can be requested from the office of the Vice President for Academics. A diploma replacement fee is required at the time the replacement request is made. Request may take up to eight weeks to process.

Damaged diplomas must be returned in order to process a replacement request. A graduate cannot hold two Pentecostal Theological Seminary diplomas for the same degree program.

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## DISTANCE EDUCATION

The Pentecostal Theological Seminary offers a comprehensive distance education program of online courses. All degree programs, with the exception of the Master of Divinity, may be completed through distance education.

With faculty advisor approval, students enrolled in the Master of Divinity may complete 49/53 of the 74/80 credit hours through distanced education. The Master of Divinity requires the equivalent of a **minimum** of one year of residential coursework. This coursework may be completed at the Seminary main campus or at approved extensions. **Transfer credit cannot count toward meeting this residency requirement.**

**In no case will a student be allowed to enroll in more than the maximum hours of online coursework.** For more information, students should consult their faculty advisor, the seminary Director of Distance Education, or the Office of the Vice President for Academics.

### SKILLS AND COMPETENCIES

To navigate online courses, basic computer skills are necessary. These basic skills must be somewhat more advanced than novice level. The following list identifies a **minimum** of skills necessary for an effective online course experience.

#### Computer Skills

1. Understand computer terminology and how the terms are applied.
2. Effectively use a word processor, in particular Microsoft Word, and its basic operational functions.
3. Ability to use the copy, cut, and paste commands.
4. Ability to save document files to your hard drive or other data storage media/devices.
5. File sorting, creating new files, directory trees, etc. are necessary for effective management of course and student records.
6. All courses may not require use of spreadsheets, but ability to navigate in this environment is certainly a plus.
7. The skill to change basic computer settings (e.g., display settings, firewall settings).
8. Trouble-shoot basic problems.

#### Internet Skills

1. Search for, find and view web sites by use of a browser.
2. Maintain general knowledge and use of e-mail including receiving, sending, opening and viewing messages and e-mail attachments.
3. Ability to upload and download files.
4. Participate in online discussion groups.
5. Download and install programs or documents from the web.
6. Trouble shoot basic navigation and Internet access problems.
7. Successfully navigate PTS Online, the Seminary's course site.

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## ATTENDANCE

Attendance in online courses is defined according to the following criteria:

1. All courses follow the Seminary calendar so that students attend for an entire semester. (12 weeks of course work; J-Term online courses meet for 8 weeks.)
2. Attendance is defined as students logging onto the course site several times weekly. Online courses are collaborative in nature and follow the PTS Academic Calendar. Online courses are not delivered in directed study format (i.e., work at your own pace). Units of study will open each week on Tuesday and will end the following Monday throughout the semester. Each successive lesson will be available to students during "class time." Class time is defined as course access between specified dates over a seven-day period (beginning on Tuesday and ending on Monday of the following week) each week of the semester.
3. A schedule of assignments and due dates are posted for each course.
4. Since online courses are collaborative in nature, PTS Online courses require regular attendance at an online discussion forum, blog, or some other form of online communication forum hosted at PTS Online, the Learning Management System (LMS) of the Seminary. Participation at discussion forums may also be used as an attendance requirement.

### INCOMPLETES AND EXTENSIONS OF TIME FOR ONLINE COURSES

**Due to the design, delivery method and availability of online courses, issuance of Incompletes (grade of I) and Extensions of Time (grade of E) to complete course work is not provided.** Students enrolled in online courses must complete all course work and receive a grade issued by the professor of record according to the published online course schedule (normally the same as the Seminary Class Schedule). If necessary, students may withdraw from online courses by following the adopted Seminary withdrawal process.

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## THE CURRICULUM FOR MASTER DEGREE PROGRAMS

The purpose of the instructional process at the Pentecostal Theological Seminary is to educate persons in different dimensions of Christian ministry. This involves helping students become knowledgeable and conversant in the Word of God and in Christian doctrine, while at the same time guiding them toward personal and spiritual maturity, and assisting them in developing professional know-how skills that will help them move toward competence in ministry. The curriculum of instruction is organized into four areas: Biblical Studies, which focus on the Old and New Testaments as the foundation of the Christian faith and the mandate to ministry; Historical and Theological Studies, which focus on how the Church has lived out and interpreted its faith; Studies in the Life and Ministry of the Church, which focus on how the Church and its leaders are to live and minister in today's world; and Personal Formation for Ministry, which focuses on one's personal development and formation for ministry.

The Pentecostal Theological Seminary offers six Master degrees: the Master of Divinity (MDIV~74-80 hours); the Master of Arts in Discipleship and Christian Formation (MADCF~60 hours); the Master of Theological Studies (MTS~48-60 hours); the Master of Arts in Church Ministries (MACM~48 hours); the Master of Arts in Counseling (MAC~48 hours); and the Master of Arts in Clinical Mental Health Counseling (MACMHC~78 hours).

The Master of Divinity degree is the primary professional degree for ordained pastoral ministry, chaplaincy, and preparation for higher graduate degrees (DMIN, Ph.D., etc.). The MDIV program allows students to choose one of several concentrations. The MDIV Degree Program Chair is Dr. Jackie Johns.

The Master of Arts in Discipleship and Christian Formation degree is the professional degree in discipleship and Christian formation. It serves to prepare people for local church discipleship ministries. In addition, it serves as a preparatory degree for some specialized doctoral programs, including the Ph.D. (in Christian Education/Christian Formation/Christian Leadership) or other doctoral programs such as the Ed.D. (Doctor of Education in Educational Ministries). Students in the program must identify an area of ministry focus such as Leadership Development, Youth Ministry, Family Ministry, Leadership Development, or Congregational Discipleship Ministries, etc. The MADCF Degree Program Chair is Dr. Cheryl Bridges Johns.

The Master of Theological Studies is a two-year graduate degree designed to give students an opportunity to acquire focused knowledge in a specific theological discipline with studies focused in either Biblical Studies or Pentecostal Theology. The Degree Program Chair for the MTS is Dr. Christopher Green.

The Master of Arts in Church Ministries is a professional degree which allows students to concentrate in one of four areas: (1) Ministry Leadership for experienced ministers, (2) Discipleship and Christian Formation, (3) Church Planting and (4) World Mission. The Degree Program Chair for the MACM is Dr. Blayne Waltrip.

Both the Master of Arts in Counseling and the Master of Arts in Clinical Mental Health Counseling are professional degrees. The MACMHC programs prepares the student for licensure. The Program Chair for both degree programs is Dr. Oliver McMahan.

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## **AREA I – BIBLICAL STUDIES**

Biblical revelation is the foundation and source of the Church's message. As a church we affirm "that we accept and stand for the whole Bible rightly divided, and for the New Testament as our rule of faith and practice . . . (and that the New Testament is) . . . the only rule for government and discipline." The study of the Scriptures in the context of the history and culture of its own times prepares the student to understand and to interpret the Word of God for today's world. The development of competence in exegesis and exposition furnishes the student with tools for his or her role as interpreter and proclaimer of the Word.

The objectives of the Seminary in the area of Biblical Studies are:

1. To aid the student in the acquisition of skills necessary to interpret and understand the Scriptures;
2. To instill in the student the importance of personal integrity and emphasize that integrity grows out of Biblical roots and is manifested in spiritually fruitful, interpersonal relationships; and
3. To encourage sensitivity to the Holy Spirit in all areas of life and ministry, especially in anointed preaching and teaching of the Word.

## **AREA II – HISTORICAL AND THEOLOGICAL STUDIES**

The Word has come down to the present day through the mediation of the Church; and the Church's understanding of the Word has influenced its own history and theology in each age. As students become acquainted with the history of the Church as an institution and with the historical development of Christian doctrine, they are given insight for evaluating various contemporary theologies, enabling them to develop a sound, biblical-theological position which will inform and undergird their ministry.

The objectives of the Seminary in the area of Historical and Theological Studies are:

1. To teach the faith and history of the Church, especially the deep Scriptural holiness and Pentecostal themes which for centuries have nourished the people of God and figured so prominently in the formation of the Church of God;
2. To promote a historically informed appreciation of the doctrines and ministries of the Church in today's world;
3. To provide a theological foundation for a ministry of servant leadership and a commitment to an international, multicultural Church with a worldwide mission to all peoples, but especially to the poor; and
4. To model and inculcate a sense of the inner relationship of doctrine and spiritual formation and the way in which sound doctrine makes ministry practice truly good ministry when there is a proper integration of theology and practice.

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## **AREA III – STUDIES IN THE LIFE AND MINISTRY OF THE CHURCH**

The Church must live and minister in today's world, with all of its cultural and ethnic variations, as well as its uncertainties, problems, and hurts. Through the insights of theology and the social sciences, the student is encouraged to come to grips with what it means to be the people of God in one's own cultural context. The ministry of the Church in today's world is studied from different perspectives, using different methods of teaching for the purpose of developing in the student the requisite ministry competencies.

The objectives of the Seminary in the area of Studies in the Life and Ministry of the Church are:

1. To facilitate the development of a theology and practice of ministry which is biblically sound, historically informed, and relevant to contemporary human needs; and
2. To impart a comprehensive and integrated vision of the human condition in order to enable one to minister to the whole person in his or her sociocultural setting.

## **AREA IV – PERSONAL FORMATION FOR MINISTRY**

At the core of preparation for ministry is one's personal formation. The person who serves in Christian ministry must be above reproach in character, knowledgeable of the Scriptures, established in the faith, and disposed towards sacrificial service. This requires a lifelong commitment to personal discipleship, faithful union with the Church, obedience to the great commandment to love God and neighbor, and fulfillment of the Great Commission. The integration of personal faith with biblical-theological studies and ministry practices is an essential component of formation for Christian ministry.

The objectives of the Seminary in the area of Personal Formation for Ministry are:

1. To cultivate the development of a personal identity in Christ which integrates one's personal story with that of the people of God, the Christian faith, and the mission of the Church;
2. To nurture commitment to lifelong discipleship characterized by unity with the body of Christ, stewardship in a local congregation, worship, and spiritual disciplines (including the intellectual love of God); and
3. To provide a community of faith and fellowship that will enrich the student's life and family for ministry in the Church.

## **PRE-SEMINARY PREPARATION**

Seminary work demands more than the singular pursuits of either academics or skill enhancement. Theological work requires an integration of head and heart that is biblically grounded, historically informed, theologically sound, and contextually relevant. It is therefore recommended that whenever possible, students at the undergraduate level obtain a good, general working knowledge of the Bible, church history, world history, the arts and sciences (including behavior/social sciences), critical thinking, research and writing skills, philosophy, world religions, etc. One year of biblical Greek and/or Hebrew is strongly recommended for the Master of Divinity and Master of Theological Studies. Since the Seminary has established such a strong academic

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reputation, with many graduates having been admitted to the top doctoral studies programs, undergraduate students who desire advanced Seminary placement are urged to consult with the Vice President for Academics as early as possible during their undergraduate program. (See *Advanced Standing with Credit*)

## GENERAL REQUIREMENTS

The Seminary understands itself to be the church gathered for theological education. It is a community of faith, love, and learning. All programs of study are viewed from this perspective.

The Master of Divinity and Doctor of Ministry programs require the equivalent of a **minimum** of one year of residential coursework. This coursework may be completed at the Seminary main campus or at approved extensions. **Transfer credit cannot count toward meeting this residency requirement.** In addition to course requirements, students are expected to participate in a variety of programs which help to nurture the community of faith: Pentecostal Foundations for Christian Ministry and Study, Supervision and Assessment, Ministerial Development, Chapel, Community of Faith (Counseling Development Group for counseling students), Ministers Week, and Church of God History and Polity.

### **Pentecostal Foundations for Christian Ministry and Study (SA 801)**

All students are required to successfully complete Pentecostal Foundations for Christian Ministry and Study within their first 12 hours of course work. Offered during the Fall and Spring terms each year, this course makes it possible for the students to dialogue with various faculty members concerning the integration of theology, ministry, and life.

### **Supervision and Assessment**

At various points in the students' educational and ministerial development, they are given special occasions to assess their readiness for ministry. At the beginning of the Seminary experience, students are carefully assessed through an evaluation of their application for admission and the inventory/testing program, which is designed to assess intellectual abilities and psychological development. During the first semester, other tests are given to determine readiness and aptitude for ministry. Students are thus encouraged to self-evaluate, and individual programs are designed accordingly. To aid in this initial assessment process, the students are required to take a three-hour course in Pentecostal Foundations for Christian Ministry and Study. This course is team-taught and allows the students to assess in a very basic way their readiness for the study of theology and ministry.

Academic, formational, and ministry practice evaluation are part of a continuing program of student assessment. In addition to evaluation of the student's course work by the course instructors, there is ongoing assessment of personal and ministerial formation throughout the student's Seminary experience. This process involves (1) various assessment instruments through participation in the Pentecostal Foundations course, (2) four semesters of participation in a Community of Faith and Ministry Development Group each of which will include reflection on ministry practice and personal formation, (3) the development of a portfolio and capstone project which demonstrate successful completion of degree program outcomes, (4) a mid-program review with a faculty advisor to assess progress in achievement of degree program outcomes, (5) a final-program review including a public presentation of the student's capstone project, and (6) assessment of supervised ministry experiences (an internship and/or practicum depending on

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degree program and student assessments).

### **Ministerial Development**

The Ministerial Development Committee, comprised of faculty, staff, and students, has the responsibility to design and require specific ministry programs which will enhance student development. At any time during the course of one's program, a student may be asked to appear before the Ministerial Development Committee to respond to one or more of the following areas: academic/ministerial difficulties, discipline issues, or personal crises and problems.

### **Chapel**

The development of the spiritual life is of paramount importance to all Christians, especially to those who are called to, and in the process of preparing themselves for, Christian ministry. Regular chapel services, which are held on Tuesday and Thursday of each week, are designed to be meaningful worship experiences for the whole Seminary community, and **attendance is required**. It is our desire that these services be spiritually enriching and supportive of the Seminary's process of ministerial preparation and formation.

Through regular chapel services and special services, Seminary students have the opportunity to minister to each other and to be ministered to by outstanding ministers of broad and varied experience.

### **Community of Faith and Counseling Development Groups**

All degree-seeking students are required to be part of a Community of Faith (COF) or Counseling Development Group (CDG) which meets weekly with a faculty facilitator or other approved leadership. The purpose of the COF and CDG is sharing one's testimony, receiving and giving care, and development in ministry practice. Students must earn four credit hours by participating in not less than four semesters of the COF or CDG.

### **Ministers' Week**

Ministers' Week is an occasion for the Seminary community to join with representatives of leadership, various general departments, and other educational institutions of the Church to consider vital aspects of contemporary ministry from an interdisciplinary perspective, using various educational methods and in a manner which models the integration of faith and practice which is the hallmark of the Seminary.

### **Ministerial Credentials**

Church of God students who are planning to enter full-time Christian service and who have not yet received ministerial credentials are encouraged to make application for ministerial credentials early in their seminary career, as this will assist in the formation of a ministerial identity. The credentialing process is overseen by the State Administrative Bishop of the state or territory where one is a member. Credentials are granted by the denomination through a process that includes a written application, endorsement by one's State Administrative Bishop, one's pastor, and the local congregation of one's membership, and written and oral examinations administered by a duly appointed Examining Board. With the approval of a student's State Administrative Bishop, ministerial exams may be administered by an Examining Board at the Seminary.

Also, it is the policy of the Church of God to allow a student at the point of graduation with a Masters degree from PTS to be exempt from the written examination for advancement in ministe-

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rial rank. This applies to the initial rank of Exhorter or advancement from Exhorter to Ordained Licensed Minister or Advancement from Ordained Licensed Minister to Ordained Bishop. Students wishing to take advantage of this program must be otherwise qualified for the advance and they must complete the normal application process through their respective State Offices.

All Church of God Students are strongly encouraged to take Church of God History and Polity (HS 650) if they have not already taken it at the undergraduate level. Successful completion of this course is a prerequisite for any student wishing to be examined at the seminary for ministerial credentials or advancement in ministerial rank. For more information contact the Ministerial Development Committee.

### **PLACEMENT**

**General.** Assistance with placement in ministerial service is done after careful assessment of the student's story/autobiography, talents, experience, and ongoing ministerial development needs. Students are encouraged to work through their denominational channels (state bishops, district overseers, departments, etc.) when inquiring about ministerial vacancies and needs.

**Chaplaincy.** The Seminary offers specialized training opportunities for students interested in military, prison, hospital, campus, industry, and other institutional chaplaincy programs. Candidates for authorized chaplaincy positions are screened and processed through the Church of God Chaplains Commission.

### **DURATION**

All course credits applied toward degree requirements must be earned within ten (10) years of the awarding of the degree.

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## MASTER OF DIVINITY (74 - 80 Credit Hours)

The purpose of the Master of Divinity degree program (MDIV) is to prepare men and women for effective ministry as pastors, evangelists, missionaries, chaplains, counselors, or other ministries. The student is seen as an active learner who is growing while developing his or her own unique gifts and style for ministry.

The MDIV program is structured to give each student a balanced exposure to theological studies in three years. The program also provides for flexibility in preparation according to personal calling and needs. A faculty advisor assists the student in selecting the courses most appropriate to the individual's stage of development, interests, and emerging goals in ministry.

The MDIV degree requires the successful completion of 74/80 semester hours with a GPA of 2.0 or above on a 4-point scale. Up to 37/40 credit hours of work may be accepted by transfer of courses (from accredited schools with a grade of "C" or better) upon the approval of the Vice President for Academics.

### MASTER OF DIVINITY LEARNING OUTCOMES

Upon graduation, students will be able to:

- ***Pentecostal Scholarship:*** demonstrate the knowledge and skills necessary for the ongoing integration of theological study with life and ministry
- ***Formation:*** demonstrate an established testimony of personal and ministerial formation that bears evidence of commitment to live under the lordship of Jesus Christ.
- ***Pentecostal Worship:*** articulate, practice, and lead others to practice Pentecostal Worship.
- ***Holy Witness:*** articulate, practice, and lead others to practice Holy Witness.
- ***Covenant Community:*** articulate, practice, and lead others to practice Covenant Community.

### DEGREE REQUIREMENTS

#### Biblical Language

The ability to use Greek or Hebrew for biblical exegesis is required. If the applicant has not had six hours of undergraduate study in one of the biblical languages, it is recommended that these courses be taken as early as possible (preferably, the summer before the student's first Fall semester). In order to be exempted from the six hour biblical language requirement, the student must complete and have on file an approved Course Waiver/Substitution request in the Office of Student Academics.

### PORTFOLIO AND CAPSTONE

Prior to graduation, Master of Divinity students must present a portfolio that demonstrates successful attainment of each of the degree program desired outcomes. In keeping with the Seminary's commitment to prepare persons for ministry in today's world, these portfolios are to be constructed in digital form. Students are expected to compile their portfolios as they progress through the program. The portfolio will be reviewed by the student's faculty advisor at the time

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of the mid-program review. During the student's final semester, the portfolio will be incorporated into the student's capstone experience, which will include a public review of the portfolio.

During the student's final semester prior to graduation, he or she will enroll in the Master of Divinity Capstone Course. This course will guide the student in the final preparation and public presentation of the portfolio.

### **ASSESSMENT**

An extensive program of assessment of the student's readiness for ministry is integrated into the Master of Divinity degree program. This program of assessment is designed (1) to assist the student in recognizing his or her personal ministry gifts and callings, (2) to assist the student in personal formation as a Christian minister, and (3) to guide the student into successful attainment of the degree program outcomes.

At the beginning of the Seminary experience students are assessed through an evaluation of their application for admission and various testing instruments which are designed to indicate intellectual abilities and to assess psychological readiness for ministry. In addition, students are assessed for their need for supervised ministry. During the first semester other inventories are administered in conjunction with the Pentecostal Foundations for Christian Ministry and Study course to assist in this process.

#### **Mid-Program Review**

Near the mid-point of the degree program (during the third semester as a full-time student or during the semester following the completion of twenty-four hours) a student must complete a mid-program review. This review will be conducted with the faculty advisor and will focus on the student's progress toward the five core outcomes of the degree. Specifically, the review will assess the student's degree program portfolio as the primary indicator of progress toward graduation. Failure to demonstrate acceptable progress toward degree completion may result in referral to the Ministerial Development Committee for additional assessment and the formation of a personalized plan of study.

#### **Final Program Review**

During the student's final semester, she or he must complete an end-of-program review. This final review will be integrated into a capstone experience and will be comprised of two components. First, the student will defend his or her portfolio with her or his faculty advisor in order to assess the achievement of the degree program outcomes. Second, the student will make a public presentation of her or his portfolio along with other capstone requirements.

### **MINISTRY SUPERVISION AND INTERNSHIP**

Successful completion of the Master of Divinity degree program requires the student to demonstrate the integration of knowledge and skills with both personal development and the practice of ministry. Supervised ministry experiences are essential to this process. Students should keep in mind that the purpose of these experiences is personal formation for ministry through experiences of ministerial activities and skill development. To this end, the Master of Divinity program requires the successful completion of a ministry internship. Students may elect or be required to also complete a practicum in a specialized area of ministry.

During the second academic year, or after completion of 39 hours, Master of Divinity students are required to meet with the Ministerial Development Committee to review and evaluate the student's seminary and ministry experiences. This meeting follows shortly after the mid-program review with the faculty advisor and will include a summary review of the student's developing portfolio. The primary purposes of this meeting with the committee are to identify an acceptable internship for the student and to give direction to the student for the successful attainment of the degree outcomes. Prior to the meeting, the student will, in writing, project plans for the successful completion of the degree, including an internship that expands his or her ministerial development and affords appropriate supervision in the integration of ministry activity with personal formation. The committee may prescribe a curricular course of study including designated supervised ministry experiences. It is the responsibility of the student to schedule this meeting through the Office of Ministerial Development. The Office of Ministerial Development shall provide the requisite forms for the meeting.

A student who feels there are reasons to be exempted from an internship may, with the approval of his/her faculty advisor and Community of Faith leader, apply to the Ministerial Development Committee for an exemption from an internship.

### **DEGREE CONCENTRATIONS**

The student has a choice of either declaring an area of concentration in her/his MDIV degree program or pursuing a "general" MDIV degree program. If the student does NOT declare an area of concentration and wishes to pursue the general MDIV degree, she/he should complete the remaining credit hours as "general electives." Concentrations require a minimum of 18 hours within a designated area of study in addition to required courses. However, up to 6 hours of the required courses in an area of concentration can be applied toward the concentration. When a student decides on a concentration, every effort will be made to assign the student to a faculty advisor in that concentration. **Students may elect to concentrate within one of the following areas.**

#### **CONCENTRATION IN BIBLICAL STUDIES (4 concentrations possible)**

##### **1. Concentration in Biblical Studies**

Eighteen (18) hours that constitute this concentration may be chosen from any Biblical Studies course offerings as approved by a Biblical Studies advisor. Six (6) hours of the eighteen (18) may come from the required courses in Biblical Studies.

Ability to use Greek or Hebrew for biblical exegesis is required. A student who has not completed at least six (6) hours of undergraduate biblical language study must also complete either Hebrew I and II or New Testament Greek I and II. (First-year courses in Greek and Hebrew do not count toward the concentration.)

##### **2. Concentration in Old Testament**

Eighteen (18) hours that constitute this concentration may be chosen from any course offerings in Old Testament as approved by a Biblical Studies advisor. Six (6) hours of the eighteen (18) may come from the required courses in Biblical Studies.

Ability to use Hebrew for biblical exegesis is required. A student who has not completed at least six (6) hours of undergraduate Hebrew language study must also complete Hebrew I and II. (Hebrew I and II do not count toward the concentration.)

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### **3. Concentration in New Testament**

Eighteen (18) hours that constitute this concentration may be chosen from any course offerings in New Testament as approved by a Biblical Studies advisor. Six (6) hours of the eighteen (18) may come from the required courses in Biblical Studies.

Ability to use Greek for biblical exegesis is required. A student who has not completed at least six (6) hours of undergraduate Greek language study must also complete Greek I and II. (Greek I and II do not count toward the concentration.)

### **4. Concentration in Biblical Languages**

Eighteen (18) hours that constitute this concentration may include six (6) hours from required courses in Biblical Studies.

At least twelve (12) hours can be drawn from Greek III, Hebrew III, Aramaic, New Testament Textual Criticism, Septuagint, Egyptian Hieroglyphics, Ugaritic, Akkadian and/or up to two additional book studies.

Ability to use Greek or Hebrew for biblical exegesis is required. A student who has not completed at least six (6) hours of undergraduate biblical language study must also complete either Hebrew I and II or New Testament Greek I and II. (First-year courses in Greek and Hebrew do not count toward the concentration.)

## **CONCENTRATION IN HISTORICAL STUDIES**

Students must complete at least six (6) hours from the following list of courses:

HS 610 The Early Church

HS 630 United States Church History: 1607-1820

HS 631 Church History in the United States: 1820-Present

HS 640 The Holiness-Pentecostal Movement

Any twelve (12) hours from course offerings designated as Historical Studies (HS) and/or Historical Theology (HT) which may include two (2) of the following core courses:

HT 601 Historical Theology I

HT 602 Historical Theology II

HS 650 Church of God History and Polity

## **CONCENTRATION IN THEOLOGICAL STUDIES**

Six (6) hours may be applied to the concentration from:

HT 601 Historical Theology I

HT 602 Historical Theology II

TS 601 Pentecostal Theology I

TS 602 Pentecostal Theology II

TS 641 Doctrine of Holiness

TS 630 Theology of the Holy Spirit

If the student takes Paul's Theology of Holiness (NT 595) as part of the requirements for the MDIV, he or she must take Theology of the Holy Spirit to have a concentration in theology. If the student takes Theology of the Holy Spirit as part of the requirements for the MDIV, he or she must take Paul's Theology of Holiness in the concentration.

A student must complete 3 hours in Theological Ethics. The remaining hours may be chosen from Historical Theology or Theological Studies offerings.

**CONCENTRATION IN CHAPLAINCY**

Students should complete Clinical Pastoral Education (CO760; 6 credit hours) and choose 12 credit hours from the following list of courses\_(total: 18 hours):

- CO 710 Marriage and Family Systems-Theories in Counseling
- CO 711 Marriage and Family Systems-Therapy in Counseling
- CO 712 Marriage and Family Dynamics
- CO 730 Crisis Counseling
- CO 731 Professional Issues and Ethics in Counseling
- CO 732 Group Dynamics and Counseling
- CO 736 Intercultural Counseling
- CO 761 Community Service Ministries Basic Course
- CO 762 Community Service Ministries Advanced Course
- CO 763 Clinical Practicum in Institutional Ministries
- CO 776 Human Sexuality

**CONCENTRATION IN CHILDREN’S MINISTRIES**

In the general Area III requirements, *Foundations for Christian Formation (CF 701)* must be taken instead of *The Disciple Making Pastor (CF 722)*. The following four courses must be completed:

- CF 703 Human Growth and Transformation
- CF 721 Formational Leadership
- CF 741 Ministry with Families
- CF 750 Children of the Kingdom

An additional three (3) hours of advisor-approved electives in Children's Ministry also must be completed.

**CONCENTRATION IN DISCIPLESHIP AND CHRISTIAN FORMATION**

In the general Area III requirements, *Foundations for Christian Formation (CF 701)* must be taken instead of *The Disciple Making Pastor (CF 722)*. The following three courses must be taken:

- CF 702 Inductive Bible Study
- CF 720 Teaching the Word
- CF 721 Formational Leadership

A 3-hour Christian Formation course in Children, Youth or Family Ministry, and an additional three (3) hours of Christian Formation electives must also be completed.

**CONCENTRATION IN WORLD MISSION AND EVANGELISM**

In addition to *Foundations for World Mission and Evangelism (WM 701)*, the student should complete fifteen (15) credit hours from the following list of courses, chosen in consultation with his/her advisor:

- LC 701 Religion and Culture
- ML 724 Leadership Training Models

- 
- ML 740 Evangelism and Renewal
  - ML 741 Church Growth
  - ML 742 Church Planting
  - ML 760 Foundations for Wholistic Mission
  - ML 761 Cross-Cultural Ministries in North America
  - WM 708 Biblical and Contemporary Theology of Mission
  - WM 720 History of Missions
  - WM 730 Cultural Anthropology
  - WM 740 Contemporary World Religions
  - WM 750 Pentecostal Strategies of Missions
  - WM 751 Principles of Missionary Practice
  - WM 752 Issues in Pentecostal /Charismatic Church Growth
  - WM 761 Missions Travel Seminar
  - WM 795 World Mission Area Studies
  - WM 796 Global Pentecostalism and 21<sup>st</sup> Century Mission
  - Directed Study in World Mission and Evangelism
  - Research in World Mission and Evangelism

### **CONCENTRATION IN MINISTRY LEADERSHIP**

Students with a concentration in Ministry Leadership are required to complete ML 701 Ministry of the Word *or* Expository Preaching (ML 702). They are also required to complete ML 720 Pastoral Ministries *or* Counseling Skills (CO 701). Twelve (12) credit hours of ministry leadership electives (courses with a ML prefix) are also required. Here are just a few:

- ML 721 Church Administration and Leadership
- ML 727 Formational Leadership
- ML 728 Developing Congregational Prayer Ministry
- ML 750 Conflict Ministry
- ML 750 Foundations for Wholistic Mission
- ML 784 Coaching, Mentoring, and Leadership Development
- ML 795 Contemporary Issues in Pentecostal Ministry
- ML 798 Leading and Mobilizing Laity

With the approval of the pastoral ministries advisor, students have the option of selecting other courses in, or relating to, pastoral ministries.

### **CONCENTRATION IN COMMUNITY DEVELOPMENT AND URBAN CARE**

It is recommended that students choose one (1) of the following for their core Bible book study:

- NT 520 Matthew
- NT 540 James
- OT 542 Isaiah
- OT 587 Wisdom Books

Students must take Christian Ethics-Pentecostal Theology for Social Engagement (TS680/LC702) and one (1) of the following:

- 
- CF 722 The Disciple Making Pastor
  - CO 701 Counseling Skills
  - CO 703 Human Growth and Transformation

Students will choose four (4) of the following course options (12 credit hours):

- CO 736 Intercultural Counseling
- CO 761 Community Service Ministries or CF 761 Discipling Youth
- ML 724 Leadership Training Models or ML 723 Multiple Staff Ministries or ML 722 Church Leadership or CF 721 Formational Leadership
- ML 760 Foundations for Wholistic Mission or ML742 Church Planting or ML761 Cross-Cultural Ministries in North America
- WM 708 Biblical and Contemporary Theology of Mission
- WM 730 Cultural Anthropology or WM 762 Appalachian Travel Seminar

Students must choose an internship experience with a community development/urban care context and focus in place of one of the four courses chosen above.

### **CONCENTRATION IN YOUTH AND FAMILY MINISTRY**

In the general Area III requirements, *Foundations for Christian Formation (CF701)* must be taken instead of *The Disciple Making Pastor (CF 722)*. Twelve (12) credit hours must be completed from the list below:

- CF 702 Inductive Bible Study
- CF 703 Human Growth and Transformation
- CF 720 Teaching the Word
- CF 741 Ministry with Families

Three (3) hours of advisor approved electives in Youth Ministry must also be completed.

### **CONCENTRATION IN COUNSELING/MARRIAGE AND FAMILY**

Students must choose *Counseling Skills (CO 701)*, *Theories and Techniques of Counseling (CO 702)*, or *Marriage and Family Systems (CO 710)*; plus four counseling courses as approved by a concentration advisor. If *CPE (CO 760)* is used as an internship, it will not be counted as part of the concentration. Counseling courses include:

- CO 700 Mental Health Diagnosis/Abnormal Psychology in Counseling Using the DSM-V
- CO 703 Human Growth and Transformation
- CO 710 Marriage and Family Systems-Theories in Counseling
- CO 711 Marriage and Family Systems-Therapy in Counseling
- CO 712 Marriage and Family Dynamics
- CO 713 Ministry with Families
- CO 717 Counseling Blended and Step Families
- CO 730 Crisis Counseling
- CO 731 Professional Issues and Ethics in Counseling
- CO 732 Group Dynamics and Counseling
- CO 733 Lifestyle and Career Development in Counseling
- CO 736 Intercultural Counseling
- CO 760 Clinical Pastoral Education

- CO 761 Community Service Ministries Basic Course
- CO 763 Clinical Practicum in Institutional Ministries
- CO 772 Assessment and Counseling
- CO 773 Mental Health Assessment, Tests, and Measures in Counseling/DSM-IV
- CO 775 Mental Health Treatment in Counseling Using the DSM-IV
- CO 776 Human Sexuality
- CO 777 Diagnosis and Treatment of Addiction
- CO 784 Research and Evaluation in Counseling
- CO 790 Premarital and Remarital Counseling
- CO 791 Psychopharmacology Applied to Counseling and Church Ministries
- CO 792-797 Research in Counseling

### **MDIV REQUIRED COURSES**

#### **Area I – Biblical Studies**

BH 501 Biblical Hermeneutics .....	3
NT 501 Pentecostal Explorations of the New Testament .....	3
OT 501 Pentecostal Explorations of the Old Testament .....	3
Two electives in exegesis ( <i>Both must be based on the Hebrew or Greek text.</i> ) .....	6

*Note: Students who have not completed the biblical language requirement in an undergraduate program must complete an additional 6 credit hours of Greek or Hebrew. In this case, the total credit hours needed to complete the MDIV degree program is 80.*

#### **Area II – Historical and Theological Studies**

HT 601 Historical Theology I .....	3
HT 602 Historical Theology II .....	3
TS 601 Pentecostal Spirituality-Theology I .....	3
TS 602 Pentecostal Spirituality-Theology II .....	3
TS 630 Theology of the Holy Spirit <i>or</i> TS 641 (Doctrine of Holiness) .....	3

*Note: HS650 (Church of God History and Polity) is additionally required for students seeking credentialing or advancement in rank within the Church of God.*

#### **Area III – Studies in the Life and Ministry of the Church**

CF 701 Foundations for Christian Formation <i>or</i> CF 722 (The Disciple Making Pastor) .....	3
ML 701 Ministry of the Word <i>or</i> ML702 Ministry of the Word* .....	3
ML 720 Pastoral Ministries <i>or</i> CO701 Counseling Skills* .....	3
WM 701 Foundations for World Mission and Evangelism <i>or</i> ML/WM 760 (Foundations for Wholistic Mission) .....	3

*\*Students demonstrating five or more years of ministerial experience can substitute CO701 (Counseling Skills) for ML720 (Pastoral Ministries) and ML702 (Expository Preaching) for ML701 (Ministry of the Word). In order to qualify for this substitution, five years of ministerial experience must be documented by the academic advisor and student through the completion of the Ministerial Experience Verification Form.*

**Area IV – Personal Formation for Ministry**

SA 801 Pentecostal Foundations for Christian Ministry and Study*	3
SA 802-805 Community of Faith and Ministry Development	4
MDIV Capstone	2
SA 820-821 Ministerial Internship**	3 (6)
Remaining Electives	17 (20)

\*Pentecostal Foundations must be taken in the first Fall or Spring term of enrollment.

\*\*If Ministerial Internship does not have a "care component", SA807 (Care Practicum-2 hour) must also be completed.

**TYPICAL MASTER OF DIVINITY PROGRAM SEQUENCE**

**First Year**

HT 601 Historical Theology I	3
HT 602 Historical Theology II	3
ML 720 Pastoral Ministries <i>or</i> CO 701 Counseling Skills	3
ML 701 Ministry of the Word <i>or</i> ML 702 Expository Preaching	3
NT 501 Pentecostal Explorations of the New Testament	3
OT 501 Pentecostal Explorations of the Old Testament	3
SA 801 Pentecostal Foundations for Christian Ministry	3
SA 802 Community of Faith and Ministry Development	1
SA 803 Community of Faith and Ministry Development	1
WM 701 Foundations for World Mission and Evangelism	3

J-Term Elective (January, June, or July) - Optional

**Total Credit Hours First Year: 26**

**Second Year**

BH 501 Biblical Hermeneutics	3
CF 701 Foundations for Christian Formation <i>or</i> CF 722 Disciple Making Pastor	3
SA 804 Community of Faith and Ministry Development	1
SA 805 Community of Faith and Ministry Development	1
TS 601 Pentecostal Spirituality-Theology I	3
TS 602 Pentecostal Spirituality-Theology II	3
TS 630 Theology of the Holy Spirit <i>or</i> TS 641 Doctrine of Holiness	3
Two Electives in exegesis	6
Course in Concentration <i>or</i> General Elective*	3

J-Term Elective (January, June, or July) - Optional

**Total Credit Hours Second Year: 26**

**Third Year**

HS 650 Church of God History and Polity <i>or</i> Elective	3
MDIV Capstone	2
SA 820-821 Ministerial Internship	3 or 6
Courses in Concentration <i>or</i> General Electives*	11 or 14

\*Students not declaring an area of concentration

J-Term Elective (January, June, or July) - Optional

**Total Credit Hours Third Year: 22**

**Total MDIV Degree Program Requirement: 74-80 Credit Hours**

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## **MASTER OF ARTS IN DISCIPLESHIP AND CHRISTIAN FORMATION (60 Credit Hours)**

The Master of Arts in Discipleship and Christian Formation (MADCF) degree is a professional degree designed to prepare men and women for specialized ministries in the church's mission of making disciples. The degree is designed for persons who desire a ministry with children, youth, or families. It is also intended to prepare persons to serve local congregations in roles such as Associate Pastor, Minister of Education, Minister of Discipleship, Youth Pastor, Children's Pastor, Singles' Pastor, Families Pastor or any combination of the above. It is also designed for persons who will be responsible for mentoring and training church leaders through theological education (including day schools, Bible Institutes, Christian colleges, and Theological Education by Extension) and for persons desiring to serve in denominational ministries for youth and discipleship. The degree is also the preparatory degree for some specialized doctoral programs including the Ph.D. (in Christian Education/Christian Formation/Christian Leadership), D.Ed. Min. (Doctor of Educational Ministry) and the Ed.D. (in Educational Ministries). The program consists of courses in (1) basic theological education, (2) personal formation for ministry, (3) core studies in discipleship and Christian formation, and (4) an approved concentration for ministry focus. The Degree Program Coordinator is Dr. Cheryl Johns.

### **MADCF LEARNING OUTCOMES**

The MADCF degree is designed to prepare women and men for professional ministry in the area of discipleship and Christian formation. Graduates of the program should:

#### ***Personal Formation***

1. Have an established testimony of personal discipleship demonstrated in commitment to live under the lordship of Jesus Christ as expressed through the exercise of spiritual disciplines, submission to the authority of the Scriptures, surrender to the leading of the Holy Spirit, unity with the Body of Christ, and faithful stewardship in a local congregation.
2. Be able to "rightly divide the Word of Truth" through the proper application of the inductive approach to Bible study.

#### ***Steadfastness in the Traditions of the Faith***

3. Be able to tell the story of the Christian people.
4. Be able to articulate the historic doctrines of the Christian faith and communicate the unique contributions of the Wesleyan-Pentecostal expression of that faith.
5. Be able to describe the origin, preservation, structure, and essential content of the Old and New Testaments.

#### ***Theology of Ministry***

6. Be able to defend a biblically, historically, and doctrinally informed, understanding of:
  - a. ministry;
  - b. the foundational processes of Christian discipleship and formation; and
  - c. the nature and mission of the Church.

***Ministry Skills***

7. Be able to lead others in direct study of the Scriptures in a small group context.
8. Be able to describe the patterns of human growth and development throughout the stages of life and to apply that information to the interpretation of individual discipleship needs.
9. Be able to mentor others in Christian discipleship.
10. Be able to critically assess strengths and weaknesses of the discipleship ministry of congregations.
11. Be able to lead a congregation in the development and administration of a comprehensive program of discipleship ministries.
12. Be able to demonstrate competence in a chosen area of ministry focus.

**DEGREE REQUIREMENTS**

Persons entering the program should have an established testimony of commitment to Christ and personal discipleship demonstrated through faithful membership and service in a local congregation. They should also be able to demonstrate a general knowledge of the structure and content of the Scriptures. Entering students should be able to (a) demonstrate a general knowledge of the arts and sciences; (b) effectively express original ideas through written and spoken forms; and (c) have a critical awareness of contemporary world issues.

The MADCF degree requires the successful completion of 60 semester hours with a GPA of 2.0 or above on a 4-point scale. The course of study includes Biblical studies (6 hours), theological studies (9 hours), studies in ministerial formation (7 hours), general electives (3 hours), core studies in discipleship (21 hours), and studies in an identified area of ministry focus (15 hours). The program requires students to be active in a local congregation in their chosen area of ministry focus throughout the course of study. Up to 30 credit hours of work may be accepted by transfer of courses from accredited schools with a grade of "C" or better upon the recommendation of the Program Coordinator and approval of the Vice President for Academics.

**ASSESSMENT**

Students in the MADCF program participate in the Seminary's program of assessment for ministry readiness as it applies to all masters level degree programs (See General Requirements). MADCF students also receive supervision and assessment in ministry development through the core discipleship courses in the program. Three one-hour case study courses provide supervision in Spiritual Direction, Small Group Ministries, and Small Group Leadership. Courses such as Teaching the Word and Formational Leadership include components of faculty supervision in skill development. Context-based supervision is also provided through the practicum each student is required to complete in his or her chosen area of ministry focus.

**MADCF THESIS**

Each MADCF student is expected to develop a thesis of high quality that reflects his or her theology of ministry. This will include (1) a brief statement of the student's personal story of discipleship; (2) the identification of a discipleship issue surfaced by the student's story; (3) the development of a research-based thesis that addressess the issue; and (4) realistic projections for the application of the thesis. It is expected that the thesis will demonstrate the ability to discuss and investigate the major themes of theology at the local and practical levels of ministry.

**Students must register for their thesis (CF799).** A fee for binding the required three copies of the thesis will be applied to the student's account at that time. This includes two copies for the library and one copy for the student. Additional copies may be bound for an additional fee.

**March 1** is the deadline for students to submit the first draft to the advisor/reader.

**April 1** is the deadline for students to submit the final revised copy to the advisor/reader.

The grade may be affected if deadlines are missed. The professor may refuse to read the thesis if it is submitted after the deadline, which could delay graduation.

Two copies of the DMIN student's dissertation are held in the William G. Squires Library when the student earns a final grade of B+ or higher on this paper.

### **CAPSTONE**

As with the other degree programs, students are required to develop a portfolio that demonstrates successful achievement of the degree program outcomes. During the semester a student anticipates completing thirty hours toward the degree, the student sits with his or her faculty advisor for a mid-program review of progress. The identification of an appropriate practicum is part of the mid-program review. During the student's final semester prior to graduation she or he will complete, and make a public presentation of, a capstone project. The project will incorporate the portfolio, the student's integrative thesis, and assigned reflective essays into a digitized format.

### **REQUIRED COURSES**

#### **Area I - Biblical Studies**

NT 501 Pentecostal Explorations of the New Testament .....	3
OT 501 Pentecostal Explorations of the Old Testament .....	3

#### **Area II - Historical and Theological Studies**

HT 602/TS 643 History and Theology of Wesleyan Pentecostal Movement .....	3
TS 602 Pentecostal Spirituality-Theology II .....	3
Area II Elective or Area II Interdisciplinary Course (e.g., TS630, CF704) .....	3

*Note: HS650 (Church of God History and Polity) is required for students seeking credentialing .....*  
*or advancement in rank within the Church of God.*

#### **Area III - Discipleship Core**

CF 701 Foundations for Christian Formation.....	3
CF 702 Inductive Bible Study .....	3
CF 703 Human Growth and Transformation .....	3
CF 711 Spiritual Direction .....	1
CF 712 Small Group Ministries .....	1
CF 713 Small Group Leadership .....	1
CF 720 Teaching the Word .....	3
CF 721 Formational Leadership .....	3

#### **Area IV - Personal Formation for Ministry**

SA 801 Pentecostal Foundations for Christian Ministry and Study .....	3
SA 802-805 Community of Faith and Ministry Development Group .....	4
CF798 MADCF Capstone .....	2

**Selected Area of Ministry Focus**

Under the supervision of the student’s faculty advisor and with the approval of the MADCF Degree Coordinator, students identify an area of ministry focus and select courses within that focus. Students are encouraged to design a track for ministry focus that addresses personal ministry goals. This personalized course of study identifies an area of specialization within discipleship ministries. Typical areas of focus include Youth Ministry, Children's Ministry, Family Ministry, Congregational Leadership, Discipleship Ministries, Biblical and Theological Foundations for Spiritual Formation, and Leadership Development.

The focus area will include:

Selected Courses .....	9
A Ministry Focus Practicum* .....	3
CF 799 MADCF Thesis** .....	3

*\*If the Practicum does not have a "care component", SA806 Care Practicum (1-hour) must also be completed.*

*\*\* The Thesis is expected to address an issue within the selected area of ministry focus.*

<b>General Electives</b> .....	3
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**Ministry Focus in MADCF**

**Students must complete 9 credit hours among the following courses:**

- Discipleship Ministries
- Family Ministry
- Spiritual Formation
- Leadership Development
- Youth Ministry
- Children's Ministry

*Note: Students may also, in consultation with a Discipleship and Christian Formation faculty member, design a track for ministry focus that addresses the student's personal ministry goals.*

**TYPICAL MADCF PROGRAM SEQUENCE**

**First Year**

CF 701	Foundations for Christian Formation.....	3
CF 702	Inductive Bible Study.....	3
CF 712	Small Group Ministries.....	1
HT 602/TS 643	History & Theology of Wesleyan-Pentecostal Mvmt.....	3
NT 501	Pentecostal Explorations of the New Testament.....	3
OT 501	Pentecostal Explorations of the Old Testament .....	3
SA 801	Pentecostal Foundations for Christian Ministry.....	3
SA 802	Community of Faith and Ministry Development.....	1
SA 803	Community of Faith and Ministry Development.....	1
Area II Elective <i>or</i> Area II Interdisciplinary Course (e.g., TS 630/CF 704).....		3
General Elective .....		3
J-Term elective in ministry focus (January, June, July) .....		3

**Total Credit Hours First Year: 30**

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**Second Year**

CF 703 Human Growth and Transformation .....	3
CF 713 Small Group Leadership .....	1
CF 720 Teaching the Word .....	3
CF 721 Formational Leadership .....	3
CF798 Capstone .....	2
CF 799 MADCF Thesis .....	3
SA 804 Community of Faith and Ministry Development .....	1
SA 805 Community of Faith and Ministry Development .....	1
TS 602 Pentecostal Spirituality-Theology II .....	3
Elective in Ministry Focus .....	3
General Elective .....	1
Ministry Focus Practicum .....	3
J-Term elective in ministry focus (January, June, or July) .....	3

***Total Credit Hours Second Year: 30***

**Total MADCF Degree Program Requirement: 60 Credit Hours**

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## **MASTER OF THEOLOGICAL STUDIES**

### **(48 - 60 Credit Hours)**

The Master of Theological Studies (MTS) is a two-year graduate degree designed to give students an opportunity to acquire focused knowledge in a specific theological discipline. The distinctive approach and contributions of the Pentecostal Theological Seminary in the area of Pentecostal theology broadly defined have had a global impact within the tradition and beyond including the development of distinctive approaches to a variety of theological disciplines. Such approaches are brought to bear in this program of study in an intentional way, offering candidates for this degree the opportunity to study and research a specific theological discipline within a constructive Pentecostal context that fosters personal formation and holistic integration.

#### **PROGRAM LEARNING OUTCOMES**

Upon graduation the student will be able to:

1. Rightly divide (interpret/discern) the Word of God by means of a Pentecostal approach to Scripture that utilizes critical appropriation of spiritual and academic resources.
2. Practice and foster community of faith relationships.
3. Reflect critically upon one's story in light of the Christian story in order to form the individual and the community.
4. Practice personal and corporate spiritual disciplines (including prayer, fasting, Bible study, waiting upon God, and personal worship) supportive of Pentecostal spirituality.
5. Demonstrate knowledge of specific aspects of Pentecostal belief and practice.

#### **PENTECOSTAL THEOLOGY CONCENTRATION**

##### **(48 Credit Hours)**

The Pentecostal Theology concentration in the Master of Theological Studies degree program is designed to give students an opportunity to acquire a focused knowledge in the specific discipline of Pentecostal Theology. The distinctive Wesleyan-Pentecostal hermeneutics in the area of constructive theology is brought to bear in this degree program, offering candidates for this degree the opportunity to study, research, and construct within the Pentecostal tradition but with a view toward addressing the broader issues of the Christian church and the society.

#### **CONCENTRATION LEARNING OUTCOMES**

Upon graduation the student will be able to:

1. Rightly interpret the Word of God in accordance with a Wesleyan-Pentecostal hermeneutics of the Scripture.
2. Practice and foster the community of faith paradigm in the area of spiritual formation and ministry development.
3. Reflect critically upon one's story in light of the biblical story in order to form the individual and the community.
4. Demonstrate knowledge of the history of Christian church as interpreted from the standpoint of Wesleyan-Pentecostal hermeneutics.

5. Exhibit critical theological skills in reading and constructing Pentecostal theology from a global perspective.
6. Cultivate a creative theological response to broader issues of the church and society from a Wesleyan-Pentecostal perspective.
7. Develop a Wesleyan-Pentecostal theological paradigm responsive to personal and corporate spiritual practices of Pentecostal community.

### **CONCENTRATION REQUIREMENTS**

Candidates for the MTS with the concentration in Pentecostal Theology must complete 48 hours of prescribed course work. This includes the successful completion of 9 hours of Biblical Studies Core, 16 hours of History & Theology Core, 7 hours of Pentecostal Formation, and 16 hours of electives either in theology or interdisciplinary as approved by the Concentration Coordinator. The candidate will produce a final project in the MTS Capstone Course.

### **REQUIRED COURSES**

#### **Area I - Biblical Studies**

OT501	Pentecostal Explorations of the Old Testament.....	3
NT501	Pentecostal Explorations of the New Testament .....	3
BH501	Biblical Hermeneutics <i>or</i> CF702 Inductive Bible Study .....	3

#### **Area II - Historical and Theological Studies**

HT601	Historical Theology I.....	3
HT602	Historical Theology II.....	3
HS650	Church of God History and Polity <i>or</i>	
HT640	History of Holiness-Pentecostal Movement.....	3
TS601	Pentecostal Theology and Spirituality I .....	3
TS602	Pentecostal Theology and Spirituality II,.....	3
TS689	Capstone-Pentecostal Theology .....	1

#### **Area IV - Personal Formation**

SA801	Pentecostal Foundations for Ministry and Theology .....	3
SA802	Community of Faith and Ministry Development Group I .....	1
SA803	Community of Faith and Ministry Development Group II .....	1
SA804	Community of Faith and Ministry Development Group III.....	1
SA805	Community of Faith and Ministry Development Group IV.....	1

Concentration Elective Courses in Theology or Interdisciplinary..... 16  
 (The selection of these courses is in consultation with the Concentration Coordinator.)

### **TYPICAL MTS-PENTECOSTAL THEOLOGY SEQUENCE**

#### **FIRST YEAR**

HT601	Historical Theology I.....	3
HT602	Historical Theology II.....	3
NT501	Pentecostal Exploration of the New Testament .....	3
OT501	Pentecostal Exploration of the Old Testament.....	3

SA801	Pentecostal Foundation for Christian Ministry and Study.....	3
SA802	Community of Faith I.....	1
SA803	Community of Faith II.....	1
Electives	.....	6

J-Term elective (January, June or July) - Optional

**Total Credit Hours First Year: 23**

**SECOND YEAR**

BH501	Biblical Hermeneutics <i>or</i> CF702 Inductive Bible Study.....	3
TS601	Pentecostal Spirituality-Theology I.....	3
TS602	Pentecostal Spirituality-Theology II.....	3
HS650	Church of God History and Polity <i>or</i>	
HS640	History of Holiness-Pentecostal Movement.....	3
SA804	Community of Faith III.....	1
SA805	Community of Faith IV.....	1
TS689	MTS Capstone.....	1
Electives	.....	10

J-Term elective (January, June or July) - Optional

**Total Credit Hours Second Year: 25**

**Total MTS-Pentecostal Theology Program Requirements: 48 Credit Hours**

**BIBLICAL STUDIES CONCENTRATION  
(60 Credit Hours)**

The Master of Theological Studies (MTS) Biblical Studies concentration is designed to give students an opportunity to acquire focused knowledge in the specific discipline of Biblical Studies. The distinctive approach and contributions of the Pentecostal Theological Seminary in the area of Biblical Studies, which has had a global impact within the Pentecostal tradition and within the broader discipline of Biblical Studies, are brought to bear in this degree concentration in an intentional way, offering candidates for this degree the opportunity to study and research at the intersection of Biblical Studies and Pentecostal theology.

**CONCENTRATION LEARNING OUTCOMES**

Upon graduation the student will be able to:

1. Experience and give priority to encounter with God through His Word.
2. Demonstrate knowledge of the Word of God by showing familiarity with the structure, content, theological emphases, canonical context, original context, church context, and Pentecostal context of the books of the biblical canon.
3. Demonstrate proficiency in the Biblical Languages.
4. Rightly divide (interpret/discern) the Word of God by means of a Pentecostal approach to Scripture that utilizes critical appropriation of spiritual and academic resources.
5. Practice and foster community of faith relationships around the Word of God.

6. Exhibit knowledge of the Word that informs Pentecostal faith and practice, both generally and more specifically.
7. Produce ministry of the Word through writing, speaking, and enacting the Word in relation to various gifts of ministry.
8. Discern the Spirit of the Word that attends the Word of the Spirit through reverential recognition and response to the presence and voice of the Holy Spirit in and through the Scripture, assessed in the context of Pentecostal community.
9. Be people of the Word by ingesting the Word to the point that it is embodied in one's life and witness.

### **CONCENTRATION REQUIREMENTS**

Candidates for the MTS Biblical Studies Concentration must complete 48-60 hours (depending upon previous academic training) of prescribed course work. This includes the successful completion of first year Greek and first year Hebrew (or their completion at undergraduate level), eleven hours of core courses in biblical studies including an introductory seminar on Biblical Studies in the Pentecostal Tradition (one hour) and the Biblical Studies MTS Capstone Seminar (one hour), thirteen hours of Pentecostal Theology and History including Pentecostal Foundations as well as four hours of Community of Faith Group participation, at least twelve hours of course work in Biblical Studies based upon Greek and/or Hebrew, and twelve hours of elective Biblical Studies coursework. The candidate will produce a final project in the MTS Biblical Studies Concentration Capstone Course.

### **REQUIRED COURSES**

#### **Area I - Biblical Studies**

OT501	Pentecostal Explorations of the Old Testament .....	3
NT501	Pentecostal Explorations of the New Testament .....	3
BH501	Biblical Hermeneutics .....	3
NT511	Biblical Studies in the Pentecostal Tradition.....	1
	MTS Biblical Studies Capstone.....	1

#### **Area II - Historical and Theological Studies**

	Historical and Theological Studies.....	6
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#### **Area IV - Personal Formation**

SA801	Pentecostal Foundations .....	3
SA802	Community of Faith I .....	1
SA803	Community of Faith II.....	1
SA804	Community of Faith III.....	1
SA805	Community of Faith IV .....	1

#### **Biblical Studies Concentration:**

Specifically, these courses include:

GK501 and GK502	Greek I and II* .....	6
HB501 and HB502	Hebrew I and Hebrew II* .....	6
	Biblical Studies based upon Greek and/or Hebrew.....	12
	Biblical Studies Electives** .....	12

\*These requirements may be fulfilled by successful completion of the courses as part of the MTS Biblical Studies Concentration, petition for advanced standing based upon previous study, or petition to have the requirement waived based upon previous study and thus the number of hours required for graduation reduced by six to twelve hours.

\*\*Where deemed appropriate, one or more of the following courses from each group may be counted toward this requirement: First Century Judaism or Hellenistic Backgrounds to the New Testament, Old Testament, Life and Teaching of Jesus or Theology of Paul, Early Church or History of Exegesis, a course in a Research Language (Latin, Theological German, Coptic, Aramaic, etc.)

**TYPICAL MTS-BIBLICAL STUDIES SEQUENCE**

*For Candidates who come to the program with the  
Requisite Biblical Language Training at Undergraduate Level*

**FIRST YEAR**

NT501	Pentecostal Exploration of the New Testament .....	3
NT511	Biblical Studies in the Pentecostal Tradition .....	1
OT501	Pentecostal Exploration of the Old Testament.....	3
SA801	Pentecostal Foundations for Christian Ministry and Study .....	3
SA802	Community of Faith I .....	1
SA803	Community of Faith II .....	1
	Biblical Studies Courses .....	12

J-Term (January, June, or July) Optional

*Total Credit Hours First Year: 24*

**SECOND YEAR**

BH501	Biblical Hermeneutics .....	3
	Biblical Studies Courses .....	12
SA804	Community of Faith III.....	1
SA805	Community of Faith IV .....	1
	Pentecostal Theology/Historical Theological Elective .....	6
BH502	MTS Biblical Studies Capstone.....	1

J-Term (January, June, or July) Optional

*Total Credit Hours Second Year: 24*

*For Candidates who come to the program with  
ONE Requisite Biblical Language Training at Undergraduate Level*

**FIRST YEAR**

NT501	Pentecostal Exploration of the New Testament .....	3
NT511	Biblical Studies in the Pentecostal Tradition .....	1
OT501	Pentecostal Exploration of the Old Testament.....	3
SA801	Pentecostal Foundations for Christian Ministry and Study .....	3
SA802	Community of Faith I .....	1
SA803	Community of Faith II .....	1
	Biblical Language Courses .....	6
	Biblical Studies Courses .....	6
	J-Term Biblical Studies Courses .....	6

*Total Credit Hours First Year: 30*

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**SECOND YEAR**

BH501	Biblical Hermeneutics .....	3
	Biblical Studies Courses .....	12
SA804	Community of Faith III.....	1
SA805	Community of Faith IV .....	1
	Pentecostal Theology/Historical Theological Elective.....	6
BH502	MTS Biblical Studies Capstone.....	1

J-Term (January, June, or July) Optional

***Total Credit Hours Second Year: 24***

***For Candidates who come to the program with  
NO Biblical Language Training at Undergraduate Level***

**JUNE J-TERM**

	Biblical Language Course.....	3
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**JULY J-TERM**

	Biblical Language Course.....	3
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**FIRST YEAR**

NT501	Pentecostal Exploration of the New Testament.....	3
OT501	Pentecostal Exploration of the Old Testament.....	3
SA801	Pentecostal Foundations for Christian Ministry and Study.....	3
	Biblical Studies Courses .....	6
	Biblical Language Courses .....	6
NT511	Biblical Studies in the Pentecostal Tradition.....	1
SA802	Community of Faith I .....	1
SA803	Community of Faith II.....	1

***Total Credit Hours First Year: 30***

**J-TERMS** (January, June or July)

	Biblical Studies Courses .....	6
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**SECOND YEAR**

BH501	Biblical Hermeneutics .....	3
	Biblical Studies Courses .....	12
SA804	Community of Faith III.....	1
SA805	Community of Faith IV .....	1
	Pentecostal Theology/Historical Theological Elective.....	6
BH502	MTS Biblical Studies Capstone.....	1

***Total Credit Hours Second Year: 30***

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## MASTER OF ARTS IN CHURCH MINISTRIES (48 Credit Hours)

The Master of Arts in Church Ministries (MACM) is a two-year program offering options for concentration in three areas of ministry: Discipleship and Christian Formation, Missions, and Ministry Leadership.

The program for the MACM degree is structured so that each student receives a balanced exposure to biblical, historical, and theological studies through the required courses, and develops skills and competence in one of the three areas of professional preparation.

### MACM LEARNING OUTCOMES

Upon graduation, students will be able to articulate, practice, and lead others to practice Pentecostal Worship, Holy Witness, and Covenant Community.

***Pentecostal Worship:*** Graduates will be able to . . .

1. Articulate a biblically-based and historically-shaped understanding of the theology and practice of Pentecostal worship.
2. With sensitivity to the Holy Spirit, creatively and collaboratively plan and lead believers into theologically faithful and contextually relevant practices of worship.
3. Lead congregations in the distinctive practices of Pentecostal worship (including anointing and prayer for the sick, altar services, spiritual gifts, the Lord's Supper, footwashing, water baptism), leading from within an identification and union with the spirituality of the people.
4. Effectively preach and teach the gospel to the variety of generations, cultures, and socio-economic groups in church and society.
5. Cultivate participation in the practices of worship in home, community, and marketplace so that worship is integrated into all areas of personal and corporate life: personal, social, private, and public.

***Holy Witness:*** Graduates will be able to . . .

1. Lead a lifestyle of personal witness and evangelism in light of the imminent return of Jesus Christ.
2. Cultivate one's personal gifts of evangelism and participate in local evangelism in the local church.
3. Develop a personal lifestyle and corporate witness to social holiness.
4. Practice the discipline of prayer for unreached people.
5. Discern and participate faithfully in the global mission and witness of the church.

***Covenant Community:*** Graduates will be able to . . .

1. Cultivate community fellowship and hospitality by modeling and nurturing healthy relationships in the local church.
2. Articulate a biblical/theological and historically faithful understanding of the corporate identity or koinonia of the Church.

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3. Live and minister in accountable relationships with congregations, bishops, pastoral peers, and denominational leaders.
  4. Articulate an understanding of the holistic nature of gospel practice and the Pentecostal theology of healing.
  5. Practice and lead others in prayer for the miraculous and in intercessory prayer for the sick and hurting persons.
  6. Contribute to the development of counter-cultural communities of faith (contrast societies) for and in the world that manifests a lifestyle of meeting needs, co-suffering, and sacrificial advocacy.
  7. Work for the creation communal environments of holistic healing by responding hospitably and redemptively to the needs and concerns in their context in collaboration with other community resources.
  8. Provide pastoral care, counseling, and spiritual direction appropriate to ministerial calling and relevant to the needs of persons in institutional (jails, prisons, nursing homes, hospitals, etc.), community, and church contexts.
  9. Covenant with a community of ministerial peers for continuing personal accountability, mutual care and support, pastoral development, missional collaboration, and living an exemplary moral life in personal financial matters, family relationships, ministerial conduct, and in private life.
  10. Exegete the Scriptures, lead group Bible study, and effectively communicate the Word.
  11. Practice personal and corporate spiritual disciplines (including prayer, fasting, Bible study, waiting upon God, and personal worship) supportive of Pentecostal spirituality.
  12. Reflect critically upon their story in light of the truthful biblical story in order to form the individual and the community.

### **DEGREE REQUIREMENTS**

The MACM requires the successful completion of 48 semester hours with a GPA of 2.0 or above on a 4-point scale. Up to 24 credit hours of work may be accepted by transfer from accredited schools with a grade of "C" or better upon approval by the Vice President for Academics.

***Note:** This degree program is structured with the courses to be taken in the areas of concentration. Students should consult regularly (at least twice per year) with the director of their MACM concentration.*

### **DEGREE CONCENTRATIONS**

The MACM degree program is designed to prepare persons for competent leadership in the following specialized areas of church ministry. Students **must** have a concentration and should complete 18 credit hours of work in one of the designated areas.

*Note: Substituting a course not listed under the selected concentration requires the approval of the concentration coordinator.*

**CONCENTRATION IN DISCIPLESHIP AND CHRISTIAN FORMATION**

This concentration is for those who plan to do Christian Education work in the local church, in day schools, youth camps, administrative positions, etc. For a concentration in Discipleship and Christian Formation, choose *Foundations for Christian Formation (CF 701)* and five of the following courses:

- CF 702 Inductive Bible Study
- CF 703 Human Growth and Transformation
- CF 704 The Pedagogy of the Holy Spirit
- CF 720 Teaching the Word
- CF 721 Formational Leadership
- CF 750 Children of the Kingdom
- CF 760 Ministry with Youth
- CF 761 Discipling Youth
- CF 770 Adult Education and Ministry of the Laity
- CF 771 Ministry to Singles

**CONCENTRATION IN MINISTRY LEADERSHIP**

This concentration is for those who do not choose to pursue the Master of Divinity degree. For a concentration in Ministry Leadership choose *Pastoral Ministries (ML720)*, *Expository Preaching (ML702)*, *Foundations for Christian Formation (CF701)*, plus three of the following courses:

- CF 722 The Disciple Making Pastor
- CO 701 Counseling Skills
- ML 701 Ministry of the Word
- ML 711 Contemporary Models of Preaching
- ML 721 Church Administration and Leadership
- ML 723 Multiple Staff Ministries
- ML 724 Leadership Training Models
- ML 725 Church Music and Worship
- ML 741 Church Growth
- ML 750 Conflict Ministry
- ML 795 Contemporary Issues in Pentecostal Ministry
- ML 798 Leading and Mobilizing Laity

For an **Urban Mission** focus under the Ministry Leadership concentration, a student would:

- a. Substitute *Foundations for Wholistic Mission (ML/WM760)* for *Expository Preaching (ML702)* or *Foundations for Christian Formation (CF701)*.
- b. Choose two (2) of the following:
  - CO 736 Intercultural Counseling
  - LC 701 Religion and Culture
  - LC 702/TS 680 Christian Ethics: Pentecostal Theology for Social Engagement
  - ML 721 Church Administration and Leadership
  - ML 722 Church Leadership
  - ML 761 Cross-Cultural Ministries in North America
  - ML 796 Urban Mission Area Studies

- WM 730 Cultural Anthropology
- WM 740 Contemporary World Religions
- WM 752 Issues in Pentecostal/Charismatic Church Growth

**CONCENTRATION IN WORLD MISSION AND EVANGELISM**

This concentration is for those who plan to do any type of cross-cultural missions work, for those who are already involved in mission schools around the world, and for nationals who are planning to teach in mission schools. For a concentration in World Mission and Evangelism, choose *Foundations for World Mission and Evangelism (WM 701)*, *Cultural Anthropology (WM 730)*, and four of the following courses:

- ML 724 Leadership Training Models
- ML 741 Church Growth
- ML 742 Church Planting
- ML 760 Foundations for Holistic Mission
- ML 761 Cross-Cultural Ministries in North America
- WM 740 Contemporary World Religions
- WM 750 Pentecostal Strategies of Missions
- WM 751 Principles

**CONCENTRATION IN CHURCH PLANTING AND DEVELOPMENT**

This concentration is for those who are planting a church or plan to plant a church, and for pastors who want to realize missional revitalization in their congregation. Students can choose to focus their study on church planting among their particular ethnic/cultural group, urban church planting and cross-cultural planting. This concentration is also available in Spanish with a Latino perspective. For a concentration in Church Planting and Development, students must take

Select One:

- ML742 Church Planting (for church planters), or
- ML741 Church Development (for pastors of existing churches)

Select One:

- WM730/CO778 Cultural Anthropology, or
- WM760/ML760 Foundations for Wholistic Mission (for urban church planting)

Plus:

- ML797/WM797 Area Studies
- And three electives from Area III: Studies in the Life and Ministry of the Church

*Note: Substituting a course not listed under the selected concentration requires the approval of the concentration coordinator.*

**REQUIRED COURSES**

**Area I - Biblical Studies**

CF 702 Inductive Bible Study <i>or</i> Bible Book Study.....	3
NT 501 Pentecostal Explorations of the NT <i>or</i> Book Study in NT .....	3
OT 501 Pentecostal Explorations of the OT <i>or</i> Book Study in OT .....	3

**Area II - Historical and Theological Studies\***

HT 602/TS 643 History and Theology of Wesleyan-Pentecostal Movement .....3  
 TS 602 Pentecostal Spirituality-Theology II.....3  
 Area II Elective *or* Area II Interdisciplinary Course (e.g., TS630/CF704).....3

**Area IV - Personal Formation for Ministry**

SA 801 Pentecostal Foundations for Christian Ministry and Study .....3  
 SA 802-805 Community of Faith and Ministry Development Group.....4  
 Ministry Practicum in the Area of Concentration \*\* .....3  
 Capstone.....2

**General Elective\*** .....3

**Five Elective Courses in the Area of Concentration\*\*** ..... 15

*\*HS650 Church of God History and Polity (Area II) is required for students seeking credentialing or advancement in rank within the Church of God.*

*\*\*The Ministry Practicum course and the five electives would constitute the total of 18 credit hours in the area of concentration. If the practicum does not have a "care component", course SA806 Care Practicum (1 credit hour) must be completed.*

**TYPICAL MACM PROGRAM SEQUENCE**

**First Year**

CF 702 Inductive Bible Study *or* Bible Book Study .....3  
 HT 602/TS 643 History and Theology of Wesleyan-Pentecostal Mvt. ....3  
 NT 501 Pentecostal Explorations in the NT *or* Book Study in NT .....3  
 OT 501 Pentecostal Explorations in the OT *or* Book Study in OT .....3  
 SA 801 Pentecostal Foundations for Christian Ministry and Study .....3  
 SA 802 Community of Faith and Ministry Development .....1  
 SA 803 Community of Faith and Ministry Development .....1  
 Courses in Concentration.....9

J-Term Elective (January, June, or July) - Optional

***Total Credit Hours First Year: 26***

**Second Year**

SA 804 Community of Faith and Ministry Development..... 1  
 SA 805 Community of Faith and Ministry Development..... 1  
 TS 602 Pentecostal Spirituality-Theology II..... 3  
 Area II Elective *or* Area II Interdisciplinary Course ..... 3  
 Courses in Concentration..... 6  
 Elective ..... 6  
 Capstone ..... 2

J-Term Course (January, June, or July) - Optional

***Total Credit Hours Second Year: 22***

**Total MACM Degree Program Requirement: 48 Credit Hours**

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# **MASTER OF ARTS IN COUNSELING**

## **(48 Credit Hours)**

### **MISSION STATEMENT**

The Master of Arts in Counseling presents the theory, method, and practice of counseling from a Pentecostal perspective. The program emphasizes distinctives of counseling for pastors and church staff members while also preparing those who will be counseling in other arenas, including those preparing for professional certification or state licensure by continuing from the Master of Arts in Counseling (48 credit hours) to the Master of Arts in Clinical Mental Health Counseling (78 credit hours). The degree concentration requires courses in Bible, doctrine, historical theology, and Pentecostal Foundations for Christian Ministry and Study, all of which form the substantive core required to integrate faith, spirituality, and counseling. Integration of Pentecostal theology, counseling theory, and practice is critical to the design of this degree.

### **MASTER OF ARTS IN COUNSELING LEARNING OUTCOMES**

As a result of successfully completing the Master of Arts in Counseling program, students will have been able to do the following:

1. Demonstrate the possession of personality characteristics that enable him or her to establish and maintain therapeutic relationships with clients and to facilitate clients' constructive change processes.
2. Demonstrate a theoretical and applied knowledge of spiritual, theological and ecclesiastical integration of counseling, particularly from a Wesleyan-Pentecostal perspective, and as applied in Wesleyan-Pentecostal ecclesial contexts.
3. Present evidence of the characteristics, knowledge, and skills required of an effective helper; compliance with ethical standards and as appropriate to his or her credentials, provide an effective range of counseling, care and related services to the community.
4. Identify and apply effective counseling skills that help clients grow toward personal goals and strengthen their capacity to cope with life situations.
5. Successfully complete the core biblical, theological, historical, and applied ministry studies as required by the Seminary in order to demonstrate acquisition of knowledge and practice toward integration of counseling, Scripture, theology, history and other applied ministry studies.
6. Demonstrate the knowledge of and compliance with characteristics, knowledge, and skills required of an effective counselor/helper.
7. Demonstrate compliance with ethical standards of counseling and uses counseling abilities appropriate to his or her credentials.

**REQUIRED COURSES**

For the Master of Arts in Counseling, choose: 1) *Counseling Skills (CO701)*, 2) *Spirituality, Religion and Mental Health Counseling (CO751)*, and 3) *Theories and Techniques of Counseling (CO702)* or *Marriage and Families Systems Theories (CO710)*, plus three of the following courses:

- CO 700      Mental Health Diagnosis/Abnormal Psychology in Counseling/DSM-V
- CO 703      Human Growth and Transformation
- CO 710      Marriage and Family Systems-Theories in Counseling
- CO 711      Marriage and Family Systems-Therapy in Counseling
- CO 712      Marriage and Family Dynamics
- CO 713      Ministry with Families
- CO 714      Ministry with Special Needs Children and Their Families
- CO 730      Crisis Counseling
- CO 731      Professional Issues and Ethics in Counseling
- CO 732      Group Dynamics and Counseling
- CO 733      Lifestyle and Career Development in Counseling
- CO 736      Intercultural Counseling
- CO 760      Clinical Pastoral Education (CPE)
- CO 761      Community Service Ministries Basic Course
- CO 763      Clinical Practicum in Institutional Ministries
- CO 772      Assessment and Counseling
- CO 773      Mental Health Assessment, Tests, and Measures/DSM-V
- CO 775      Mental Health Treatment in Counseling
- CO 776      Human Sexuality
- CO 777      Diagnosis and Treatment of Addiction
- CO 783      Supplemental Field Experience
- CO 790      Premarital and Remarital Counseling
- CO 792-797      Research in Counseling

**General Degree Core Requirements\***

- CF 702      Inductive Bible Study *or* Bible Book Study..... 3
- HT 602/TS 643      History and Theology of Wesleyan-Pentecostal Movement..... 3
- NT 501      Pentecostal Explorations of the New Testament *or* Book Study in NT ..... 3
- OT 501      Pentecostal Explorations of the Old Testament *or* Book Study in OT..... 3
- SA 801      Pentecostal Foundations for Christian Ministry and Study..... 3
- TS 602      Pentecostal Spirituality-Theology II ..... 3

*Note: HS650 (Church of God History and Polity) is additionally required for students seeking ministerial credentialing or advancement in ministerial rank within the Church of God.*

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**Counseling Core Requirements**

CO 701 Counseling Skills.....	3
CO 702 Theories and Techniques in Counseling or	
CO 710 Marriage and Family Systems-Theories of Counseling.....	3
CO 782 Field Experience** <i>or</i> CO 770 (Clinical Practicum)** .....	3
CO 802-805 Counseling Development Group.....	4
CO751/TS698 Spirituality, Religion and Mental Health Counseling.....	3

**Counseling Electives** ..... 6

**General Electives**..... 5

*\*\*Students may complete either CO782 or CO770 to fulfill the capstone requirement. Capstone students are required to successfully complete a student portfolio for the MAC degree program. Students whose capstone project does not contain a "care component" will also be required to take SA806 (Care Practicum ~ 1-hour).*

**TYPICAL MAC PROGRAM SEQUENCE****First Year**

CO 701 Counseling Skills.....	3
CO 702 Theories and Techniques in Counseling.....	3
CO 802 Counseling Development Group .....	1
CO 803 Counseling Development Group .....	1
HT 602/TS 643 History and Theology of Wesleyan-Pentecostal Movt. ....	3
NT 501 Pentecostal Explorations of the NT <i>or</i> Book Study in NT .....	3
OT 501 Pentecostal Explorations of the OT <i>or</i> Book Study in OT.....	3
SA 801 Pentecostal Foundations for Christian Ministry and Study .....	3
General Electives.....	2
Counseling Elective.....	3

J-Term Elective (January, June, or July) - Optional

***Total Credit Hours First Year: 25***

**Second Year**

CF 702 Inductive Bible Study <i>or</i> Bible Book Study.....	3
CO 710 Marriage and Family Systems-Theories in Counseling .....	3
CO 782 Field Experience <i>or</i> CO 770 (Clinical Practicum) (Capstone).....	3
CO 804 Counseling Development Group .....	1
CO 805 Counseling Development Group .....	1
TS 602 Pentecostal Spirituality-Theology II.....	3
CO751/TS698 Spirituality, Religion and Mental Health Counseling .....	3
Counseling Elective .....	3
General Elective .....	3

J-Term Course (January, June, or July) - Optional

***Total Credit Hours Second Year: 23***

**Total MAC Degree Program Requirement: 48 Credit Hours**

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# **MASTER OF ARTS IN CLINICAL MENTAL HEALTH COUNSELING (78-Hour Degree Program)**

## **MACMHC MISSION STATEMENT**

The mission of the Master of Arts in Clinical Mental Health Counseling (MACMHC) is preparation for the eventual certification and/or licensure of students. Students will receive thorough integration training in professional counseling that will prepare them to sit for licensure examination in various states in the area of Mental Health Counseling. The program provides training for counselors that relates to the diagnosis of various mental disorders. They will be especially familiar with the DSM5 and will be capable of diagnosing mental illnesses. The program is designed to train students so they can work in church settings, outpatient mental health settings, and inpatient settings. Students will be able to assess potential clients and compare their skills with client needs and treat or refer with confidence. The program also provides electives in couples, marriage and family counseling, and gerontological counseling.

The program is for students who desire professional level training in mental health counseling. The program includes the same essential Bible and theology core as other programs in the Seminary. Students in the program will not only be competent in mental health counseling, but will also be proficient in the academic study of, practical dialogue of, and professional leadership in religious, spiritual, biblical, and theological issues related to mental health counseling. Mental health counselors are valuable and sought for placement by a variety of growing public, private, educational, clinical, secular, and religious settings.

## **MACMHC LEARNING OUTCOMES**

Students completing the 78-hour MACMHC degree program will be able to:

1. Demonstrate the possession of personality characteristics that enable him or her to establish and maintain therapeutic relationships with clients and to facilitate clients' constructive change processes.
2. Demonstrate a theoretical and applied knowledge of spiritual, theological and ecclesiastical integration of counseling, particularly from a Wesleyan-Pentecostal perspective, and as applied in Wesleyan-Pentecostal ecclesial contexts.
3. Present evidence of the characteristics, knowledge, and skills required of an effective helper.
4. Identify and apply effective counseling skills that help clients grow toward personal goals and strengthen their capacity to cope with life situations.
5. Successfully complete the core biblical, theological, historical, and applied ministry studies as required by the Seminary in order to demonstrate acquisition of knowledge and practice toward integration of counseling, Scripture, theology, history and other applied ministry studies.
6. Demonstrate the knowledge of and compliance with characteristics, knowledge, and skills required of an effective counselor/helper.

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7. Demonstrate compliance with ethical standards of counseling and the use of counseling abilities appropriate to his or her credentials.
  8. Demonstrate the ability to discern when individual or group counseling would be most helpful; understand basic principles of group dynamics; and become familiar with the major group therapies, stages of group development, group member roles, and research related to group counseling.
  9. Demonstrate the ability to define and recognize the needs of multicultural and specific populations/counselees, and respond to such needs via effective intervention and/or appropriate referral.
  10. Understand planning, administration, evaluation and program revision for the delivery of counseling and related services.
  11. Promote healthy attitudes toward work and career plans; implement and evaluate career development programs; and facilitate client career development and mature life planning.
  12. Demonstrate the ability to appraise the characteristics of students and counselees, describe the needs and potentialities of individuals; identify individual differences; and provide for recording and disseminating the resultant data.
  13. Demonstrate the ability to conceptualize clients based on the assessment categories used in standardized diagnostic systems; maintain current and comprehensive financial, clinical, and other records related to a private or community-based agency counseling practice; and assist counselees, administrative staff, agency personnel, and parents in the location of and introduction to specialized referral agencies and services within the community.
  14. Demonstrate the ability to consult with individuals, groups, institutions, and agencies on individual, group, family, and institutional programs and activities.
  15. Demonstrate the ability to conduct research, to interpret clearly the implications of research data to professional staff members, parents, clients, referral agencies, and community resources, and to use the results of research in counseling, program development, and program revision.
  16. Develop the ability to use their diagnostic skills when assessing clients during the intake session so that they can quickly develop a working diagnosis in order to direct treatment planning.
  17. Learn to assess clients with in-depth clinical interview skills that will lead to more accurate initial diagnoses.

The MACMHC satisfies the *academic* requirements for National Certified Counselors with the National Board of Certified Counselors and for Licensed Professional Clinical Mental Health Counselors in all 50 U. S. states, according to an annual audit of state requirements conducted each spring. Internationally, mental health counseling recognition requirements may vary from United States criteria.. State nomenclature may vary from state to state. As an example, rather than *Licensed Professional Clinical Mental Health Counselor*, a state may use *Licensed Professional Counselor*. Besides academic requirements, other state requirements include post-masters degree supervised experience, examinations etc. Students should inquire about licensure requirements with the board governing counseling licensure in their respective state.

A MACMHC program handbook entitled, *Guidelines for the MACMHC*, includes program requirements of students and is available upon request.

### MACMHC REQUIRED COURSES

#### General Degree Core Requirements\*

CF 702	Inductive Bible Study <i>or</i> Bible Book Study.....	3
HT 602/TS 643	History and Theology of Wesleyan-Pentecostal Movement.....	3
NT 501	Pentecostal Explorations of the NT <i>or</i> Book Study in NT.....	3
OT 501	Pentecostal Explorations of the OT <i>or</i> Book Study in the OT.....	3
SA 801	Pentecostal Foundations for Christian Ministry and Study.....	3
TS 602	Pentecostal Spirituality-Theology II.....	3

*\*HS650 (Church of God History and Polity) is additionally required for students seeking credentialing or advancement in rank within the Church of God.*

#### Counseling Core Requirements

CO 700	Mental Health Diagnosis/Abnormal Psychology in Counseling/DSM-V.....	3
CO 701	Counseling Skills.....	3
CO 702	Theories and Techniques in Counseling.....	3
CO 703	Human Growth and Transformation.....	3
CO 731	Professional Issues and Ethics in Counseling.....	3
CO 732	Group Dynamics and Counseling.....	3
CO 733	Lifestyle and Career Development in Counseling.....	3
CO 736	Intercultural Counseling.....	3
CO 770	Clinical Practicum in Counseling (substitutes for SA806 Care Practicum)....	3
CO 773	Mental Health Assessment, Tests, and Measures in Counseling/DSM-IV.....	3
CO 784	Research and Evaluation in Counseling.....	3
	Supervised Internship CO785 (3 hrs) <i>and</i> CO787 (3 hrs) <i>or</i> CO786 (6 hrs)**.....	6
CO 791	Psychopharmacology Applied to Counseling.....	3
CO 802-804	Counseling Development Group.....	4

*\*\*Students may complete either CO785 and CO787 (total of 6 hours) or CO786 (6 hours) to fulfill the capstone requirement. Capstone students are required to successfully complete a student portfolio for the MACMHC degree program. Students whose capstone project does not contain a "care component" will also be required to take SA806 (Care Practicum ~ 1-hour).*

#### Required Electives

CO751/TS698	Spirituality, Religion and Mental Health Counseling.....	3
	Counseling Electives.....	11

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## TYPICAL MACMHC PROGRAM SEQUENCE

### First Year

CO 700	Mental Health Diagnosis/Abnormal Psychology in Counseling .....	3
CO 701	Counseling Skills .....	3
CO 702	Theories and Techniques in Counseling .....	3
CO 773	Mental Health Assessment.....	3
CO 802	Counseling Development Group.....	1
CO 803	Counseling Development Group.....	1
HT 602/TS 643	History and Theology of Wesleyan-Pentecostal Movement.....	3
NT 501	Pentecostal Explorations of the NT <i>or</i> Book Study in NT .....	3
OT 501	Pentecostal Explorations of the OT <i>or</i> Book Study in OT .....	3
SA 801	Pentecostal Foundations for Christian Ministry and Study .....	3
	Counseling Elective.....	3
J-Term (January, June, or July)		

***Total Credit Hours First Year: 29***

### Second Year

CF 702	Inductive Bible Study <i>or</i> Bible Book Study .....	3
CO 703	Human Growth and Transformation .....	3
CO 731	Professional Issues and Ethics in Counseling.....	3
CO 736	Intercultural Counseling.....	3
CO 770	Clinical Practicum in Counseling .....	3
CO 804	Counseling Development Group.....	1
CO 805	Counseling Development Group.....	1
TS 602	Pentecostal Spirituality-Theology II.....	3
	Counseling Electives.....	5
CO791	Psychopharmacology (June J-term).....	3

***Total Credit Hours Second Year: 28***

### Third Year

CO 732	Group Dynamics in Counseling.....	3
CO 733	Lifestyle and Career Development .....	3
CO 784	Research and Evaluation in Counseling .....	3
	Supervised Internship in Mental Health Counseling* (CO786 <i>or</i> CO785 and CO787).....	6
CO751/TS698	Spirituality, Religion and Mental Health Counseling.....	3
	Counseling Electives.....	3

***Total Credit Hours Third Year: 21***

*\*CO785 is 3 credit hours; CO786 is 6 credit hours; and CO787 is 3 credit hours.*

**Total MACMHC Degree Program Requirement: 78 Credit**

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## **DOCTOR OF MINISTRY DEGREE**

### **(36 Credit Hours)**

#### **PURPOSE FOR DOCTOR OF MINISTRY DEGREE**

The primary goal of the Doctor of Ministry (DMIN) is the development of selected men and women who can function as leaders for the burgeoning, worldwide Pentecostal-Charismatic movement. The degree focuses on the general practice of ministry in the Pentecostal context at an advanced level of competence in the various ministerial vocations. Graduates will be expected to function in the truest sense as "doctors" of ministry, i.e., those who can lead and enable others in the practice of Pentecostal ministry.

The vocation of Pentecostal ministers includes, but is not limited to, the following practices: (1) preaching the Word of God, (2) teaching the Faith, (3) providing pastoral care and counsel to the hurting, (4) evangelizing the lost, (5) leading in worship, (6) discipling others in Christian living, (7) challenging and enabling all members of the faith community to fulfill their callings in Christ, (8) facilitating koinonia within and among Christian congregations, (9) modeling and facilitating Christian (congregational) ministries of mercy and justice in society at large, and (10) overseeing and administering the various ministries of the local church.

#### **ELIGIBILITY**

Acceptance into the DMIN program requires the applicant to possess a Master of Divinity (MDIV) degree or its educational equivalent. Additionally, applicants must have a minimal Masters GPA of 3.00 on a 4.00 point scale. Three years of active ministry beyond the completion of the first graduate, theological degree in an ongoing ministry setting is also required. The endorsement of ministerial overseers and constituents and a demonstration of desire and ability to mentor others in Pentecostal ministry as also criteria for program acceptance.

#### **ADMISSION PROCEDURE**

Before an applicant is considered for admission to the Pentecostal Theological Seminary and participation in the Doctor of Ministry program, the Seminary's Admissions Office must receive the following items:

1. A completed DMIN admission application form.
2. A \$25 application fee (U.S. currency) payable to the Pentecostal Theological Seminary (non-refundable)
3. Passport size photograph.
4. Official academic transcripts from every college, university, graduate school and/or seminary attended. In the U.S., "official" transcripts must be sent directly from each institution to the Seminary's Admissions Office. Photocopies and scanned copies are not acceptable. Transcripts from schools outside the United States may need to be validated by the proper authorities. The Admissions Office can provide additional information.
5. Four (4) completed letters of recommendations (using PTS forms)
  - a. Personal Recommendation - family friend, co-worker or classmate;
  - b. Ministerial Recommendation - pastor ministry overseer;

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- c. Academic Recommendation - professor or ministerial instructor; and
  - d. Professional Recommendation - employer, supervisor, or overseer.  
*(Departure from this list must be approved by the Admissions Office.)*
6. Two-page, typed personal statement indicating personal background, positions in ministry, continuing education experiences, future plans in ministry purpose in pursuing the DMIN degree and areas of possible focus in the program. (Double-spaced, 1-inch margins, including page numbers.)
  7. Completion of the following (with cover page listing your name, name of paper):
    - a. Critical evaluation of three (3) of the most important books read during the last two years. (No more than two pages per book, double-spaced, 1-inch margins with page numbers.)
    - b. Critical reflections of three (3) of the most important events/acts of ministry in the applicant's own history and identify the theological issues in each event (No more than two pages per event, double-spaced, 1-inch margins with page numbers).
    - c. Critical description and reflection upon a case in ministry. This paper is to report, review and reflect upon a memorable example in the applicant's ministry that is representative of abilities in ministry. (Limit six pages, double-spaced, 1-inch margins with page numbers.)
    - d. In light of your responses for a-c above, a paper describing how the applicant has integrated leadership principles and insights into ministry practice. (Limit three pages, double-spaced, 1-inch margins with page numbers.)

### **PROGRAM DESCRIPTION**

The Pentecostal Theological Seminary Doctor of Ministry program is a 36-unit program of doctoral level advanced seminary training. Students are expected to be active in ministry throughout the program of study. The program is designed to be completed in three to five years. Students in the program must maintain a 3.2 GPA or above on a 4.00 point scale.

The Seminary DMIN is a group-based (or cohort) program that expects a student to complete the core curriculum with the same set of peers. Each student is also required to create a context-based covenant group that assists with the assessment of his or her ministry context and with the design and implementation of the capstone project.

Each student must identify a special ministry practice (such as preaching, teaching, counseling, evangelism, etc.) upon which to focus his or her studies. Under the supervision of a faculty advisor, students develop a study plan for their focus area. The plan identifies the three "elective" courses that will relate to the focus area. The capstone project and dissertation will also be related to the area of focus. The project will identify an area of concern for Pentecostal ministry, formulate a ministry model to address the problem, implement the model, and, using pre- and post-tests, assess the effectiveness of the model. The dissertation will include an overview of the project and consider the implications of the project for the practice of Pentecostal ministry.

#### **Group-Based Program**

The DMIN program emphasizes personal and community development of the student. Personal development emphasizes the experience and practice of spiritual disciplines. Personal disciplines form the basis for ministry assessment and development. Community development is the

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practice of Christian faith in the context of relationships with others who share a common faith. Ministry and program assessments are training in both personal and community of faith context.

In order to fulfill the community and personal dimensions, students enter into the program and continue with colleagues in learning in their ministry context. The program is "group-based." Students learn in group contexts by working with the same group of students through several courses, by assessing and approving various parts of their individual programs through a colloquium process, and by participating in a reflection group with persons with whom they minister at their individual contexts of ministry.

The D.Min is centered in a cluster or cohort group. Students move, as much as possible, through the core of the program with essentially the same group of peers, who will meet periodically at the same geographic location, not limited to the main campus of the Seminary. They will have the option of attending elective courses with other groups at other geographic locations. This model reflects the Seminary commitment to the development of community as a work of the Holy Spirit within the Body of Christ. The cluster groups will designate a student group coordinator to provide information and assistance with physical arrangements for the group, for example, meeting place, living accommodations, food, etc. In order to anticipate attrition while guaranteeing the continued life of the cluster group, the anticipated minimum for each group varies.

Cluster groups outside the continental United States are subject to the same criteria as United States groups. Indigenous faculty who have received approval, orientation and part-time faculty status from the Seminary will share in instruction. Seminary main campus faculty also share instruction with accompanying translation of classes and written work. Grading and assessment will be done collaboratively.

#### *Core Courses and Cluster Group*

Students begin the group-based format during the first course of the program. They will be assigned to the same group based upon their similar program, locations, and other needs. The initial group learning experience is in experiencing the core courses together. Students are asked to remain with the same learning group during the first year for the duration of the core courses. During the core phase, students will mutually assess one another and develop a personal and community formational model for theological training.

#### *Context-Based Covenant Group*

During the first year, students develop a ministry reflection group at their individual settings of ministry. Participants are persons with whom the student ministers. The context-based covenant group continues throughout the life of the student's program. Maintaining a context-based covenant group is a required part of the program. Group format, program accountability, effectiveness and other pertinent concerns are monitored by the Seminary staff through reporting by the students and feedback responses from covenant group members. Potential members may include:

1. Denominational officials
2. Faculty
3. Ministerial colleagues
4. Laity in the local church
5. Professionals in the community
6. Fellow Students in the program.

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## REQUIRED COURSES

The DMIN program is a three-year program with four components: core courses, context-based covenant group, focus area electives, and project/dissertation. The program sequence is as follows:

### Core Courses

DM 901	Doctor of Ministry Orientation and Assessment.....	3
DM 902	Foundations for Ministry Leadership: Scripture, History, and Theology .....	3
DM 903	Administration for Transformational Ministry .....	3
DM 909	Holistic Mission: Evangelism, Justice, and Mercy Ministries with Global Awareness .....	3

### Context-Based Covenant Groups

DM 911, 912, 913	Context-Based Covenant Groups (1 credit hour each).....	3
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### Electives

Elective courses in the student's area of focus .....	15
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### Focus Areas

Focus areas include, but are not limited to: Pastoral Ministry, Counseling, Care and Benevolence, Chaplaincy, Preaching, Administration, Discipleship, Missions, Worship, Evangelism, Multi-Cultural Ministry, Youth Ministry, and Leadership.

A student's focus area is developed through DM 911, 912, 913, 931, 932, 933, 934, and electives for a total of 24 hours. In addition, a student addresses and integrates his/her area of focus in core course work.

### Project and Dissertation

DM 931, 932, 933	Doctor of Ministry Project/Dissertation (1 credit hour each).....	3
DM 934	Doctor of Ministry Dissertation.....	3
<i>Program Total</i> .....		36

## TYPICAL DOCTOR OF MINISTRY PROGRAM SEQUENCE

### First Year (Recommended Residence)

DM 901	Doctor of Ministry Orientation and Assessment .....	3
DM 902	Foundations for Ministry Leadership: Scripture, History, and Theology.....	3
DM 911	Context-Based Covenant Groups: Assessment.....	1
DM 931	Doctor of Ministry Project/Dissertation: Research.....	1
Electives	.....	3

***Total Credit Hours First Year: 11***

### Second Year (Recommended Residence)

DM 903	Administration for Transformational Ministry.....	3
DM 909	Holistic Mission: Evangelism, Justice, and Mercy Ministries with Global Awareness .....	3
DM 912	Context-Based Covenant Groups: Project.....	1

DM 932 Doctor of Ministry Project/Dissertation: Prospectus.....	1
Elective.....	3

**Total Credit Hours Second Year: 11**

**Third Year**

DM 904 Leadership and Peacemaking: Conflict and Reconciliation or another elective.....	3
DM 906 Leading Worship and Discipleship: Forming a People Communicating the Word or another elective	
DM 913 Context-Based Covenant Groups: Dissertation .....	1
DM 933 Doctor of Ministry Project/Implementation.....	1
DM 934 Doctor of Ministry Dissertation .....	3
Elective .....	3

**Total Credit Hours Third Year: 14**

**Total DMIN Degree Program Requirement: 36 Credit Hours**

**TYPICAL COURSE PLAN FOR CORE CURRICULUM**

**Phase I: Assignments (July through Mid-September)**

- Receive syllabi
- Order textbooks and other texts
- Reading and research requirements for Phase I

**Phase II: Main Campus (2 weeks in September)**

Typical Class Sequence: Monday - Friday; 8am - 5pm

**Phase III: Assignments (October through February)**

The deadline for completion of all assignments is March 1. Applications for extensions for completion of course work must be approved by the course instructor, the faculty advisor, and the Vice President for Academics and must be filed by March 1. The deadline for completion of extended work is April 1.

**RESIDENCY REQUIREMENT**

Residency is to be completed on the main campus. The residency requirement is 12 credit hours. The other 24 credit hours may be taken entirely online.

**RESEARCH MODULE WORKSHOP**

Each student must attend a research module workshop conducted by the Pentecostal Resource Center and the Theological Seminary while the student attends a main campus course. The research module will provide orientation about the nature of theological research on the Doctor of Ministry level. Further, the research module will provide the students information and preliminary experience with the research resources of the Seminary. This includes a comprehensive orientation to the variety of library learning resources, literature review resources, holdings of the library that are particularly helpful for DMIN research, and computer accession of library holdings. The research module is preparatory for D. Min. projects.

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## PROJECT/THESIS COLLOQUIUM PROCESS

At two junctures in the student's project/thesis a colloquium of faculty and students will be used to evaluate and approve the student's proposals and work. The two colloquium times are as follows:

1. Project/Thesis Prospectus Proposal
2. Project/Thesis Defense

The colloquium group for each of the above times is composed of a minimum of two approved faculty members and an approved learning group member. If a student who is not a member of the student's learning group participates, approval must be granted by the Director of the DMIN Program.

Colloquium group assignments are made after the student submits a request to the Director of the Doctor of Ministry program for a colloquium group to meet. Students submit requests for colloquiums when they are ready to enter each of the above-mentioned stages of the program.

Colloquia typically meet in conjunction with course meeting times. Colloquium meetings may be before, parallel with or after the class meetings for a course. Colloquium members and students submitting proposals or theses will be notified by the Doctor of Ministry Director about colloquia membership, meeting time, and location.

Colloquium members may or may not participate in the same colloquium group to which they are submitting a proposal or thesis. In other words, some or all of the student members of a colloquium group may both assess the proposals or theses of others as well as submit one's own proposal or thesis.

Colloquium groups may be multi-purpose. That is, groups assessing and approving Project Proposals may also assess and approve Project Thesis Proposals and or Project Thesis Defenses. Each member of a colloquium group votes upon the approval or disapproval of a proposal or thesis.

## DISSERTATION STANDARD

Two copies of the DMIN student's dissertation are held in the William G. Squires Library when the student earns a final grade of B+ or higher on this paper.

## MINISTRY SETTING

At the time of application, each prospective student is expected to have been in a setting of ministry long enough to have access to resources from the ministry setting necessary for completion of the program. For example, the student will have to be familiar enough with ministry colleagues and persons to whom the student ministers in order to recruit them and then effectively participate with them in a group process. Students are expected to integrate their academic study of faith and ministry with their actual experience and practice in a ministry setting.

## TRANSFER OF CREDIT

Students may transfer up to 9 hours of elective credit provided the courses are approved as components of the student's focus area of study. Transfer courses must be recommended by the D. Min. Director and approved by the Vice President for Academics. The courses must be from accredited institutions and on an equivalent doctoral level. **Transfer of credit will not be**

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**given for course work more than 10 years old.** Exceptions to this policy may be granted in cases where documentation and demonstration of course equivalency can be established.

### **COURSEWORK AND DISSERTATION DEADLINE**

All DMIN coursework must be submitted by all enrolled DMIN students no later than March 1. Graduate candidates in the DMIN program must successfully defended their dissertation by March 1 to participate in graduation ceremonies.

### **SATISFACTORY ACADEMIC PROGRESS**

In order to maintain Satisfactory Academic Progress (SAP), DMIN students must complete the DMIN within 5 years, with a minimum enrollment of 3 hours each for any of those years. The DMIN student must also maintain a 3.2 cumulative GPA or above on a 4.00 point scale and successfully complete 75% of attempted credit hours, with no more than one incomplete permitted at any given time. Failed grades, ungraded courses, extensions of time, incomplete grades and withdrawals are included when calculating this percentage.

Students not demonstrating sufficient academic progress will be placed on Academic Warning for a year. A DMIN student on academic warning is required to follow an academic plan, developed in consultation with the DMIN Program Director and the Vice President for Academics. If sufficient academic progress is not achieved by the end of the probation year, the student will be placed on Academic Suspension.

An individual may apply for readmission to the DMIN program after a year of Academic Suspension. In the case of re-admittance, the student would be on Academic Probation for the first year and must repeat course work for which he or she received a grade less than 2.7 on a 4.00 scale.

### **INTERRUPTION OF STATUS POLICY**

Under extenuating circumstances (death of immediate family member, severe illness, change of ministry assignment, etc.), students may apply in writing to the DMIN Committee through the Director of the Doctor of Ministry program for approval of interruption of status. Interruption of status is normally granted for one academic year but may be extended to two academic years, if necessary. Students must continue to pay the annual DMIN fee during the interruption of status period. The time allocated to interruption of status will not apply to the 3-5 year limit for sufficient academic progress. Notification of approved interruption of status shall be given to the office of the Vice President for Academics and the Registrar.

Interruption of status is not available for current enrolled courses. Student requiring additional time for current courses must follow the policies for extension of time and incompletes.

### **EXTENSION OF TIME**

DMIN students may apply for additional time to complete core courses by requesting an Extension of Time. (The time allotted for an extension is an additional 4 weeks.) Extension requests must be submitted for approval no later than March 1st. If the extension is approved, a final grade of "E" will be posted on the student's transcript until the instructor submits the final grade or until the deadline date, whichever comes first. Students not submitting coursework by

the designated deadline will receive a final grade of "F". This grade will not be changed and the student must repeat the course. A DMIN student may be prohibited from enrolling in J-term courses if he/she has an active Extensions. In the event an official transcript is requested, the "E" grade will be changed to an "F". Online courses are not eligible for extensions of time.

### INCOMPLETE GRADES

An incomplete grade is not lightly given. It is designed for a rare occasion when the student has been seriously ill or suffered some other hardship beyond his/her control. A request for an incomplete grade must be requested no later than March 1st. A final grade of "I" will be recorded on the student's transcript. If the incomplete is not removed by the deadline recorded on the request form, a final grade of "F" will be recorded on the transcript. This grade cannot be changed and the student will be required to repeat the course. Scholarships will not cover the cost of repeated courses. An incomplete grade may affect the student satisfactory academic progress and financial aid eligibility. A DMIN student may also be prohibited from enrolling in J-term courses if he/she has an active Incomplete. In the event an official transcript is requested, the "I" grade will be changed to an "F". Online courses are not eligible for Incomplete grades.

### VALUES FOR LETTER GRADES

A = 4.0	B+= 3.3	C+ = 2.3	D+ = 1.3
A- = 3.7	B = 3.0	C = 2.0	D = 1.0
	B- = 2.7	C- = 1.7	F = 0

F = 0 and affects the GPA.

AU, E, I, and W do not affect the GPA.

*Note: No grade may be changed without written approval of the instructor and the Vice President for Academics. Any grade change submitted for a student who has not previously applied for an Incomplete or Extension of Time will only be considered in exceptional cases. In such cases, student shall not be entitled to a grade higher than "B." Student shall pay a \$100 fee for the grade change. A written appeal can be made to the Academics Office by the faculty member and the student in question for circumstances deemed to warrant special consideration in handling such exceptional grade change requests.*

### DOCTOR OF MINISTRY SCHOLARSHIPS

**Mission America Fund:** A senior pastor and/or senior pastor's spouse can receive sponsorship for their Seminary tuition. The contributing church may receive credit for World Missions sponsorship for monies designated to the senior pastor/spouse who is attending the Seminary. Churches should forward funds to the Seminary Business Office and designate funds to the Mission America Fund Project #8000023 "Pentecostal Training" and indicate the name of the senior pastor/spouse to be funded.

**Alumni Scholarship:** Seminary graduate alumni are eligible for a 50% tuition scholarship on a 3-credit hour course per academic year. To apply for the scholarship, applicants must complete a FAFSA and Financial Aid Application (scholarships are applied towards tuition only student is responsible for fees).

**Non-Alumni Scholarship:** Students attending their first year in the Doctor of Ministry program may apply for this \$500 one-time scholarship. Applicants must complete a FAFSA and Financial Aid Application to apply for the scholarship.

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## DOCTOR OF MINISTRY TUITION AND FEES

### 2013-2014

*(Tuition and fees are subject to change without notification.)*

Application Fee .....	\$25.00
<i>(Must accompany the application and is non-refundable)</i>	
Tuition <i>(per credit hour)</i> .....	\$545.00
Assessment Testing <i>(1st year students only)</i> .....	\$180.00
Annual DMIN Fee <i>(per year)</i> .....	\$100.00
Technology Fee <i>(per year)</i> .....	\$100.00
Meals <i>(per year)</i> .....	\$150.00
Registration Fee <i>(per year)</i> .....	\$25.00
Late Registration Fee .....	\$75.00
Student Identification Card <i>(per year)</i> .....	\$3.00
Drop/Add Fee.....	\$10.00
Extension of Time Application Fee.....	\$75.00
Binding Fee for Dissertation .....	\$45.00
Graduation Fee.....	\$450.00
<i>(The fee is not prorated and nonparticipation does not exempt a graduate from any part of the fee.)</i>	
Late Graduation Application Fee.....	\$100.00
Official Transcript Fee.....	\$5.00
D.Min Program Extension Fee.....	\$545.00

## SINGLE PAYMENT DISCOUNT

Full-time DMIN students making a one-time payment for tuition and fees are eligible to receive a 1% discount of net tuition. The single payment discount would be applied as follows.

*Example:*

Tuition due for 8 hours @ \$545	\$4360.00
D.Min Fee	\$100.00
Technology Fee	\$100.00
Meals	\$150.00
Registration Fee	\$25.00
Student ID Card	\$3.00
<b>Sub-Total</b>	<b>\$4738.00</b>
<u>Less Single Payment Discount</u>	<u>- \$43.60</u>
<b>Actual payment after discount (returning students)</b>	<b>\$4694.40</b>
<u>1st-year student assessment testing fee</u>	<u>\$180.00</u>
<b>Actual payment after discount (new students)</b>	<b>\$4874.40</b>

## DEFERRED PAYMENT PLAN

D.Min students may opt to pay for half of their full-time annual tuition and all fees at the first class and the remaining balance in 2 equal installments. The following charges are made on each deferred payment account:

Tuition Due for 8 hours @ \$545 .....	\$4360
D.Min Fee .....	\$100
Technology Fee .....	\$100
Meals.....	\$150
Registration Fee .....	\$25
Student ID Card .....	\$3
<b>Sub-total.....</b>	<b>\$4738</b>

Calculation of initial payment for Deferred Payment Plan:

1/2 Tuition .....	\$2180
All Fees .....	\$378
Deferred Payment Fee.....	\$50

**Total Initial Payment Due (returning students). . . . . \$2608**

**Total Initial Payment Due (new students\*) . . . . . \$2788**

*\*includes \$180 assessment testing fee*

**Second Payment. . . . . \$1090**

**Third Payment . . . . . \$1090**

If payment is not made on or before the due date, a late fee of \$25 will be assessed.

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## CENTER FOR GLOBAL EDUCATION AND MISSION

**Blayne C. Waltrip, Ph.D. Director**

The mission of the Center for Global Education and Mission (cGEM) is the mobilization of Kingdom workers to multiply churches (church planting and development) around the world by providing missional education (Academic Line) and strategic resources and development (Strategic Line) through global partnerships.

We realize that the only way to reach the global Harvest is to proclaim the Gospel in word and deed in every nation and make disciples of all people groups. Because that happens through local congregations, we must multiply churches in every context by strengthening existing churches and planting new churches. As a result, cGEM seeks to mobilize the church planters, missional pastors and emerging leaders needed for church multiplication through our academic and strategic lines:

Academic Line includes:

1. Missional education (teaching missional courses at our schools around the world)
2. Development of church planting curriculum
  - a. The MACM with a concentration in Church Planting and Development
  - b. A new undergraduate course for our global schools, Planting Healthy Churches (in partnership with Multiplication Network Ministries)
3. Global education collaboration
  - a. International cohorts
  - b. Student exchanges between our schools
  - c. Internships for students around the world
  - d. International faculty
  - e. Research projects by students around the world, which provides strategic information for church planting and development

Strategic Line includes:

1. Global centers to collaborate on strategic development and share resources
  - a. cGEM at PTS
  - b. CLIRE (Latin American Center for Research, Resources and Statistics) at SEMISUD
  - c. Center for Church Development at ETS
  - d. Future centers in Africa and Asia
2. Strategic planning and development
  - a. Development of strategic systems and processes for church planting
  - b. Strategic recruitment of church planters
  - c. Strategic training of national trainers
  - d. Specialized training on church planting and development
  - e. Strategic coaching (Global Coaching Network)
3. Strategic resources
  - a. Network of experts for specialized training
  - b. Strategic information from research
  - c. Training material by Multiplication Network Ministries and others
  - d. Database to track outcomes
  - e. Church Planting Bookstore (Never Before Project)

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## **CENTER FOR LATINO STUDIES**

**Wilfredo Estrada-Adorno, Director**

The Center for Latino Studies is the Seminary's servant outreach to the United States and Canadian Latino constituency of the Church of God. The Center will

- Produce data-based investigations which characterize the needs for service and ministry in the United State and Canadian Latino church;
- Be a training center for Latino pastors and leaders, especially focused on leadership for planting and developing churches;
- Form and nurture committed Latino leaders, branding them deeply with our Pentecostal identity, faith and passion;
- Be a leading voice for Latino Pentecostals in the USA and Canada;
- Be an institution which networks with other significant national theological organizations, partnering where possible in endeavors of mutual interest;
- Provide a place for deep encounter and mentoring for present and future Latino leaders;
- Seek relevant grants and awards to further the work of the Center and the Churches of God in United States and Canada

The Center is located on the main campus of the Pentecostal Theological Seminary. The Center represents the commitment of the Seminary to our Latino constituency and the constituency's commitment to our Seminary.

The educational and theological perspective informing this effort to prepare ministers to reap and disciple the Latino harvest in the United States and Canada includes the following:

- In-depth knowledge of the Wesleyan-Pentecostal faith and practices
- Keen awareness of the social-cultural context of Latinos in real situations in contemporary North America
- Integration of academics and field ministries in all their varieties and settings (urban, rural, institutions, pastorates, evangelism, chaplaincy, counseling, etc.)
- Training out of a coherent, comprehensive Wesleyan-Pentecostal theology of ministry which maintains the integrity and relevance of the full gospel of Jesus Christ in the fullness of the Holy Spirit.

## **CENTRE FOR PENTECOSTAL THEOLOGY**

**John Christopher Thomas, Ph.D., Director**

The Centre for Pentecostal Theology is a residential library dedicated to facilitating the conception, birth, and maturation of constructive Pentecostal Theology across the theological disciplines. The Centre is housed at 680 Walker St NE, located on the campus of the Pentecostal Theological Seminary.

The primary goals of the Centre are:

- To establish and maintain a residential research library which, in conjunction with other facilities, will provide an environment conducive to creative

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research by both established scholars and those completing post graduate level degrees on Pentecostal themes, topics, and methodologies.

- To coordinate the publication of a variety of writing projects including the Journal of Pentecostal Theology, the Journal of Pentecostal Theology Supplement Series of Monographs, the Pentecostal Commentary Series, and other worthy manuscripts at both scholarly and popular levels by the newly established CPT Press.
- To assist prospective research students in identifying and gaining admission to appropriate courses of research at various institutions around the world and, in some instances, arranging for direct supervision.
- To promote significant dialogue on a number of issues and themes crucial to the tradition by sponsoring conferences and consultations designed to allow specific scholars opportunity for focused interaction and to make the results available to a wider audience in published form.

Researchers admitted to the Centre for Pentecostal Theology have access to the residential library it contains. The library is based upon the personal libraries of John Christopher Thomas and Lee Roy Martin, and the small but growing number of volumes that belong to the Centre. Wireless internet access is available to all researchers working at the Centre. Access may also be arranged to the Dixon Pentecostal Research Center, as well as to the William G. Squires library shared by the Pentecostal Theological Seminary, Lee University, and the Church of God denomination for interested researchers. Researchers at the Centre are also welcome to participate in a wide range of activities that are part of the regular life of the Pentecostal Theological Seminary community.

## **THE CHURCH OF GOD CHAPLAINS COMMISSION**

**Donnie W. Smith, D.Min., Executive Director**

The Church of God Chaplains Commission established a ministerial and professional partnership with the Pentecostal Theological Seminary in 1980 when Chaplains Commission Offices were incorporated into the Seminary facilities. With the formal establishment of the Chaplains Commission in 1978, it was soon recognized that a close cooperative working relationship between the Commission and the Seminary would greatly benefit both the church and Seminary students. At the time of the Commission's establishment, there were only eleven vocational endorsed Church of God chaplains. Today, hundreds of vocational, part-time, and volunteer chaplains are serving around the world, representing over thirty-five different specialized ministries.

Through a partnership with the Pentecostal Theological Seminary, the Chaplains Commission:

- Establishes specialized training programs for students preparing for chaplaincy ministry in the military and civilian institutions;
- Manages an active chaplain candidate program for Seminary students;
- Sponsors an annual "Chaplains' Week" seminary program;
- Offers an entry level Community Service Chaplains basic course and advanced chaplaincy courses; and
- Networks with professional associations and national training and endorsing agencies that are involved in the promotion and development of chaplaincy and other specialized ministries.

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## WHAT DOES THE CHAPLAINS COMMISSION PROVIDE FOR SEMINARY STUDENTS?

### *Training*

- Supporting the Seminary's chaplaincy concentration in MA and MDIV programs and the chaplaincy focus area in the DMIN program.
- Offering a Community Service Basic course and other advanced courses for students preparing for pastoral ministries.
- Providing chaplaincy courses and programs for pastors and laity in the specialized areas of disaster response, college and university chaplaincy, local church chaplaincy, and other areas of ministry.

### *Placement*

- The Chaplains Commission coordinates the training of chaplain candidates and assists the Seminary in placing them in vocational and volunteer positions.
- All students are encouraged to be certified as Community Service Chaplains (volunteers) as a way of enhancing whatever ministry they choose.

### *Enrichment*

- Specialized programs in domestic violence, suicide awareness, drug and alcohol addiction, critical incident stress management, death notification, death and dying, and other ministry areas.
- Through the Chaplains Commission, students are introduced to those agencies which provide training and certification—i.e., International Association of Fire and Police Chaplaincy, Commission on Ministry in Specialized Settings (COMISS), National Conference on Ministry to the Armed Forces (NCMAF), Veterans Affairs (VA), Association of Professional Chaplains (APC), Association of Clinical Pastoral Education (ACPE), Association of Religious Endorsing Bodies (AREB), and many other professional associations.

## HOW DO SEMINARY STUDENTS STARTED?

- Visit the Chaplains Commission offices in the Curtsinger Ministry Center for orientation and chaplaincy resources.
- Complete an application while in Seminary for placement as a Chaplain Candidate and for internships.
- Interview with military chaplain recruiters and vocational chaplains who are regularly on our campus.
- Take advantage of Clinical Pastoral Education programs, summer internships on military installations and at branch Chaplains schools, and other specialized programs at prisons, on college campuses, hospitals, and other institutions for Seminary credit.

## HOW CAN SEMINARY STUDENTS SERVE?

### *Community Service Chaplaincy*

- Designed primarily to train and equip pastors and other ministers for effective chaplaincy service in their local communities.
- Offers specialized courses during the J-Term sessions listed as CO761, CO762, and CO763.

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### ***Military Chaplaincy***

- Apply for the Chaplain Candidate Officer Program.
- Be commissioned as a reserve officer candidate in the Army, Navy, or Air Force as a 2<sup>nd</sup> Lieutenant or Ensign.
- May complete military chaplaincy training while in Seminary for academic credit.
- Attend military chaplaincy school and short internships on military installations.
- While completing a Master of Divinity degree, be a candidate for vocational active duty or reserve military chaplaincy appointment with pay while enrolled in Seminary.

### ***Institutional Chaplaincy***

- Prepares students to serve as chaplains in Hospitals, Jails and Prisons, Veteran Affairs, Industry, College Campuses, Hospice, and/or Long-Term Care Facilities.
- Prepares candidates for placement in civilian institutions through special internships and clinical practicums

### ***International Chaplaincy***

- Provides international students the opportunity to take chaplaincy courses and to be placed in chaplaincy internships.
- Assists the international student in developing chaplaincy ministries in their countries through specialized chaplaincy training

For more information, contact:

CHURCH OF GOD INTERNATIONAL CHAPLAINS COMMISSION

900 Walker Street NE

P. O. Box 3330

Cleveland, TN 37320-3330

Phone: (423) 478-7706

Fax: (423) 478-7954

Website: [www.cogchaplains.com](http://www.cogchaplains.com)

## Course Numbering System

Area I	500-599	Biblical Studies
Area II	600-699	Historical and Theological Studies
Area III	700-799	Studies in the Life and Ministry of the Church
Area IV	800-899	Personal Formation for Ministry
DM	900-999	Doctor of Ministry Courses

### Prefixes

AK	Akkadian	HT	Historical Theology
BH	Biblical Hermeneutics	LC	Life of the Church
CF	Discipleship and Christian Formation	ML	Ministry Leadership
CO	Counseling	NT	New Testament Studies
EH	Egyptian Hieroglyphics	OT	Old Testament Studies
GK	Greek	SA	Supervision and Assessment
HB	Hebrew	UG	Ugaritic
HS	Historical Studies	WM	World Missions

## COURSE DESCRIPTIONS

### BIBLICAL STUDIES (500-599)

The Holy Scriptures are the foundation and course of the church's message. As a church we affirm "that we accept and stand for the whole Bible rightly divided and for the New Testament as our rule of faith and practice...[and that the New Testament is]...the only rule for government and discipline." The study of the Word and the doctrines of the Word against the background of the history and culture of its own times prepares the student to understand and to interpret the Word for today's world. The development of competence in exegesis and exposition furnished the student with tools for his/her role as interpreter and proclaimer of the Word of God.

#### *The Interpretation of Scripture*

<b>BH501</b>	<b>Biblical Hermeneutics</b>	<b>3</b>
	<p>This course investigates the integration of biblical hermeneutical theory and practice for the specific purpose of enhancing the usage of Scripture in the various christian settings (preaching, teaching, counseling, personal devotional reading, worship, witness, etc.). The interpretation of Scripture will be explored from a Pentecostal contextual perspective and understood to be an ecclesiastical procedure. Special emphasis will be given to the history of biblical hermeneutics, exegetical method, and their place within hermeneutics, inductive/deductive method, genre analysis, and Pentecostal/Charismatic engagement with hermeneutical concerns.</p>	
<b>BH502</b>	<b>Capstone: MTS - Biblical Studies</b>	<b>1</b>

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OLD TESTAMENT STUDIES (500-599)

*Language: Hebrew*

<b>AK 501</b>	<b>Introduction to Akkadian</b>	<b>1</b>
	This course is designed to provide a basic survey of Akkadian grammar and to show the relevance of Akkadian resources to the exegesis of the Old Testament. In addition, literature that is related to the Old Testament will be studied.	
<b>AR 501</b>	<b>Aramaic</b>	<b>1</b>
	This course is an introduction to biblical Aramaic. The grammar of biblical Aramaic will be taught in comparison to the grammar of biblical Hebrew. Readings from the Old Testament will comprise a portion of the course. <i>(Prerequisite: HB 501)</i>	
<b>EH 501</b>	<b>Egyptian Hieroglyphics</b>	<b>1</b>
	This course is designed to provide a basic survey of Egyptian hieroglyphs and Egyptian grammar and to show the relevance of Egyptian resources to the exegesis of the Old Testament. In addition, literature that is related to the Old Testament will be studied.	
<b>UG 501</b>	<b>Introduction to Ugaritic</b>	<b>1</b>
	This course is designed to provide a basic survey of Ugaritic grammar and to show the relevance of Ugaritic resources to the exegesis of the Old Testament. In addition, literature that is related to the Old Testament will be studied.	
<b>HB 501</b>	<b>Hebrew I</b>	<b>3</b>
	This course is designed to provide a basic understanding of the biblical Hebrew and an ability to use exegetical resources. Primary emphasis is placed on mastery of basic grammar and vocabulary. (Fall)	
<b>HB 502</b>	<b>Hebrew II</b>	<b>3</b>
	This is a continuation of Hebrew I, which will allow the student to begin reading from the Hebrew Old Testament. It is designed to enable the student to begin exegetical work in the Old Testament. <i>(Prerequisite: HB501)</i> (Spring)	
<b>HB 503</b>	<b>Hebrew III</b>	<b>3</b>
	This is a course in advanced Hebrew and exegetical work. <i>(Prerequisites: HB501, HB502)</i>	
<b>HB 504</b>	<b>Reading Hebrew</b>	<b>1</b>
	This course is designed for students who have completed Hebrew I and II. Sight reading of selected portions from the Hebrew Old Testament will be the focus of the course. <i>(Prerequisites: HB501, HB502)</i>	

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## *Introduction and History*

- OT 501**            **Pentecostal Explorations of the Old Testament**            **3**
- This course is the Seminary's introductory course for Old Testament study. It focuses on exploring the Old Testament from a Pentecostal perspective in dialogue with other critical approaches. The individual books and the main divisions of Hebrew Scripture are viewed with primary attention to their literary shape, theological thrust, and canonical role. Key matters of scholarly debate, historical background, authorship, sociological context, etc., are also addressed. (Fall)

### *Old Testament Exegesis*

*(One or more courses are offered each semester.)*

- OT 520**            **Genesis**            **3**
- The book of Genesis is studied from the perspective of Pentecostal faith and ministry. Prime attention is given to the literary features and theological import of both the book and its parts. Key matters of scholarly debate, historical background, authorship, sociological context, etc., are also addressed. Chapter by chapter study is pursued inductively and informed by scholarly resources, corporate interaction and spiritual discernment. *(The course may be taken for either Hebrew or English credit only.)*

- OT 521**            **Exodus**            **3**
- The book of Exodus is studied in light of recent research. Some consideration is given to historical-critical issues (such as authorship, historical and biographical background), but the primary emphasis is upon literary characteristics and theological significance. Exegetical treatment of the book is selective and representative. Special attention will be given to a Pentecostal hearing of the text. (Hebrew or English credit available)

- OT 523**            **Numbers**            **3**
- The book of Numbers is studied in light of recent research. Some consideration is given to historical-critical issues (such as authorship, historical and biographical background), but the primary emphasis is upon literary characteristics and theological significance. Exegetical treatment of the book is selective and representative. Special attention will be given to a Pentecostal reading of the text. (Hebrew or English credit available)

- OT 524**            **Deuteronomy**            **3**
- The book of Deuteronomy is studied from the perspective of Pentecostal faith and ministry. Prime attention is given to the literary features and theological import of both the book and its parts. Key matters of scholarly debate, historical background, authorship, sociological context, etc., are also addressed. Chapter by chapter study is pursued inductively and informed by scholarly resources, corporate interaction, and spiritual discernment. *(The course may be taken for either Hebrew or English credit.)*

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- OT 525**      **Joshua**      **3**  
 The book of Joshua is studied in light of recent research. Some consideration is given to historical-critical issues (such as authorship, historical and biographical background), but the primary emphasis is upon literary characteristics and theological significance. Exegetical treatment of the book is selective and representative. Special attention will be given to a Pentecostal reading of the text (Hebrew or English credit available).
- OT 526**      **Judges**      **3**  
 The book of Judges is studied from the perspective of Pentecostal faith and ministry. Prime attention is given to the literary features and theological import of both the book and its parts. Key matters of scholarly debate, historical background, authorship, sociological context, etc., are also addressed. Chapter by chapter study is pursued inductively and informed by scholarly resources, corporate interaction, and spiritual discernment. *(The course may be taken for either Hebrew or English credit.)*
- OT 528**      **1 & 2 Samuel**      **3**  
 The books of Samuel (1 & 2) are studied from the perspective of Pentecostal faith and ministry. Prime attention is given to the literary features and theological import of the book and its parts. Key matters of scholarly debate, historical background, authorship, and sociological context are also addressed. Chapter by chapter study is pursued inductively and informed by scholarly resources, corporate interaction, and spiritual discernment. *(The course may be taken for either Hebrew or English credit.)*
- OT 529**      **1 & 2 Kings**      **3**  
 The book of Kings (or 1 & 2 Kings) is studied from the perspective of Pentecostal faith and ministry. Prime attention is given to the literary features and theological import of both the book and its parts. Key matters of scholarly debate, historical background, authorship, sociological context, etc., are also addressed. Section by section study is pursued inductively and informed by scholarly resources, corporate interaction, and spiritual discernment. Prayerful study, carried out by each participant, will be shared in seminar fashion during the course sessions, as we gather around and before the holy Word and yield to interpretation by the Holy Spirit. (Hebrew or English credit available)
- OT 538**      **Psalms**      **3**  
 The book of Psalms is studied from the perspective of Pentecostal faith and ministry. Prime attention is given to the literary features and theological import of both the book and individual, representative psalms. Key matters of scholarly debate, historical background, authorship, sociological context, etc., are also addressed. Study of selected psalms is pursued inductively and informed by scholarly resources, corporate interaction, and spiritual discernment. *(The course may be taken for either Hebrew or English credit.)*
- OT 540**      **Jonah**      **1**  
 The book of Jonah is studied from the perspective of Pentecostal faith and ministry. Prime attention is given to the literary features and theological import of both the book and individual, representative Jonah. Key matters of scholarly debate, historical background, authorship, sociological context, etc., are also

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- addressed. Study of Jonah is pursued inductively and is informed by scholarly resources, corporate interaction, and spiritual discernment.
- OT 542**      **Isaiah**      **3**  
The book of Isaiah is studied from the perspective of Pentecostal faith and ministry. Prime attention is given to the literary features and theological import of both the book and its parts. Key matters of scholarly debate, historical background, authorship, sociological context, etc., are also addressed. Chapter by chapter study is pursued inductively and informed by scholarly resources, corporate interaction, and spiritual discernment. (*The course may be taken for either Hebrew or English credit.*)
- OT 543**      **Jeremiah**      **3**  
The book of Jeremiah is studied from the perspective of Pentecostal faith and ministry. Prime attention is given to the literary features and theological import of both the book and its parts. Key matters of scholarly debate, historical background, authorship, sociological context, etc., are also addressed. Chapter by chapter study is pursued inductively and informed by scholarly resources, corporate interaction, and spiritual discernment. (*The course may be taken for either Hebrew or English credit.*)
- OT 545**      **Ezekiel**      **3**  
The book of Ezekiel is studied from the perspective of Pentecostal faith and ministry. Prime attention is given to the literary features and theological import of both the book and its parts. Key matters of scholarly debate, historical background, authorship, sociological context, etc., are also addressed. Chapter by chapter study is pursued inductively and informed by scholarly resources, corporate interaction, and spiritual discernment. (*The course may be taken for either Hebrew or English credit.*)
- OT 546**      **Daniel**      **3**  
The book of Daniel is studied under the following inquiries: authorship, date, composition, place in the canon, and theological significance. The content of the book is covered in an exegetical manner. (Hebrew or English credit available)
- OT 549**      **Zechariah**      **3**  
The book of Zechariah is studied in light of recent research. Some consideration is given to historical-critical issues (such as authorship, historical and biographical background), but the primary emphasis is upon literary characteristics and theological significance. Exegetical treatment of the book is selective and representative. Special attention will be given to a Pentecostal reading of the text. (Hebrew or English credit available)
- OT 558**      **Malachi**      **1**  
The book of Malachi is studied in light of recent research. Some consideration is given to historical-critical issues (such as authorship, historical and biographical background), but the primary emphasis is on literary characteristics and theological significance. Exegetical treatment of the book is selective and representative. Special attention will be given to a Pentecostal reading of the text. The student will read and translate the entire Hebrew text of Malachi.

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**OT 587 Old Testament Wisdom Literature 3**  
 Proverbs, Job, and Ecclesiastes are studied under the following inquiries: authorship, historical background, literary characteristics, and theological significance. Exegetical treatment of the books is selective and representative. The relation of Old Testament wisdom to extra-canonical wisdom throughout the ancient Near East is considered. *(The course may be taken for either Hebrew or English credit.)*

*A selected topic related to Old Testament studies is treated each time these seminars are offered. Possible topics include: Malachi, Elisha Stories, Prayer in Old Testament Wisdom Literature, etc.*

**OT 588-591 Research in Old Testament Issues 1**  
**OT 592-595 Research in Old Testament Issues 2**  
**OT 596-599 Research in Old Testament Issues 3**

**NEW TESTAMENT STUDIES (500-599)**

*Language: New Testament Greek*

**GK 501 New Testament Greek I 3**  
 This course is an introduction to New Testament Greek. The emphasis is on grammar, forms, vocabulary, and syntax. The aim of the course is to prepare the student to do exegetical work in the original language of the New Testament. (Fall and June)

**GK 502 New Testament Greek II 3**  
 This is a continuation of Greek I. The aim of the course is to enable the student to begin exegetical work in the New Testament. (Spring and July) *(Prerequisite: GK 501)*

**GK 503 New Testament Greek III 3**  
 This is a course in advanced Greek grammar and the use of the critical text. (Fall and Summer) *(Prerequisites: GK 501 and GK 502)*

**GK 504 Rapid Reading in the Greek New Testament 1**  
 This is a tutorial course with an emphasis on rapid sight reading of the Greek New Testament. It may be taken up to three times in different areas of the New Testament. *(Prerequisites: GK 501, GK 502, and GK 503)*

**GK 507 Introduction to the Septuagint 3**  
 This course is an introduction to the Greek translation of the Old Testament. The grammar of Septuagint Greek will be compared to the grammar of New Testament Greek. Readings from the Greek text will comprise a large portion of the course, but some attention will be given to the history of the Septuagint and its place in biblical studies. *(Greek 501 and GK 502 are recommended as prerequisites.)*

*Introduction and History*

**NT 501 Pentecostal Explorations of the New Testament 3**  
 This course is the Seminary's introductory course for New Testament study. It seeks to explore the nature and purpose of the New Testament by utilizing a

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distinctively Pentecostal approach to its study. The journey begins by raising the basic question, 'What is the New Testament' and continues by means of a brief survey of major scholarly approaches to the study of the New Testament. An articulation of a Pentecostal strategy for studying the New Testament follows, which has implications for issues of genre and methodology. With regard to genre, the documents fall into the following categories: stories of Jesus' life story of the early church letters and sermons of the early church and vision of the early church. With regard to methodology, the books are explored in the following ways: structure, content and theological emphases, canonical context (place in Scripture), original context (Sitz-im-Leben), church context (history of effect), and Pentecostal context. The course concludes with sections devoted to the text and canon of the New Testament.

**NT 502**                    **Hellenistic Background of the New Testament**                    **3**  
This course seeks to identify the Hellenistic environment against which early church history should be viewed. Special attention is given to philosophies and religions of the Graeco-Roman world. The purpose of the course is to discuss major aspects of Greek and Roman piety as they emerge and develop in middle and late antiquity. This will include an attempt to understand the manifold ways in which persons of that time grasped the human situation, experienced the world and sought "salvation" through myths, symbols, and rituals.

**NT 503**                    **First Century Judaism**                    **3**  
This course studies the social, religious, and cultural milieu of Judaism in the first century. A careful examination is made of the history and character of the various sectarian movements which belonged to post-exilic Judaism and which formed a significant aspect of the context in which Christianity emerged. These include what Josephus called the "four philosophies", viz., the Pharisees, the Sadducees, the Essenes, and the Zealots. The course will also study the Samaritans, the Ebionites and Philo, a representative of Hellenistic Judaism and take a look at Apocalyptic literature.

*A selected topic related to New Testament studies is treated each time the following seminars are offered. Possible topics include: textual criticism, apocalyptic, archaeology, and the New Testament, etc.*

### *New Testament Exegesis*

*(One or more courses are offered each semester.)*

**NT 520**                    **Matthew**                    **3**  
This course is an exegetical study which seeks to understand the unique theological contribution of Matthew. Authorship, date, life setting, and structure are addressed. The content of the book is examined exegetically, with special attention given to the Sermon on the Mount. (Greek & English credit available)

**NT 521**                    **Mark**                    **3**  
This Gospel of Mark is studied in the light of recent research, the results of which are surveyed with attention to those scholars whose contributions have been the most significant. Introductory matters include: authorship, provenance, purpose, and date. Selected passages are examined in an exegetical manner. (Greek & English credit available)

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- NT 522**      **Luke**      **3**  
This Gospel is studied under the following inquiries: authorship, date, circumstances of writing, and composition of the book. Attention is given to the theology of Luke. Specific passages are selected for exegesis. (Greek & English credit available)
- NT 523**      **John**      **3**  
This course begins with an investigation of the authorship, date, circumstances of writing, and composition of the Fourth Gospel. A narrative reading of the book's content is offered which gives due attention to the Gospel's structure, story line, plot development, and major characters. Passages dealing with the roles of women, healing, holiness, the Holy Spirit, and footwashing receive detailed attention. (Greek & English credit available)
- NT 524**      **Acts**      **3**  
This course is an exegetical study of the Acts of the Apostles. After a brief look at matters of introduction, attention is concentrated on the history and theology of the early church, especially as these are relevant for the Pentecostal faith. (Greek & English credit available)
- NT 525**      **Romans**      **3**  
An exegetical study of Paul's thought and doctrine as articulated in this, the greatest of his epistles. The course is designed to give a brief overview of the history of the scholarship on Romans and to discuss such inquiries as authorship, date, and circumstances of the writing of the epistle. The emphasis is on the theology of the epistle and its contemporary applications. (Greek & English credit available)
- NT 526**      **1 Corinthians**      **3**  
This letter is studied under the following inquiries: authorship, date, circumstances of writing, and conditions in Corinth. Emphasis is given to its theology, its Pentecostal emphases, and the relevance of its theological principles for the contemporary church, especially in reference to spiritual gifts. (Greek & English credit available)
- NT 527**      **2 Corinthians**      **3**  
This letter is studied under the following inquiries: authorship, date, circumstances of writing, and conditions in Corinth. Emphasis is given to its theology, its Pentecostal emphases, and the relevance of its theological principles for the contemporary church. (Greek & English credit available)
- NT 528**      **Galatians**      **3**  
An exegetical study of the epistle in light of such inquiries as its religious and historical background, date and purpose. Special emphasis will be placed on basic theological concepts: grace, law, justification, sanctification, etc. (Greek & English credit available)
- NT 530**      **Philippians**      **3**  
The course is an exegetical study of Paul's letter to the Philippians. It includes introductory and background analysis, investigation of interpretive problems, and survey of the contents as well as key theological themes. This course also includes an examination of the theological and practical relevance of Philippians for Christian living and ministry. (Greek & English credit available)

<b>NT534 E/G</b>	<b>Pastoral Epistles</b>	<b>3</b>
	The course is an exegetical study of the Pastoral Epistles—1 and Timothy, and Titus. It also covers introductory, background analysis, interpretive problems, and survey of the contents as well as key theological themes. This course also includes an examination of the theological and practical relevance of the Pastorals for society and the church, and church leadership.(Greek & English credit available)	
<b>NT 539</b>	<b>Hebrews</b>	<b>3</b>
	This book is studied under the following inquiries: date, circumstances of writing and composition. Particular attention is given to the author's use of the Old Testament, his hermeneutical concerns, and the following issues of continuing relevance: the priesthood of believers, Jewish-Christian relations, perseverance, etc. The study emphasizes the unique theological perspective of the book.(Greek & English credit available)	
<b>NT 540</b>	<b>James</b>	<b>3</b>
	This course studies in detail the introductory material: authorship, date, and circumstances of writing. It also is an expository study of the entire book. (Greek & English credit available)	
<b>NT 542</b>	<b>1, 2 &amp; 3 John</b>	<b>3</b>
	This course examines the provenance, structure, message, theological emphases, and contemporary significance of the Johannine epistles. Special consideration is given to the relationship of these epistles to the Fourth Gospel and the Johannine community. A careful reading of the Greek text of the epistles constitutes a major portion of the course.	
<b>NT 543</b>	<b>Jude</b>	<b>1</b>
	This epistle is studied under the following inquiries: authorship, date, provenance, and destination. The place of Jude in the early church is considered. Jude's use of apocryphal literature is also addressed.	
<b>NT 544</b>	<b>Revelation</b>	<b>3</b>
	This course begins with an examination of the structure, nature, provenance, and effective history of the Apocalypse. A careful reading of the text of the Apocalypse follows, which is a major focus of the course. The major theological emphases of the Apocalypse are also discussed in detail.(Greek & English credit available)	

### *New Testament Theology*

<b>NT 560</b>	<b>Life and Teaching of Jesus</b>	<b>3</b>
	This course examines significant issues and events in the life and teaching of Jesus. The "Historical Jesus" discussion is addressed. Particular themes in the teaching of Jesus are given special consideration. Titles, creeds, and confessions of faith receive attention. ( <i>Prerequisite: A course in one of the Gospels.</i> )	
<b>NT 561</b>	<b>Footwashing</b>	<b>1</b>
	This course examines the footwashing account found in John 13:1-20. The study of the topic includes: literary and critical questions concerning John 13:1-20, a historical overview of footwashing in Graeco-Roman and Jewish	

contexts, an exegetical analysis of John 13:1-20, a survey of the practice of footwashing in the early church, and reflection upon the implications of this study for contemporary worship.

- NT 562      The Devil, Disease and Deliverance      1**  
 This course examines the relationship between illness and its origins in the writings of the New Testament. The methodology of the course involves several steps. First, the texts relevant to the theme are identified within the work of specific New Testament writers or schools of writers. Second, the pertinent passages are examined, primarily by means of literary analysis, to discover the text's contribution to this enquiry. Third, a summary of the results of the individual investigations within a given document or groups of documents is provided, which seeks to offer an initial systematic arrangement of the findings. Fourth, the contributions of the various writers are then compared in order to identify the unity of thought on this topic within the diversity of the New Testament documents. Fifth, the implications of this study for Pentecostal theology and ministry are identified.
- NT564      Mark 16      1**  
 Though often observed that the Acts narrative is the defining paradigm for Pentecostal doctrine and practice, in point of fact Mark 16.9-20 functions as the 'litmus test' of the early Pentecostal Movement's fulfilling of the apostolic mandates given by Jesus and carried out by the church. Despite the well-known text critical problems surrounding the passage, the place of Mark 16.9-20 was unrivaled within the early Pentecostal literature in position and significance. Drawing on methodological approaches including, textual criticism, literary analysis, canonical criticism, and Wirkungsgeschichte, this course seeks to reappraise Mark 16.9-20 in Pentecostal theology and practice.
- NT 565      The Theology of Paul      3**  
 This course studies the distinctive contributions of the Apostle Paul to New Testament theology. Special attention is given to the question of Hellenistic and Jewish influences on Paul's thought and their continued influence on contemporary issues.
- NT 566      Philemon      1**  
 This course examines Paul's letter to Philemon. It is an opportunity to study in depth one of the most interesting and timely documents of the New Testament that not only is one of the shortest "books" in the New Testament, but also shares some similarities and exhibits many differences to other extant Pauline epistles. Emphasis will be placed on the literary structure and rhetorical strategy and the specific issues addressed in Philemon. Particular attention will be given to the social context of Philemon and how this affects his strategy in addressing the social and theological issues that arose in the letter.

*A selected topic related to New Testament theology is treated each time these seminars are offered:*

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|-------------------|-------------------------------------------|----------|
| <b>NT 584-589</b> | <b>Research in New Testament Theology</b> | <b>1</b> |
| <b>NT 590-594</b> | <b>Research in New Testament Theology</b> | <b>2</b> |
| <b>NT 595-599</b> | <b>Research in New Testament Theology</b> | <b>3</b> |

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## HISTORICAL AND THEOLOGICAL STUDIES (600-699)

The Word has come down to the present day through the mediation of the Church, and the Church's understanding of the Word has influenced its own history and theology in each age. As students become acquainted with the history of the Church as an institution and with the historical development of Christian doctrine, they gain insight from the past for dealing with theology in this day, and are thus able to develop a personal theological position which is both sound and biblical and which will serve to inform and to undergird their ministry.

### *Historical Studies*

- HS 601      History of the Christian Church      3**  
This course is a survey of church history from the New Testament to the modern period. It will familiarize the student with the flow of that history, give emphasis to the main figures and events, developments in the church's worship, teaching, and lifestyle.
- HS 610      The Early Church      3**  
This course studies the early church through the first five hundred (500) years of its history, with emphasis on its literature, life, and theology. Topics for discussion will include: the organization and administration of the church, the role of the Holy Spirit, persecutions and martyrdom, Christian art, the emergence of monasticism, heretical sects, apocryphal literature and the piety of the common Christian.(Cross listed with HT601)
- HS 620      Reformation      3**  
This course is a study of the Reformation in Germany, Switzerland, and England and focuses on the lives and work of the major reformers with a view toward understanding how these currents and issues are alive and may influence the modern Pentecostal movement.
- HS 630      United States Church History: 1607-1820      1**  
This course is a study of the various branches of the church movements in United States history from 1607 to 1820. There were five principal branches of Christianity in the early history of the United States: Lutheran, Reformed, Anglican, Anabaptist and Catholic. This course focuses on the major personalities and currents of thought during this formative period of Christianity in the United States and its relevance to the church of today.
- HS 631      Church History in the United States: 1820-Present      1**  
This course is a study of the various branches of the church movements in United States history from 1820 to the present. Both the Roman Catholics and the Protestants experience growth and changes, influenced by urbanization, industrialization and technological advances, philosophical and religious challenges, but most of all by revivals. This course will focus on the major personalities and currents of thought during this period of change.
- HS 640      The Holiness-Pentecostal Movement      3**  
This course offers a sociological, theological and historical overview and analysis of the roots and origins of the Holiness-Pentecostal movement. An informed Pentecostal judgment will be developed on the relation of this movement to the Spirit movements in Protestant and Roman Catholic churches.

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**HS 650 Church of God History and Polity 3**  
 The history component of this course deals with the cultural and theological influences, founders, historical development, major disruption in 1923, and the contemporary denomination. The policy component examines the biblical pattern of church polity and is designed to give the student a working knowledge of the Church of God in its local, district, state, national, and international dimensions.

*A selected topic related to Historical Studies is treated each time the following seminars are offered:*

- HS 685-689 Research in Historical Studies 1**
- HS 690-694 Research in Historical Studies 2**
- HS 695-699 Research in Historical Studies 3**

**THEOLOGICAL STUDIES (600-699)**

*Historical Theology*

**HT 601 Historical Theology I 3**  
 This course offers an overview and analysis of the doctrinal and theological history of the church in its different cultural settings from the apostolic age up to the Reformation. Primary source documents and contemporary illustrations will supplement the lectures and text materials. The aim of the course is to help the student to become historically informed in the history of doctrine so as to be able to understand and apply biblical teaching to the needs of the church and world of today. (Fall)

**HT 602 Historical Theology II 3**  
 A continuation of HT 601 through the 20th century with special attention given to the Holiness-Pentecostal movement. The various contemporary theologies will be critiqued from a Pentecostal perspective. (Spring)

**HT 610 The Early Church 3**  
 This course studies the early church through the first five hundred (500) years of its history, with emphasis on its literature, life and theology. Topics for discussion will include: the organization and administration of the church, the role of the Holy Spirit, persecutions and martyrdom, Christian art, the emergence of monasticism, heretical sects, apocryphal literature and the piety of the common Christian.(Cross listed with HS610)

**HT 611 Spiritual Gifts of the 3rd Century 3**

**HT 640/TS 603 Theology of John Wesley 3**  
 The Church of God has deep Wesleyan roots which need to be recovered. The life and teaching of John Wesley will be assessed by means of biographies, sermons and letters. We will consider how Wesley's integration of theology and polity may inform and shape modern Pentecostal practice.(C-L)

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**HT 641/CF 724/ML 730 Leading Practices of Worship and Discipleship 3**  
 Students will be engaged in an interdisciplinary process of reflection and dialogue on constitutive practices of Pentecostal discipleship and worship in the new missional context. Insights from early Pentecostalism will be integrated with contextual analysis for the purpose of discerning effective missional models. Students will develop an integrated plan for worship and discipleship informed by their context and theological orientation.(C-L)

**HT 680 Contemporary Theology 3**  
 This course is designed to give a basic introduction to, and survey of, the broad field of twentieth-century theology. Certain theologians are selected in order to study their contributions and influence on contemporary theological thinking.

**HT 681 Contextual Theology: Latin America 3**

**HT 688 Women in Pentecostalism 1**  
 This course seeks to survey briefly the theological and ministerial contributions of women ministers in the Pentecostal tradition. Special attention will be given to pastors, teachers, evangelists, and missionaries – especially those whose ministry was prominent in the earliest period of the Pentecostal Movement.

**HT 689 Oneness Pentecostalism 1**  
 This course seeks to examine the development of Oneness Pentecostal theology. The emergence of the "New Issue" and its inevitable theological conclusions will be surveyed.

*The following courses give students an opportunity to do research in selected areas of historical theology:*

**HT 690-693 Research in Historical Theology 1**

**HT 694-696 Research in Historical Theology 2**

**HT 697-699 Research in Historical Theology 3**

***Christian Doctrine***

**TS 601 Pentecostal Spirituality-Theology I 3**  
 This course will offer a synthesis of biblical, historical, and practical components and will utilize both classical formulations of the faith and contemporary case studies. After an initial consideration of the nature and task of theology, the following doctrines will be considered: God, man, Christ, and the Holy Spirit. The relation of theology to other disciplines will be discussed at different points throughout the course. (Fall)

**TS 602 Pentecostal Spirituality-Theology II 3**  
 A continuation of TS 601, this course will develop the doctrines of Salvation, the Church, and Last Things. The study will culminate in the production of a personal statement of belief (credo) for use in practical ministry and final evaluation of each student. (Spring)

<b>TS 603/HT 640</b>	<b>Theology of John Wesley</b>	<b>3</b>
	The Church of God has deep Wesleyan roots which need to be recovered. The life and teaching of John Wesley will be assessed by means of biographies, sermons and letters. We will consider how Wesley's integration of theology and polity may inform and shape modern Pentecostal practice. (C-L)	
<b>TS 604</b>	<b>Theology of Prayer</b>	<b>1</b>
<b>TS 620</b>	<b>Doctrine of Christ</b>	<b>3</b>
	The participants in this course will study the person and work of Jesus Christ and will examine the history of the controversies in this area. The atoning work is considered in terms of the Old Testament preparation, the New Testament enactment and the Church's proclamation.	
<b>TS 630</b>	<b>Theology of the Holy Spirit</b>	<b>3</b>
	This course is a study of the person and work of the Holy Spirit with special emphasis on the Pentecostal experience from the perspective of classical Pentecostalism. This course seeks to enable the student to assess issues raised by contemporary Spirit movements.	
<b>TS 640</b>	<b>Doctrine of Salvation</b>	<b>3</b>
	The participants will study the doctrine of salvation and focus on the Biblical presentation and modern theological developments of the same.	
<b>TS 641</b>	<b>Doctrine of Holiness</b>	<b>3</b>
	The aim of this course will be to facilitate a reappropriation and/or deepening of the understanding and experience associated with the doctrine of sanctification. Other Christian positions will be assessed in relation to typical Holiness-Pentecostal concerns. Freudian and Marxist insights will be used to develop an approach which takes seriously individual and social evil. Implications for the doctrine of salvation, church discipline, church structure, and church policies will be worked out by means of readings, discussions, case studies, research and lectures.	
<b>TS 642</b>	<b>Doctrine of Divine Healing</b>	<b>3</b>
	An examination of the theological and historical development of the doctrine and practice of divine healing from Biblical period to the present. Emphasis is placed upon its significance for the 19th century Healing Movement and the 20th century Pentecostal-Charismatic movements. Special attention is given to the construction of a Pentecostal theology of healing.	
<b>TS 643</b>	<b>Wesleyan-Pentecostal Movement</b>	<b>3</b>
<b>TS 650</b>	<b>Ecclesiology: Doctrine of the Church</b>	<b>3</b>
	This course will study the biblical doctrine of the church in a historical and theological perspective. Emphasis will be given to the models and the images of the Church throughout history and how these may enrich one's understanding and experience of the church today.	
<b>TS 660</b>	<b>Doctrine of the Last Things</b>	<b>3</b>
	A biblical view of last things is related to contemporary options in eschatology. The course seeks to provide a basis for a balanced, hopeful eschatological doctrine, and a critique of modern themes.	

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**TS 670**            **Philosophy for Understanding Theology**            **3**  
This course places philosophy and theology in dialog so that students may understand the perennial relevance of the issues raised in both disciplines and learn to critically evaluate their own theology in the light of these issues.

**TS 672/CO 751**   **Spirituality, Religion and Mental Health in Counseling**    **3**  
This course concerns the competencies for counseling in regards to spirituality, religion and value in counseling. Theological constructs from a faith-based, Wesleyan-Pentecostal perspective are correlated with counseling practices. Professional and ethical issues are integrated in counseling theory and practice. The course dialogues over the seminal historical and theological treatises where religion and mental health intersect.

**TS 680/LC 702**   **Christian Ethics: Pentecostal Theology for Social Engagement**   **3**  
This course is a study of the biblical, historical, philosophical and theological dimensions of Christian ethics. A Pentecostal theological ethic will be applied to various ethical problems in church, society, home, and individuals.

**TS 681**            **Contemporary Theology**            **3**  
This course is designed to introduce and analyze significant 20th/21st century Christian theologians, trends and movements, including their bearing on contemporary global Christian thought and practice. Attention will be given to engaging and critiquing selected primary and secondary sources from a Wesleyan-Pentecostal spiritual and theological frame of reference.

**TS 689**            **Capstone: MTS - Pentecostal Theology**            **1**

*The following courses give students an opportunity to do research in selected areas of systematic theology:*

**TS 690-693**      **Research in Systematic Theology**            **1**

**TS 694-695**      **Research in Systematic Theology**            **2**

**TS 696-699**      **Research in Systematic Theology**            **3**

### **STUDIES IN THE LIFE AND MINISTRY OF THE CHURCH**

The Church must live and minister in today's world, with all of its cultural and ethnic variations, as well as its uncertainties, problems and hurts. Through the insights of theology and the social sciences the student is encouraged to come to grips with what it means to be the people of God in this age in one's own cultural context. At the same time, the ministry of the Church in today's world is studied from different perspectives, using different methods of teaching, including classroom instruction, supervision of ministry, and internship for the purpose of developing, in the student, skills and competence for ministry.

**LC 701**            **Religion and Culture**            **3**  
This course is an introduction to the sociological analysis of religious behavior and the social forces influencing the church and Christian lifestyles. Emphasis will be given to the study of social change and the church, social class, religious movements, and the analysis of religious roles.

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- LC 702/TS 680 Christian Ethics: Pentecostal Theology for Social Engagement 3**  
 This course is a study of the biblical, historical, philosophical and theological dimensions of Christian ethics. A Pentecostal theological ethic will be applied to various ethical problems in church, society, home, and individuals.(C-L)
- LC 703 Ministers' Week 1**  
 An annual, topical seminar offered in the Spring.
- Discipleship and Christian Formation*
- CF 701 Foundations for Christian Formation 3**  
 This course will investigate the biblical, theological and historical foundations for Christian formation. Established approaches to Christian nurture will be placed in dialogue with Pentecostal expressions of conversion, salvation, sanctification, baptism in the Holy Spirit, and growth within the Body of Christ. The nature of religious instruction will be considered. Biblical and historical models of discipleship will be explored and compared with contemporary models.
- CF 702 Inductive Bible Study 3**  
 This course is designed to acquaint the student with the inductive approach to the study of the Bible in the vernacular. Emphasis is placed on developing skills necessary to do a thorough and systematic study of a book of the Bible. The book of Mark is utilized as an example of this method.
- CF703/CO 703 Human Growth and Transformation 3**  
 Students will study theories of human growth and transformation in order to understand their implications for Christian discipleship. The Freudian tradition an object-relations theory will be explored as well as the psycho-social theory of Erik Erikson. Developmental theories espoused by Jean Piaget, Lawrence Kohlberg and James Fowler will be investigated. The course includes *The expanded Family Life Cycle* (individual, family and social perspectives) looking at the normal and abnormal developmental patterns of individuals and families. The course will investigate life-span and personality development within cultural context. These theories will be placed in dialogue with research concerning religious transformation, noting in particular the work of James Loder. The nature of grown and transformation from a Wesleyan/Pentecostal perspective will be explored.
- CF 704 The Pedagogy of the Holy Spirit 3**  
 In this course, students will explore the pedagogical nature and activities of the Holy Spirit from the perspective of historical theology. The premise of the course is that the Johannine image of the Paraclete as teacher must be taken seriously in theological studies. The method of inquiry will be to place fundamental issues in education into dialogue with the theological question. Emphasis will be placed upon early Christian (ante-Nicene) images of the Spirit as well as movements and individuals. Special attention will also be given to the critique of Pentecostal-Charismatic perceptions of the pedagogical presence of the Holy Spirit.



- CF 724/HT 641/ML 730 Leading Practices of Worship and Discipleship 3**  
 Students will be engaged in an interdisciplinary process of reflection and dialogue on constitutive practices of Pentecostal discipleship and worship in the new missional context. Insights from early Pentecostalism will be integrated with contextual analysis for the purpose of discerning effective missional models. Students will develop an integrated plan for worship and discipleship informed by their context and theological orientation.
- CF 736/CO736/  
 ML736/WM736 Intercultural Counseling 3**  
 This course is designed to prepare the students to form a solid and sound Biblical theology of cross-cultural communication and counseling, and to do the work of intercultural counseling in a global village and our pluralistic societies. It integrates and utilizes the latest interdisciplinary insights from counseling, psychology, theology, missiology, and social anthropology. It includes three broad areas: spiritual attention, cultural aptitude, and personal attributes that communicate caring and practical approaches in intercultural counseling.
- CF 741/CO 713 Ministry with Families 3**  
 This course introduces family ministry in the context of the Pentecostal congregation. Students will study shifting cultural understandings of the role of families in society. Stress will be placed on the biblical model of families in the family of God. Consideration will be given to a systemic model for ministry to families. Emphasis will be placed on the responsibilities of parents and pastors for the development of healthy and mature family systems.(C-L)
- CF 750 Children of the Kingdom 3**  
 This course will help students to explore, from the Pentecostal perspective, the role of children in the kingdom of God. Consideration will be given to the manner in which they should participate in the life of the community of faith. Emphasis will be placed upon the distinctiveness of Pentecostal catechesis and the appropriate manner of transmitting the Pentecostal story to future generations.
- CF 751 Discipling Children 3**  
 This course builds on modern theories of childhood development and contemporary models for children's ministry in light of Scriptural foundations. The course will provide an introduction to current resources and methods for teaching children in the church.
- CF 752 /CO 714 Ministry With Special Needs Children And Their Families 3**  
 This course overviews a Biblical/systemic model for the relationship between families and the church. The questions of why people suffer, how they grieve and how the church should respond to personal suffering will be considered. Three groups of special needs will be addressed: children with life-threatening diseases (AIDS, Leukemia, CF, etc.), children with physical handicaps and children with emotional and mental disabilities. Emphasis will be placed on practical ways for the church to minister to these children and their families(C-L)
- CF 760 Ministry With Youth in the Postmodern Context 3**  
 This course will deal with various aspects of ministering with youth. Adolescent needs and characteristics will be surveyed. Programs and methods of

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ministering with youth will be evaluated from the perspective of theological implications and effectiveness.

- CF 761      Discipling Youth      3**  
This course will enable students to become acquainted with models for ministering to youth as individuals. The development of one-on-one relationships which facilitate spiritual growth and problem-resolution will be stressed.
- CF 762      Denominational Youth Ministries      3**  
This course will introduce the student to the structure, purpose, curriculum and function of the various denominational youth programs including state youth camps, Teen Talent, Christian Service Brigade, Young Ladies Ministries (YLM), STEP Programs, Sunday School and Family Training Hour.
- CF 763/CO 715      Counseling Youth      3**  
This course will explore the psychosocial development of youth between the ages of ten and twenty five as a foundation for providing pastoral care and counseling. Approaches to counseling youth will be overviewed and methods of crises counseling will be examined. Emphasis will be placed on issues common to today's youth, including grief brought on by death and divorce, sexual identity and behavior, relational stresses, substance abuse, and physical, emotional and sexual abuse.(C-L)
- CF 764      The Minister of Youth      3**  
This course will introduce the student to the ministerial role of the Youth Pastor. Models of youth ministry will be overviewed. Staff relationships will be studied. Students will be introduced to professional issues of ministry descriptions, contractual agreements, and legal responsibilities. Emphasis will be placed on biblical and theological foundations for the role of the Youth Pastor.
- CF 770      Adult Education and Ministry of the Laity      3**  
This course will enable students to examine the needs and characteristics of adults and to consider the organizations and programs which will best serve adults and help them utilize their gifts for service to the church and to the family.
- CF 771      Ministry to Singles      3**  
This course is an intensive course designed to explore the unique needs and gifts of singles in modern society, develop scriptural guidelines for ministry with them and lay the foundations for effective approaches to the evangelization of singles and their incorporation into the church.
- CF 772/CO 704      Male and Female: Gender Development and Identity Formation      3**  
This course is designed to provide an overview of the current discussions regarding gender identity and its development. Particular attention will be given to the interaction between environment, society, family, and church in the shaping of gender identity. Questions regarding genetic differences will be explored as these differences relate to societal roles.
- CF 779      Capstone: MACM - Discipleship and Christian Formation      2**

<b>CF 780</b>	<b>Practicum in Children’s Ministry</b>	<b>3</b>
	This internship is for students who specialize in Children’s Ministries and is for the purpose of gaining experience in the praxis of overseeing and conducting congregational ministries to children. The internship must be completed under the supervision of an approved Minister of Children, Senior Pastor, Minister of Education, or Minister of Discipleship.	
<b>CF 781</b>	<b>Practicum in Youth Ministry</b>	<b>3</b>
	This internship is for students who specialize in Youth Ministry and is for the purpose of gaining experience in the praxis of overseeing and conducting congregational ministries for youth. The internship must be completed under the supervision of an approved Minister of Youth, Senior Pastor, Minister of Education or Minister of Discipleship.	
<b>CF 783</b>	<b>Practicum in Discipling Ministry</b>	<b>3</b>
	This internship is for students who specialize in Discipleship Ministries and is for the purpose of gaining experience in the praxis of overseeing congregational discipleship ministries. The internship must be completed under the supervision of an approved Senior Pastor, Minister of Education or Minister of Discipleship.	
<b>CF784/ML 784</b>	<b>Coaching, Mentoring, and Leadership Development</b>	<b>3</b>
	This course is designed to provide participants with a basic orientation to coaching and mentoring for leadership development. Contemporary practices of coaching and mentoring will be evaluated from biblical-historical, theological, and formational perspectives. Various discipleship strategies and ministry development processes employed in coaching and mentoring will be examined. Participants will assess their current coaching/mentoring practice and design and implement a personal coach/mentor development plan. Involvement in some coach/mentor relationship or experience is required for this course. (C-L)	
<b>CF 789</b>	<b>Supervised Ministry (Discipleship)</b>	<b>1</b>
	This course will emphasize critical reflection on the practice of discipleship ministries. Students serve in an approved ministry setting where they will receive supervision in ministry practice appropriate to their focus area of study (i.e., children’s ministry, youth ministry, etc.).	
<i>One of the following research courses gives students an opportunity to research issues in Christian Education:</i>		
<b>CF 791-792</b>	<b>Research in Discipleship and Christian Formation</b>	<b>1</b>
<b>CF 793</b>	<b>Research in Discipleship and Christian Formation</b>	<b>2</b>
<b>CF 794-795</b>	<b>Research in Discipleship and Christian Formation</b>	<b>3</b>
<b>CF 798</b>	<b>Capstone: MADCF</b>	<b>1</b>
<b>CF 799</b>	<b>MADCF Thesis</b>	<b>3</b>
	Students in the Master of Arts in Discipleship and Christian Formation degree program must complete a paper which integrates personal story, theology of ministry, goals and projections for ministry in the student’s chosen track for ministry focus.	



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- CO 710 Marriage and Family Systems–Theories in Counseling 3**  
This course is an introduction to the principles of systems theory, focusing on the different systems theories as an alternative to the individualism of much of psychology and theology. The systems qualities of marriage and family receive particular attention as relationship contexts of special psychological and theological importance in pastoral counseling with emphasis in marriage and family counseling, pre-marriage preparation, family planning, divorce, sexuality in marriage and aging.
- CO 711 Marriage and Family Systems–Therapy in Counseling 3**  
This course is designed to assist the student in the understanding, implementation, and evaluation of major marriage and family systems theories from a Christian perspective. Special emphasis will be placed upon the student processing his or her own family of origin and developing a biblical basis for marriage and family as systems therapy in counseling. (*Prerequisite: CO 710*)
- CO 712 Marriage and Family Dynamics and Core Communication 3**  
This course is a study of the different models of marriage and family communications. It will include looking at models of marriage enrichment evaluated from a biblical, theological and pastoral perspective. The course is designed to assist the student in the development of Christian marriage and family enrichment models which include the development of various content and skills.
- CO 713/CF 741 Ministry with Families 3**  
This course introduces family ministry in the context of the Pentecostal congregation. Students will study shifting cultural understandings of the role of families in society. Stress will be placed on the biblical model of families in the family of God. Consideration will be given to a systemic model for ministry to families. Emphasis will be placed on the responsibilities of parents and pastors for the development of healthy and mature family systems.
- CO 714/CF 752 Ministry with Special Needs Children and Their Families 3**  
This course is an overview of a Biblical/systemic model for the relationship between families and the church. The questions of why people suffer, how they grieve and how the church should respond to personal suffering will be considered. Three groups of special needs will be addressed: children with life-threatening diseases (AIDS, Leukemia, CF, etc.), children with physical handicaps and children with emotional and mental disabilities. Emphasis will be placed on practical ways for the church to minister to these children and their families.
- CO 715/CF 763 Counseling Youth 3**  
This course will explore the psychosocial development of youth between the ages of ten and twenty five as a foundation for providing pastoral care and counseling. Approaches to counseling youth will be overviewed and methods of crisis counseling will be examined. Emphasis will be placed on issues common to today's youth, including grief brought on by death and divorce, sexual identity and behavior, relational stresses, substance abuse, and physical, emotional and sexual abuse.

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- CO 717**                    **Counseling Blended and Step Families**                    **3**  
This course will study basic theories and procedures used to counsel families that have been changed by divorce and loss of parents by death. The techniques of therapy and intervention used in treating blended and step-families will be explored. The dynamics and background of blended and step-families will be explored from a psychodynamic perspective as well as a systems approach. Theological implications and challenges presented by blended/step-families is addressed.
- CO 718/CF 754**   **Counseling Children**                    **3**  
This course is a study of psychotherapeutic counseling and therapy theories, principles, and techniques for children. Attention is given to their application for counselors, family therapists, pastors, churches, and other counseling settings. Application will be made to professional counseling settings. Religious and spiritual implications, applications, and reflections are reviewed, emphasizing contextual applications for Pentecostal church settings.
- CO 719**                    **Counseling and Assessment of Children and Youth**                    **3**  
This course focuses on the DSM-IV diagnosis and treatment of children and youth with mild-to-severe emotional, behavioral, and/or psychiatric problems, as coded in the Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition, and the International Classification of Diseases, 9th Revision, Clinical Modification (ICD-9-CM). Students will be given the opportunity to integrate the Theo-Centric (God-Centered) Model within the scope of clinical diagnosis and treatment of clinical disorders treated in childhood and adolescence. The course will provide a framework for differential diagnoses of disorders commonly treated in the clinical setting (e.g., psychiatric hospitals, outpatient clinics, mental health centers, various pastoral counseling ministries and Pentecostal church settings, prisons, private practice, military chaplain and so forth) by licensed mental health counselors, licensed clinical pastoral therapists, licensed marriage and family therapists, licensed psychological examiners, and licensed clinical social workers.
- CO 720**                    **Counseling the Aged and Long Term-Care**                    **3**  
This course analyzes the theories associated with aging and long-term care and orients students with skills appropriate for therapy with the aging and their long-term care. Clinical, therapeutic, Pentecostal theological, pastoral applications are considered in the counseling and therapy context. Focus is upon marriage and family dynamics and systemic approaches to care, counsel, and therapy for the aging.
- CO 730**                    **Crisis Counseling**                    **3**  
This course is designed to help students in formulating a method of counseling which responds to crisis situations. The nature of crisis in human experience is surveyed. Effective counseling responses rooted in Pentecostal theology, pastoral care, particularly in a Pentecostal context and Scripture are analyzed. The course seeks to help students develop: counseling methods which are informed about crises in life and the church; those skills which are needed to counsel and develop intervention programs for those in crises; and different strategies for crisis counseling interventions in the church.

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- CO 731 Professional Issues and Ethics in Counseling 3**  
 This course provides a broad understanding of professional roles, functions, goals, associations, history, trends, ethical and legal standards, preparation standards, and credentialing related to counseling. Particular attention is given to the relationship of these issues to counseling. The counseling identity of the counselor is a primary focus of the course.
- CO 732 Group Dynamics and Counseling 3**  
 This course provides a broad understanding of group dynamics, group development, group counseling theories and methods. Group leadership styles and personnel dynamics are also investigated. These are applied to Christian Education, counseling ministry, the pastorate and other related settings.
- CO 733 Lifestyle and Career Development in Counseling 3**  
 This course provides a broad understanding of lifestyle and career development theories and helping approaches. These include life skill development, career information systems, decision making, stress reduction, stress immunology and occupational issues such as burnout. Attention and application are given to ministerial and other related settings.
- CO736/CF736/  
 ML736/WM736 Intercultural Counseling 3**  
 This course is designed to prepare the students to form a solid and sound Biblical theology of cross-cultural communication and counseling, and to do the work of intercultural counseling in a global village and our pluralistic societies. It integrates and utilizes the latest interdisciplinary insights from counseling, psychology, theology, missiology, and social anthropology. It includes three broad areas: spiritual attention, cultural aptitude, and personal attributes that communicate caring and practical approaches in intercultural counseling.
- CO 741 Personality Theory for Counseling and Church Ministry 3**  
 This course will cover and relate the most commonly studied theories of personality theory to pastoral counseling experience and the ministry of Pentecostal Churches in general. The teaching shall consist of lecture, classroom interview and discussion of various schools of psychological theory concerning the development of human personality. Student participation shall consist of oral presentations of selected topics from the text and class discussion. The students shall prepare an outline of the material covered in their presentations to share with classmates.
- CO/ML 750 Conflict Ministry 3**  
 This course is designed for those who wish to acquire a basic understanding of the dynamics and systemic sources of conflict and skills for managing, resolving and transforming conflict. The subject matter will provide insights and strategies for dealing with interpersonal and group conflicts in the family, church and larger society. The course will also be concerned with the development of an adequate and appropriate theology of forgiveness, reconciliation and peacemaking from a Pentecostal context. The student will be required to make practical application and integration through the use of survey analysis, case studies, role play, class presentations, written assignments and personal reflection.

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**CO 751/TS 672 Spirituality, Religion and Mental Health in Counseling 3**

This course concerns the competencies for counseling in regards to spirituality, religion and value in counseling. Theological constructs from a faith-based, Wesleyan-Pentecostal perspective are correlated with counseling practices. Professional and ethical issues are integrated in counseling theory and practice. The course dialogues over the seminal historical and theological treatises where religion and mental health intersect.

**CO 760 Clinical Pastoral Education (CPE) 6**

By arrangement through the Counseling Office, accredited programs in Clinical Pastoral Education (CPE) are provided on an individual basis. The CPE quarter generally runs twelve (12) consecutive weeks of full-time study in a clinical setting which offers peer group interaction, intense involvement with persons in crisis, interprofessional reflection and analysis, and individual supervision. Interested students must be screened and approved through the Association for Clinical Pastoral Education screening process. A debriefing process which reflects on the CPE experience in relation to their Pentecostal heritage and faith will be required of all students at the end of this training. (*Prerequisite: CO 701 or ML 720*)

**CO 761 Community Service Ministries Basic Course 3**

This course is a study of various types of contemporary community service ministries. The course focuses on four particular ministries: law enforcement, correctional, clinical and benevolence. It will evaluate these various systems in light of the opportunities they present for ministry and will seek to discern how Pentecostal volunteer chaplains may minister most effectively to those needs. The course is team-taught with a number of professionals from the four above-mentioned specialized disciplines.

**CO 762 Community Service Ministries Advanced Course 2**

This course is designed as a follow-up to the basic community Service Ministries course. It will focus on one of several areas of clinical or institutional chaplaincy such as: drug and alcohol addictions, suicide, domestic violence, grief and bereavement, stress/crisis/trauma, law enforcement, jails and prisons. The course will train students for ministry in these specialized pastoral care settings. Students will learn the practical and ministerial skills of chaplaincy service in these specific areas, as well as the theological ramifications. Students will learn the different aspects, considerations and complexities of chaplaincy service carried out in a secular/pluralistic institution as opposed to a church setting.

*The following four courses provide one-on-one and group supervision of students in counseling ministry. Refinement of counseling skills and personal formation and integration are emphasized. A minimum of fourteen hours of direct work in counseling is required for each semester hour of credit.*

**CO 763 Clinical Practicum in Institutional Ministries 3**

This course provides orientation and experience in institutional settings including but not limited to prison, hospital, mental health clinic, counseling center, etc., under the supervision of an approved supervisor. Students are provided orientation and supervision related to institutional competencies, e.g., counseling skills, clinical expectations, professional code of ethics, legal

and accepted standards, and other related practices. The student is required to complete a minimum number of clock hours in institutional and related activity of which a minimum number must be with contact experience. Students are required to undergo individual and group supervision.

- CO 770      Clinical Practicum in Counseling      3**  
 This course provides orientation and experience in community institutions (prison, hospital, mental health clinic and counseling center, etc.) under the supervision of an approved supervisor. Students are provided orientation and supervision related to counseling skills, clinical expectations, professional code of ethics, legal and accepted standards and other related practices. The student is required to complete 100 clock hours in counseling and related activity of which a minimum of 40 are to be with direct client contact. Students are required to undergo individual and group supervision weekly.
- CO 771      Clinical Practicum in Counseling      3**  
 This course is designed to provide students the opportunity to practice counseling under supervision in an approved general counseling setting. Students are provided orientation and supervision related to counseling skills, clinical expectations, professional code of ethics, legal and accepted standards and other related practices. The student is required to complete 100 clock hours in face-to-face experience, counseling individuals, couples, families, or groups. Students are required to undergo individual and group supervision weekly.
- CO 772      Assessment and Counseling      3**  
 This course is designed to provide students the opportunity to practice counseling under supervision in an approved general counseling setting. Students are provided orientation and supervision related to counseling skills, clinical expectations, professional code of ethics, legal and accepted standards, and other related practices. The student is required to complete 100 clock hours in face-to-face experience, counseling individuals, couples, families, or groups. Students are required to undergo individual and group supervision weekly.
- CO 773      Mental Health Assessment, Tests, and Measures in Counseling      3**  
**Using the DSM-IV**  
 This course focuses on the assessment of mental disorders as coded in the *Diagnostic and Statistical Manual of Mental Disorders*, and the *International Classification of Diseases, Clinical Modification*. Students will be given the opportunity to integrate the Theo-Centric (God-Centered) Model within the scope of clinical diagnosis of psychopathology. The course will provide a framework for differential diagnosis of mental disorders commonly treated in the clinical setting (e.g., churches, psychiatric hospitals, outpatient clinics, mental health centers, prisons, private practices, military chaplaincies, etc.) by licensed mental health counselors, licensed clinical pastoral therapists, licensed psychological examiners, licensed marriage and family therapists, substance abuse counselors and licensed clinical social workers. (*Prerequisite: CO 700*)
- CO 775      Mental Health Treatment in Counseling Using the DSM-V      3**  
 This course focuses on the treatment of mental disorders as coded in the *Diagnostic and Statistical Manual of Mental Disorders*, and the *International Classification of Diseases, Clinical Modification*. Students will be given the opportunity to integrate the Theo-Centric (God-Centered) Model within the

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scope of clinical diagnosis of psychopathology. The course will provide a framework for differential diagnosis of mental disorders commonly treated in the clinical setting (e.g., churches, psychiatric hospitals, outpatient clinics, mental health centers, prisons, private practices, military chaplaincies, etc.) by licensed mental health counselors, licensed clinical pastoral therapists, licensed psychological examiners, licensed marriage and family therapists, substance abuse counselors and licensed clinical social workers. (*Prerequisites: CO700 and CO773*)

- CO 776 Human Sexuality 3**  
This course is a study of contemporary issues in human sexuality. This course is designed to assist the student in the development of therapeutic knowledge, techniques, insight and skills in the treatment of sexual issues and the development of his/her own theology of human sexuality. Students will assess their own sexual attitudes and seek to integrate these attitudes into their theology, therapy and behavior.
- CO 777 Diagnosis and Treatment of Addiction 3**  
This course focuses on the diagnosis and treatment of addiction disorders as coded in the *Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition, and the International Classification of Diseases, 9<sup>th</sup> Revision, Clinical Modification (ICD-9-CM)*. Students will be given the opportunity to integrate the Theo-Centric Model within the scope of clinical diagnosis and treatment of addiction. The course will provide a framework for differential diagnosis of addiction disorders commonly treated in the clinical setting (e.g., psychiatric hospitals, outpatient clinics, mental health centers, various pastoral counseling ministries and Pentecostal church settings, prisons, private practice, military chaplain and so forth) by licensed mental health counselors, licensed clinical pastoral therapists, licensed marriage and family therapists, licensed psychological examiners, and licensed clinical social worker.
- CO 778/WM 730 Cultural Anthropology 3**  
This course surveys the field of cultural anthropology and the establishment of the basic laws undergirding and governing cultural stability, growth and developments. It studies the basic patterns of culture and the dynamics of cultural change.
- CO 780-781 Supervised Internship in Marriage and Family Counseling 3-6**  
This course focuses on the assessment of mental disorders as coded in the *Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition, and the International Classification of Diseases, 10th Revision, Clinical Modification (ICD-9-CM)*. Students will be assisted in their integration of the Theo-Centric (God-Centered) Model within the scope of clinical assessment of psychopathology. The course reviews a sample of the most current and widely accepted assessment instruments and tests utilized in counseling and clinical settings. Among others, specific instruments utilized are the Structured Clinical Interview for DSM-IV (SCID), Structured Clinical Interview for DSM-IV Dissociative Disorders (SCID-D), Structured Clinical Interview for DSM-IV Personality Disorders (SCID-II), and the SCL-90R, the SS-77 and the SASSI as used for substance abuse. (*Prerequisite: CO 771*)

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- CO 783**      **Supplemental Field Experience**      **3**  
This course is designed to provide students the opportunity to practice counseling under supervision in an approved setting. Students are provided orientation and supervision related to counseling skills, clinical expectations, professional code of ethics, legal and accepted standards, and other related practices. The student is required to complete a minimum of 200 clock hours in counseling and related activity of which a minimum of 100 are to be with direct client contact. Students are required to undergo individual and group supervision weekly. The course is designed to provide students with an opportunity to do an additional placement beyond their practicum while gaining hours toward certification and/or licensure in states where additional hours toward licensure is permitted through a course field experience at an approved site.
- CO 784**      **Research and Evaluation in Counseling**      **3**  
As an integral part of the course work requirement for counselor national certification and state licensure, Research and Evaluation for Counselors has been designed to inform and equip the counseling students with essential statistical, methodology and analytical skills for research and evaluation. This course includes studies that will provide the students with an understanding of the various types of research methods that are widely used in the field of psychology, education and counseling. The course will introduce basic statistics for research and techniques for evaluation counseling effectiveness. Legal and ethical issues pertinent to counseling research and program evaluation will be covered as well.
- CO 785**      **Internship in Mental Health Counseling**      **3**  
This course is designed to provide students the opportunity to practice counseling under supervision in an approved setting. Students are provided orientation and supervision related to counseling skills, clinical expectations, professional code of ethics, legal and accepted standards, and other related practices. The student is required to complete 600 clock hours in counseling and related activity of which a minimum of 240 are to be with direct client contact. Students are required to undergo individual and group supervision weekly.  
(Prerequisite: CO 770)
- CO 786**      **Internship in Mental Health Counseling**      **6**  
This course is designed to provide students the opportunity to practice counseling under supervision in an approved setting. Students are provided orientation and supervision related to counseling skills, clinical expectations, professional code of ethics, legal and accepted standards, and other related practices. The student is required to complete 600 clock hours in counseling and related activity of which a minimum of 240 are to be with direct client contact. Students are required to undergo individual and group supervision weekly.  
(Prerequisite: CO 770)
- CO 787**      **Internship in Mental Health Counseling**      **3**  
This course is designed to provide students the opportunity to practice counseling under supervision in an approved setting. Students are provided orientation and supervision related to counseling skills, clinical expectations, professional code of ethics, legal and accepted standards, and other related practices. The student is required to complete 600 clock hours in counseling and related activ-



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## *Ministry Leadership*

- ML 701**      **Ministry of the Word**      **3**  
The emphasis of this course is on the preparation for preaching and the oral presentation of the gospel of Christ. There is a two-fold thrust of the course: the preparation and delivery of sermons and the preparation and delivery of classroom presentations. The course includes classroom and laboratory experience.
- ML 702**      **Expository Preaching**      **3**  
This course is concerned with the preparation of effective expository sermons which are developed from assigned passages of Scripture. Special emphasis is placed on how the Bible speaks to contemporary needs.
- ML 705-710**      **Expository Preaching - Book Studies (English)**      **3**  
In this course, a book of the Bible will be studied in order to understand its structure, content, theology and contemporary relevance. A series of expository sermons will be developed from that book. The following books are offered, one each semester, over a two-year cycle: Amos-Hosea, Psalms, Gospel of John, Gospel of Mark, and Acts.
- ML 711**      **Contemporary Models of Preaching**      **3**  
This course is designed to introduce various contemporary models of preaching in theory and to give the students the opportunity to practice these various models. Students should acquire a number of ways of proclamation to enhance their pulpit ministry and to present biblical and topical sermons within the new models studied. Emphasis will be upon sermon structure.
- ML 712**      **Preaching from the Old Testament**      **3**  
This course focuses upon the place of the Old Testament in the Christian pulpit. It explores the unique challenges and the distinct opportunity that the Old Testament presents to the preacher. The course surveys the historical place of the Old Testament in Christian preaching and presents a Pentecostal hermeneutic for preaching from the Old Testament. This hermeneutic is then applied to the various genre that are found in the Old Testament, e.g., narrative, psalms, wisdom, legal material, prophecy and apocalyptic.
- ML 716**      **Survey of Leadership Concepts, Theories, and Practices**      **3**  
This course represents the Seminary's introductory course on Leadership. Christian leadership and specifically Pentecostal leadership paradigmatically and contextually reside in the person more than the process. Encouraging students to reflect on 21st-century leadership from a Pentecostal paradigm, therefore, requires thinking critically, engaging dialogue, and considering various contemporary models, theories, and concepts of leadership. Additionally, the course will promote skill development and encourage students to assess their current leadership behaviors.
- ML 720**      **Pastoral Ministries**      **3**  
This course is designed to help the student integrate the principles of Scripture with the functional roles of the pastor so as to develop a theology of ministry which will undergird and guide him/her in the various pastoral roles. Special attention is given to the theological foundations of pastoral care, leadership and administration.

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- ML 721/CF723 Church Administration and Leadership** **3**  
This course is designed to consider administrative and leadership principles and practices and relate these local church organizational needs. Church management/leadership is examined within the total context of the practice of ministry and the mission of the Church in the world, and systems theory is explored in contrast to other organizational theories. Models of organization and leadership are examined and developed from a Pentecostal context.
- ML 722 Church Leadership** **3**  
This course studies the theological, cultural, historical and contextual dimensions of leadership identification, emergency and development within the church in order to prepare those who are, or intend to be, involved in leadership selection, training, deployment and development. The course culminates in a study of the leadership selection process as it relates to oneself and to another Pentecostal leader.
- ML 723 Multiple Staff Ministries** **3**  
Students will explore various dimensions of ministry in a multiple staff context. Emphasis will be placed on biblical and theological foundations for shared ministry. Individual ministry gifts will be assessed for implication for ministry with others. Relationships among staff members, supervisors and peers on the staff will be studied as these affect ministry.
- ML 724 Leadership Training Models** **3**  
This course focuses on the integration of biblical and theoretical approaches to the processes of identifying, selecting, training and deploying Christian leaders. Many different approaches are identified and analyzed under the broad categories of formal and informal; but the course is structured around two basic models. Careful attention (and classroom involvement) is given to the process of spiritual formation in leadership training.
- ML 725 Church Music and Worship** **3**  
This course looks first at the biblical and theological roots of worship and various biblical directives with respect to worship. Then follows a brief history of worship. The rest of the course consists of a detailed study of the individual elements of worship and the organizing principles which may be used to unify worship. Sensitivity to the guidance of the Spirit is emphasized as well a special attention given to the crucial importance of music in Pentecostal worship.
- ML 726 Church, Pastor, and the Law** **3**  
This course is designed to develop techniques in the analytical, decision-making capacity of the student and to acquaint the student with the basic practical principles of law which affects the pastor and the church.
- ML 727/CF 721 Formational Leadership** **3**  
This course is intended to help students to develop a biblical model for administering discipleship ministries of the church. Various theories of educational administration will be reviewed and critiqued. Emphasis will be placed on the manner in which the theories are practiced. Students will complete a systemic evaluation of a local church educational program

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- ML 728      Developing Congregational Prayer Ministry      3**  
 This course focuses on prayer in its biblical, spiritual, and missional dimensions, with a view toward personal spirituality and ministry practice. The study examines notable prayer movements and a variety of prayer ministry models. Course work includes reading assignments; small group exercises; prayer assignments; reflective writing; and the crafting of strategies for applying prayer as a personal discipline and as a function of ministry.
- ML730/HT 641/CF 724    Leading Practices of Worship and Discipleship      3**  
 Students will be engaged in an interdisciplinary process of reflection and dialogue on constitutive practices of Pentecostal discipleship and worship in the new missional context. Insights from early Pentecostalism will be integrated with contextual analysis for the purpose of discerning effective missional models. Students will develop an integrated plan for worship and discipleship informed by their context and theological orientation.
- ML736/CO736/  
 CF736/WM736    Intercultural Counseling      3**  
 This course is designed to prepare the students to form a solid and sound Biblical theology of cross-cultural communication and counseling, and to do the work of intercultural counseling in a global village and our pluralistic societies. It integrates and utilizes the latest interdisciplinary insights from counseling, psychology, theology, missiology, and social anthropology. It includes three broad areas: spiritual attention, cultural aptitude, and personal attributes that communicate caring and practical approaches in intercultural counseling.
- ML 740      Evangelism and Renewal      3**  
 This course studies the characteristics of a healthy, growing church and seeks to discover those principles of renewal which produce vitality. Special attention is given to the reciprocal relationship of evangelism and renewal.
- ML 741      Church Growth      3**  
 This course is a study of the theology and principles of church growth and the scientific method of diagnosing the growth and development of individual churches. Missions, evangelism, church planning and church development are brought together into a strategy for church growth.
- ML 742      Church Planting      3**  
 This course offers study of the theological, sociological and practical dimensions of starting new churches, including the development of a strategy for beginning a new church. This course is designed to instruct students about how a church may be established, with particular reference to the ecclesiology of the Church of God.
- ML750/CO 750    Conflict Ministry      3**  
 This course is designed for those who wish to acquire a basic understanding of the dynamics and systemic sources of conflict and skills for managing, resolving and transforming conflict. The subject matter will provide insights and strategies for dealing with interpersonal and group conflicts in the family, church, and larger society. The course will also be concerned with the development of an adequate and appropriate theology of forgiveness, reconciliation and peacemaking from a Pentecostal context. The student will be required to

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make practical application and integration through the use of survey analysis, case studies, role play, class presentations, written assignments and personal reflection.

- ML 753                    Cross-Cultural Ministries in North America                    3**  
The focus of this course is to raise awareness concerning the growing cultural diversity in North America; to foster an appreciation for this diversity; and to introduce students to the strategy of inculturation (as opposed to colonialism) as solidarity for participation with diverse populations for mission and ministry. Strategies will be founded on biblical theological truths that address cross cultural relationships and responsibilities.
- ML760/WM 760    Foundations for Wholistic Mission                    3**  
This course is designed to introduce students to wholistic models of mission that take seriously current socio-economic-political issues, philosophical and theological ideologies, cultural distinctives, and ethnic diversity in North America and across the world. A theology of wholistic mission from a Biblical base will be developed from which practical strategies for ministry will be derived.
- ML 782                    Urban Practicum                    3**  
The uniqueness of the spiritual, social, economic, educational and emotional needs of urban dwellers will be addressed through practical involvement in urban ministry. Qualified urban ministry leaders will supplement practical involvement through reading and supervision. Special attention will be given to acquainting the student with the struggles of the inner city poor. Three hundred (300) hours of urban ministry involvement are required.
- ML784/CF 784    Coaching, Mentoring, and Leadership Development                    3**  
This course is designed to provide participants with a basic orientation to coaching and mentoring for leadership development. Contemporary practices of coaching and mentoring will be evaluated from biblical-historical, theological, and formational perspectives. Various discipleship strategies and ministry development processes employed in coaching and mentoring will be examined. Participants will assess their current coaching/mentoring practice and design and implement a personal coach/mentor development plan. Involvement in some coach/mentor relationship or experience is required for this course.
- The following three research courses give students an opportunity to research in a selected area of evangelism/pastoral ministry.*
- ML 785                    Research: Topics in Evangelism/Ministry Leadership                    1**
- ML 786-789            Research: Topics in Evangelism/Ministry Leadership                    2**
- ML 790-794            Research: Topics in Evangelism/Ministry Leadership                    3**
- ML 795                    Contemporary Issues in Pentecostal Ministry                    3**  
The course will involve the study and critical analysis of contemporary society and issues that define our culture. Society's impact on the formation of beliefs and values will be examined, along with how these values, systems, and structures form the context for Pentecostal ministry in the United States

and the world today and provide insights and direction for contemporary Pentecostal witness and ministry. Particular attention will be given to the interaction between social forces and Pentecostal pastoral care, with a focus on narcissism, guilt, shame and forgiveness.

**ML 797**      **Urban Mission Area Studies**      **3**  
 This course is a guided research course that allows the student to investigate a specific urban demographic area. Research will focus on urban area history, culture, people groups, socio-economic issues, structures, systems, and development of the Christian church. This information will inform critique and response to the selected area's distinct ethos. The end result of the research will be the formulation of a ministry plan that addresses the specific needs of the area studied.

**ML 798**      **Leading and Mobilizing Laity**      **3**  
 This course will involve the study of theological biblical, historical and behavioral perspectives of issues related to the ministry of laity in a local/Pentecostal church setting. Topics will include the persistence of "clericalism", the concept of co-responsibility in the Body of Christ, the possession and utilization of gifts, the meaning of call and ordination, empowering relations between "laity" and "clergy," and development of lay ministries through equipping and mobilization.

### *Missions*

**WM 701**      **Foundations for World Mission and Evangelism**      **3**  
 This course is an introduction to the field of missiology and seeks to cultivate a global concern and a sense of Pentecostal urgency. It includes an overview of biblical and theological foundations and a summary of historical perspectives which have culminated in the contemporary missions-evangelistic enterprise around the world. It introduces seven key areas of the modern field of missiology: biblical theology of mission, historical development of Christian mission, anthropology, folk religions and animism, church growth, leadership selection and training, and communicating missiological issues. Help is also given in planning a local church missions program.

**WM 708**      **Biblical and Contemporary Theology of Mission**      **3**  
 This course is an introduction to mission theology with special emphasis on the missiological perspectives in both Old and New Testaments and in the major contemporary traditions of the Christian faith. Special attention is given to developing a Pentecostal theology of mission.

**WM 720**      **History of Missions**      **3**  
 This course offers an analysis of the dynamics of the history of the transcultural expansion of the Christian movement from the apostolic age to the present, including the missions history of Pentecostalism and the Church of God. Special attention is given to the impact of colonialism, nationalism, Marxism, capitalism, syncretism and universalism upon recent missions history and practice.

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- WM 730/CO 778 Cultural Anthropology** **3**  
 This course surveys the field of cultural anthropology and the establishment of the basic laws undergirding and governing cultural stability, growth and developments. It studies the basic patterns of culture and the dynamics of cultural change.
- WM736/CO736/CF736/ML736 Intercultural Counseling** **3**  
 This course is designed to prepare the students to form a solid and sound Biblical theology of cross-cultural communication and counseling, and to do the work of intercultural counseling in a global village and our pluralistic societies. It integrates and utilizes the latest interdisciplinary insights from counseling, psychology, theology, missiology, and social anthropology. It includes three broad areas: spiritual attention, cultural aptitude, and personal attributes that communicate caring and practical approaches in intercultural counseling.(C-L)
- WM 740 Contemporary World Religions** **3**  
 A study of the great historic world religions as well as the contemporary representations of animism (folk-religion) and the religions of the East (Hinduism, Buddhism and Islam). Self-perceptions of the religious leaders will be critically evaluated.
- WM 750 Pentecostal Strategies of Missions** **3**  
 This course focuses church growth principles on methodology and approaches toward effective strategies of evangelism and missions. It deals with such issues as: strategy planning and goal setting, the "people approach" to world evangelism, people movements, church planting, resistance/receptivity theory, leadership selection and training, sodality/modality missions structures, the role of the Holy Spirit, spiritual gifts, signs and wonders, power encounter and spiritual warfare. The Old Testament book of Joshua is used to serve as spiritual formation and must be read.
- WM 751 Principles of Missionary Practice** **3**  
 This course involves the integration of "applied missiology" to the personal development and preparation of cross-cultural workers. As such, both the new missionary candidate and the experienced cross-cultural worker are encouraged to apply the insights of culture learning and cross-cultural communication to living and working effectively in another cultural context.
- WM 752 Issues in Pentecostal/Charismatic Church Growth** **3**  
 This course provides a forum for the discussion of historical perspectives, theological motivations, strategic and practical issues and future cautions and challenges touching the church growth advance of the twentieth century Pentecostal/Charismatic Movements. Attention is given to the interrelationship between the Pentecostal/Charismatic movements and the Church Growth Movement and to an understanding of the development of a distinctive Pentecostal/Charismatic missiology as over against other Christian traditions.
- WM 753 Pentecostalism and Social Transformation** **3**  
 This course seeks to critically examine the characteristics of the new Latin American Protestant landscape, particularly the new face of the Pentecostal movement found within it and to analyze concrete cases of the participation of

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Pentecostal believers in the struggle for Human Rights, in grassroots popular movements, in local governments, and in public life in general.

- WM760/ML 760 Foundations for Wholistic Mission** **3**  
This course is designed to introduce students to wholistic models of mission that take seriously current socio-economic-political issues, philosophical and theological ideologies, cultural distinctives, and ethnic diversity in North America and across the world. A theology of wholistic mission from a Biblical base will be developed from which practical strategies for ministry will be derived.
- WM 761 Missions Travel Seminar** **3**  
This course is designed as a guided ten-day study and reflection experience in the South American country of Ecuador, oriented toward an understanding of the global nature of the church, Latin American religion in general and Pentecostalism in particular, and the practice of cross-cultural ministry. This travel seminar will be held in conjunction with the Centennial Celebration of Latin American Pentecostalism at the Seminario Sudamericano (SEMISUD) in Quito, Ecuador.
- WM 762 Appalachian Travel Seminar** **3**  
This course provides the student an opportunity to learn about the Appalachian region, its people and history, its culture and religion, and its needs and issues for ministry. Students study models for ministry currently in use and those which are projected to be more effective in the future. In addition to the concentrated academic program, students visit various types of Appalachian ministries.
- The following three courses offer the student an opportunity to research in a selected area of missions.*
- WM 785-789 Research in Missions** **1**
- WM 790-794 Research in Missions** **2**
- WM 795-799 Research in Missions** **3**
- WM 795 World Missions Area Studies** **3**  
This is a research course designed to use the guided study method in assisting the student in the investigation of the history, culture and development of the church in specific geo-political areas of the world, according to the interest of each student. Special attention will be given to the missionary task of the church in general and of the Church of God in particular.
- WM 796 Global Pentecostalism and 21<sup>st</sup> Century Mission** **3**  
An overview of the current status of global Pentecostalism with implications and challenges for mission praxis in the 21<sup>st</sup> century.

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## PERSONAL FORMATION FOR MINISTRY (800-899)

At the core of preparation for ministry is one's personal formation. The person who serves in Christian ministry must be above reproach in character, knowledgeable of the Scriptures, established in the faith and of a disposition towards service. This requires a life-long commitment to personal discipleship, faithful union with the church and fulfillment of the great commission. The integration of personal faith with biblical and theological studies is an essential component of formation for Christian ministry.

### *Supervision and Assessment*

- CO 802-805      Counseling Development Group      1**  
The Counseling Development Group is a weekly meeting of students with a faculty facilitator for the purpose of continuing spiritual formation and development in ministry practice. Groups of 10-12 students will participate in a guided process of sharing testimonies and prayer, resourcing one another for ministry development, and practicing mutual accountability for spiritual, moral, family, community, and ministry life.
- SA 800      Research and Writing for Theological Studies      3**  
This course is designed to enhance research, writing, study, and presentation skills of graduate students entering the seminary. It is a "hands on" course in which students are expected to complete, among other assignments, two short papers and an oral presentation employing appropriate research, writing, and presentation techniques.
- SA 801      Pentecostal Foundations for Christian Ministry and Study      3**  
This course is designed to equip students for theological study and ministry. It involves orientation to the seminary curriculum, assessment of student's capacities and calling, and overview of the nature of education within a Pentecostal context. Students will also practice narrative theological reflection and integration of their personal story, seminary story, and Christian stories.
- SA 802-805      Community of Faith and Ministry Development Group      1**  
The Community of Faith and Ministry Development Group is a weekly meeting of students with a faculty facilitator for the purpose of continuing spiritual formation and development in ministry practice. Groups of 10-12 students will participate in a guided process of sharing testimonies and prayer, resourcing one another for ministry development, and practicing mutual accountability for spiritual, moral, family, community, and ministry life.
- SA 806      Care Practicum      1**  
This practicum provides the student opportunity to develop a Wesleyan-Pentecostal theology of care while providing "hands on" ministry under supervision. He/she will have scheduled dialogue sessions with qualified supervisors that will address the social and theological issues relevant to their particular context of ministry.
- SA 807      Care Practicum      2**  
This practicum provides the student opportunity to develop a Wesleyan-Pentecostal theology of care while providing "hands on" ministry under

supervision. He/she will have scheduled dialogue sessions with qualified supervisors that will address the social and theological issues relevant to their particular context of ministry.

*After the first year of enrollment, MDIV students are required to take SA 811, SA 830 and SA 820 or SA 821.*

<b>SA 811</b>	<b>Master of Divinity Seminar</b> All students in the Master of Divinity program are required to participate in the MDIV Seminar. This course is designed to lead MDIV students in the articulation of their theology of ministry and prepare them to write their MDIV Thesis.	<b>1</b>
<b>SA 820</b>	<b>Master of Divinity Internship*</b>	<b>3</b>
<b>SA 821</b>	<b>Master of Divinity Internship*</b>	<b>6</b>

*\*An internship may be in any context of ministry: the local church, a college, a mission field, an institution, etc. Each student applies for the internship he/she prefers and meets with the Ministerial Development Committee which makes the final decision based on the student's needs. Students with no prior ministerial experience should give priority to a local church internship whenever possible.*

<b>SA 830</b>	<b>Master of Divinity Thesis</b> The Thesis is required for the Master of Divinity degree program. It is not a research thesis, but an integration paper. It should contain one's own story with theological reflection, a theology of ministry, and goals/projections for ministry. Guidelines for the MDIV Thesis are located in the Ministerial Development Office. <i>(Prerequisite: SA 811)</i>	<b>2</b>
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### DOCTOR OF MINISTRY COURSES

<b>DM 901</b>	<b>Doctor of Ministry Orientation and Assessment</b> This course is an introduction and overview of the Doctor of Ministry (DMIN) curriculum, process, goals and project. Critical reflection on contemporary theories or models of leadership and assessment of one's personal leadership approach will assist students in the integration of their present theology and practice of leadership.	<b>3</b>
<b>DM 902</b>	<b>Foundations for Ministry Leadership: Scripture, History and Theology</b> This course provides the foundation for Wesleyan-Pentecostal ministry leadership for men and women in a rapidly changing post-modern world. Recognition of this dynamic context requires a critical, dialogical relationship between personal formation and call, ministry context, biblical patterns, historical perspectives, theological reflection, and practical skill. The outcome is a leadership paradigm that prepares men and women to be "doctors of ministry", exercising while also mentoring and coaching others in Pentecostal practices of ministry.	<b>3</b>

- 
- DM 903**      **Administration for Transformational Ministry**      **3**  
This course is designed to help students proactively prepare for, adjust to, and embrace change; learning, as leaders and administrators, to use change in order to strengthen the church. It is possible, especially as biblical and spiritually sensitive leaders, to develop proactive and responsive strategic plans that support organizational change and help assure success. This course will also examine the connections and interrelationships involved with transformational leadership, administration, and spirituality within a Pentecostal-missionary context. Wesleyan-Pentecostal leadership development practices will be highlighted as the means of grace in the cultivation of leaders and congregations as witnesses involved in moving from maintenance to missionary outpost strategies.
- DM 904**      **Leadership and Peacemaking: Conflict and Reconciliation**      **3**  
This course is designed to present a Wesleyan-Pentecostal understanding of counseling and care in ministry and community vocational practice within a theology and praxis model that addresses conflict, reconciliation and transformation. Transformative therapy and intervention at relational, systemic and personality levels within an individual, relationships with others, and the church and community will be reviewed. Insights and strategies for dealing with intrapersonal, interpersonal, group conflicts within the family, church and larger society will be proposed. The course will be concerned with the student's development of an adequate and appropriate theology and practice of transformative reconciliation, counsel and care.
- DM 906**      **Leading Worship and Discipleship: Forming a People, Communicating the Word**      **3**  
This course deals with how the ministries of worship and discipleship mutually inform and condition each other in the formation of the worshipers and authentic disciples. Corporate-individual and large group-small group dynamics of a Wesleyan-Pentecostal approach will be explored with a view to developing a local church strategy.
- DM 909**      **Holistic Mission: Evangelism, Justice and Mercy Ministries with Global Awareness**      **3**  
This course seeks to cultivate a global concern and a sense of urgency for Pentecostal mission and evangelism in the contemporary multicultural and Post-Modern world. It includes an overview of biblical, theological and contextual foundations, and a summary of historical perspectives which assist in understanding the missionary enterprise around the world. It seeks to integrate Pentecostal theology and mission praxis in the context of current key issues in the field of missiology; missiological definitions and concepts; current global challenges to the mission of the church; biblical mission theology; and historical development of the Christian mission and culture.
- DM 911**      **Context-Based Covenant Groups: Assessment**      **1**  
This course is designed to orient students concerning group dynamics and process, especially as they pertain to the Doctor of Ministry. Students receive training through research and participation in group process to lead a group of three to five individuals related to their ministry context. The purpose of the group is to reflect with the student concerning his/her Doctor of Ministry courses and program. Particular attention is given in this course concerning the assessment of the student's ministry setting.

- 
- DM 912**      **Context-Based Covenant Groups: Project**      **1**  
 This course is designed to orient students concerning group dynamics and process, especially as they pertain to the second year of the Doctor of Ministry program. Students receive training through research and group leadership. Students will lead a group of three to five individuals related to their ministry context. The purpose of the group is to reflect with the student concerning his/her Doctor of Ministry project. Particular attention is given to ways in which the group can assist the student in the implementation and/or reflection upon the student's project in ministry.
- DM 913**      **Context-Based Covenant Groups: Dissertation**      **1**  
 This course is designed to orient students concerning group dynamics and process, especially as they pertain to the third year of the Doctor of Ministry program. Students receive training through research and participation in group leadership and reflection as it relates to the student's DMIN dissertation. Students will lead a group of three to five in reflection and integration concerning the student's DMIN program, course work and project as they relate to the writing of the student's DMIN dissertation. Particular attention is given to reflective activity that contributes to the completion of the student's DMIN dissertation.
- DM 931**      **Doctor of Ministry Project: Research**      **1**  
 This course focuses on the process of research that will be conducted during the Doctor of Ministry (D.Min) program. Its purpose is to orient the student to library and information services of the Church of God Theological Seminary and proper modes of theological and contextual research. The goal of this course is to facilitate the completion of the requirements of part I of the Doctor of Ministry project, namely, conducting the contextual assessment, doing a literature review and writing the prospectus.
- DM 932**      **Doctor of Ministry Project: Prospectus**      **1**  
 This course focuses on the prospectus and project of the Doctor of Ministry (DMIN) program. Its purpose is to review and approve the student's DMIN project prospectus and prepare for the execution of the DMIN project in ministry. Modes of theological and contextual research will also be reviewed. The course will also review the integration of research and project execution into the DMIN dissertation.
- DM 933**      **Doctor of Ministry Project: Implementation**      **1**  
 This course focuses on the student's project execution and analysis. Its purpose is to execute the student's project, analyze data and report the results of the project in the student's DMIN dissertation. Models of information review and analysis will be reviewed. The student will be guided in the project completion, analysis and application to the DMIN dissertation.
- DM 934**      **Doctor of Ministry Dissertation**      **3**  
 This course focuses on the completion and defense of the student's DMIN dissertation. Attention will be given to the successful assessment of ministerial context, development of a ministry topic, adequate research, accurate representation of the student's DMIN project design, proposal, execution, information gathering, analysis, summary and projections. The course includes the presentation and defense of the DMIN dissertation before a colloquium group of professors and a peer DMIN student.

---

## BIBLICAL STUDIES FACULTY



*Dr. Lee Roy Martins*



*Dr. Ayodeji Adewuyi*



*Dr. J. Christopher Thomas*

## HISTORICAL and THEOLOGICAL STUDIES FACULTY



*Dr. David S. Han*



*Dr. Steven Jack Land*



*Dr. R. Hollis Gause*



*Dr. Chris Green*

---

## PRACTICAL THEOLOGY FACULTY



*Dr. Ron Cason*



*Dr. Jackie Johns*



*Dr. Cheryl Bridges-Johns*



*Dr. Wilfredo Estrada-Adorno*



*Dr. Terry Johns*



*Dr. Blayne Waltrip*



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*Dr. Oliver McMahan*



*Dr. Tom Biller*



*Dr. Douglas Slocumb*

---

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Student Services	Phone: (423) 478-7250 Fax: (423) 478-7677 E-mail: wwriston@ptseminary.edu

### Affiliated Entities

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Dixon Pentecostal Research Center	Phone: (423) 614-8576 Website: <a href="http://www.cogheritage.org">www.cogheritage.org</a>
Squires Library	Phone: (423) 614-8562 Website: <a href="http://www.library.leeuniversity.edu">www.library.leeuniversity.edu</a>

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The catalog of the Pentecostal Theological Seminary (PTS) represents the offerings and requirements in effect at the time of publication. The course offerings and requirements are continuously under examination and revision. However, adequate and reasonable notice will be given to students affected by any change. The Seminary reserves the right, through its established procedures, to modify the requirements for admission and graduation and to change other rules, regulations, and provisions, including those stated in this catalog and other publications, and to refuse admission to any student, or to require the withdrawal of a student, if it is determined to be in the interest of the student or the Seminary. The established procedures for making such changes are calculated to protect the Seminary's integrity and the student's best interest and welfare. A requirement for admission or graduation, when altered, is not made retroactive unless the change is to the student's advantage. All students are subject to the same policies. This catalog is not intended to state contractual terms and should not be regarded as a contract between the student and the Seminary. Enrollment of all students is subject to these conditions. Graduate students must assume full responsibility for knowledge of rules and regulations of PTS and requirements for the chosen degree program. Any exceptions to the policy stated in this catalog must be approved by the Vice President for Academics, in consultation with the President and in keeping with the policies established by the Board of Directors.



## PENTECOSTAL THEOLOGICAL SEMINARY ACADEMIC CALENDAR

### FALL 2014

Jul	4 (F) 7 (M)	July 4th Holiday (Seminary Offices Closed) July J-Term Classes Begin
Aug	1 (F) 11-13 (M-W) 25 (M)	Last Day of July J-Term Classes Faculty Retreat New Student Orientation & Advising/Registration
Sept	1 (M) 2 (T) 15 (M) 15 (M) 15-26 (M-F) 17 (W) 29 (M)	Labor Day Holiday (Seminary Offices Closed) Fall Classes Begin Last Day to Apply for Directed Study or to Drop/Add Classes Last Day to Apply for December 2014 Graduation DMIN Classes Meet Open Dialogue for Constitution Day Marriage Enrichment for Seminar (6:30-8:30 PM)
Oct	1 (W) 6-8 (M-W) 13-15 (M-W) 13 (M) 22-24 27 (M) 28-30 (T/Th)	Admissions Deadline for Spring Enrollment (Internationals) Latino/a Theological Educators' Summit Fall Break Seminary Offices Closed Board of Directors Marriage Enrichment Seminar (6:30-8:30 PM) Heritage Week/Azusa Street Lecture
Nov	3-14 (M-F) 10-14 (T/Th) 15 (Sa) 24 (M) 26 (W) 27-28 (Th-F)	Advising/Registration for January & Spring 2015 (Returning Students) Chaplains Week Admissions Deadline for Spring Enrollment (Nationals) Marriage Enrichment Seminar (6:30-8:30 PM) Last Day of Fall Classes Thanksgiving Holiday (Seminary Offices Closed)
Dec	1-5 (M-F) 2 (T) 9-11 (T-Th) 12 (F)	Reading Week Christmas Banquet Final Exams Deadline to Apply for Spring 2015 Graduation (Late Fee after this Date)
Dec 22-Jan 2		Christmas and New Year Holiday (Seminary Offices Closed)

### JANUARY 2015

Jan	5 (M) 19 (M) 30 (F)	January J-Term Classes Begin Martin Luther King, Jr. Holiday (Seminary Offices Closed) Last Day of January Classes
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## SPRING 2015

Jan	26 (M)	New Student Advising and Registration
Feb	3 (T)	Spring Classes Begin
	5-6 (Th-F)	Black Ministries Awareness Celebration
	17 (T)	Last Day to Apply for Directed Study or to Drop/Add Classes
	23 (M)	Marriage Enrichment Seminar (6:30-8:30 PM)
	24-26 (T/Th)	Abbott Lectures
Mar	1 (Su)	Final deadline to apply for Spring Graduation (Late Fee Applied)
	10-12 (T/Th)	Missions/Evangelism Week
	12-14 (Th-Sat)	44th SPS Meeting at Southeastern University, FL
	16-20 (M-F)	Spring Break
	16 (M)	Seminary Offices Closed
	30 (M)	Marriage Enrichment Seminar (6:30-8:30 PM)
Apr	1 (W)	Admissions Deadline for Fall Enrollment (Internationals)
	2 (Th)	SGA Elections
	3-6 (F-M)	Easter Weekend (Seminary Offices Closed)
	13-24 (M-F)	Advising/Priority Registration for Summer/Fall 2015
	14-16 (T-Th)	Ministers' Week
	27 (M)	Marriage Enrichment Seminar (6:30-8:30 PM)
	30 (Th)	Last day of Spring classes
May	1 (F)	Spring Picnic
	4-8 (M-F)	Reading Week
	12-14 (T-Th)	Final Exams
	25 (M)	Memorial Day Holiday (Seminary Offices Closed)
	27-29 (W-F)	Board of Directors
	29 (F)	Graduation Rehearsal (9:00 AM; Required for Participation)
	29 (F)	Commissioning/Honors Service (NCCOG @ 6:00 PM)
	30 (Sat)	Commencement Service (NCCOG @ 10:00 AM)

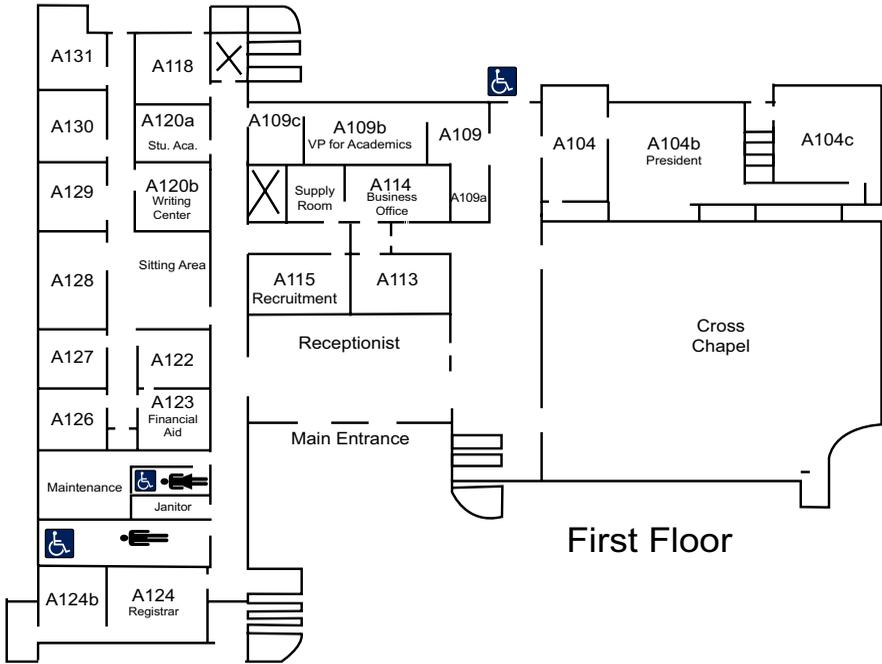
## SUMMER 2015

June	1 (M)	June J-Term Classes Begin
	15 (M)	Admissions Deadline for Fall Enrollment (Nationals)
	26 (F)	Last Day of June Classes
July	3 (F)	Offices Closed in honor of 4th of July Holiday
	6 (M)	July J-Term Classes Begin
	31 (F)	Last Day of July Classes

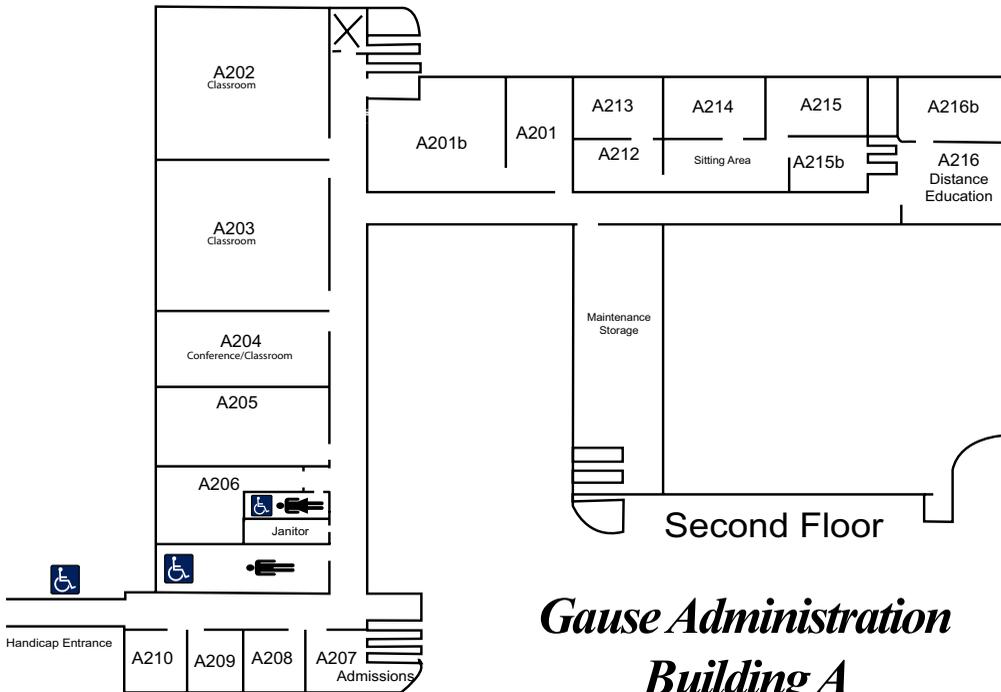
## FALL 2015

Aug	3-5 (M-W)	Faculty Retreat
	24 (M)	New Student Orientation
	25(T)	Advising/Registration for New & Readmission Students
Sep	1 (T)	Fall Classes Begin

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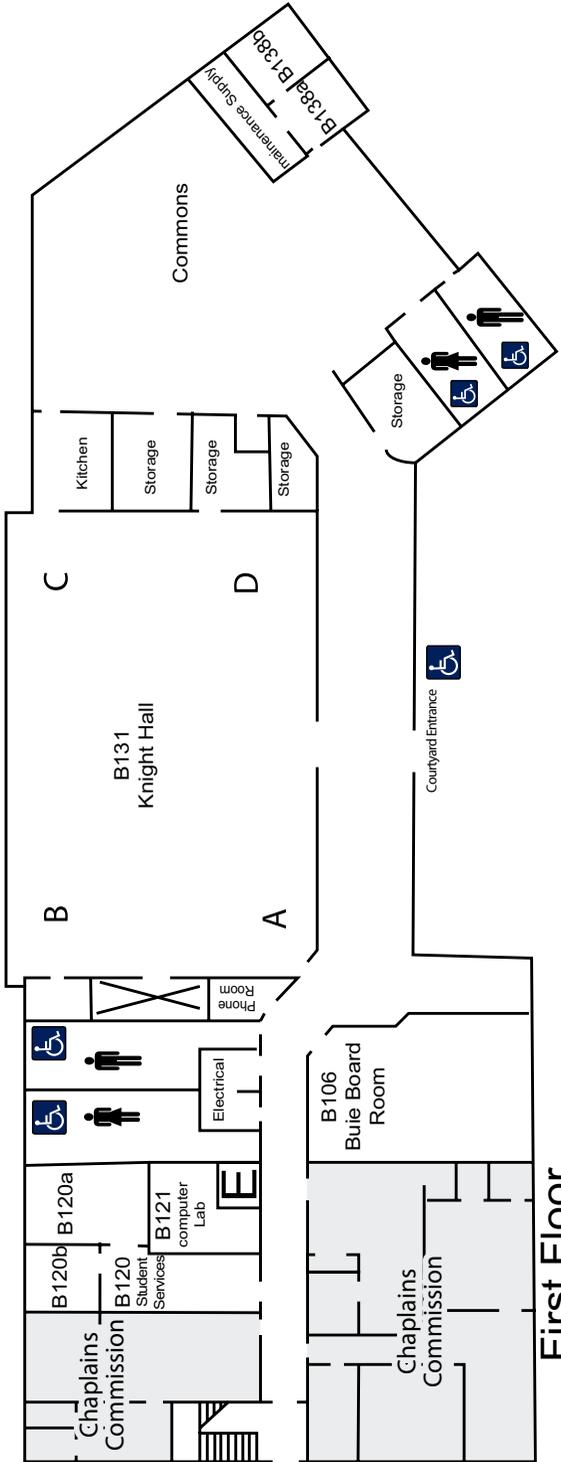
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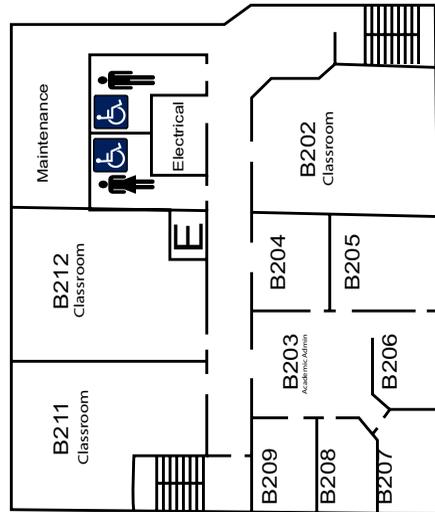
Second Floor

*Gause Administration  
Building A*

PENTECOSTAL THEOLOGICAL SEMINARY  
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First Floor



Second Floor

*Thomas J. Curtsinger*  
*Ministry Center*  
*Building B*

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1. Using the form below, submit the following information in writing to the Registrar's Office:
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  - b. The last 4 digits of your social security number;
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  - f. Your signature. (Requests cannot be processed without your signature.)
2. Fax signed form to 423-478-7959; or scan and email to registrar@ptseminary.edu; or mail to PTS Registrar, PO Box 3330, Cleveland, TN 37320-3330; .
3. Include check or money order payable to Pentecostal Theological Seminary (U.S currency) or contact the Seminary's Business Office at (423) 478-7728 to make payment using Discover, Visa or MasterCard.

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Student/Graduate Signature: \_\_\_\_\_  
*(Required)*

Date of this Request: \_\_\_\_\_

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