

**ASIA-PACIFIC
NAZARENE THEOLOGICAL SEMINARY**

**SUBMISSION FOR THE VALIDATION OF THE
COURSE OF STUDY FOR ORDINATION**

**SUBMITTED TO
THE INTERNATIONAL COURSE OF STUDY ADVISORY
COMMITTEE
OCTOBER 2005**

PROGRAM SUMMARY

Course of Study	Master of Divinity
Date	July 2005
Review Team	APNTS Academic Dean APNTS Faculty APNTS Administrative Council

INSTITUTIONAL MISSION AND OBJECTIVES

Asia-Pacific Nazarene Theological Seminary, a graduate level institution of the Church of the Nazarene, exists to prepare men and women for excellence in the task of Christian ministries in Asia and the Pacific. This is accomplished through the development of both personal and professional attitudes and skills so as to enable analytical reflection upon Christian faith and life, and through the development of competencies in the practice of ministry.

We recognize that fruitful service is dependent upon the Holy Spirit, but also that it is developed and nourished through the discipline and refinement of personal talents and innate abilities. The Seminary intends to encourage the effective communication and proclamation of the gospel within Asia and the Pacific and to address the gospel creatively and dynamically to the cultures of this area of the world. We realize that we must enable ministers to facilitate wholistic growth within the people for whom there is responsibility for Christian care. In doing this there must be an understanding of and commitment to the Word of God. We are committed to the authority of the Bible as understood by the Wesleyan evangelical tradition. There must be sensitivity to theological interpretation and our graduates must possess an ability to put these understandings into practice in local situations. Those students who have exercised discipline and who have adequately completed the programs of the school will evidence attainment of these purposes through certain intellectual, professional and personal characteristics.

PART I. A statement of the overall purpose of the course of study. What is the overall reason for this course of study to exist?

PROGRAM GOALS AND OBJECTIVES

In addition to the overall mission and objectives of the Seminary, the Master of Divinity program is particularly a means of preparing individuals for the service of Christ in Christian ministry as pastors in local congregations in Asia and the Pacific, and is intended to include all Course and Study requirements that would lead to ordination in the Church of the Nazarene. The Master of Divinity program is a means of intellectual (to “know”), professional (to “do”) and spiritual (to “be”) preparation of students for responsibilities in the nurture and outreach of the church as effective servant leaders in Asia and Pacific contexts. At the same time, it provides for the practice of Christian stewardship and service in multicultural atmosphere of mutual respect and responsibility. Furthermore, the Master of Divinity degree is a means toward the development within students of a strong self-image of their role as ministers of the gospel.

TO KNOW

Through a mastery of *CONTENT* students should be able to

- demonstrate a thorough knowledge of the contents, history and theology of the Bible;
- reflect theologically upon the task of ministry from a Wesleyan perspective;
- detect and criticize theological and philosophical presuppositions;
- show familiarity with the historic church's doctrines and significant events; and
- be guided by biblical precepts in their ministries;

TO DO

Through a mastery of *COMPETENCY* skills students should be able to

- appropriate creatively and use the wisdom of the Christian church, past and present, for ministries in Asia and the Pacific;
- proclaim and exemplify the redeeming power of the Word of God;
- find and use forms of worship conducive to communion with God;
- administer adequately and facilitate the growth of local congregations;
- express the gospel and evangelize effectively through skillful and bold communication of the Word; direct the nurture of Christians in the faith;
- take positions of leadership in the church in this area of the world; encourage and cooperate with others in ministry; and

- guide laypersons into responsible and truly Christian leadership roles in communities;
- relate biblical principles to contemporary social issues and challenges; and
- deal biblically and theologically with practical and ethical issues, both personal and societal.

TO BE

Students should develop in their *CHARACTER* so the extent of being able to

- remain loyal to the positions and institutions of their tradition and church;
- seek after knowledge and truth on their own initiative;
- possess a sense of mission to a lost world;
- serve the church in this area of the world with deep and sacrificial commitment;
- sense the leading of God in their lives;
- develop programs of spiritual deepening for themselves and others; understand themselves;
- be confident of their leadership abilities and gifts;
- testify to the experience of regeneration and entire sanctification; and
- rely upon the Holy Spirit for life and service.

Through an understanding of their *CONTEXT* students should be able to

- interpret the Bible analytically for Asian and Pacific contexts; and
- understand their own cultures so as to apply their theological persuasions in ways which are consistent with the gospel message, suitable for their own people and socially relevant.

Though the Master of Divinity is primarily intended for the preparation of pastoral leaders, some graduates may find themselves teaching in Bible or theological colleges. Indeed the degree provides solid background for teaching a wide variety of theological subjects, though graduates are urged to go on for further, more specialized education through the Master of Science in Theology that we offer at APNTS with concentrations in Biblical Studies, Theology and Church History, Missions and Ministry, or through the Master of Theology and Doctor of Philosophy programs that APNTS offers through the Asia Graduate School of Theology—Philippines if they intend to remain college teachers. Master of Divinity students anticipating college teaching are urged to take six or nine hours in appropriate Christian Education subjects.

In addition to the general Master of Divinity course, APNTS offers degrees in Christian Communication (M.A.), Religious Education (M.A.), and Master of Science in Theology. Students may specialize in their preparation for missions through the Graduate Diploma in Missions, the M.A. (Christian Communication) with a concentration in intercultural communication, or the Master of Science in Theology with a concentration in missions.

A minimum of three years is required for the completion of the course leading to the Master of Divinity degree. A candidate must complete a total of 93 semester hours, of which the final 30 hours must be taken in residence. Students take no more than 15 credit hours per semester, and no more than nine during our summer session.

PART II. **A statement explaining how the educational provider also emphasizes the qualitative requirement and how the entire program is aimed at overall preparation for ministry.**

Each subject should be taught with a view toward the purpose of a ministerial development program. An emphasis on application in ministry should be demonstrated in qualitative terms. The education is for ministry – it should demonstrate how the teaching approaches reflect readiness for ministry in every subject including the content subjects. The backgrounds and experiences of the lecturers should be reviewed in light of this purpose.

A. THE MASTER OF DIVINITY AS PREPARATION FOR MINISTRY

The M.Div. curriculum of APNTS is built upon the objective that students attain intellectual, professional and personal excellence in their preparation for Christian ministry. These goals correspond to the content, competency, and character goals of Nazarene higher education, and are governed by an overall focus on the various contexts of ministry. The curriculum attends to three contexts: (1) DENOMINATIONAL (the Nazarene context). APNTS originally based its M.Div. curriculum upon the Church of the Nazarene’s Course of Study for ordained ministers as previously given in the *Manual*. In addition to the courses required for the M.Div. itself, the Seminary requires certain pre-seminary subjects—most of them related to the liberal arts. (2) INTERDENOMINATIONAL (the Asia-Pacific Christian context). APNTS is accredited by both the Asian Theological Association and the Association for Theological Education in South East Asia. These associations require APNTS to include certain courses. (3) ASIA-PACIFIC (the context of the world). APNTS has had recognition from the Philippine Commission on Higher Education since 1987. The Philippine government sets curriculum guidelines for all degree programs that seek government recognition.

APNTS operates upon a two-semester system with additional summer modules. Following Philippine as well as international standards, each semester has eighteen weeks. One hour of credit is equal to at least 16 hours of class time. The summer classes meet the same amount of classroom hours as regular semester courses for equivalent credit.

Regarding the courses: subjects required for the M.Div. programs are taught at APNTS on a regular basis. Regarding instructors, at least 75 percent of the courses listed below are taught by professors with earned doctorates in the fields in which they teach, or who are doctoral candidates. (Teachers without earned

doctorates generally are teaching in the practical areas.) These standards are maintained because of our own high levels of expectation.

The faculty has developed a set of expectations for graduate level courses that are evidenced in course requirements. The school's 31,000-volume library and the regional media center on campus allow APNTS to offer quality graduate-level programs.

Before the development of the four categories (4 "C's") of ministerial preparation set by the Church of the Nazarene, APNTS was thinking along similar lines. The school has attempted to be integrative. For instance, "Doctrine of Holiness" is more than a theology course—it is an ethics course as well, and the way in which we teach it focuses on the minister's life of holiness in ways that are personal rather than abstract. Exegetical courses often require sermons. Every course we teach naturally has "contextual" components as students reflect upon and discuss the meanings of the course to their own ministry settings.

APNTS consciously schedules and structures activities that nourish character formation. Non-formal and non-credit aspects of the APNTS curriculum include required chapels that meet twice a week. The primary purpose of chapel is to nurture students' souls. In addition, all students participate in small groups that link them to faculty members as mentors. The campus community setting and life together contribute to the character formation of individuals in ways that may not be readily seen by looking only at the formal curriculum.

Based on the standards set by the Regional Sourcebook, we believe that any student who has graduated with a Master of Divinity from APNTS is qualified for ordination in the Church of the Nazarene.

B. THE FACULTY

1. FULL-TIME FACULTY MEMBERS

HITOSHI (PAUL) FUKUE is President and Professor of Christian Ethics and Theology. He received the Bachelor of Arts from Northwest Nazarene University in 1970, the Master of Divinity from Nazarene Theological Seminary in 1973, and the Doctor of Theology from Boston University in 1991. He pastored Nazarene churches in Japan for 24 years. He also served president of Japan Christian Junior College. He began teaching as an adjunct professor at APNTS in 1992, joined the faculty full-time in 2001, and was elected President in 2003. He specializes in ethics and the sociology of religion, and teaches preaching.

FLOYD T. CUNNINGHAM is Academic Dean and Professor of the History of Christianity. He has served at APNTS since 1983. He earned the A.B. degree at Eastern Nazarene College in 1976, the Master of Divinity at Nazarene Theological Seminary in 1979, and the M.A. and Ph.D. degrees at Johns Hopkins University in 1981 and 1984. He has been a Research Fellow at Yale Divinity School, a visiting professor at both Northwest Nazarene University and Nazarene Theological Seminary, and an adjunct professor for the Asia Graduate School of Theology. For six years he pastored Nazarene churches in the Philippines. He served as Dean of Students from 1983 to 1987, and has been Academic Dean since 1989. He teaches research methods and Nazarene history and polity as well as Christian heritage.

DAVID ACKERMAN is Associate Professor of Biblical Studies. He rejoined the faculty in 2005, having previously served on the faculty from 1999 to 2002. He completed the B.A. degree at Northwest Nazarene University in 1989, the Master of Divinity at Nazarene Theological Seminary in 1992, and the Ph.D. at Iliff School of Theology/University of Denver in 2000. He pastored for several years in the United States and Australia. He specializes in the writings of Paul, especially his Corinthian letters, and teaches Greek.

HELEN CAPARAS is the APNTS Registrar. She received a degree in commerce from Far Eastern University in 1987 and began working at APNTS in 1992. She became Registrar in 2001 and has taken master's level courses at APNTS. She is actively involved in the Antipolo First Church of the Nazarene.

ROBERT C. DONAHUE serves as Professor of Missions and Urban Ministry, and directs Supervised Ministry. He received the B.A. from Bob Jones University in 1970, the Master of Divinity from Nazarene Theological Seminary in 1977, and the Doctor of Ministry and Doctor of Missiology degrees from Trinity Evangelical Divinity School in 1985 and 1995. He pastored Nazarene churches in the United States for 22 years. He also was Director of New Beginning Family Services from 1993 to 1999, and served as an adjunct professor for Nazarene Bible College from 1996 to 1999, before he joined the faculty of APNTS. His main area of expertise is urban ministry. He is actively engaged in ministry among street children.

MIKSUKO FUKUE is Assistant Professor of Christian Communication. Her emphasis is in interpersonal and cross-cultural communication. She received her Master of Education at Boston University, and

has pursued doctoral studies at International Christian University in Tokyo. She received her undergraduate education at Mid-America Nazarene College. She has been an instructor at several universities, and an active pastor's wife in Japan.

BEVERLY Y. GRUVER, Dean of Students and Assistant Professor of English, joined the faculty of APNTS in 1997. She earned a Bachelor of Science degree at Grace Bible Institute in 1967, a Bachelor of Science in Education at the University of Nebraska in 1969, and a Master of Education at the University of Oklahoma in 1975. She is a Ph.D. candidate in education at the University of Kansas, where she has studied second language acquisition and related subjects, and is pursuing ordination requirements, and is pursuing ordination requirements. Prior to coming to APNTS, she served for eight years as a missionary in El Salvador, Paraguay, and Ecuador. She focuses on English as a second language.

DONG HWAN (BILL) KWON is Instructor of Christian Communication. He is working on his Ph.D. in Communication at the University of the Philippines. He is a M.A. (Christian Communication) graduate of APNTS. He has been an associate in the Regional Communication Center, and served as an associate pastor in Korea.

GILBERT MONTECASTRO is Associate Professor of Biblical Studies. He joined the faculty in November 2002. He received his Bachelor of Theology degree from Visayan Nazarene Bible College in 1988, and his Master of Divinity from Asia-Pacific Nazarene Theological Seminary in 1991. In 1993 he earned his Master of Theology degree from the Presbyterian Theological Seminary in Seoul, Korea, and, in 2005, his Doctor of Theology degree from the Asia Baptist Graduate School of Theology. Prior to coming to APNTS he was on the faculty at Visayan Nazarene Bible College, 1994-99. He has pastored in both the Philippines and Korea.

OH WON KEUN is Assistant Professor of Old Testament, and is completing his dissertation for the Ph.D. in Old Testament at the University of Manchester. He finished a bachelor's degree in chemistry in Korea and worked as a businessman for several years. He is a M.Div. graduate of APTNS, and served as an associate pastor in Korea. He also pastored in England and was ordained in the British Isles. His specialty is the Pentateuch.

2. REGULAR ADJUNCT PROFESSORS

JULIE MACAINAN DETALO, Adjunct Professor of Christian Education, began teaching at APNTS in 1990. She has served at Visayan Nazarene Bible College since 1982, and as VNBC's President since 1986. She earned the Bachelor of Science in Commerce degree at La Salle College in 1973, the Master of Religious Education degree at Nazarene Theological Seminary in 1982, and the Doctor of Education degree at West Visayas State University in 1990.

DOUGLAS FLEMMING, Director of Media and Communication for the Asia-Pacific Region, Church of the Nazarene, since 1993 serves as Adjunct Professor of Christian Communication. He received the A.B. from Mount Vernon Nazarene College in 1987, and the M.A. (Missions) from Nazarene Theological Seminary in 1993. He specializes in audio media production.

DANIEL BEHR, who serves on the faculty of Mount Vernon Nazarene University, is Adjunct Professor of Christian Communication. He received the A.B. from Olivet Nazarene University in 1980, the M.A. from the University of Dayton in 1986, and the Ph.D. from Ohio State University in 1999. Dr. Behr began his association with APNTS in 1999, and focuses on traditional media.

CAROLYN SEIFERT is Adjunct Professor of Pastoral Ministry. She and her husband began serving at APNTS in 2001 and teach during second semester each year and plan to continue the relationship. Dr. Seifert received her A.B. at Greenville College, and both the M.A. in Religion and M.A. in Counseling from Eastern Nazarene College. She earned her Doctor of Ministry degree from Andover Newton Theological Seminary in 1994. She served as Protestant Chaplain of Newton-Wellesley Hospital in Newton, Massachusetts, from 1987 to 2000. She also served as an adjunct professor at Eastern Nazarene College. She is an ordained minister in the Free Methodist Church.

CHARLES SEIFERT serves as Adjunct Professor of Church Music. Dr. Seifert received his A.B. at Greenville College in 1960, and earned both the Master of Music in Piano and Master of Music in Theory from the American Conservatory of Music. He received his Doctor of Education from the University of Illinois at Urbana-Champaign in 1989. He is a certified member of the Music Teachers National Association. After teaching at Le Tourneau College from 1964 to 1966, he taught in public schools from 1967 to 1979. He became Professor of Music at Eastern Nazarene College in 1979, and served as Chairman of the Music Department. He has been a church organist and minister of music. He became Professor Emeritus at E.N.C. in 2002.

Other adjuncts from the Asia-Pacific Region include **LISA BERNAL CROWLEY**, who is Adjunct Professor of Theology and Christian Ethics. She is a graduate of APNTS (1989), and received her Ph.D. from Princeton University in 2002. She teaches at Point Loma Nazarene University. **DANIEL SANGWICHEI**, Adjunct Professor of Missions, received his Doctor of Missiology degree from Asbury Theological Seminary, as did **NEVILLE BARTLE**, from New Zealand, who spent 35 years working as a missionary in Papua New Guinea and Fiji. **SATISH MANMOTHE**, an APNTS graduate, earned his Master of Theology degree in Australia, where he pastors, and occasionally teaches Systematic Theology at APNTS.

C. MASTER OF DIVINITY SUMMARY OF UNITS

1. PRE-SEMINARY REQUIREMENTS

Pre-seminary studies for M.Div. students provide the cultural and intellectual foundations essential to an effective theological education. Minimum pre-seminary studies for the Master of Divinity include:

- a. Language and Literature, including the student's national language, 9 semester hours.
- b. History, 3 hours.
- c. Social Science, 3 hours.
- d. Psychology, 3 hours.
- e. New Testament Greek, 6 credit hours.
- f. Theology, 3 hours, is prerequisite for all theology courses.

2. REQUIRED COURSES FOR MASTER OF DIVINITY

(I)	BASIC COURSES (9)	
	Methods of Research	3
	Pastoral Care & Counseling	3
	Asia-Pacific Context of Ministry	3
(II)	MAJOR FIELD (DIVINITY STUDIES) (60)	
	(A) <i>BIBLICAL STUDIES</i> (21)	
	Old Testament Introduction	3
	New Testament Introduction	3
	Biblical Hermeneutics	3
	Elective in Old Testament Exegesis	3
	Elective in New Testament Exegesis	3
	Introduction to Biblical Languages	3
	Old <i>or</i> New Testament Theology	3
	(B) <i>CHRISTIAN FAITH</i> (21)	
	Doctrine of Holiness	3
	Systematic Theology (<i>any two of I, II, or III</i>)	6
	Christian Heritage I-II	6
	Nazarene History and Polity	3
	Introduction to Christian Ethics	3
	(C) <i>CHRISTIAN MINISTRY</i> (18)	
	Christian Preaching	3
	Evangelism	3
	Foundations of CE or regulated elective in Christian Education	3
	Intro to Missions or regulated elective in Missions	3
	Ministry Formation I-II	6
	<i>includes</i>	
	Interpersonal Communication (1)	
	Character Formation (1)	
	Worship Leadership (1)	
	Christian Leadership (1)	
	Church Administration (1)	
	Integrative Seminar (1)	
(III)	SUPERVISED MINISTRY I-II (6)	<u>6</u>
(IV)	COGNATES (UNREGULATED ELECTIVES) (18)	<u>18</u>
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D. THE MASTER OF DIVINITY CURRICULUM AS IT RELATES TO THE DESIRED OUTCOMES OF EDUCATIONAL PREPARATION IN THE MINISTERIAL SOURCEBOOK*

1. TO BE

Character - Personal growth in character, ethics, spirituality, and personal and family relationship is vital for the ministry. Courses addressing the areas of Christian ethics, spiritual formation, human development, the person of the minister, and marriage and family dynamics must be included.

- The “loving God with all the heart, soul, mind and strength and the neighbor as oneself as expressed in Christian holiness” is emphasized in chapels, in small groups, and in student-initiated projects to those off campus through an “agape offering.” In addition, these qualities are reinforced in the Doctrine of Holiness and Character Formation classes.
- “A deep spirituality with an abiding sense of God’s call” is often addressed in chapel and in the Character Formation class, and also in the Integrative Seminar at the end of the M.Div. program.
- Since APNTS is a residential community that includes those from several countries, the student’s sense of his or her “existence as a person in relationship to the community of faith” is evident on a daily basis.
- The “unquestioned integrity and honor” of the Christian minister is reinforced in the Pastoral Care and Counseling, Christian Ethics, Doctrine of Holiness, and Character Formation courses, and throughout the program in chapels and small groups.
- “Compassion, patience and perseverance” is modeled in the lives of administrators and faculty members and is emphasized in the Pastoral Care and Counseling class.
- Students learn “self-discipline and self-control” by the vigorous nature of their studies as well as by their living in covenant relationship with others on campus, by their involvement in churches outside the campus, and through the Character Formation class.
- Students learn “humility, gentleness and sensitivity to others” by the model of their teachers and administrators, and their care for each other on campus, and is stressed through the Pastoral Care and Counseling and Doctrine of Holiness classes.
- Students learn “passion and courage” by their being forced to defend their ideas and convictions before others in various classroom settings, including Systematic Theology and Heritage of the Christian Church courses.
- Students capture “wisdom and discernment” by applying their knowledge in practical situations, especially through the Supervised Ministry program.

* See Appendix II.

- Students possess “vision and commitment” not only by what is modeled, but in the Christian Leadership course and by various assignments that force them to look to the future.
- Character issues are addressed in the required chapels and small groups as well as in the courses in Character Formation and Christian Ethics. Other courses that address ethical issues from the standpoint of theology and history are Doctrine of Holiness and History and Polity of the Church of the Nazarene.
- Spiritual Formation comes through the courses in Character Formation and Supervised Ministry and in informal education, including small groups and chapel services.
- Human development is covered indirectly through required courses in Psychology (a pre-seminary requirement), Pastoral Care and Counseling, Character Formation, and Christian Education.
- The person of the minister is explicitly discussed in the courses in Pastoral Care and Counseling and Character Formation.
- Marriage and Family dynamics are covered in the Interpersonal Communication and Pastoral Care and Counseling courses.

2. TO KNOW

Content - *Knowledge of the content of the Old and New Testaments, the theology of the Christian faith, and the history and mission of the Church is essential for ministry. Knowledge of how to interpret Scripture, the doctrine of holiness and our Wesleyan distinctives, and the history and polity of the Church of the Nazarene must be included in these courses.*

Context - *The minister must understand both the historical and contemporary context and interpret the worldview and social environment of the culture where the church witnesses. courses that address the concerns of anthropology and sociology, cross-cultural communication, missions, and social studies must be included. (Manual 424.3).*

- “A thorough knowledge of the Holy Scriptures and methods of interpretation” is gained by required courses in the Old and New Testaments, and by the Biblical Hermeneutics class.
- “A clear understanding of Christian theology and especially the place of Christian holiness within it” is gained by the required Systematic Theology and Doctrine of Holiness classes.
- “A solid grasp of the history of the Christian church and its mission through the centuries” is gained through the Heritage of the Christian Church I – II required courses.
- “A knowledge of the Wesleyan theological heritage and traditions” is gained in the same Heritage of the Christian Church courses, and also in the required Nazarene History and Polity course, as well as in Systematic Theology courses.
- “A working knowledge of the disciplines of the spiritual life” is gained in the Character Formation class.

- “An understanding of the significance, forms and place of Christian worship in the community of faith” is gained in the required course in Worship Leadership.
- “A firm understanding of Christian personal and social ethics” is laid in the Introduction to Christian Ethics class.
- “A knowledge of communication theory and skills, especially preaching and including teaching and interpersonal skills” is gained in the Interpersonal Communication, Preaching and Christian Education requirements.
- “A clear understanding of the dynamics of Christian servant leadership, local church administration, and models of mission and ministry; and the similarities to and distinctions from secular models of leadership and management” is gained in the Pastoral Care and Counseling, Christian Leadership and Church Administration classes, as well as in the elective in missions.
- Students gain “an awareness of the brokenness of the human condition - both personal and societal” in the Christian Ethics class, and in Systematic Theology.
- “An understanding of the dynamics of the human life, groups within the local church and society, including marriage and family,” is gained by pre-seminary requirements in the social sciences, but also through the M.Div. requirements in Pastoral Care and Counseling, Interpersonal Communication, and Christian Ethics.
- “A grasp of the span of human history and culture, particularly of the minister’s own context” is gained in the pre-seminary history requirement, and also in Heritage of the Christian Church, and is discussed as well in the course covering the Asia-Pacific Context of Ministry.
- “An awareness of cultural trends and influences in contemporary society including religious pluralism” are discussed in the Asia-Pacific Context of Ministry, Christian Ethics and missions courses.
- “A knowledge of the operation of the polity and practice of the Church of the Nazarene” is gained in the Nazarene History and Polity course.
- “An awareness of the legal framework in the society in which the congregation functions” is received through pre-seminary requirements in social sciences that would address issues in one’s own culture as well as in the Asia-Pacific Context of Ministry course.

3. TO DO

Competency - Skills in oral and written communication; management and leadership; finance; and analytical thinking are also essential for ministry. In addition to general education in these areas, courses providing skills in preaching, pastoral care and counseling, worship, effective evangelism, Christian education and church administration must be included.

- The minister’s ability to “**model** a godly life and vital piety” is taught through the Character Formation course, through modeling of teachers, and in small groups.
- The ability to “**think** prayerfully about personal, familial and congregational development” is covered in classes in pastoral ministry, including Pastoral Care and Counseling, Christian Leadership, Evangelism, and the missions elective.
- The ability to “**act** with integrity and honor in all relationships” is modeled, and is covered in courses in Character Formation and Interpersonal Communication.
- The capacity to “**respond** to others with the love of God” is nurtured in Pastoral Care and Counseling, Interpersonal Communication, and various missions courses.
- The ability to “**lead** the people of God in worship, mission and service” is taught in the Worship Leadership course, Evangelism, and in various missions electives, and is practiced by students in chapels and Wednesday evening prayer meetings.
- The ability to “**equip** the saints for the work of ministry” is nurtured in Supervised Ministry, Evangelism, and Christian Leadership courses.
- The ability to “**preach** the Word of God with clarity in a culturally appropriate fashion” is stressed in the course in Christian Preaching, and is buttressed in the Asia-Pacific Context of Ministry course, and in each of the Bible courses.
- The capacity to “**teach** by word and example” is conveyed through the Christian education elective, and is modeled by teachers.
- The ability to “**evangelize** the lost, feed the flock,” is nurtured in the Evangelism course.
- The ability to “**articulate** clearly the mission of the congregation and the Church” is cultivated in the Nazarene History and Polity class as well as in Christian Leadership and Evangelism courses.
- The ability to “**minister** to the brokenness of persons and society” is stressed in the Pastoral Care and Counseling and Christian Ethics classes.
- The ability to “**communicate** the truth in love” is nurtured in the Christian Preaching and Interpersonal Communication classes.
- The ability to “**listen** with care and discretion” is stressed in the Interpersonal Communication and Pastoral Care and Counseling courses.
- The ability to “**facilitate** the ministry of all the people of God at the local level” is cared for in the Evangelism and Pastoral Care and Counseling courses.

- The ability to “**organize** the local congregation as needed and appropriate” is covered in the Church Administration class.
- The ability to “**assess** the effectiveness of programs and plans” is undertaken in the Christian Leadership and Research Methods class.
- The ability to “**acquire** skills in information technology and other media essential for ministry and mission” is made possible by the information facilities of APNTS, the Christian education subjects, and various course requirements.
- The goal to “**pursue** life-long learning” is stressed in all classes, since their goal is to create an abiding interest in the student for the subject matter.
- Skills in oral and written communication are taught in the required pre-seminary courses in language and literature, and in required Seminary courses in Research Methods, Christian Preaching and Interpersonal Communication.
- Skills in management and leadership are covered in the required courses in Church Administration and Christian Leadership.
- Skills in finance are covered in Church Administration.
- Skills in analytical thinking are covered in Research Methods as well as in various other courses such as the required Integrative Seminar.
- Skills in pastoral care and counseling are learned in the course by the same title.
- Skills in effective evangelism are conveyed in the required course in Evangelism.
- Christian Education is covered in the Christian Education requirement.

PART III. Partnership plan: It is required that the church be in partnership with the educational provider in preparation for ministry. This may include a partnership in Supervised Ministry or Internship. Provide documents of how this happens in your program.*

Graduation from the course of study requires the partnering of the educational provider and a local church to direct students in ministerial practices and competency development.

Asia Pacific Nazarene Theological Seminary interfaces with many constituencies, and attempts to meet the needs of the region. The Board of Trustees of APNTS reflects the diversity of the region.

A significant meeting with constituencies took place in Bangkok, Thailand, in January 2003. This meeting was chaired by Jerry Lambert, and provided APNTS with a vision for the future. The Board of Trustees also represents and voices the concerns of the constituencies. Accreditation agencies also ascertain whether APNTS maintains healthy constituency relations.

The current curriculum was revised after consultations with graduates, who assessed the strengths and weaknesses of various subjects.

Supervised ministry, as APNTS conceives it, is a holistic approach to theological education seeking not only learning but formation in the lives of students. Learning suggests the communication of techniques, skills and methodologies. Formation, on the other hand, refers to the journey of development, enablement and self-discovery. Specifically, contextualization of ministry practice is necessitated. Thus, the Supervised Ministry program seeks to form and transform the students' intellectual pursuits, technical skills, spiritual development, and theological astuteness.

The GOALS of Supervised ministry are

- a. To bring seminarians to discover personal identity as Christian ministers.
- b. To bring together the activities of thinking and acting theologically, along with allowing life to inform theology.
- c. To relate students to a supervision process that will support personal and spiritual growth, critical reflection, shared ministry, and professional competence.
- d. To develop within students an ongoing self-assessment process, utilizing self-perception and feedback from others for the purpose of stimulating further growth.
- e. To offer seminarians an opportunity to serve Christ and his church while preparing for full-time Christian service.
- f. To encourage seminarians to reflect creatively upon their broader context of ministry and issues of contextualization of ministry practice.

* See Appendix III, Supervised Ministry Handbook.

A total of six credits in Supervised Ministries are required for graduation with the Master of Divinity. These are divided into two separate three-credit courses.

Generally Supervised Ministry courses will be taken toward the end of the degree program so that seminarians will have already acquired biblical, historical, theological, and theoretical foundations for ministry before taking on an academic supervised ministry experience.

In many cases the ministry will begin as participation and helping in some on-going ministry of a church or para-church organization. This involvement in ministry may help students in securing a ministry assignment with more leadership responsibility for the purpose of Supervised Ministry. It will also provide a continuous “laboratory” to apply and test what is being learned in the classroom setting.

Some may split their two courses between a local church and a non-parish setting such as a hospital, jail or community development program. Those interested in missions are strongly urged to take a cross-cultural assignment for at least one of the required courses.

Group seminars, ministry participation, verbal and written reflections and evaluations, reports, analyses, supervisory conferences, case studies, and time commitment will all be a part of the Supervised Ministry course experience. The course will be treated as other courses of the Seminary curriculum with a high level of academic and professional performance expected. Grading will be according to the usual course grading system.

All Supervised Ministry courses require a minimum of 200 hours of participation for every three hours of credit.

PART IV. MASTER OF DIVINITY PROGRAM SUMMARY GRID

REGION: ASIA-PACIFIC
PROGRAM TITLE: MASTER OF DIVINITY
PROVIDER: ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

SECTION I. REQUIRED PRE-SEMINARY SUBJECTS

Program Component	COMPONENT DESCRIPTION	CON-TENT	COMPE-TENCY	CHAR-ACTER	CON-TEXT
New Testa-ment Greek	Begins and continues the study of the grammar and vocabulary of New Testament Greek, and includes translation work that will help pastors as they prepare sermons.	10%	70%	10%	10%
Language and Litera-ture	This area includes proficiency in grammar and composition, reading, speaking and listening comprehension in both the students' own language and English as a second language.	30%	40%	10%	20%
Psychology	Leads to an understanding of human development and behavior that help minister to better meet the needs of their people.	40%	40%	10%	10%
History	Encourages national as well as regional and world history that influences the context of ministry.	40%	10%	10%	40%
Social Science	Social sciences include education, anthropology, sociology, political science and economics that describe the contexts of ministry.	40%	10%	10%	40%

SECTION II. COURSES REQUIRED FOR ALL M.DIV. GRADUATES

Program Component	COMPONENT DESCRIPTION	CON-TENT	COMPE-TENCY	CHAR-ACTER	CON-TEXT
I. Basic Courses					
Methods of Research	Orients the student to research methods and procedures applicable to theological studies, including religious education and Christian communication.	10%	70%	10%	10%
Pastoral Care & Counseling	Develops skills and sensitivities to enable ministry to the physically, spiritually and emotionally ill, and to the poor and the dying. Emphasizes self-understanding and listening skills. Examines life passages, sources of personality problems and various types of counseling.	20%	50%	20%	10%
Asia-Pacific Context of Ministry	Examines the affect of the Asia-Pacific contexts upon the practice of ministry. Reflects upon the cultural heritage of the region and how this affects appropriate contextualiza-tion in such areas of pastoral ministry as counseling, evangelism, communication, Christian education, and leader-ship.	10%	10%	10%	70%

Program Component	COMPONENT DESCRIPTION	CON-TENT	COMPE-TENCY	CHAR-ACTER	CON-TEXT
II. Major Field	A. BIBLICAL STUDIES				
Old Testament Introduction	Introduces the text, canon, language, geography, archeology, history and literature of the Old Testament. Gives special attention to the unifying themes of its message.	70%	10%	10%	10%
New Testament Introduction	Introduces the text, canon, language, geography, archeology, history and literature of the New Testament. Gives special attention to the unifying themes of its message. Studies the methods, tools and problems of interpreting and exegeting the New Testament.	70%	10%	10%	10%
Biblical Hermeneutics	Studies the history, methods, and principles of interpreting Scripture. An integrative course, applies the principles of sound biblical exegesis to the tasks of Christian preaching and teaching.	50%	30%	10%	10%
Elective in Old Testament Exegesis	<i>Example:</i> Pentateuch. Studies the books of the Pentateuch. Gives attention to literary analysis, historical backgrounds, and main theological and religious concepts.	60%	20%	10%	10%
Elective in New Testament Exegesis	<i>Example:</i> Luke-Acts. Studies in sequence these two largest books of the New Testament. Centers attention in the Gospel of Luke upon its parables and its teaching on prayer.	60%	20%	10%	10%
Introduction to Biblical Languages	Introduces biblical Hebrew and New Testament Greek. Offers language tools for exegetical work necessary for ministry. Utilizes inductive learning.	10%	70%	10%	10%
Old Testament Theology (or)	Studies the major theological concepts of the Old Testament from the perspective of the ancient setting and with the use of biblical theological language. Stresses the close relationship between the Old and New Testaments.	70%	10%	10%	10%
New Testament Theology	Studies the theology of the New Testament. Gives special attention to methodology, the unity and diversity of N.T. theology, and the essential faith affirmations of the N.T.				
	B. CHRISTIAN FAITH				
Doctrine of Holiness	Examines the theological foundations and prevalent interpretations of the Wesleyan doctrine of entire sanctification.	60%	10%	20%	10%
Systematic Theology I: Doctrine of God	Studies the Christian doctrine of God. Emphasizes major interpretations, historical developments, and contemporary understandings.	70%	10%	10%	10%
Systematic Theology II: Person and Work of Christ	Studies the historical development and contemporary diversity of understandings about the person of Christ and the nature and extent of his work.	70%	10%	10%	10%

Program Component	COMPONENT DESCRIPTION	CON-TENT	COMPE-TENCY	CHAR-ACTER	CON-TEXT
Systematic Theology III: Spirit and Church	Studies the historical development of the understanding of the person of the Holy Spirit. Interprets the Christian experience of the Spirit, and the nature of the Church—its worship and sacraments.				
Heritage of the Christian Church I	Surveys the Christian Church in the early and medieval periods. Emphasizes theological developments and the planting of the church in various areas of the world.	70%	10%	10%	10%
Heritage of the Christian Church II	Surveys the life of the Christian Church from the Reformation Era. Emphasizes the growth of Christianity in Asia and the Pacific.	60%	10%	10%	20%
History and Polity of the Church of the Nazarene	Investigates the tradition and mission of the Church of the Nazarene, its place within Protestantism and its purpose in the world from a historical point of view. Students should come to understand the polity and organization of the church, and should be able to describe the theological, ecclesiastical, social and global development of the church.	60%	20%	10%	10%
Introduction to Christian Ethics	Explores the foundations of Christian morality so that students may become aware of the lifestyle that God requires and may grasp essential ethical principles that will guide them.	40%	10%	40%	10%
	C. CHRISTIAN MINISTRY				
Christian Preaching	Studies the nature and importance of preaching and the principles of sermon construction, the selection and interpretation of the text, the formulation of the sermon idea, the sermon objective, the development of the material, the arrangements of the sermon structure, the improvement of the sermon style, and the preaching of the sermon.	10%	70%	10%	10%
Evangelism	Surveys methods of evangelism helpful in the local church, including personal and small-group evangelism, special services, and laity training.	10%	70%	10%	10%
Christian education elective	<i>Students who have had no previous exposure to CE take Foundations of CE, which:</i> Surveys educational purposes and processes as they apply to contemporary Christian education in Asia and the Pacific. Gives attention to the various roles and responsibilities of the pastor as educational leader in the Asia-Pacific church, and reviews the sociological elements and anthropological foundations that underscore the relationship between education and culture.	20%	60%	10%	10%
Missions elective	<i>Students who have had no previous courses in Missions take the Introduction course, which:</i> Introduces students to the broad field of missiology. Provides essential orientation for those considering missionary service. Gives attention to the ever-increasing body of literature in missions.	30%	30%	10%	30%

Program Component	COMPONENT DESCRIPTION	CON-TENT	COMPE-TENCY	CHAR-ACTER	CON-TEXT
MINISTRY FORMATION I		13%	43%	33%	10%
Inter-personal Communication (1 unit credit)	Deals with the problems of interpersonal relations in the church on the basis of communication theory. Attention will be given to understanding the causes and effects of communication breakdowns, and conflict resolution.	(10%)	(60%)	(20%)	(10%)
Character Formation (1)	Emphasizes the spiritual and personal integrity of the minister. Nurtures the spiritual life of students through exercises and helps aimed at deepening their personal commitments while formulating a philosophy that will guide them in their ministries.	(10%)	(10%)	(70%)	(10%)
Worship Leadership (1)	Examines the history, development, and theology of worship; involves students in collecting worship resources, planning services, handling the sacraments, and integrating the content of other courses into planning worship experiences. Deepens understanding of worship and examines how to strengthen it in various cultural settings.	(20%)	(60%)	(10%)	(10%)
MINISTRY FORMATION II		10%	60%	17%	13%
Christian Leadership (1)	Considers the biblical, theological, psychological and sociological principles for leadership. Emphasizes theories, types, and principles of leadership. Discusses servant leadership as well as leadership by objectives.	(10%)	(60%)	(20%)	(10%)
Church Administration (1)	Surveys the administration and polity of the local church, including the conducting of local church board meetings.	(10%)	(70%)	(10%)	(10%)
Integrative Seminar (1)	Enables students to synthesize and apply the various theological disciplines. Students develop philosophies of ministry and wrestle with case studies of issues relevant to ministry in Asia and the Pacific.	(10%)	(50%)	(20%)	(20%)
D. SUPERVISED MINISTRY					
Supervised Ministry I	Provides monitored settings in which ministers-in-training can practice, explore, and reflect upon the profession. Through work with people in real situations of Christian service, exposes students to opportunities for developing professional competency in various Christian ministries.	10%	70%	10%	10%
Supervised Ministry II	Continues to allow students to practice, explore and reflect upon ministry through actual involvement.	10%	70%	10%	10%

SECTION III. UNREGULATED ELECTIVES

Nazarene students who have not previously finished a validated course of study will be directed by the Academic Dean in their choice of unregulated electives. The subjects that will be chosen will maintain a balance among content, competency, character, and context. Typically the courses will be balanced among the areas of biblical studies, Christian faith, and ministry, and include subjects that are listed and approved regulated electives. These include:

A. Biblical Exegesis Courses

Old Testament

- The Pentateuch
- The Historical Books
- Poetry and Psalms
- Wisdom Literature
- The Major Prophets
- The Minor Prophets

New Testament

- Mark and Matthew
- Johannine Writings
- Luke-Acts
- New Testament Letters
- The Epistle to the Romans
- The Corinthian Correspondence
- Prison Epistles
- Hebrews

Biblical Studies

- Apocalyptic Literature

B. Christian Education Courses

- Educational Psychology
- Educational Methods and Media
- Educational Methods and Media for Teaching Children
- Curriculum Theory and Design
- Curriculum Development
- Printed Media Production
- Christian Education of Children
- Early Childhood Christian Education
- The Spiritual Nurture of Children
- Christian Education of Youth
- College-Level Teaching
- Christian Education of Adults
- Values and Moral Development in Christian Education
- Life-Span Christian Development
- Supervising and Administering Educational Institutions
- Administration and Supervision in Early Childhood Education
- Independent Study in Christian Education

C. Mission Courses

- The Gospel and Asia-Pacific Cultures
- Practice of Missions

- Literature Development
- History of Missions
- Christian Theology in Asia-Pacific Context
- Cultural Anthropology
- Asian Religions
- Folk Religions
- Communicating Christ in Muslim Contexts
- History of Nazarene Missions
- Theology of Missions
- Independent Study in Missions
- Cross-Cultural Communication

SECTION IV. REQUIRED NON-FORMAL EDUCATION

Program Component	COMPONENT DESCRIPTION	CON- TENT	COMPE- TENCY	CHAR- ACTER	CON- TEXT
Chapel attendance	Chapel attendance is required. Chapels are twice a week.	10%	10%	70%	10%
Small group participation	Students meet with faculty mentors twice a month.	10%	10%	70%	10%
Prayer meetings and culture days	During these occasions, students lead worship.	10%	30%	30%	30%

SECTION V. PROGRAM SUMMARY

	CON- TENT	COMPE- TENCY	CHAR- ACTER	CON- TEXT
Totals	1123	1113	550	503
Percentage of the total APNTS designated curriculum	34.0%	33.7%	16.7%	15.2%
Minimum percentage required per Sourcebook	30%	25%	10%	10%

SECTION VI. CONCLUSION

These percentages indicate that the curriculum of APNTS is within the guidelines set by the Regional *Sourcebook* (p. 22).

SYLLABUS SUMMARY

Methods of Research

1. Course description

Orients the student to research methods and procedures applicable to theological studies, including religious education and Christian communication.

2. Relation to Ministerial Sourcebook desired outcomes

- The ability to “**assess** the effectiveness of programs and plans” is undertaken in the Research Methods class.
- The ability to “**acquire** skills in information technology and other media essential for ministry and mission” is learned in this course.
- Certain skills in written communication are taught in this course.
- Skills in analytical thinking are covered in the Research Methods course.

3. Relation to the program objectives

Students should be able to

- seek after knowledge and truth on their own initiative.

4. Intended outcomes

CONTENT (10%)

Throughout the course, as much as possible, the CONTENT of class illustrations and examples relate to the Bible, theology, church history, and ministry in the Asia and the Pacific.

COMPETENCY (70%)

This course primarily educates the student for COMPETENCY in research. A thorough acquaintance with Methods of Research will enable students to both profit by and succeed in their Seminary education. Students will become oriented to scholarly methods and procedures in the social sciences and humanities, and particularly those applicable to divinity studies. They will become familiar with historical, descriptive and experimental types of research, and will understand the uses of each.

Students will become able to assess the strengths and weaknesses of scholarly treatises or monographs, and should be able to analyze a thesis and the adequacy of its presentation. This will enable students to cogently, coherently and persuasively present their own research, and will prepare students for thesis writing as well as other research. Students will be able to understand and use correct notation and bibliographic forms.

These skills are transferable in various ways to pastoral ministry. The ability to do research involves analytical skills, and the writing of research requires communication skills.

CHARACTER (10%)

It is essential in research to adequately and accurately credit sources of information. Students who falsely attribute to themselves the research or writing of others face a serious ethical and CHARACTER problem that may surface in areas of ministry.

CONTEXT (10%)

Furthermore, ministers can better understand the CONTEXT of their congregation and its setting through historical, descriptive, and experimental research.

5. Assessment methods for intended outcomes

1. To assess whether competency objectives have been mastered, there will be frequent CLASSROOM ACTIVITIES and HOMEWORK ASSIGNMENTS that engage the student in research. Taken together these activities and assignments count 50% of the final grade.
2. To assess the content and competency objectives, EXAMS will be given. The midterm exam will count 15% of the final grade. The final examination will be comprehensive and will also count 15% of the final grade. The exams focus on the application of knowledge.
3. Writing assignments for M.Div students focus on competency.
 - a. RESEARCH PAPER. To assess the content and competency objectives, students will write a well-researched 5-page term paper. This may be done in relation to another class taken by the student. It should be in correct form, according to *The Chicago Manual of Style*, and should exhibit various types of sources, including journal articles and chapters in edited works as well as books. Or, if the student is not taking another class in which a term paper is required, the topic may be on "When, Why and How to Use Footnotes or Endnotes in a Graduate Term Paper." In either case the student will be graded on the use of sources (using footnotes or endnotes) and must include a variety (books, journal articles, scholarly articles in books, etc.) of no fewer than 20 sources. Also include a bibliography. 10% of final grade.
 - b. In order of assess the context objectives students will undertake a historical, descriptive or experimental RESEARCH STUDY of some aspect of their ministry context. About 5 pages. 10% of final grade.
4. The character objective is assessed through the students' careful avoidance of plagiarism in this course and throughout their studies.

TEXTS

Adler, Mortimer, and Charles Van Doren. *How to Read a Book*. Revised ed. New York: Simon and Schuster, 1972. Reprint, Manila: UNI-ED, n.d.

Best, John W., and James V. Kahn. *Research in Education*. Eighth ed. Singapore: Simon and Schuster (Asia), 1998.

Turabian, Kate L. *A Manual for Writers of Term Papers, Theses, and Dissertations*. Sixth ed. Chicago: U. of Chicago Press, 1996.

RECOMMENDED

Bautista, Ma. Lourdes and Stella P. Go, eds. *Introduction to Qualitative Research Methods*. Second ed. Manila: De La Salle U. Press, n.d.

SYLLABUS SUMMARY

Pastoral Care and Counseling

1. Course description

Develops skills and sensitivities to enable ministry to the physically, spiritually and emotionally ill, and to the poor and the dying. Emphasizes self-understanding and listening skills. Examines life passages, sources of personality problems and various types of counseling.

2. Relation to Ministerial Sourcebook desired outcomes

- The “unquestioned integrity and honor” of the Christian minister is reinforced in this class.
- The qualities of “compassion, patience and perseverance” is emphasized in this class.
- Students learn the importance of “humility, gentleness, and sensitivity to others.”
- Human development is touched upon in this class.
- The person of the minister is explicitly discussed in the courses in this class.
- Marriage and Family dynamics are covered in this class.
- “A clear understanding of the dynamics of Christian servant leadership, local church administration, and models of mission and ministry; and the similarities to and distinctions from secular models of leadership and management” is gained in this class.
- “An understanding of the dynamics of the human life, groups within the local church and society, including marriage and family,” is gained in Pastoral Care and Counseling.
- The ability to “**think** prayerfully about personal, familial and congregational development” is covered in this class.
- The ability to “**act** with integrity and honor in all relationships” is covered in this course.
- The capacity to “**respond** to others with the love of God” is nurtured in this course.
- The ability to “**minister** to the brokenness of persons and society” is stressed in this class.
- The ability to “**listen** with care and discretion” is stressed in the Pastoral Care and Counseling course.
- The ability to “**facilitate** the ministry of all the people of God at the local level” is cared for in the Pastoral Care and Counseling course.
- Skills in pastoral care and counseling are learned in this course.
- The goal to “**pursue** life-long learning” is stressed in this course, since their goal is to create an abiding interest in the student for the subject matter.

3. **Relation to the program objectives**

Students should be able to

- develop programs of spiritual deepening for themselves and others; understand themselves.
- testify to the experience of regeneration and entire sanctification.
- rely upon the Holy Spirit for life and service.

4. **Intended outcomes**

CONTENT (20%)

Students will be able to understand

- life passages, sources of personality and problems, and a limited study of theory, methods and types of counseling will be explored.
- the basic principles of pastoral care and counseling.
- the techniques, methods and models of pastoral counseling.
- the relation between the sacraments of communion and baptism and pastoral care.

COMPETENCY (50%)

Students will be able to

- develop skills, awareness and sensitivity that will enable them to minister effectively to the physical, spiritual and emotional needs of persons in their church congregations—including those suffering from poverty and grief.
- grow personally and professionally in counseling skills.
- affirm and explore the development of pastoral professional team cooperation especially in the areas of pastoral care and counseling.

CHARACTER (20%)

Students will be able to

- develop self-understanding and listening skills.

CONTEXT (10%)

Students will be able to

- counsel persons within their own cultures with sensitivity toward the ways that culture and personality interact and affect each other.

5. Assessment methods for intended outcomes

A. ATTENDANCE

Students are expected to be present and on time at each class session and to be present for the entire class meeting time. Much of this course is designed for hands-on, participatory learning in which meaningful discussions, role plays, sharing and learning from life experiences are important to the time spent in class. Therefore, faithful attendance is essential. Permission must be obtained from the professor for any absences. It will be expected and necessary for students to take complete notes on materials covered in class. This discipline helps to develop the self-understanding and listening skills character objective.

B. READING AND REFLECTION REPORTS

To fulfill the content objectives, six (6) Reading Reflection Reports will be due during the course of the semester. These assigned readings will correspond to topics explored during the class sessions. The class reading assignment page will give the specific book and page references for what is required reading for these reports. A Reading Reflections worksheet is provided for the students.

C. TERM PAPER AND ORAL PRESENTATION

To fulfill the content and competency objectives, each student in the class is expected to choose a special research topic related to the field of Pastoral Counseling, do research on this topic and write a 14-18 page term paper. (A list of topics suitable for this research is included in the complete syllabus). Students are expected to use correct form when quoting and referring to the published work of other authors. Each paper is to show evidence of reading from at least 10 sources, including at least two (2) journal articles on the chosen topic. Each student is expected to share with the class in an Oral Presentation the findings of this research topic. The professor will work with students in setting the date for this presentation and assist with a creative format that may be possible. These presentations take place during the last two weeks of the class meeting times.

D. PRESENTATION IN SMALL GROUP LEARNING ACTIVITIES

To fulfill the character, context and competency objectives, all students will be assigned a Small Group. Each student will be a “active participant” in this group. Facilitators will rotate, thus giving each student an opportunity to “lead” the group. Activities for growth and improvement of counseling skills will be explored during these times. Role plays and case study materials as well as questions for discussion and exploration will be provided. Each week will provide a new learning opportunity, both to learn more about oneself and others in the group as a caregiver. In the group students will sometimes discuss certain aspects of their own life and role-play other situations. Helpful feedback to one another (that is, serving as consultants to each others’ learning process) is crucial to this task. Helpful feedback is that which is (1) supportive of the others’ learning process and (2) truthful to the experience of the other as caregiver. Evaluation of this process and a written form for this will be provided. A minimum of three (3) such evaluation summaries will be required to be completed and returned to the professor as part of the grade for these learning activities. Given the nature of this class, our ability to safely entrust ourselves to one another is essential to learning. As part of this, confidentiality is required. Therefore, without their permission, nothing related to the experience of another that is learned in this class may be discussed with anyone other than that person. A breach of confidentiality is a serious matter and will receive possible results of grade reduction.

E. QUIZZES AND EXAMS

To assess the content and competency objectives, quizzes and exams will reference material covered in class, as well as material in the assigned, required readings. The days on which quizzes will occur are unannounced. There will not be more than four of these. A Final Exam/Culminating Activity will be comprehensive and conceptual in nature, taking into consideration the need for both the theoretical and practical aspects of this course and its importance to future pastoral ministry.

TEXT

Dayringer, Richard. *Healing Through Relationship*. New York: Haworth Press, 1998.

READING AND RESOURCE LIST

Benner, David G. *Care of Souls: Re-visioning Christian Nurture and Counsel*. Grand Rapids: Baker, 1998.

Clinnebell, Howard. *Counseling for Spiritually Empowered Wholeness: A Hope Centered Approach*. NY: Haworth, 1995.

Estadt, Barry K., ed. *Pastoral Counseling*. Englewood Cliffs, NJ: Prentice-Hall, 1983.

Egan, Gerald. *The Skilled Helper: Model, Skills & Methods for Effective Helping*. Second ed. Monterey, CA: Brooks/ Cole, 1982.

_____. *Exercises in Helping Skills*. Second ed. Monterey, CA: Brooks/ Cole, 1982.

Oates, Wayne E. *The Care of Troublesome People*. New York: Alban Institute, 1994.

Patton, John. *Pastoral Care in Context: An Introduction to Pastoral Care*. Louisville, KY: John Knox, 1993.

Ramsay, Nancy J. *Pastoral Diagnosis: A Resource for Ministries of Care Counseling*. Minneapolis: Fortress, 1998.

Shelly, Judith Allen. *Spiritual Care: A Guide for Caregivers*. Downers Grove, IL: InterVarsity, 2000.

Stone, Howard W. *Brief Pastoral Counseling: Short Term Approaches & Strategies*. Minneapolis: Fortress, 1994.

SYLLABUS SUMMARY

Asia-Pacific Context of Ministry

1. Course description

Examines the affect of the Asia-Pacific contexts upon the practice of ministry. Reflects upon the cultural heritage of the region and how this affects appropriate contextualization in such areas of pastoral ministry as counseling, evangelism, communication, Christian education, and leadership.

2. Relation to Ministerial Sourcebook desired outcomes

- The course builds upon “grasp of the span of human history and culture, particularly of the minister’s own context.”
- “An awareness of cultural trends and influences in contemporary society including religious pluralism” are discussed.
- “An awareness of the legal framework in the society in which the congregation functions” is touched upon.
- The ability to “**preach** the Word of God with clarity in a culturally appropriate fashion” is buttressed in the Asia-Pacific Context of Ministry course.
- The goal to “**pursue** life-long learning” is stressed in this course, since their goal is to create an abiding interest in the student for the subject matter.

3. Relation to the program objectives

Students should be able to

- express the gospel and evangelize effectively through skillful and bold communication of the Word; direct the nurture of Christians in the faith;
- take positions of leadership in the church in this area of the world; encourage and cooperate with others in ministry; and
- serve the church in this area of the world with deep and sacrificial commitment;
- interpret the Bible analytically for Asian and Pacific contexts; and
- understand their own cultures so as to apply their theological persuasions in ways which are consistent with the gospel message, suitable for their own people and socially relevant.

4. Intended outcomes

CONTENT (10%)

Students should be able to come to the awareness of the implications of culture, worldviews, ways of thinking, ways of expressing ideas, behavior patterns, ways of interacting, ways of channeling the message and ways of deciding in their respective context (as well as in other contexts than their own).

COMPETENCY (10%)

Students should understand the total scope of contextualizing the Christian faith in their respective culture and society and be able to communicate it in their respective ministries, be it preaching, pastoring, teaching or discipling.

CHARACTER (10%)

Students should come to a deeper passion for Christian ministry and should desire to yield their lives in service to Christ and their culture wholeheartedly. They should aspire to respond to the high calling of God for ministry and evermore desire to be like Christ in their character and that they reproduce Christlikeness in their respective ministries.

CONTEXT (70%)

Students should be able to communicate the Christian faith in particular countries and societies – especially in Asia-Pacific region. Contextual issues arise throughout the course as students look at the Christian faith and ministry from their own cultural, societal, and historical perspectives, and as they also learn mutually from students of other contexts. Students will particularly deal with the Christian ministry in their research paper writings from the perspectives of their particular societal, cultural, and ecclesiastical contexts.

5. Assessment methods for intended outcomes

A. READINGS

To fulfill the content objectives, students are required to read the entire textbook carefully with notetaking. They are also required to read collateral reading from the sources of the students' own context. The textbook reading (650 pages) plus collateral reading (minimum of 850 pages) will consist of 1500 pages total for the semester. 25% of final grade.

B. CLASS REPORTS

To fulfill the content, competency and character objectives, students will be required to give class reports on the textbook readings. Students will choose a chapter of their interest from the textbook. 10% of final grade.

C. TERM PAPER

To fulfill the context objectives, students will write a term paper, which is to be 12-20 pages in content length. Each student will develop a projected model of ministry in his/her own context reflecting the areas of concern such as the worldviews, cognitive processes, linguistic factors, behavioral patterns, social structures, media, motivational factors as delineated by the author of the text. 35% of final grade.

D. EXAM

A comprehensive final exam will cover the context, content and competency objectives. 20% of final grade.

E. INSIGHTFUL PARTICIPATION

Class participation will help to assess context and competency objectives. 10% of final grade.

TEXT

Hesselgrave, David J. *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication*. Grand Rapids: Zondervan Publishing House, 1991.

READING AND RESOURCE LIST

Ackerman, David, ed. *The Challenge of Culture: Articulating and Proclaiming the Wesleyan-Holiness Message in the Asia-Pacific Region*. Taytay, Rizal: Asia-Pacific Nazarene Theological Seminary, 2001.

_____, ed. *Scripture's Distinctives and Dynamic: Towards an Asia-Pacific Hermeneutic of Holiness*. Taytay, Rizal: Asia-Pacific Nazarene Theological Seminary, 2003.

SYLLABUS SUMMARY

Old Testament Introduction

1. Course description

Introduces the text, canon, language, geography, archeology, history and literature of the Old Testament. Gives special attention to the unifying themes of its message.

2. Relation to Ministerial Sourcebook desired outcomes

- “A thorough knowledge of the Old Testament and methods of interpretation” is gained by this course.
- The “ability to **preach** the Word of God with clarity in a culturally appropriate fashion” is stressed in this course.
- The goal to “**pursue** life-long learning” is stressed in this course, since their goal is to create an abiding interest in the student for the subject matter.

3. Relation to the program objectives

Students should be able to

- demonstrate a thorough knowledge of the contents, history and theology of the Bible;
- be guided by biblical precepts in their ministries; and
- interpret the Bible analytically for Asian and Pacific contexts.

4. Intended outcomes

CONTENT (70%)

Student should be able to demonstrate knowledge of

- the basic story line of the Old Testament and the rise of the people called Israel.
- the major characters, places, and events in this story.
- the major debates and approaches to interpreting the OT.
- the central ideas and themes of the Old Testament.
- the distinct contributions and literary forms of each of the major units of the OT.
- the basic elements in OT theology.
- the background, languages, and cultures mentioned in the OT.

COMPETENCY (10%)

Students should be able to

- gain new skills to be used in future exegesis.
- synthesize and balance scholarship, faith, and application.
- gain practice in looking up information in Bible reference works, archeological journals, and commentaries.
- grow in resources able to investigate any part of the OT in answer to questions asked by others.

CHARACTER (10%)

Students should be

- challenged to evaluate their preconceived ideas about the OT.
- challenged to grow in respect for the OT as God's Word for them.

CONTEXT (10%)

Students should be able to

- take the material from this course and apply it to various aspects of ministry.
- be aware of the similarities and distinctions between ancient Israel and its cultural and religious environment, and their own.

5. Assessment methods for intended outcomes

A. READING ASSIGNMENTS

1. To fulfill the content and character objectives, reading of the assigned Bible passages according to schedule. Extensive reading of the select portions of the Old Testament is priority in this course. Students may choose to read a translation in their first language for these assignments.
2. To fulfill the content objectives, reading of the *Lion's Handbook* according to schedule. *Lion's Handbook* is an excellent reference for filling in details that are not discussed in class and provides important background to one's reading of the Old Testament.
3. Students will be asked to give an honest account of assigned reading at the time of the Final Exam. 5% of final grade.

B. PROJECTS

To fulfill the content objectives, there are none projects this semester. The topic, project or question will be handed out at least one week before it is due. The projects will come from the reading of the Bible, the textbook, or outside research. 30% of final grade.

C. EXEGETICAL PAPER

on a selected passage from the Old Testament assesses the competency to exegete Scripture. This paper should be a minimum of 10 pages, typed, double-spaced. Specific directions are given in the complete syllabus. 15% of the final grade.

D. SERMON

To fulfill competency and context objectives, based on the exegetical paper, students will prepare a SERMON that is appropriate to the text and to their context. 10% of the final grade.

E. EXAMINATIONS assess content objectives

Midterm exam 15%

Final exam 20%

F. CLASS ATTENDANCE AND PARTICIPATION

To assess character, it is expected that all students will attend and participate in class regularly and be on time for class. 5% of final grade.

TEXTS

The Bible. A modern translation, e.g. NRSV, NIV, NASB, CEV.

Alexander, David and Pat Alexander, eds. *The Lion Handbook to the Bible*. Second ed. Oxford: Lion, 1983.

SYLLABUS SUMMARY

New Testament Introduction

1. Course description

Introduces the text, canon, language, geography, archaeology, history and literature of the New Testament. Gives special attention to the unifying themes of its message. Studies the methods, tools and problems of interpreting and exegeting the New Testament.

The overall goal of this course is for students to gain mastery and competency in understanding the New Testament and its messages.

2. Relation to Ministerial Sourcebook desired outcomes

- “A thorough knowledge of the New Testament and methods of interpretation” is gained by this course.
- The ability to “**preach** the Word of God with clarity in a culturally appropriate fashion” is stressed in this course.
- The goal to “**pursue** life-long learning” is stressed in this course, since their goal is to create an abiding interest in the student for the subject matter.

3. Relation to the program objectives

Students should be able to

- demonstrate a thorough knowledge of the contents, history and theology of the Bible;
- be guided by biblical precepts in their ministries; and
- interpret the Bible analytically for Asian and Pacific contexts.

4. Intended outcomes

CONTENT (70%)

Students should be able to

- connect the story line the Old Testament and the New Testament.
- defend the importance of the New Testament to the Church.
- describe the language and text of the New Testament.
- map the geographical contexts of the New Testament.

- discuss archeological findings that bear significance to the understanding of the New Testament.
- compare the different literary materials in the New Testament.
- contrast the different hermeneutical approaches to the study of the New Testament.
- analyze the different issues involving the study of the New Testament text and its message.
- identify the literary structure of the New Testament.
- identify the genre and basic thrust of each New Testament book.
- summarize the significant events of Jesus and Paul.
- locate the geographical locations of significant places pertinent to the study of the New Testament.
- identify the significant elements of the message of Jesus and Paul.
- describe the impact of the historical background of the New Testament on the message of Jesus and Paul.
- chronologically order the significant events and persons of the New Testament.
- identify the steps of historical, literary, and theological analysis used in exegesis.
- identify the significant elements of the message of Jesus and the Early Church.

COMPETENCY (10%)

Students should be able to

- gain new skills for future exegesis.
- discover avenues to make use of the knowledge gained from the course.
- confidently defend historical truths about the New Testament from false assumptions.
- relate biblical facts gained through the course in preaching and teaching to children, youths, and adults.

CHARACTER (10%)

Students should be challenged to

- evaluate their preconceived ideas about the New Testament.
- grow in respect for NT as God's word then and now.
- live in intentional discipleship.
- synthesize and harmonize scholarship, faith, and application.

CONTEXT (10%)

Students should be able to

- identify parallel issues between some NT “environment” and the student’s context.
- take the material from this course and apply it to various aspects of ministry.
- be aware of the similarities and distinctions between ancient Israel and its cultural and religious environment, and their own.

5. Assessment methods for intended outcomes

A. PARTICIPATION

To fulfill the context and competency objectives, constructive and reflective participation is very much encouraged. 10% of final grade.

B. DEVOTIONAL LEADING

To fulfill character and competency objectives, students will be given opportunity to lead in the opening time of the class, by giving a five-minute devotional time based on the New Testament text. Each student will share a reading from the New Testament text at his/her own choosing, and a short reflection based on the passage. The same student will lead in prayer.

C. PROJECTS

1. To fulfill the content objectives, students will have WRITTEN ASSIGNMENTS based on the textbook. This project is designed to assist students grasp some materials and issues contained in the textbook and the New Testament. Some of these are related to the different terms and concepts employed in the study of the New Testament. Some are names of scholars that contributed to the study of the New Testament. Also, students will be asked to familiarize themselves with the significant places mentioned in the Gospels, in Acts, and in the Pauline Epistles. 20% of the final grade.
2. RESEARCH PAPER. To fulfill the content and context objectives, students will submit a project on any topic that the student wants to develop. Approval must be given by the professor. Consideration for the topic: Make sure that the topic is an issue or concern addressed in the New Testament. Work on a topic that will have a significant contribution to your church or cultural context. 20% of final grade.

D. EXAMS

To fulfill the content and competency objectives, examinations will be given.

1. There will be six (6) unit exams based on the class lectures and discussions.
2. Final examination. The final examination will be comprehensive. Some question items from the unit exams will be included.

TEXTS

The Bible. A modern translation, e.g. NRSV, NIV, NASB, CEV.

Carson, D.A., Douglas J. Moo, and Leon Morris. *An Introduction to the New Testament.* Grand Rapids: Zondervan, 1992.

House, H. Wayne. *Chronological and Background Charts of the New Testament.* Grand Rapids: Zondervan, 1981.

SYLLABUS SUMMARY

Biblical Hermeneutics

1. Course description

Studies the history, methods, and principles of interpreting Scripture. An integrative course, applies the principles of sound biblical exegesis to the tasks of Christian preaching and teaching.

2. Relation to Ministerial Sourcebook desired outcomes

- “A thorough knowledge of the Holy Scriptures and methods of interpretation” is gained by this course.
- The ability to “**preach** the Word of God with clarity in a culturally appropriate fashion” is stressed in this course.
- The goal to “**pursue** life-long learning” is stressed in this course, since their goal is to create an abiding interest in the student for the subject matter.

3. Relation to the program objectives

Students should be able to

- be guided by biblical precepts in their ministries;
- seek after knowledge and truth on their own initiative; and
- interpret the Bible analytically for Asian and Pacific contexts.

4. Intended outcomes

CONTENT (10%)

Students should be able to

- appreciate the simplicity as well as the complexity of Scripture.
- identify the various types of writings in the Bible and develop skills in understanding and communicating their meaning.
- explore appropriate methods of study of the various types of writings in the Bible.
- grasp the major theological themes that bring continuity and coherence to the diverse writings of the Bible.
- become aware of issues related to inspiration of Scripture, canonization, copies of the Bible, and translation problems, and to learn how to deal with these.

- become familiar with resources available for interpreting the Bible.
- become aware of the different literary genres of the Bible and learn appropriate ways to interpret them.

COMPETENCY (70%)

Students should be able to

- develop a systematic method of study of any given Biblical passage by doing historical, cultural, literary, theological and hermeneutical analysis.
- develop skills in the interpretation of biblical facts.
- learn the skills needed to understand and communicate biblical truth.

CHARACTER (10%)

Students should be able to

- acquire skills in the use of Scripture for personal devotions and spiritual growth and for presentations in such settings as church, Sunday School, youth meetings, Bible study groups, and the like.
- appreciate the devotional and spiritual value of the writings of the Old and New Testaments.

CONTEXT (10%)

Students should be able to

- form biblically based responses to issues in today's church and society.

5. Assessment methods for each intended outcome

A. OBSERVATIONS AND INTERPRETATIONS

To fulfill the competency objectives, students will prepare at least three observations on five Scripture passages (indicated in the complete syllabus for the class) on the date indicated; and at least three theological interpretations on each of six sets of Scripture passages. These observations and interpretations count for 10% of the grade.

B. EXEGESIS PAPERS

To fulfill the competency objectives, students must complete two exegesis papers during the course. The first paper should be 5 pages long (10% of final grade) and the second 10-15 pages long (20% of final grade). This will allow a measure of practice in the method before a full-length assignment is attempted.

C. SERMON

To fulfill the competency objectives, students will prepare a 5-PAGE SERMON based on one of their exegetical papers. 5% of final grade.

4. REFLECTION PAPERS

To fulfill the content, character and context objectives, on twelve designated days during the semester there will be a reflection paper due on an assigned chapter from Fee and Stuart, students must submit reflection

papers on three of these dates. As they read and study the chapter, they are to look for the essential principles of interpretation pertaining to the part of the Bible dealt with in the chapter. Students come to bring to class that day a one-two page statement, typed double-spaced, in which they express their own response to the chapter, express their feelings of interest, agreement, excitement, fear, or dismay over the assigned reading and indicate why they feel the way they do. Students include an adequate summary of the main points of the chapter, as well as a balance of their personal reflection. They are to take notes on these chapters. Each reflection paper is worth 5% (=15%). Class discussion will focus on the chapter indicated and all students are responsible for all chapters in the exams.

5. **READING.** To fulfill the content objectives, students are required to read Fee and Stuart, Ramm and the books listed below. The reading accounts for 10 % of the final grade.

6. EXAMS

To fulfill the content, context and competency objectives, there will be midterm and final exams, each worth 20% each, covering lecture material in class, the pages from Ramm indicated on the study guide, and chapters from Fee and Stuart, and applying these concepts to their own ministry context. Please note: the exams are over this material and not the study guide. There are exam questions which do not appear on the study guide. All exams will include a short exegesis.

Midterm exam, Fee & Stuart chapters 1-7.	15%
Final exam. Fee & Stuart chapters 8-13.	15 %

SUMMARY OF ASSIGNMENTS

Observations and interpretations	10%
Short exegesis paper	10%
Full length exegesis paper	20%
Sermon	5%
Three reflection papers on Fee & Stuart	15%
Reading	10%
Exams	30%

TEXTS

Fee, Gordon D. and Stuart, Douglas. *How to Read the Bible for All It's Worth*. Second ed. Grand Rapids: Zondervan, 1993.

Ramm, B. *Protestant Biblical Interpretation: A Textbook of Hermeneutics*. Grand Rapids: Baker, 1970.

SUPPLEMENTAL READING

Ackerman, David A. "Proclaiming Biblical Holiness for the Twenty-first Century: The Central Task of Wesleyan Biblical Studies." *Mediator* 2 (2000): 1-25.

Bray, Gerald. *Biblical Interpretation Past and Present*. Leicester, England: Apollos, 1996.

Brueggemann, Walter. *Interpretation and Obedience: From Faithful Reading to Faithful Living*. Minneapolis: Fortress, 1991.

Hesselgrave, David J. and Edward Rommen. *Contextualization: Meanings, Methods, and Models*. Grand Rapids: Baker, 1989.

Larkin, William J. *Culture and Biblical Hermeneutics: Interpreting and Applying the Authoritative Word in a Relativistic Age*. Grand Rapids: Baker, 1988.

Osborne, Grant R. *The Hermeneutical Spiral*. Downers Grove, IL: InterVarsity, 1991.

Sheard, Murray. *Living Simply: Studies in Learning to Live as Jesus Did*. Auckland: WorldVision of New Zealand, 1999.

Virkler, Henry A. *Hermeneutics: Principles and Processes of Biblical Interpretation*. Grand Rapids: Baker, 1981.

SYLLABUS SUMMARY

Elective in Old Testament Example: Pentateuch

1. Course description

Studies the books of the Pentateuch. Gives attention to literary analysis, historical backgrounds, and main theological or religious concepts.

2. Relation to Ministerial Sourcebook desired outcomes

Students should be able to gain

- a thorough knowledge of the Holy Scriptures [the Pentateuch].
- awareness of how to preach with clarity [from the Pentateuch].

3. Relation to the program objectives

Students should be able to

- demonstrate a thorough knowledge of the contents, history and theology of the Bible;
- be guided by biblical precepts in their ministries; and
- interpret the Bible analytically for Asian and Pacific contexts.

4. Intended outcomes

CONTENT (60%)

Students will be able to

- know the arguments for and against the literary unity of the books of the Pentateuch.
- know the basic theological perspectives of the Pentateuch, including holiness.
- provide a brief introduction to extra-biblical legal literature and origin narratives.
- know the historical, cultural, geographical, political and religious setting of the Pentateuch.

COMPETENCY (20%)

Students will be able to

- develop a working model for the analysis and interpretation of narrative and legal material.

- develop skill not only in exegesis but also in moving beyond exegetical study to application of the theological communication to life situations.

CHARACTER (10%)

Students should be able to

- apply biblical principles from the Pentateuch in their lives.
- understand and live out the *shema*.
- use the Pentateuch for personal devotions and spiritual growth.
- appreciate the devotional and spiritual value of the writings of the Pentateuch.

CONTEXT (10%)

Students should be able to

- apply principles from the Pentateuch to their own culture.
- wrestle with issues of importance to Asian and Pacific Christians with an aim to develop models or methodologies for doing biblical theology.

5. Assessment methods for intended outcomes

A vocabulary list with definitions of important theological terms from the chapter; reflections on two or three particularly helpful insights from the chapter (explain how they advanced your understanding); application of an insight from the chapter to an issue in your own culture; questions regarding any concepts which the student found difficult to understand; one exam question based on the chapter; and a brief outline/summary. A report form is attached to guide the student.

1. ATTENDANCE

A significant part of this course is designed as hands-on, in-class participation. Therefore faithful attendance is essential. It will be necessary to take *complete* notes on class presentations. In addition, each student will be assigned to a tutorial group. These groups will convene approximately once a week and attendance is compulsory. The group leader will submit a brief (rough) report of the discussion and the attendance. Record of attendance is based on this report. Counts 10% of final grade.

2. READING AND REFLECTION

To fulfill the content, context and competency objectives, a one-page reflection paper on each chapter of the textbook and on each of the biblical books. These reports must include the following: a vocabulary list with definitions of important theological terms from the chapter; reflections on two or three particularly helpful insights from the chapter (explain how they advanced your understanding); application of an insight from the chapter to an issue in your own culture; questions regarding any concepts which the student found difficult to understand; one exam question based on the chapter; and a brief outline/summary. A report form is attached to the complete syllabus to guide the student. 25% of final grade.

3. TERM PAPER OR EXEGESIS PAPER

To fulfill the content and context objectives, students are to write a paper on a topic they choose. The length of the paper should be at least 20 pages (including footnotes and bibliography). This counts for 20%. Choose one topic/passage for EITHER a term paper OR an exegesis paper:

Topics for term papers (choose ONE):

- a. Discuss an aspect of your home culture (give evidence of research including historical background) and how a theme or element of the Pentateuch addresses this aspect of your culture (either in a positive or a negative way).
- b. Examine holiness in one of the Pentateuch books and explain how it applies to your home culture (demonstrate academic research into your culture as well as the Old Testament book).
- c. Passages for exegesis papers (choose one passage): Genesis 12; Exodus 3; Leviticus 17; Numbers 6; Deuteronomy 6

Term papers should draw on at least ten academic sources including articles. Papers that are submitted without drawing upon journal articles will be returned without credit and must be resubmitted with article research within one week. A clear outline and flow of thought should be presented. Use quotation marks whenever the words of another author are used and provide footnotes when the ideas of another author are used.

4. ORAL PRESENTATION

To fulfill the competency objectives, on the basis of the students' term paper or exegesis paper, they will prepare a sermon and discuss orally with the class both their research findings and how they would preach from this text in their own ministry context. The presentation should take about 15 minutes. This counts for 10% of the grade. The use of visual aids and other creative presentation methods is encouraged.

5. TWO EXAMS

To fulfill the content and competency objectives, two essay exams will be given on class presentations and discussions. Essay answers should evidence skills of clear communication including introduction and conclusion and a clear flow of thought. Any clues for structure contained in the question should be availed of. 30% of the final grade.

GRADE SUMMARY

Attendance, class notes and tutorial groups	10%
Reading and Reflection	25%
Term Paper or Exegesis	25%
Presentation of Sermonic Ideas	10%
Exam 1	15%
Exam 2	15%

TEXT

Hamilton, Victor P. *Handbook on the Pentateuch*. Grand Rapids: Baker, 2002.

SYLLABUS SUMMARY

Elective in New Testament Example: Luke-Acts

1. Course description

Studies in sequence these two longest books of the New Testament. Centers attention in the Gospel of Luke upon its unique parables and its teaching on prayer.

2. Relation to Ministerial Sourcebook desired outcomes

Students should be able to gain

- a thorough knowledge of the Holy Scriptures [Luke-Acts] through this course.
- awareness of how to preach with clarity from Luke-Acts.

3. Relation to the program objectives

Students should be able to

- demonstrate a thorough knowledge of the contents, history and theology of the Bible;
- be guided by biblical precepts in their ministries; and
- interpret the Bible analytically for Asian and Pacific contexts.

4. Intended outcomes

CONTENT (60%)

Students will be able to

- appreciate the unity of Luke-Acts.
- understand the background surrounding Luke-Acts.
- identify themes and emphases presented in Luke-Acts.
- become aware of the difficult and controversial passages of Luke-Acts , and the views of some significant scholars.

COMPETENCY (20%)

Students will be able to

- communicate the truths of the “Lukan” writings effectively through preaching and teaching.

CHARACTER (10%)

Students will be able to

- apply biblical principles from Luke and Acts in their lives.
- use Luke and Acts for personal devotions and spiritual growth.
- appreciate the devotional and spiritual value of the two Lukan writings.

CONTEXT (10%)

Students will be able to

- apply biblical principles from Luke and Acts to their own culture.
- wrestle with issues of importance to Asians and the Pacific Christians with an aim to develop models or methodologies for doing biblical theology.

5. Assessment methods for intended outcomes

A. ATTENDANCE

Regular attendance and participation in class is highly expected from the students in the class. This helps to assess character. 5% of the final grade.

B. READING

To fulfill the content objectives, students will thoroughly read Luke and Acts and the textbooks, and take full responsibility for the content of the class discussions and lectures. Read Luke and Acts, twice in their entirety, one at the beginning of the semester and one after the Reading and Research Week. Make a report of the date and length of time of reading. 5% of the final grade.

C. PROJECTS

To fulfill the content and competency objectives, students will write several projects from Luke and Acts.

1. LUKE

- a. Study the passages in Luke that present Christ's teachings on prayer. Organize the main teaching of these passages into a 5-page paper, citing the Scripture passages and any other sources that were used. To fulfill the character objective, each student will discuss the relevancy of these teachings to his or her own spiritual life. 10% of the final grade.
- b. Study Luke's Passion and Resurrection accounts (chapters 23-28). Give the differences between Luke and other three Gospel accounts. If a Lukan difference presents an exegetical problem, give possible solutions by a significant scholar. On the basis of this research, in fulfillment of the competency objectives, prepare a sermon suitable for a communion service in your own context. 20% of the final grade.

2. ACTS

- a. In fulfillment of the context objectives, students will submit a paper relating the principles and methods of evangelism in Acts to appropriate evangelism in your own context. 15% of the final grade.

- b. Construct a map showing each of Paul's journey. Know the major events and cities involved in each journey. 5% of the final grade.
- c. Submit a paper tracing the work of the Holy Spirit in the life of the early church as seen in Luke and Acts. Give at least 5 major ways by which the Holy Spirit worked in and through the Church. In fulfillment of the competency and context objectives, students will relate their findings to what they perceive to be the movement of the Holy Spirit in their own contexts. Cite passages from Luke and Acts and from any other sources used to support your major points. 15% of the final grade.

D. EXAMS

To fulfill the content and competency objectives, students will have a MID-TERM test (15%) and a FINAL examination (15%).

GRADE SUMMARY

Attendance and participation	5%
Reading	5%
Prayer paper	10%
Passion paper and Sermon	15%
Acts Evangelism paper	15%
Map	5%
Holy Spirit paper	15%
Mid-term test	15%
Final Examination	15%

TEXTS

Maddox, Robert. *The Purpose of Luke-Acts*. Edinburgh: T & T Clark, 1982.

Neyrey, Jerome H, ed. *The Social World of Luke-Acts: Models for Interpretation*. Peabody, MA: Hendrickson, 1991.

SYLLABUS SUMMARY

Introduction to Biblical Languages

1. Course description

Introduces biblical Hebrew and New Testament Greek. Offers language tools for exegetical work necessary for ministry. Utilizes inductive learning.

2. Relation to Ministerial Sourcebook desired outcomes

- “A thorough knowledge of the Holy Scriptures and methods of interpretation” is gained in this course.
- The ability to “**preach** the Word of God with clarity in a culturally appropriate fashion” is stressed in this course.
- The goal to “**pursue** life-long learning” is stressed in this course, since their goal is to create an abiding interest in the student for the subject matter.

3. Relation to the program objectives

Students should be able to

- demonstrate a thorough knowledge of the contents, history and theology of the Bible;
- be guided by biblical precepts in their ministries;
- seek after knowledge and truth on their own initiative; and
- interpret the Bible analytically for Asian and Pacific contexts.

4. Intended outcomes

CONTENT (10%)

Students will be able to

- become familiar with issues regarding translating from the Old and New Testaments.
- to acquire a working knowledge necessary for reading biblical commentaries and other resources.

COMPETENCY (70%)

Students will be able to

- develop a foundational knowledge of Hebrew and Greek that will assist in preaching and teaching ministry.
- engage in the preliminary work that is necessary for translation.
- appropriate biblical Hebrew and Greek terms in preparation for preaching or teaching.
- acquire a practical knowledge of the use of Greek and Hebrew lexicons.

CHARACTER (10%)

Students will be able to

- appreciate biblical Hebrew and biblical Greek.
- recognize that biblical languages are very significant in the task of communicating biblical truths and messages.
- see that humility is vital, even with the knowledge of biblical languages, in communicating biblical words, concepts, truth and messages.

CONTEXT (10%)

Students will be able to

- appreciate differing cultural perspectives even with the use of biblical languages.
- begin to connect Hebrew and Greek words with terms in their own languages.

5. Assessment methods for intended outcomes

A. CLASS ATTENDANCE AND PARTICIPATION

To fulfill the content, character and competency objectives, students are required to attend and participate in the class. As a hands-on course, class participation is essential. 10% of the final grade.

B. ASSIGNMENT

To fulfill the context and competency objectives, students will prepare note cards of 200 significant biblical terms, with their translation into Hebrew, Greek, English and the language used in the student's ministry context. 15% of the final grade.

C. QUIZZES

To fulfill the content and competency objectives, there will be weekly quizzes based on vocabulary mastery and grammar. 35% of the final grade.

D. EXAMS

To fulfill the content and competency objectives, there will be four major exams within the semester, two in the first half and two in the second half. Two of examinations may allow the use of lexicons. Each test counts 10% of the final grade (=40%).

COURSE STRUCTURE

This course is divided into major sections: Biblical Greek will be the scope in the first part of the semester and Biblical Hebrew in the second.

TEXTS

Summers, Ray. *Essentials of New Testament Greek*. Rev. by Thomas Sawyer. Nashville: Broadman and Holman, 1995.

Kelley, Page H. *Biblical Hebrew: An Introductory Grammar*. Grand Rapids: Eerdmans, 1992.

SYLLABUS SUMMARY

Old Testament Theology

1. Course description

Studies the major theological concepts of the Old Testament from the perspective of the ancient setting and with the use of biblical theological language. Stresses the close relationship between the Old and New Testaments.

2. Relation to Ministerial Sourcebook desired outcomes

- “A thorough knowledge of the Holy Scriptures and methods of interpretation” is gained in this course.
- The ability to “**preach** the Word of God with clarity in a culturally appropriate fashion” is stressed in this course.
- The goal to “**pursue** life-long learning” is stressed in this course, since their goal is to create an abiding interest in the student for the subject matter.

3. Relation to the program objectives

Students should be able to

- demonstrate a thorough knowledge of the contents, history and theology of the Bible;
- be guided by biblical precepts in their ministries; and
- interpret the Bible analytically for Asian and Pacific contexts.

4. Intended outcomes

CONTENT (70%)

Students should be able to

- understand the major methodologies, authors, and books in the discipline of Old Testament Theology.
- demonstrate the nature of Biblical Theology as a discipline distinct from systematic theology.
- provide a background for the development of Biblical Theology in general and Old Testament Theology in particular.
- introduce the major theological topics of the Old Testament.

- suggest the centrality of *holiness* in Old Testament theology.
- introduce the theological nuances of theological Hebrew vocabulary.
- trace the origins and history of OT Theology.
- discuss major biblical-theological theme.
- trace the unity of OT theology amidst diversity.

COMPETENCY (10%)

Students should be able to

- compare, contrast, and evaluate differing methodologies and approaches to OT theology.
- present personal “theological conclusions” in the context of other theological persuasions.
- challenged to explore a specific OT theology in depth, with an aim to minister to specific target audience.
- relate to preaching and teaching OT theology.

CHARACTER (10%)

Students should be able to

- apply Old Testament theology in their own lives.
- be challenged to modify personal worldview to make them consistent with the OT message.
- be challenged to study OT message in depth.
- synthesize and harmonize scholarship, faith, and application.

CONTEXT (10%)

Students should be able to

- apply Old Testament theology to their own culture
- wrestle with issues of importance to Asians and the Pacific Christians with an aim to develop models or methodologies for doing biblical theology.

5. Assessment methods for intended outcomes

A. ATTENDANCE

To fulfill the content and character objectives, students are required to attend classes. A significant part of this course is hands-on, in-class participation, therefore faithful attendance is essential. It will be necessary to take *complete* notes on class presentations.

B. READING AND REFLECTION

To fulfill the content, context and character objectives, students are required to read the text by Brueggemann and to write summary and reflection papers on it as follows:

Introduction (pages xv – 116)	Part III (pp 407-566)
Part I (pp 117-316)	Part IV (pp 567-706)
Part II (pp 317-406)	Part V (pp 707-750)

These papers are worth 5% each (=30%) and should be less than 5 pages long. Include a balance of summary and personal reflection, including application of what is read to the student's context and culture. Please indicate which pages you have read.

C. TERM PAPER

To fulfill the content, context and competency objectives, students will write a well-researched term paper. The length of the paper should be 20 pages. This counts for 25% of their grade. Topics for term papers (choose one):

- a. Compare and contrast the approach of two of the following Old Testament theologians in their method of organizing Old Testament Theology: R. C. Denton, W. Eichrodt, G. von Rad, W. Zimmerli, W. Brueggemann, W. C. Kaiser.
- b. Critique the *Heilsgeschichte* approach to Old Testament Theology.
- c. Discuss the use of 'blood' as a theological symbol in the Old Testament.
- d. What is the place of 'blessing' in Old Testament Theology?
- e. What is the Old Testament view of holiness?
- f. To what extent is redemption in the Old Testament beneficial only to Israel?
- g. What is the Old Testament attitude toward the Poor?
- h. Explore "covenant" as a theological category in the Old Testament.

D. ORAL PRESENTATION

To fulfill the competency objectives, on the basis of the students' term paper or exegesis paper, they will prepare a sermon and discuss orally with the class both their research findings and how they would preach from this text in their own ministry context. The presentation should take about 15 minutes. This counts for 10% of the grade. The use of visual aids and other creative presentation methods is encouraged.

E. UNIT EXAMS

To fulfill the content and competency objectives, there will be mid-term exam (15%) and final exam (20%), covering lecture material in class and oral presentations. These exams will be in essay format.

TEXT

Brueggemann, Walter. *Theology of the Old Testament: Testimony, Dispute, Advocacy*. Minneapolis: Fortress, 1997.

SUPPLEMENTARY

Eichrodt, Walther. *Theology of the Old Testament*. Translated by J.A. Baker. Philadelphia: Westminster, 1961.

Kaiser, Walter C. *Toward an Old Testament Theology*. Grand Rapids: Zondervan, 1978.

Von Rad, Gerhard. *Old Testament Theology: The Theology of Israel's Historical Traditions*. Translated by D.M.G. Stalker. Edinburgh: Oliver and Boyd, 1962.

Zimmerli, Walther. *Old Testament Theology in Outline*. Atlanta: John Knox, 1978.

SYLLABUS SUMMARY

New Testament Theology

1. Course description

Studies the theology of the New Testament. Gives special attention to methodology, the unity and diversity of N.T. theology, and the essential faith affirmations of the N.T.

2. Relation to Ministerial Sourcebook desired outcomes

- “A thorough knowledge of the Holy Scriptures and methods of interpretation” is gained in this course.
- The ability to “**preach** the Word of God with clarity in a culturally appropriate fashion” is stressed in this course.
- The goal to “**pursue** life-long learning” is stressed in this course, since their goal is to create an abiding interest in the student for the subject matter.

3. Relation to the program objectives

Students should be able to

- demonstrate a thorough knowledge of the contents, history and theology of the Bible;
- be guided by biblical precepts in their ministries; and
- interpret the Bible analytically for Asian and Pacific contexts.

4. Intended outcomes

CONTENT (70%)

Students should be able to

- understand the major methodologies, authors, and books in the discipline of New Testament Theology.
- demonstrate the nature of Biblical Theology as a discipline distinct from systematic theology.
- provide a background for the development of Biblical Theology in general and New Testament Theology in particular.
- introduce the major theological topics of the New Testament.
- suggest the centrality of *holiness* in New Testament theology.

- introduce the theological nuances of theological Hebrew vocabulary.
- trace the origins and history of NT Theology.
- discuss major biblical-theological theme.
- trace the unity of NT theology amidst diversity.

COMPETENCY (10%)

Students should be able to

- compare, contrast, and evaluate differing methodologies and approaches to NT theology.
- present personal “theological conclusions” in the context of other theological persuasions.
- challenged to explore a specific NT theology in depth, with an aim to minister to specific target audience.

CHARACTER (10%)

Students should be able to

- challenged to modify personal worldview to make them consistent with the NT message.
- challenged to study NT message in depth.
- synthesize and harmonize scholarship, faith, and application.
- apply New Testament theology in their own lives

CONTEXT (10%)

Students should be able to

- wrestle with issues of importance to Asians and the Pacific Christians with an aim to develop models or methodologies for doing biblical theology.
- apply the NT theologies to one’s own context.

5. Assessment methods for intended outcomes

A. ATTENDANCE AND PARTICIPATION

To fulfill the content and character objectives, it is expected that all students come on time for class. Constructive and reflective participation is very much encouraged. Counts 10% of the final grade.

B. PROJECTS

1. To fulfill the content, context and competency objectives, each student will write ten INTERACTION PAPERS based on the topics to be given. These are one-page, but meaningful, interaction papers, based on the readings assigned in the textbook to which students will respond with his or her cultural context in mind. These papers should demonstrate critical thinking on the part of the students. In many instances, the question to be answered is,

“What do you mean?” Theological jargon, even biblical, can no longer be ignored, and cannot be assumed to be understood by the laity. These papers are intended to help students, articulate, simplify and clarify NT theological terms and concepts.

The interaction papers should be Bible study materials useable in ministry, either in discipleship or in doctrinal classes. Do not hesitate to use meaningful analogies to emphasize points. If verbal translation looks inappropriate, employ the more appropriate ones. To elaborate a theological (NT) term or concept, it may help not to employ another theological term or concept. It will help if students “dissect” the concepts, and “narrow” them to a point wherein they can be confident that their people will understand what they mean.

2. To fulfill the content, context and competency objectives, students will write a **SYNTHESIS PAPER**. Throughout the semester, the course will expose students to the theologies in the NT. Before the end of the semester, it is hoped that the students will be able to see the connections and/or interrelationships of those theologies, and be able to synthesize them in a unified whole. This will be a 20-page paper. The students’ position must be substantiated properly. It must be a “scholarly and acceptable” NT theology that addresses students’ ministry context. Counts 25% of the final grade.

C. EXAMINATIONS

To fulfill the content and competency objectives, there will be four major examinations based on the lecture, class discussions and textbook reading. The fourth, final examination will also encompass themes from the entire course: a. on the origin, history, and methodology of NT Theology; and the relation of OT and NT theology; b. God; c. humankind; d. salvation.

GRADING SUMMARY

Attendance and participation	10%
Interaction papers	20%
Semestral Project	25%
Unit Exams (3 at 10% each)	30%
Final Exam	15%

TEXT

Ladd, George Eldon. *A Theology of the New Testament*. Grand Rapids: Zondervan, 1974.

SYLLABUS SUMMARY

Doctrine of Holiness

1. Course description

Examines the theological foundations and prevalent interpretations of the Wesleyan doctrine of entire sanctification.

2. Relation to Ministerial Sourcebook desired outcomes

- “Humility , gentleness, and sensitivity” to others is stressed as being at the heart of holiness.
- The “unquestioned integrity and honor” of the Christian minister is reinforced in this class.
- Character issues are addressed in this class.
- Addressing ethical issues from the standpoint of theology and history is included in this course.
- The ability to “act with integrity and honor in all relationships” is covered in this course.
- The “loving God with all the heart, soul, mind and strength and the neighbor as oneself as expressed in Christian holiness” is reinforced in the Doctrine of Holiness class.
- “A clear understanding of Christian theology and especially the place of Christian holiness within it” is gained in this course.

3. Relation to the program objectives

Students should be able to

- develop programs of spiritual deepening for themselves and others;
- understand themselves;
- testify to the experience of regeneration and entire sanctification; and
- rely upon the Holy Spirit for life and service.

4. Intended outcomes

CONTENT (60%)

Students should be able to understand and identify important Wesleyan doctrines of the preventing grace, convincing grace, evangelical repentance, saving faith, the atonement, justification, the new birth, Christian assurance, sanctification and Christian perfection.

COMPETENCY (10%)

Students should understand the total scope of salvation in the Wesleyan perspectives in the Church of the Nazarene as well as in the affiliated denominations and be able to communicate it in their respective ministries, be it preaching, pastoring, teaching or discipling.

CHARACTER (20%)

Students should come to a deeper appreciation of the uniqueness of the Wesleyan tradition in the world, and should desire to yield their lives in service to Christ wholeheartedly. They should aspire to press on toward the high calling and evermore desire to be like Christ in their character and reproduce Christlikeness in their respective ministries.

CONTEXT (10%)

Students should be able to communicate the doctrine of holiness in particular countries and societies – especially in Asia Pacific region. Contextual issues arise throughout the course as students look at the doctrine from their own cultural, societal, and historical situations and as they also learn from students of other countries. Students will particularly deal with the doctrine of holiness in their research paper writings from the perspectives of their particular societal, cultural, and ecclesiastical contexts.

5. Assessment methods for intended outcomes

- A. To fulfill the content and character objectives, ATTENDANCE AND PARTICIPATION in class is essential in this course as in any other course.
- B. **REQUIRED READING.** To fulfill the content objectives, students should read a minimum of 1300 pages for the semester. This reading will be reported in two units, and each unit should be divided between primary (30%) and secondary sources (70%). The two texts (559 pages) will be included in the required reading. Students will read from the primary sources and introductory readings in the bibliography attached to the complete syllabus. Students are free to select books in the library on holiness and Wesleyan theology other than from the bibliographical list. Each reading report should consist of a record of reading (for example, John Wesley, *A Plain Account of Christian Perfection*, 1-119; total, 119 pages). Reading assignments count 15% of the final grade.
- C. To fulfill the content, competency and context objectives, students will be required to give one **CLASS REPORT** on the textbook readings. The presentation will consist of summary of the chapter and critical analysis and contextual reflection on the content of the chapter. The class report will be followed by class discussion and the whole report will take up the entire class hour. The class report will count 10% of the final grade.
- D. To fulfill the content, context and competency objectives, students will write a **TERM PAPER**, which is to be 15 pages in length in addition to the title page, table of contents, and bibliography. The topic of the term paper will be on some phase of the Doctrine of Holiness, and relate to students' ministry contexts. The term paper will count 20% of the final grade. Students should utilize the required readings to write the term paper. Thus it is advised that they take notes as they read the books for required readings as a preparation for writing a term paper.
- E. To fulfill the content and competency objectives, a **COMPREHENSIVE MID TERM AND FINAL EXAMS** will be administered primarily over the two primary textbooks and lectures. Mid-term and final exam will count 10% and 15% of the final grade respectively.

- F. To fulfill the character objectives, students will be asked to write a JOURNAL of their own spiritual deepening on a weekly basis and how they are trying to develop programs of their own spiritual deepening for themselves and others. Counts 20% of the final grade.
- G. To fulfill the context and competency objectives, students are asked to write EVALUATIONS once a month on how they are relating the doctrine of holiness in their ministerial context, such as Sunday School teaching, assisting in worships and chapels and prayer meetings, etc. Counts 10% of the final grade.

TEXTS

Greathouse, William M. *Wholeness in Christ: Toward a Biblical Theology of Holiness*. Kansas City: Beacon Hill, 1998.

Wynkoop, Mildred Bangs. *A Theology of Love: The Dynamics of Wesleyanism*. Kansas City: Beacon Hill, 1972.

SYLLABUS SUMMARY

Systematic Theology I: Doctrine of God

1. Course description

Studies the Christian doctrine of God. Emphasizes major interpretations, historical developments, and contemporary understandings. The course attempts to set Doctrine of God into a larger theological and indeed intellectual whole.

2. Relation to Ministerial Sourcebook desired outcomes

- “A clear understanding of Christian theology and especially the place of Christian holiness within it” is gained by this class.
- “A knowledge of the Wesleyan theological heritage and traditions” is gained in this class.
- Students gain “an awareness of the brokenness of the human condition – both personal and societal” in this course.
- The goal to “**pursue** life-long learning” is stressed in this course, since their goal is to create an abiding interest in the student for the subject matter.

3. Relation to the program objectives

Students should be able to

- reflect theologically upon the task of ministry from a Wesleyan perspective;
- detect and criticize theological and philosophical presuppositions; and
- remain loyal to the positions and institutions of their tradition and church.

4. Intended outcomes

CONTENT (70%)

Students should be able to

- understand the task of Christian Theology and its fundamental methodology.
- evaluate contemporary theological discussion in Christian Doctrine of God.
- analyze and evaluate major thinkers who have offered important contributions to the development of the Christian Doctrine of God.

- answer: How does the theologian work? What is the work of theology? How is the work of theology related to: biblical studies, church history, Christian ethics, anthropology, cultural studies, history, philosophy, art, and so forth?

COMPETENCY (10%)

Students should be able to

- leave the class with many theological ideas in place. Some of these ideas may be well formed and carefully thought out, whereas others may not be.

CHARACTER (10%)

Students should be able to

- discern and see what she or he already believes theologically.
- learn “passion and courage” by their being forced to defend their ideas and convictions before others in various classroom settings.

CONTEXT (10%)

Students should be able to

- apply this study to contemporary pastoral problems in respective cultural context.

5. Assessment methods for intended outcomes

A. CLASS PRESENTATION

To fulfill the content, context and competency objectives, a 15-minute class presentation will be given by each student. Choose one prominent theologian (preferably contemporary and from the student’s own country) and present his or her main theological ideas regarding the Doctrine of God, and analyze and critique the theologian. Hand in the manuscript to the instructor. About 10 pages. Counts 15% of the final grade.

B. To fulfill the content and context objectives, students will write three SHORT ESSAYS (10% each = 30%).

1. A five-page sermon about “Holiness of God” ready to be preached in the student’s own cultural or congregational context OR a five-page paper on communicating the concept of Trinity to the student’s own cultural context.
2. A five-page paper on the comparison of the biblical and Christian doctrine of God with one of the following religions – Hinduism, Buddhism, Islam or any major religion of the student’s own cultural context.
3. A five-page paper responding to the question: “If God is the Creator of all good things, where does the evil come from?” (Since God is good, he cannot be the source of evil.)

C. **READING OF THE TEXT BOOK**

To fulfill the content and context objectives, students will submit a three-page review report on each of the four parts of the textbook. The review report should not merely be a summary of the chapter. It should reflect a critical engagement with the chapter in the light of the reviewer's understanding of theology and in relation to the student's ministry context. It should reveal the extent to which the reviewer found the chapter helpful. Each part counts 5% of the final grade (=20%).

D. To fulfill the content and competency objectives, there will be a **FINAL EXAMINATION** (25%).

E. **ATTENDANCE.** To fulfill the character objectives, students are required to attend class sessions and participate in discussions. Counts 10% of the final grade.

TEXT

Oden, Thomas C. *The Living God*. San Francisco: Harper San Francisco, 1987.

SYLLABUS SUMMARY

Systematic Theology II: Person and Work of Christ

1. Course description

Studies the historical development and contemporary diversity of understandings about the person of Christ and the nature and extent of his work.

2. Relation to Ministerial Sourcebook desired outcomes

- “A clear understanding of Christian theology and especially the place of Christian holiness within it” is gained by this class.
- “A knowledge of the Wesleyan theological heritage and traditions” is gained in this class.
- Students gain “an awareness of the brokenness of the human condition—both personal and societal” in this class.
- The goal to “**pursue** life-long learning” is stressed in this course, since their goal is to create an abiding interest in the student for the subject matter.

3. Relation to the program objectives

Students should be able to

- reflect theologically upon the task of ministry from a Wesleyan perspective;
- detect and criticize theological and philosophical presuppositions; and
- remain loyal to the positions and institutions of their tradition and church.

4. Intended outcomes

CONTENT (70%)

Students should be able to

- understand the biblical support for the declaration “Jesus is the Christ.”
- study some of the primary ways of understanding the redemption made possible in Jesus Christ.

COMPETENCY (10%)

Students should be able to

- survey selected topics in the history of Christology.
- discern the necessary links between the person and the work of Jesus Christ.
- ask the question of the uniqueness of Jesus Christ amidst other plans of redemption, salvation, and wholeness offered by other religions.

CHARACTER (10%)

Students should be able to

- apply Christological insights in their everyday life.
- live a Christlike life.
- learn “passion and courage” by their being forced to defend their ideas and convictions before others in various classroom settings.

CONTEXT (10%)

Students should be able to

- educate lay leaders about Christological teachings in their respective contexts.
- defend the personhood of Christ where there are cultural misconceptions about His divinity and humanity.
- communicate Christ effectively in Asia and the Pacific regions.

5. Assessment methods for intended outcomes

- A. To fulfill the content and competency objectives, on the dates indicated, students will submit **THREE ESSAYS** based on their reading in *A Map of Twentieth- Century Theology*. Two copies of which book will be placed on library reserve. Each essay is worth 10% of the final grade and should be at least 5 pages in length. The student should state the basic arguments in the material read and interact with it critically. (30%)
- B. To fulfill the content and context objectives, an **ESSAY ON CHALCEDONIAN CHRISTOLOGY** is required. This should be 8 pages in length. Students should state clearly what the Chalcedonian Christology established, showing if necessary the steps leading up to it. Students should also assess the relevance and appropriateness of the Chalcedonian Christology for their own context, and compare Chalcedonian Christology to major cults in their religious marketplace. (15%)
- C. To fulfill the competency objectives, **TWO FILM REVIEWS** are required. Each should be three pages in length. Worth 5% each, for a total of 10%.
- D. To fulfill the content and competency objectives, each student will prepare and give to the class an **ORAL REPORT**, lasting about twenty-five minutes in length, including time for student interaction

and discussion. Students should get the instructor's approval for what they plan to present. Topics for presentation should be within the broad outline of the contents of this class. Creativity is encouraged. Worth 10%.

- E. To fulfill the content and context objectives, students will prepare A PAPER OF at least 10 pages based on reading selected chapters in *The Word Became Flesh: A Contemporary Incarnational Christology* by Millard J. Erickson. In Part 2 of this book, *Problems of Incarnational Christology*, Erickson discusses five recent problems in Christology. They are: The historical problem, the sociological problem, the metaphysical problem, the anthropological problem, and the logical problem. Students are to select one of these five broad areas and read the appropriate material in Erickson. After investigation what Erickson has to say, students are to do additional research as needed. The finished paper should discuss the issues Erickson raises and offer the student's own assessment of the issues involved. This is considered to be a small research paper and accordingly should employ reference notes (footnotes) and a bibliography of six or eight sources. This paper is worth 20%.
- F. To fulfill the character and competency objectives, students are encouraged for class discussion and participation. This is worth 5%.
- G. A FINAL EXAMINATION will allow students to analyze, synthesize and apply their knowledge. (10%)

TEXT

Oden, Thomas C. *The Word of Life*. San Francisco: Harper San Francisco, 1987.

SUPPLEMENTAL

Braaten, Carl E. and Robert W. Jenson. *A Map of Twentieth-Century Theology: A Reading from Karl Barth to Radical Pluralism*. Minneapolis: Fortress, 1995.

Erickson, Millard. *Christian Theology*, vol. 2. Grand Rapids: Baker, 1984.

SYLLABUS SUMMARY

Systematic Theology III: The Holy Spirit and the Church

1. Course description

Studies the historical development of the understanding of the person of the Holy Spirit. Interprets the Christian experience of the Spirit, and the nature of the Church—its worship and sacraments.

2. Relation to Ministerial Sourcebook desired outcomes

- “A clear understanding of Christian theology and especially the place of Christian holiness within it” is gained by this class.
- “A knowledge of the Wesleyan theological heritage and traditions” is gained in this class.
- Students gain “an awareness of the brokenness of the human condition – both personal and societal” in this course.
- The goal to “**pursue** life-long learning” is stressed in this course, since their goal is to create an abiding interest in the student for the Holy Spirit and the Church.

3. Relation to the program objectives

Students should be able to

- reflect theologically upon the task of ministry from a Wesleyan perspective;
- detect and criticize theological and philosophical presuppositions; and
- remain loyal to the positions and institutions of their tradition and church.

4. Intended outcomes

CONTENT (70%)

Students should be able to

- grasp of the broad varieties of teaching-traditions on the Spirit, with emphasis on the classical exegesis by the leading teachers of the first five centuries.
- be familiar with the Spirit and the Church and how the two doctrines are intrinsically related, and how the two contribute to our understanding of the Trinity.
- critically reflect on how theological doctrines are “formulated” and expanded.

- demonstrate understanding of the sources of theological reflection, its historical development, and its contemporary expressions.
- articulate the distinctive characteristics of Wesleyan theology.

COMPETENCY (10%)

Students should be able to

- translate doctrines for lay teaching and preaching.
- appreciate some of the boundaries and borders between orthodoxy and heresy.
- learn how Protestants differ among themselves on some of the doctrines of the Holy Spirit and the Church, and note further differences among Protestants, Eastern Orthodox, and Roman Catholics.
- reflect critically on our own developing theologies.

CHARACTER (10%)

Students should be

- filled with the Holy Spirit.
- empowered for service in Christ's church.
- able to note the connections between these theological reflections and Christian ethics.
- able to reflect theologically on life and ministry.
- learn "passion and courage" by their being forced to defend their ideas and convictions before others in various classroom settings.

CONTEXT (10%)

Students should be able to

- educate lay leaders about the doctrines of the Holy Spirit and Church in their respective contexts.
- relate Scriptural truths on the Holy Spirit and the Church to their ministries.
- engage in the theology of culture regarding these topics, that is, to analyze their surrounding culture in light of pneumatology, ecclesiology, and sacramental theology.
- construct appropriate, contextual theological models for thinking about the Holy Spirit and the Church.

5. Assessment methods for intended outcomes

- A. ATTENDANCE AND PARTICIPATION. To fulfill the character and content objectives, students are highly expected to actively engage in class discussions.

- B. **READINGS.** To fulfill the content and character objectives, students will carefully read the New Testament, making notes of its references to the foundations of the doctrine of the Trinity; references to the Holy Spirit; and the relationship between Christ and the Holy Spirit, the Church, and the sacraments of Baptism and the Eucharist. Students will write a 5-page reflection paper stating how this re-reading of Scripture has affected their spiritual life. 10% of the final grade.
- C. **REFLECTION ESSAYS.** To fulfill the content and context objectives, each student will write three essays of at least 8 pages in length on the following topics: the Holy Spirit, the Church, and the Sacraments/Means of Grace. These essays should take into account the “traditional” position taken by student’s denomination, and “traditional” theology more broadly speaking, but it is also intended to provide students with an opportunity to “do” theology in their own cultural context. For example, students might ask the question, “Are there discontinuities between my denomination’s ecclesiology and my culture? Is there any implicit “imperialism” taking place in the theology I have inherited? In what ways does my cultural context need new articulations of traditional ideas? Does cultural-theological syncretism help or hurt a formulation of: the Holy Spirit, the Church, and the Sacraments/Means of Grace?” On the due dates, students must also be ready to share their ideas from their essays. Each essay is 15% of the final grade.
- D. **TERM RESEARCH PAPER.** To fulfill the content, context and competency objectives, students will write an advanced term paper on a topic covered in this course. It will represent extensive research and reflection, and will be written to support a precisely stated thesis. It should conclude with the student’s own constructive thought. It will be no less than 15 pages, will include an extensive bibliography (of no less than 10 adequate sources) and will be precisely referenced through footnotes. 25% of the final grade.
- E. To fulfill the competency objectives, on the last day of class, students should prepare to present a short **SYNOPSIS** of their research paper and conclusions, and interact with other students’ ideas. 5% of the final grade.
- F. **EXAMINATIONS.** To fulfill the content and competency objectives, and enable the student to analyze and apply their knowledge, examinations count 20% of the final grade.

GRADE SUMMARY

Scripture Reading Essay	10%
Reflection Essays (3 at 15%)	45%
Term Paper	25%
Presentation and Interaction	5%
Examinations	20%

TEXTS

- Oden, Thomas C. *Life in the Spirit*. San Francisco: Harper San Francisco, 1987.
- Staples, Rob L. *Outward Sign and Inward Grace: The Place of Sacraments in Wesleyan Spirituality*. Kansas City: Beacon Hill, 1991.
- Volf, Miroslav. *After our Likeness: The Church as the Image of the Trinity*. Grand Rapids: Eerdmans, 1996.

SYLLABUS SUMMARY

Heritage of the Christian Church I

1. Course description

Surveys the Christian Church in the early and medieval periods. Emphasizes theological developments and the planting of the church in various areas of the world.

2. Relation to Ministerial Sourcebook desired outcomes

- Students study the “passion and courage” of others as models for their own ministries.
- “A solid grasp of the history of the Christian church and its mission through the centuries” is gained through this course.
- “A knowledge of the Wesleyan theological heritage and traditions” is gained in this class.
- “A grasp of the span of human history and culture,” is gained in the Heritage of the Christian Church.

3. Relation to the program objectives

Students should be able to

- detect and criticize theological and philosophical presuppositions;
- show familiarity with the historic church's doctrines and significant events; and
- appropriate creatively and use the wisdom of the Christian church, past and present, for ministries in Asia and the Pacific.

4. Intended outcomes

CONTENT (70%)

Students should be able to

- survey Christian ministry and life during these centuries.
- survey the development of Christian theology and doctrine, including the Sacraments.
- survey the rise of ecclesiastical structures and practices, including the Sacraments.
- survey the spread of Christianity, including its beginnings in Asia and the Pacific.
- survey the relationship between church and society during these centuries.
- possess knowledge of early and medieval church history.

- identify and understand the significance of the major figures, themes, and events in the Christian church from its early period to the eve of the 16th century Reformation.
- place the ministry context in the large schemes of history.
- understand the contributions of significant early church leaders—their relationship to their social context and their influence upon the Christian tradition.
- understand what it meant to be an orthodox Christian in these centuries by examining doctrinal issues, heretical movements and Christian responses, creeds and councils.
- understand early methods of interpreting the Bible.

COMPETENCY (10%)

Students should be able to

- explain to a cult member why their beliefs were considered by the early church to be heretical.
- draw from early and medieval church history lessons and illustrations that inform how the church may effectively fulfill God’s mission given today’s realities.
- respond to contemporary cults and religious movements based on early creeds and councils.
- apply early and medieval church faith and practices of worship to contemporary trends.
- apply historical analysis to the life of a local congregation in order to describe its historical and cultural context.
- apply the historian’s methods of viewing early and medieval Christianity to analyze the local church and its surrounding context.
- demonstrate critical themes of the Christian faith in early and medieval church history as focal points for carrying forward the gospel.
- respond wisely to issues—both theological and practical in nature—arising in their ministries.

CHARACTER (10%)

Students should be able to

- find certain historical figures and movements with whom to identify and emulate.
- find helpful resources for spiritual and character formation and development in the works of Christians in this era.
- describe how the church’s developmental transitions provide reference points for their own spiritual development.

CONTEXT (10%)

Students should be able to

- understand Christianity better in their own countries, the class will discuss early Christian missions to India, China and other parts of Asia and examine other social and historical contexts.
- examine issues of contextualization by looking at Christian apologetics.
- understand the relationship between the church and society, so as to discern the difference between what is essential in Christian life and practice, and what is a result of culture.

5. Assessment methods for intended outcomes

- A. **DAILY SUMMARIES.** To fulfill the content and context objectives, students will submit twelve three-page responses to the previous week's lectures and class presentations, with an application to their ministry context. Due each week. Penalty for late assignments. This assignment represents 48% of final grade.
- B. **JOURNAL.** To fulfill the character objectives, students will read either Augustine, *Confessions*, or Thomas a Kempis, *Imitation of Christ*, during the course of the semester. The Journal should include a brief (one-page) introduction to the book, as well as what portion of the book is read on each day of the semester, and its meaning to the students. 15% of final grade.
- C. To fulfill the character and content objectives, **INDIVIDUAL PRESENTATIONS** of one significant person in the history of the Christian church. These are 20-minute class presentations. The grade will be based on communication of the content as well as the content itself. These presentations should be accompanied by a eight-page written synopsis for the professor, including sources. The presentations should demonstrate the use of primary sources, if available, in order to receive a grade of "A" or "B." 12% of final grade.
- D. To fulfill the content objectives, a **MID-TERM EXAMINATION** counts 15% of final grade.
- E. To fulfill the content objectives, **FINAL EXAMINATION.** For the final examination, the student should be prepared to describe the most significant events, issues, controversies, theological trends, and persons in the early and medieval church *and* explain why each is important for today's ministry in the Asia Pacific region. 15%.

TEXTS

Latourette, Kenneth S. *A History of Christianity*. Vol. 1: *Beginnings to 1500*. Rev. ed. New York: Harper and Row, 1975.

SUPPLEMENTARY SOURCES

Irvin, Dale T., and Scott Sundquist. *History of the World Christian Movement*. Vol. 1: *Earliest Christianity to 1453*. Maryknoll, NY: Orbis, 2001.

Shelly, Bruce L. *Church History in Plain Language*. Dallas: Word, 1982.

SYLLABUS SUMMARY

Heritage of the Christian Church II

1. Course description

Surveys the life of the Christian Church from the Reformation Era. Emphasizes the growth of Christianity in Asia and the Pacific.

2. Relation to Ministerial Sourcebook desired outcomes

- Students study the “passion and courage” of others as models for their own ministries.
- “A solid grasp of the history of the Christian church and its mission through the centuries” is gained through this course.
- “A knowledge of the Wesleyan theological heritage and traditions” is gained in this class.
- “A grasp of the span of human history and culture, particularly of the minister’s own context” is gained in the Heritage of the Christian Church.

3. Relation to the program objectives

Students should be able to

- detect and criticize theological and philosophical presuppositions;
- show familiarity with the historic church's doctrines and significant events; and
- appropriate creatively and use the wisdom of the Christian church, past and present, for ministries in Asia and the Pacific.

4. Intended outcomes

CONTENT (60%)

This course will enable the student to interpret the place and mission of their own churches within the scope and sweep of Christianity. This course provides a basis for understanding the present church in which one finds oneself as minister, its reason-to-be, its unique mission and calling in the world. Students should be able to identify and state the significance in the church’s history of each of the following, among others:

1. PERSONS

Aglipay, Gregorio
 Anderson, Rufus
 Andrews, Charles
 Arminius, Jacob
 Azariah, V.S.
 Barth, Karl
 Beza, Theodore
 Booth, Evangeline
 Booth, William
 Brainerd, David
 Bullinger, Johann
 Calvin, John
 Carey, William
 Cranmer, Thomas
 Cromwell, Oliver
 Crosby, Fanny
 Crowther, Samuel
 De Nobili, Robert
 Edwards, Jonathan
 Erasmus, Desiderius
 Finney, Charles
 Fletcher, John
 Graham, Billy
 Grebel, Conrad
 Harnack, Adolph von
 Hong Xiuquan
 (Hung Hsu Ch'uan)
 John XXIII
 John Paul II
 Jones, E. Stanley
 Judson, Adoniram
 Kagawa, Toyohiko
 Kierkegaard, Soren
 Knox, John
 Kraemer, Hendrik
 Las Casas, Bartolome de
 Laubach, Frank
 Laud, William
 Lavigerie, Charles
 Livingstone, David
 Loyola, Ignatius
 Luther, Martin
 Melancthon, Philip
 Moody, Dwight L.
 Moon, Lottie
 Mott, John R.
 Muntzer, Thomas
 Nevius, John
 Ni Shuzu
 (Watchman Nee)
 Niebuhr, Reinhold
 Palmer, Phoebe
 Pascal, Blaise

Ramabai, Pandita
 Ricci, Matteo
 Rhodes, Alexandre de
 Salazar, Domingo
 Schall, Adam
 Schleiermacher, Friedrich
 Schweitzer, Albert
 Scudder, Ida
 Simons, Menno
 Smith, Amanda
 Smith, Hannah W.
 Sobrepena, Enrique
 Spener, Philip
 Sung, Ju-un
 (John Sung)
 Taylor, J. Hudson
 Taylor, William
 Teresa of Avila
 Teresa, Mother.
 Tillich, Paul
 Troeltsch, Ernst
 Tyndale, William
 Valignano, Alejandro
 Venn, Henry
 Wesley, John
 Whitefield, George
 Xavier, Francis
 Ximenez de Cisneros, Francisco
 Wolsey, Thomas
 Zamora, Nicholas
 Zinzendorf, Nicolai
 Zwingli, Ulrich

2. MOVEMENTS, CONCEPTS, EVENTS, COUNCILS, BOOKS

American Board of Commissioners for Foreign Missions
 Anabaptists
 Anglicanism
 Augsburg Confession
 Authorized Version Bible (KJV)
Book of Common Prayer
Book of Martyrs
 Boxer Rebellion
 Calvinism
 China Inland Mission
Church Dogmatics
 Colonialism
 Comity
 Congregationalism
 Council of Trent
 Counter-Reformation
 Diet of Worms

Ecumenical movement
 Evangelicalism
 Existentialism
 Faith Missions
 Fundamentalism
Institutes of the Christian Religion
 Great Awakening
 Humanism
 Inquisition
 Jesuits (Society of Jesus)
 Jesus People
 Lutheranism
 Mennonites
 Methodism
 Modernism
 Moravianism
 Neo-Orthodoxy
 Ninety-Five Theses
 Pacifism
 Papal Indulgences
 Patronato Real
 Peace of Augsburg
 Peasant Revolt
 Pentecostalism
 Pietism
Pilgrim's Progress
 Presbyterianism
 Puritanism
 Quakers (Society of Friends)
 Reformation
 Renaissance
 Revivalism
 Rites Controversy
 Sacred Congregation of Propaganda
 Salvation Army
 Shimabara Rebellion
Spiritual Exercises
 Student Volunteer Movement
 Synod of Dort
 Taiping Rebellion
 Three-Selfs Church
 Transubstantiation
 Unitarianism
 University of Santo Tomas
 Vatican I
 Vatican II
 Vicars Apostolic
 Wesleyanism
 World Council of Churches
 Young Men's Christian Association (YMCA)

COMPETENCY (10%)

The presentation/discussion method of class instruction will enable students to prepare, discuss and defend ideas. This will prepare them for ministry roles that require careful preparation of material, the skillful and creative presentation of ideas, and the logical defense of their positions.

CHARACTER (10%)

It is a goal that students will appreciate great leaders of the Christian church and appropriate some of their characteristics in their own lives. At the same time, student will come to understand the frailties and weaknesses of Christian leaders and take comfort that Christian leaders are as human as they are. Care is given to provide models of Asia and Pacific leaders.

CONTEXT (20%)

The course considers topics that include issues of missions and contextualization in Asia, approached from a historical standpoint, so that students may both compare and judge present Asian theologies and practices.

5. Assessment methods for intended outcomes

A. READING EXPECTATIONS

Students are required to read assigned chapters in Kenneth S. Latourette, *A History of Christianity*, vol. 2: *Reformation to the Present*, rev. ed. (New York: Harper and Row, 1975). Chapters in the text should be read before the class period in which the subject matter will be discussed. See the course outline for other suggested readings.

B. WRITING REQUIREMENTS

1. **DAILY SUMMARIES.** To fulfill the content and context objectives, students will submit twelve three-page reviews of the previous class's lectures and class presentations, making applications to their own context. The daily summaries should highlight the cognitive objectives indicated in the discussion questions. Each counts 4% of final grade (=48%).
2. **DISCUSSION QUESTIONS.** To fulfill the content, character and competency objectives, students will prepare answers to SIX of the discussion questions listed in the complete syllabus. Each answer should be at least four pages (1000 words). It should indicate sources. The instructor expects that students will use primary source material. While Neill, Walker and Latourette are the places to start for the answers, students will need to consult other sources on the bibliographies below. The use of primary sources, unless unavailable, is necessary for an "A" or "B" grade on these discussion questions. For an "A" grade the student will have consulted and interacted historiographically with scholarly secondary sources and use journals such as *Church History* and *Fides et Historia*. (Note that the bibliographies given for each lesson below are only suggestive of resources available.) It is important for students' answers to adequately cover the IDENTIFICATION objectives indicated in the lesson plans in capital letters. Each answer counts 7% of the final grade (=42%).

- C. **THE FINAL EXAMINATION** will allow students to evaluate and apply their knowledge and counts 10% of the final grade.

GRADING SUMMARY

Daily summaries	48%
Discussion questions	42%
Final Exam	10%

TEXT

Latourette, Kenneth S. *A History of Christianity. Vol. 2: Reformation to the Present.* Rev. ed. New York: Harper and Row, 1975.

SUPPLEMENTARY SOURCE

Shelly, Bruce L. *Church History in Plain Language.* Dallas: Word, 1982.

SYLLABUS SUMMARY

History and Polity of the Church of the Nazarene

1. Course description

Investigates the tradition and mission of the Church of the Nazarene, its place within Protestantism and its purpose in the world from a historical point of view. Students should come to understand the polity and organization of the church, and should be able to describe the theological, ecclesiastical, social and global development of the church.

2. Relation to Ministerial Sourcebook desired outcomes

- “A knowledge of the Wesleyan theological heritage and traditions” is gained in this class.
- “A knowledge of the operation of the polity and practice of the Church of the Nazarene” is gained in the Nazarene History and Polity course.
- Addressing ethical issues from the standpoint of theology and history is gained in this course.
- The ability to “articulate clearly the mission of the congregation and the Church” is nurtured this course.

3. Relation to the program objectives

Students should be able to

- show familiarity with the historic church's doctrines and significant events; and
- appropriate creatively and use the wisdom of the Christian church, past and present, for ministries in Asia and the Pacific; and
- remain loyal to the positions and institutions of their tradition and church.

4. Intended outcomes

CONTENT (60%)

Students should be able to

- understand the Wesleyan evangelical tradition of which we are a part.
- explain the denomination’s approach to biblical authority.
- describe significant and worthy figures in Nazarene history, including leading pastors.
- indicate the social contexts out of which the Church of the Nazarene emerges.
- describe the development of the church theologically, organizationally and globally.

- show the significance of historic places, such as:

Aguarunaland, Peru	Damingfu, China	Pilot Point, Texas
Bethany, Oklahoma	Kansas City, Missouri	
Buldana, India	Los Angeles, California	

- show the significance of particular dates, including:

1895	1908	1945-47
1907	1915	1968

- identify prominent leaders of the holiness movement and the Church of the Nazarene, including:

Francis Asbury	Hsu Kwei-pin	Reuben "Bud" Robinson
Hugh C. Benner	Raymond Hurn	C. W. Ruth
Samuel Bhujabal	David Hynd	V. G. Santin
Phineas Bresee	Nobumi Isayama	Mary Scott
H. D. Brown	C.B. Jernigan	Orange Scott
Mary L. Harris Cagle	Jerald Johnson	George Sharpe
James B. Chapman	Peter Kiehn	Harmon Schmelzenbach
Louise Robinson Chapman	Hitoshi Kitagawa	Orpha Speicher
Chung Nam Soo	Lucy Knott	Minnie Staples
R. V. DeLong	Haldor Lillenas	Richard S. Taylor
John J. Diaz	J. O. McClurkan	Leighton Tracy
Agnes Diffie	Henry C. Morrison	E. F. Walker
Ralph Earle	J.G. Morrison	Elsie Wallace
William Eckel	Bertha Munro	Seth Rees
E. P. Ellyson	Orval Nease	D. S. Warner
Charles G. Finney	Paul Orjala	S. S. White
Susan Fitkin	Donald Owens	Harry Wiese
William Greathouse	Phoebe Palmer	H. Orton Wiley
J. Kenneth Grider	John Pattee	Frances Willard
Glenn Griffith	Hardy C. Powers	R. T. Williams
Albert F. Harper	Remiss Rehfeldt	Gideon B. Williamson
B. F. Haynes	George Rench	Roger Winans
A.M. Hills	Hiram Reynolds	Olive Winchester
John Holstead	Honorato J. Reza	Mildred Bangs Wynkoop
William Hoople	B. T. Roberts	

- identify important institutions, agencies, and publications, such as:

Association of Pentecostal Churches of America	La Hora Nazarena	Pilgrim Holiness Church
Bresee Memorial Hospital	Laymen's Holiness Association	<i>The Promise of the Father</i>
Calvary Holiness Church	National Campmeeting Association for the Promotion of Holiness	Raleigh Fitkin Memorial Hospital
<i>Christian Theology</i>		Rest Cottages
Church of God (Anderson)	Nazarene Bible College	Reynolds Memorial Hospital
Crusade for Souls	<i>Nazarene Messenger</i>	Salvation Army
European Nazarene College	Nazarene Theological Seminary	Samaritan Hospital and School of Nursing
Free Methodist Church	New Testament Church of Christ	Showers of Blessing
<i>Fundamental Christian Theology</i>	Pasadena College	Trevecca College
<i>Herald of Holiness</i>	Pentecostal Collegiate Institute	Wesleyan Methodist Church
Illinois Holiness University	Pentecostal Mission	
International Holiness Mission	People's Evangelical Church	

- show the relevance to the Church of the Nazarene of certain religious and theological movements, including:

Congregational church government	Legalism	Presbyterian church government
Denominationalism	Methodism	Revivalism
Episcopal church government	Pentecostalism	Sectarianism
Faith missions	Perfectionism	Social gospel and welfare movements
Fundamentalism	Post-millennialism	Women's rights' movement
Internationalization	Pre-millennialism	

COMPETENCY (20%)

- The course helps the student to develop competency in church administration by knowing the *Manual* thoroughly.
- The objective of the course is to instill within students a sense of the tradition and mission of the Church of the Nazarene, in order that they might both appreciate its unique place within Protestantism and fulfill its purposes through their ministries.

CHARACTER (10%)

- Certain significant figures in the history of the church are worthy of emulation.
- The course aims to increase not only understanding, but loyalty to the church, its theology and its institutions.
- Students should sense that the doctrine and experience of holiness is the central reason of the church's existence.

CONTEXT (10%)

- The course will introduce the student to various contexts in which the Church of the Nazarene exists.
- Students will be enabled to compare and contrast the church in their own country to its practices in others.

5. Assessment methods for intended outcomes

I. CONTENT

A. WRITING (20%)

ONE of the following. The BIBLIOGRAPHY of each of these assignments is due on before Reading and Research Week, and is worth 5% of the final grade. The assignment itself is worth 15%.

1. Write a 10 page bibliographic essay dealing with at least five books on any subject (e.g., religious education; holiness; pastoral work) written by Nazarenes within the span of one decade.

Discuss the thesis of each book and the perspective of the author. Tell why these books are either important to or reflective of the Church of the Nazarene during that decade.

2. Write a 10 page paper or write and produce a 10 - minute video drama on an important event in the history of the Church of the Nazarene. (The drama or video must be accompanied by a script and must include references.) For the video more than one student can collaborate: 5 more minutes per student beyond the 10 minutes required.
3. Prepare a six-part series of lesson plans for a membership class on Nazarene history and polity (12 or more pages). The lesson plans should show creativity in the producing or gathering of teaching materials (e.g. overheads, hand-outs, skits), and each lesson should be complete with objectives and content and it should include footnotes or endnotes.

B. TESTING (60%)

Three UNIT EXAMINATIONS will focus on the content objectives and will be given following completion of sections as in the course outline below. Tests will be based on the classroom activities and on the assigned chapters in the textbooks, as indicated in the course outline. Each counts 15% of final grade. The FINAL EXAMINATION will cover lectures and the textbooks. Counts 15%.

II. COMPETENCE

- C. The WORKSHEET on Nazarene polity (distributed in class) should be completed independently by each student and submitted the Friday before Reading and Research Week, 4:30 p.m. 10%.

III. CHARACTER

- D. Each student will present to the class a BIOGRAPHY of a person influential in the holiness movement or the Church of the Nazarene. These should be presented understandably to the class in ten to fifteen minutes. Two pages of notes, including research references, should be submitted to the professor at the same time. The person who is the subject of the report must be chosen and approved by the instructor on or before the second class period. The presentation may be in the form of a drama and/or may include a sermon or speech given by the person. These presentations will be given on the appropriate day in class, as scheduled. About one-fourth of the grade for this assignment will be based on presentation. Counts 10% of final grade.

GRADING SUMMARY

1.	Biography report	10%
2.	Writing/producing assignment	
	a. Bibliography	5
	b. Assignment itself	15
3.	Polity worksheet	10
4.	Unit Tests (3) @ 15 points	45
5.	Final examination	15

TEXTS

Manual. Church of the Nazarene. KC: Nazarene Publishing House, 2001.

Cunningham, Floyd T. *Holiness Abroad: Nazarene Missions in Asia.* Lanham, MD: Scarecrow, 2003.

_____. "The Church of the Nazarene in the Post-War World." Section III of *A Centennial History of the Church of the Nazarene* to be published by Nazarene Publishing House.

Purkiser, W.T. *Called Unto Holiness.* Vol. 2: *The Second Twenty-Five Years, 1933-58.* Kansas City: Nazarene Publishing House, 1983.

Smith, Timothy L. *Called Unto Holiness: The Story of the Nazarenes: The Formative Years.* Kansas City: Nazarene Publishing House, 1962.

SYLLABUS SUMMARY

Introduction to Christian Ethics

1. Course description

Explores the foundations of Christian morality so that students may become aware of the lifestyle that God requires and may grasp essential ethical principles that will guide them.

2. Relation to Ministerial Sourcebook desired outcomes

- The “unquestioned integrity and honor” of the Christian minister is reinforced in this class.
- Character issues are addressed in this class.
- “A firm understanding of Christian personal and social ethics” is laid in this class.
- Students gain “an awareness of the brokenness of the human condition—both personal and societal” in this class.
- “An understanding of the dynamics of the human life, groups within the local church and society, including marriage and family,” is gained in this class.
- “An awareness of cultural trends and influences in contemporary society including religious pluralism” are discussed in this course.
- The ability to “**act** with integrity and honor in all relationships” is covered in this course.
- The ability to “**minister** to the brokenness of persons and society” is stressed in this class.

3. Relation to the program objectives

Students should be able to

- guide lay persons into responsible and truly Christian leadership roles in communities;
- understand their own cultures so as to apply their theological persuasions in ways which are consistent with the gospel message, suitable for their own people and socially relevant;
- relate biblical principles to contemporary social issues and challenges; and
- deal biblically and theologically with practical and ethical issues, both personal and societal.

4. Intended outcomes

CONTENT (40%)

Students will deal with biblical perspectives on some concrete ethical values, Christian ethicists both ancient and contemporary, philosophy of Christian ethics, issues in Christian ethics such as sexual ethics, medical ethics, political ethics, economic ethics and environmental ethics which are vital in our world today.

COMPETENCY (10%)

Students should be able to understand the multiple implications of vital ethical issues of today in the light of biblical perspectives. Through these studies students should be able to analyze the ethical problems more intellectually and with discernment and be able to cope with various ethical issues that might arise in ministry.

CHARACTER (40%)

Students should aspire to respond to the high calling of God for ministry through the deeper knowledge of contemporary ethical issues and the need for responding to them spiritually as well as intellectually. They should evermore desire to be like Christ in their character and reproduce Christlikeness in their own ministries, and by helping people in the conflicting ethical issues of daily life.

CONTEXT (10%)

Students will deal with their own contexts through comparative studies of ethical issues of diverse backgrounds. They will learn mutually from students of other cultural contexts. Students will particularly deal with contextual issues in their research papers by choosing a topic from their own societal and cultural contexts.

5. Assessment methods for intended outcomes

A. READINGS

To fulfill the content objectives, students should read the entire required textbook as assigned prior to each class. It is important for class discussion. 5% of the final grade.

B. CASE STUDY DISCUSSIONS

To fulfill the context and competency objectives, there will be CASE STUDY DISCUSSIONS in class to deal with concrete ethical problems that arise from students' context and experiences and from the textbook. Each student is to share a conflicting ethical situation with the class and lead the class into discussion. This will be about 20 minutes. 10% of the final grade.

C. CLASS PRESENTATION

To fulfill the content and competency objectives, students are to choose one section from the textbook *From Christ to the World* and give presentation (about 40 minutes) to the class summarizing the content and making comments on the section. A time of discussion will follow the presentation. 10% of the final grade.

D. RESEARCH PAPER

To fulfill the content, context and character objectives, students are to write a RESEARCH PAPER, which is to be twelve pages in length in addition to the title page, table of contents, and bibliography. Students are to consult with the instructor regarding an appropriate topic. It is hoped that the topics discussed in *From Christ to the World* and from case studies will give students ideas about their research paper. There must be a minimum of ten sources on the bibliography. 15% of the final grade.

E. EXAMS

To fulfill the content and competency objectives, a COMPREHENSIVE MID-TERM (15%) AND FINAL EXAM (15%) will be administered.

F. REFLECTION PAPER

Each student will write twelve one to two page reflection paper that discusses ways that the textbook readings, class discussions and research are contributions to their personal, ethical and character formation. Each student will discuss these reflections with the professor at least once during the semester in a personal interview session. 25% of the final grade.

GRADE SUMMARY

Textbook reading	5%
Leading a case study discussion	10%
Presentation of a section from the textbook	10%
Research Paper	20%
Reflection papers	25%
Mid-term exam	15%
Final Exam	15%

TEXT

Boulton, Wayne G., Thomas D. Kennedy, Allen Verhey, eds. *From Christ to the World: Introductory Essays in Christian Ethics*. Grand Rapids: Eerdmans, 1994.

PARTIAL BIBLIOGRAPHY FOR THE COURSE

Adeney, Bernard T. *Strange Virtues: Ethics in a Multicultural World*. Downer's Grove: Intervarsity, 1995.

Bonhoeffer, Dietrich. *Ethics*. New York: MacMillan, 1955.

Deasley, Alex R. G. *Marriage and Divorce in the Bible and the Church*. Kansas City: Beacon Hill, 2000.

Fletcher, Joseph. *Situation Ethics*. Philadelphia: Westminster, 1966.

Gustafson, James M. *Ethics from a Theocentric Perspectives*, vol. 2, *Ethics and Theology*. Chicago: U. of Chicago Press, 1984.

Henry, Carl F. H. *Aspects of Christian Social Ethics*. Grand Rapids: Baker, 1964.

Jung, Patricia Beattie and Shannon Jung, eds. *Moral Issues and Christian Responses*. Seventh edition. Belmont: Thomson/Wadsworth, 2003.

Murray, John. *Principles of Conduct: Aspects of Biblical Ethics*. Grand Rapids: Eerdmans, 1957.

Niebuhr, Reinhold. *An Interpretation of Christian Ethics*. New York: Harper & Row, 1935.

Niebuhr, H. Richard and Waldo Beach, eds. *Christian Ethics*. New York: John Wiley, 1973.

Ramsey, Paul. *Basic Christian Ethics*. Chicago: U. of Chicago Press, 1950.

Truesdale, Al. *A Matter of Life & Death: Bioethics and the Christian*. Kansas City: Beacon Hill, 1990.

SYLLABUS SUMMARY

Christian Preaching

1. Course description

Studies the nature and importance of preaching and the principles of sermon construction, the selection and interpretation of the text, the formulation of the sermon idea, the sermon objective, the development of the material, the arrangements of the sermon structure, the improvement of the sermon style, and the preaching of the sermon. (Prerequisite: PM5 or permission.)

2. Relation to Ministerial Sourcebook desired outcomes

- “A knowledge of communication theory and skills,” especially preaching skills, is gained in this class.
- The ability to “**preach** the Word of God with clarity in a culturally appropriate fashion” is stressed in the course in Christian Preaching.
- The ability to “**communicate** the truth in love” is nurtured in this class.
- Skills in oral communication are taught in this course.

3. Relation to the program objectives

Students should be able to

- proclaim and exemplify the redeeming power of the Word of God; and
- express the gospel and evangelize effectively through skillful and bold communication of the Word; direct the nurture of Christians in the faith.

4. Intended outcomes

CONTENT (10%)

Students should be able to learn diverse dimensions of Christian preaching from textbooks, collateral readings, listening to sermons, lectures, and actual preaching opportunities.

COMPETENCY (70%)

Students should be able to acquire basic understanding of preaching and skills of communicating Christian messages to diverse audiences.

CHARACTER (10%)

Students should desire to yield their lives in Christian service to Christ more profoundly through preaching preparations and actual preaching opportunities. They should aspire to respond to the high calling of God for preaching ministry and evermore desire to be like Christ in their character and that they reproduce Christlikeness in their respective ministries.

CONTEXT (10%)

Students should be able to begin the Christian preaching with special concern for the needs and nuances of Asian contexts. Cultural awareness will arise throughout the course as students look at the Christian preaching from his/her own cultural, societal, and historical perspectives and as they also learn mutually from students of other contexts.

5. Assessment methods for intended outcomes

A. READINGS AND REPORTS

To fulfill the content objectives, students are to engage themselves in reading the following:

1. The textbook, *Biblical Preaching* by Robinson.
2. The textbook, *Preaching* by Craddock.
3. The following collateral readings are required:
 - a. Baumann, *An Introduction to Contemporary Preaching* – Chapter 13
 - b. Whitsell, *Power in Expository Preaching* – Preface
 - c. Taylor, *Preaching Holiness Today* – pp 44-61 & 198-205
 - d. Dunning/Wiseman, *Biblical Resources for Holiness Preaching* – pp 13-27 plus 2 of the essays (not pages 353-370)
 - e. Williamson, *The Living Word* – 15-67
 - f. Freeman, *Variety in Biblical Preaching* – 125-160
 - g. Robinson, *Biblical Sermons* – 13-30 plus another sermon of your choice @40 pages
 - h. Choose an additional number of pages to bring the total collateral reading to 300 pages. At least two journal articles must be included.

B. PREACHING REQUIREMENTS

To fulfill the competency objectives, each student is to preach at least 3 times during the semester. The manuscript of each sermon will be submitted to the instructor. At least one of these sermons will be videotaped for review by the student. Each sermon is worth 15% of the final grade (=45%).

C. EXAMS

1. MID-TERM EXAM

To fulfill the content and competency objectives, the mid-term exam will be a covering the textbook, class lectures, and sermonic skills. Counts 10% of the final grade.

2. FINAL EXAM

To fulfill the content and competency objectives, there will be a FINAL EXAM which will cover all materials and skills presented in the course (10%).

C. SERMON CRITIQUES

To fulfill the content and competency objectives, each student is to provide critiques of 5 sermons on the forms provided by the professor. These sermons may not include those preached in class. One form should be for a sermon read in *Biblical Resources for Holiness Preaching*. Taped sermons will also be made available. 10% of the final grade.

D. IN-CLASS

To fulfill the content objectives, there will be approximately TWO IN-CLASS ASSIGNMENTS (at 1% = 2%).

E. SERMON MANUSCRIPT

To fulfill the competency objectives, each student will submit one complete sermon manuscript for a holiness sermon from the text 1 Thessalonians 5:23 (10%).

F. PUBLIC READING OF SCRIPTURE

At the beginning of three class sessions; fulfills competency objectives and counts 3% of final grade.

ASSESSMENT

Textbook Readings	5%
Collateral Readings	5%
Public Reading of Scripture	3%
Sermon Manuscript	10%
5 Preaching Observations	10%
2 In-class Assignments	2%
3 Preaching opportunities (15% each)	45%
Mid-term Exam	10%
FINAL EXAM	10%

TEXTS

Craddock, Fred B. *Preaching*. Nashville: Abingdon, 1985.

Robinson, Haddon. *Biblical Preaching*. Grand Rapids: Baker, 1980.

SUPPLEMENTARY

Baumann, G. Daniel. *An Introduction to Contemporary Preaching*. Grand Rapids: Baker, 1972.

Dunning H. Ray and Peter Wiseman. *Biblical Resources for Holiness Preaching*. Kansas City: Beacon Hill, 1990.

Freeman, Harold. *Variety in Biblical Preaching*. Waco: Word, 1987.

Robinson, Haddon. *Biblical Sermons*. Grand Rapids: Baker, 1989.

Taylor, Richard S. *Preaching Holiness Today*. Kansas City: Beacon Hill, 1968.

Williamson, Audrey J. *The Living Word*. Kansas City: Beacon Hill, 1987.

Whitsell, Faris D. *Power in Expository Preaching*. Revell, 1963.

SYLLABUS SUMMARY

Introduction to Evangelism

1. Course description

Surveys methods of evangelism helpful in the local church, including personal and small-group evangelism, special services, and laity training.

2. Relation to Ministerial Sourcebook desired outcomes

- “Compassion, patience and perseverance” is emphasized in this course.
- The ability to “**think** prayerfully about personal, familial and congregational development” is covered in this class.
- The ability to “**lead** the people of God in worship, mission and service” is taught in this course.
- The ability to “**equip** the saints for the work of ministry” is nurtured in this course.
- The ability to “**evangelize** the lost, feed the flock,” is strengthened in the Evangelism course.
- The ability to “**articulate** clearly the mission of the congregation and the Church” is nurtured this course.
- The ability to “**facilitate** the ministry of all the people of God at the local level” is cared for in the Evangelism course.
- Skills in effective evangelism are conveyed in the required course in Evangelism.

3. Relation to the program objectives

Students should be able to

- administer adequately and facilitate the growth of local congregations;
- express the gospel and evangelize effectively through skillful and bold communication of the Word; direct the nurture of Christians in the faith;
- guide laypersons into responsible and truly Christian leadership roles in communities.
- possess a sense of mission to a lost world;
- develop programs of spiritual deepening for themselves and others; understand themselves; and
- understand their own cultures so as to apply their theological persuasions in ways which are consistent with the gospel message, suitable for their own people and socially relevant.

4. Intended outcome

CONTENT (10%)

Students should be able to

- gain a knowledge of the Biblical and theological basis for understanding evangelism and church growth.
- explore specifically the understanding and practice of evangelism, and church growth.

COMPETENCY (60%)

Students should be able to

- participate in the practices of evangelism and to reflect upon that participation.
- be able to make or suggest practical applications of the knowledge and insights gained from the course to present or future ministries.
- interact with questions and implications of the practice and understanding of evangelism and church growth.

CHARACTER (20%)

Students should be able to

- develop “compassion, patience and perseverance” in their personal lives as they reflect upon what they learn.
- possess “vision and commitment” as they involve themselves in Christ’s ministry.
- learn to love people as peoples of God.

CONTEXT (10%)

Students should be able to

- gain insights into the interplay between culture and evangelism.
- communicate effectively the Gospel in their own “Jerusalem, Samaria, and Judea.”

5. Assessment methods for intended outcomes

- A. ATTENDANCE. No absences are allowed for the evangelistic activities outside of class time.
- B. READING AND REPORTS. To fulfill the content objectives, students will read the entire required texts as assigned and make reports as directed.
- C. To fulfill the content and character objectives, a NOTEBOOK will be kept. It should be organized to include sections for the various assignments, and must include sections for the syllabus, case study notes, major ethnographical study, and any handouts or extra materials. This is meant to be something the student will keep as a resource for their ministry.
- D. To fulfill the content and competency objectives, there will be a FINAL EXAM.
- E. PARTICIPATION. To fulfill the competency and context objectives, students must be involved in several evangelistic kinds of activities during the semester. These will be directed and/or assigned by the professor. The student must be prepared to devote several hours outside of class time to fulfill these assignments in place of other kinds of assignments.
- F. MAJOR DISCIPLESHIP PROJECT. To fulfill the competency and character objectives, the project must show practical application of the course material. Each student will participate in a small group discipleship activity throughout the semester. Each student will be assigned by the professor. A Journal will be kept and made part of the notebook. This journal will be daily and will record the spiritual, evangelistic and discipleship journey of the student. Each student will be expected to read and submit reports as directed. Each group will meet at least weekly, and each group will do the following during the week:
 1. Pray each day at a designated time.
 2. Pray for each one in the group.
 3. Pray for the salvation of specific persons on a list (10).
 4. Fast at least twice a week – suggestion: Wednesday and Friday for two meals – also Sunday for one meal.
 5. Do at least one kind good deed or act of mercy daily.
 6. Actively share your Christian faith in some way each week.
 7. Seek to do good each week in one of the following ways: feed the hungry, give drink to the thirsty, pray for the sick, visit those in jail, visit the orphans and widows, give clothing to those in need, or similar works of charity.
 8. Meditate upon the Word of God each day.
 9. Seek the fullness of the Holy Spirit in your life continually.
 10. Join other believers at least weekly in publically praising the Lord in word and song.
 11. Partake of the Lord's supper often.
 12. Sing the psalms and hymns, and reflect upon their meaning for our lives; do this daily if possible.
 13. Ask God to help you overcome a fault or weakness in your life. Work on this constantly.
 14. Give of your money, time and talent each week as offerings to God.
 15. Seek to encourage others each week.

GRADE SUMMARY

Notebook	5%
Major Discipleship Project	20%
Books and Reports	15%
Participation	50%
Final Exam	10%

TEXTS

Coleman, Robert E. *The Master Plan of Evangelism*. Revised ed. Manila: OMF, Reprint, 2001.

Green, Michael. *New Testament Evangelism: Lessons for Today*. Manila: OMF, 1982.

Little, Paul. *How to Give Away Your Faith*. Chicago: InterVarsity Press.

Magalit, Isabelo F. *How to Share Jesus*. Revised ed. Manila: OMF, 1990.

Teague, Dennis. *Connect: Cultural Keys in Evangelism and Mission*. Manila: OMF, 1999.

RECOMMENDED READING

Castillo, Met. *The Church in Thy House*. Manila: Alliance Publishers, 1982.

Coleman, Robert E. *They Meet the Master*. Reprint, Manila: OMF Publishers.

Seamands, John. *Tell It Well*. Kansas City: Beacon Hill Press, 1985.

Toyotome, Masumi. *Enjoyable Personal Evangelism*. Revised ed. Los Angeles: Missionary Strategy Agency, 1974.

Warren, Rick. *The Purpose Driven Church*. Grand Rapids: Zondervan.

White, David A. *Your Church Can Multiply*. Manila: Philippine Challenge, 2000.

SYLLABUS SUMMARY

Foundations of Christian Education

1. Course description

Surveys educational purposes and processes as they apply to contemporary Christian education in Asia and the Pacific. Gives attention to the various roles and responsibilities of the pastor as educational leader in the Asia-Pacific church, and reviews the sociological elements and anthropological foundations that underscore the relationship between education and culture.

2. Relation to Ministerial Sourcebook desired outcomes

- Human development is touched upon in this class.
- “A knowledge of communication theory and skills,” especially teaching skills is gained in this class.
- The capacity to “**teach** by word and example” is conveyed through this course.
- The ability to acquire skills in information technology and other media essential for ministry and mission is made possible through this class.

3. Relation to the program objectives

Students should be able to

- express the gospel and evangelize effectively through skillful and bold communication of the Word; and
- direct the nurture of Christians in the faith.

4. Intended outcomes

CONTENT (20%)

This course is a survey of educational purposes and processes as they apply to contemporary education in Asia and the Pacific. It seeks to help the learner evaluate various educational purposes and processes towards a development of a strong and sound Christian perspective of Christian education ministry. This is expressed in the learner’s personal philosophy of Christian Education. It serves as a pre-requisite or a foundational course as one progresses to a broader understanding of more specific Christian education ministries and endeavors.

Students should be able to

- clearly understand the meaning, purposes and processes of Christian Education, and relate to present/future context of ministry.

- examine and interact productively with the theological, philosophical, historical, social sciences, anthropological, sociological, and psychological issues/concepts of Christian Education.

COMPETENCY (60%)

Students should be able to

- demonstrate ability to integrate the Biblical, theological, philosophical, historical, sociological, and anthropological concepts of education into one's personal philosophy, theology, and practice of Christian Education.
- take various roles and responsibilities as educational leader in the Asia-Pacific church.
- demonstrate the ability to use modern instructional technology.

CHARACTER (10%)

Students should be able to

- establish a strong and sound Biblical foundation of Christian Education for specific ministry context.
- develop sound and strong conviction and commitment to Christian principles of educational ministry.
- develop their personal philosophy and theology of Christian education in relation to learner's specific ministry in Asia-Pacific.

CONTEXT (10%)

Students should be able to

- evaluate current programs in educational institutions and critique them in the light of one's own perspectives and foundations of Christian Education ministry.
- apply lessons effectively to one's own context of ministry.
- understand sociological elements and anthropological foundations, which underscore the relationship between education and culture.

5. Assessment methods for intended outcomes

A. ATTENDANCE AND PARTICIPATION

The learners are expected to attend class regularly and contribute to class discussions. Active participation in class is encouraged.

B. READING LOG

To fulfill the content objectives, the learners are required to keep up with assigned readings, and complete a Reading Log Form at the end of the course (provided in the complete syllabus).

C. SHORT PAPERS

To fulfill the content and competency objectives, students should write five (5) short papers of insights gleaned from readings, lectures and experiences. These may take two (2) forms. At least two (2) of short papers for each form. “Interactive Review” form, and an “I Think...” form (Forms are in the complete syllabus). Due: The day the topic is discussed in class.

D. SITE VISIT AND PRESENTATION

To fulfill the context and competency objectives, each learner will visit two sites according to their present and/or future ministries (local church, Christian school, theological institution, local church-based lay training schools, and the like, as approved by the facilitator), and write a 5 pages report/critique. Each one will give 15 – 20 minutes summary report to the class that includes the insights gained from this experience. Students should be creative in their presentation towards getting their co-learners to discuss core issues related to the course. They may use video clips and/or resource person(s) in their presentation. Three to five pages Report/Critique. Class Presentation Due as scheduled by the facilitator. The presentation should demonstrate and apply pedagogical skills, and count 50% of the final grade.

E. PAPER

To fulfill the context and competency objectives, students should write their PERSONAL PHILOSOPHY AND THEOLOGY OF CHRISTIAN EDUCATION PAPER. The learner’s foundational views on Christian Education, and on being a Christian educator in his or her own context will be reflected in this paper. This should reflect the class lectures and discussions, personal readings, personal values, judgments, ministries, gifts, and experiences. Christian Education is addressed broadly as a discipline and specifically in relation to their personal context of ministry. The paper should be 10 pages, typewritten, double-spaced and grammatically correct.

GRADE SUMMARY

Attendance and participation	10%
Short papers (5 @ 5%)	25%
Site visit and presentation (2 @ 25%)	50%
Philosophy paper	15%

TEXT

Pazmino, Robert. *Foundational Issues in Christian Education*. Grand Rapids: Baker, 1988.

SYLLABUS SUMMARY

Introduction to Missions

1. Course description

Introduces students to the broad field of missiology. Provides essential orientation for those considering missionary service. Gives attention to the ever-increasing body of literature in missions.

2. Relation to Ministerial Sourcebook desired outcomes

- Students learn “compassion, patience, and perseverance” through the activities of this course.
- “A clear understanding of the dynamics of Christian servant leadership, local church administration, and models of mission and ministry; and the similarities to and distinctions from secular models of leadership and management” is gained in this class.
- “An awareness of cultural trends and influences in contemporary society including religious pluralism” are discussed in this course.
- The ability to “**think** prayerfully about personal, familial and congregational development” is covered in classes in this class.
- The capacity to “**respond** to others with the love of God” is nurtured in this course.
- The ability to “**lead** the people of God in worship, mission and service” is taught in this course.

3. Relation to the program objectives

Students should be able to

- take positions of leadership in the church in this area of the world;
- encourage and cooperate with others in ministry;
- possess a sense of mission to a lost world;
- serve the church in this area of the world with deep and sacrificial commitment; and
- understand their own cultures so as to apply their theological persuasions in ways which are consistent with the gospel message, suitable for their own people and socially relevant.

4. Intended outcomes

CONTENT (30%)

Students should be able to

- gain a broader understanding of missions.
- explore and understand various strategies employed in the practice of missions.
- gain a knowledge of the historical basis for understanding missions.
- explore specifically the biblical and theological understanding and practice of missions.

COMPETENCY (30%)

Students should be able to

- participate in the practices of missions as opportunity affords and to reflect upon that participation.
- be able to make or suggest practical applications of the knowledge and insights gained from the course to present or future ministries.
- learn the key areas that are foundational to understanding and practice of missions.

CHARACTER (10%)

Students should be able to

- engage in spiritual devotions connected with the call to missionary service, and will read similar devotional literature and pray.

CONTEXT (30%)

Students should be able to

- interact with issues, questions and implications of the practice and understanding of missions.
- to gain insight into the interplay between the cultural and missions.
- be constantly challenged to apply learning to their own contexts and to think in terms of that context both comparatively and contrastingly.

5. Assessment methods for intended outcomes

A. PARTICIPATION

To fulfill the character, context, and competency objectives, students must be involved in the outside activities of the class, as well as the discussions in the class. This is of vital importance in the learning process.

B. READING REPORTS

To fulfill the content and context objectives, students will read the entire texts as assigned and make reports as directed.

C. NOTEBOOK

To fulfill the content and competency objectives, a NOTEBOOK will be kept. It should be organized to include sections for the various assignments, and must include sections for the syllabus, case study notes, major ethnographical study, and any handouts or extra materials. This is meant to be something they will keep as a resource for their ministry.

D. FINAL EXAM

To fulfill the content objectives, a comprehensive final exam will be given.

E. MAJOR MISSIONS PROJECT

To fulfill the context, character and competency objectives, the project must show practical application of the course material. At least six relevant sources are required. The written part must be a minimum of eight pages. The project will include research, reflection, and analysis of a missions topic of interest to the students and must be researched and presented as part of the project. Most of the remainder of the written project will be a report, reflection, and analysis. A concluding section must deal with what was learned and/or application.

GRADE SUMMARY

Notebook	10%
Major Missions Project	30%
Books and reports	20%
Participation	30%
Final Exam	10%

TEXTS

Hawthorne, Steven C., eds. *Perspectives on the World Christian Movement: A Reader Study Guide*. 1999 ed. Pasadena: William Carey, 1999.

Johnstone, Patrick. *The Church is Bigger Than You Think*. Manila: OMF, 1998.

_____, John Hannah, and Marti Smith. *The Unreached Peoples*. Seattle: YWAM, 1996.

Teague, Dennis. *Connect: Cultural Keys in Evangelism and Mission*. Manila: OMF, 1999.

Verwer, George. *Out of the Comfort Zone and Into Missions*. Metro Manila: OMF, 2000.

Winter, Ralph D. and Steven C. Hawthorne, eds. *Perspectives on the World Christian Movement: A Reader*. Third ed.. Pasadena: William Carey, 1999.

RECOMMENDED

Philippine Home Council of OMF International. *Sweet & Sour: Stories from the Missionary Soul*. Metro Manila: OMF, 2001.

Thomas, Norman F., ed. *Classic Texts in Mission & World Christianity*. Maryknoll, New York: Orbis, 1995.

SYLLABUS SUMMARY

Interpersonal Communication

1. Course description

Deals with the problems of interpersonal relations in the church on the basis of communication theory. Attention will be given to understanding the causes and effects of communication breakdowns, and conflict resolution.

2. Relation to Ministerial Sourcebook desired outcomes

- Marriage and family dynamics are covered in this class.
- “A knowledge of communication theory and skills,” especially interpersonal skills is gained in this class.
- “An understanding of the dynamics of the human life, groups within the local church and society, including marriage and family,” is gained in this class.
- The ability to “**act** with integrity and honor in all relationships” is modeled in this course.
- The capacity to “**respond** to others with the love of God” is nurtured in this course.
- The ability to “**communicate** the truth in love” is nurtured in this class.
- The ability to “**listen** with care and discretion” is stressed in this course.
- Skills in oral communication are taught in this course.

3. Relation to the program objectives

Students should be able to

- take positions of leadership in the church in this area of the world; encourage and cooperate with others in ministry; and
- express the gospel and evangelize effectively through skillful and bold communication of the Word.

4. Intended outcomes

CONTENT (10%)

Students should be able to

- acquire knowledge of communication theory and skills, especially preaching and including teaching and interpersonal skills.
- learn basic theories and models of good communication techniques.

- gain an understanding of the dynamics of human life, groups within the local church and society in relation to communication.

COMPETENCY (60%)

Students should be able to

- relate with confidence and integrity with people in all relationships.
- respond to others with the love of God.
- effectively communicate the Gospel and truth in love.
- listen and speak with care and discretion as they relate with others.

CHARACTER (20%)

Students should be able to

- understand themselves and who they are in relationship with others.
- develop good characteristics and approaches that will make relationship possible with others.
- display Christlikeness in the way they communicate and in all their dealings with others.

CONTEXT (10%)

Students should be able to

- interact with others from different cultures.
- effectively communicate Christ in their own cultural contexts, and also cross-culturally.
- develop strategies of proclaiming or publicizing the Gospel in Asia and the Pacific.

5. Assessment methods for intended outcomes

A. ATTENDANCE AND PARTICIPATION

An active and positive participation in classroom exercises is essential. 40% of the final grade.

B. BOOK REPORT

To fulfill the content, context and competency objectives, students will write a report on any book of the student's choice from the reserved shelf in the library. The report must be 4 pages. 30% of the final grade.

C. REFLECTION PAPER

To fulfill the content objectives, at the completion of the course, students will submit a 5-page overall WRITTEN REFLECTION of what they learned during the course period. 30% of the final grade.

RECOMMENDED READINGS

- Allen, Madelyn Burley. *Listening The Forgotten Skill*. NY: John Wiley and Sons, 1982.
- Baehn, Theodore. *Getting the Word Out*. San Francisco, CA: Harper and Row, 1986.
- Egan, Gerard. *You and Me*. Monterey, CA: Brooks/Cole, 1977.
- Howthorn, Jeremy and John Corner. *Communication Studies: An Introduction*. Second ed. London: Edward Arnold, 1980.
- Johnson, D. *Joining Together*. Englewood Cliffs, NJ: Prentice Hall, 1982.
- Patton, Bobby R. and Kim Giffin. *Fundamentals of Interpersonal Communication*. New York: Harper and Row, 1971.
- Reid, Clyde. *Groups Alive-Church Alive*. New York: Harper and Row, 1969.
- Wackman, Daniel, Elam Nunnally and Sheroid Miller. *Alive and Aware*. Minneapolis: Interpersonal Communication Programs, 1975.
- Weaver, Richard L. *Understanding Interpersonal Communication*. Fourth ed. Glenview, IL: Scott, Foresman, 1984.
- Windahl, Sven and Denis McQuail. *Communication Models*. Essex, England: Longman Group, 1981.

SYLLABUS SUMMARY

Character Formation

1. Course description

Emphasizes the spiritual and personal integrity of the minister. Nurtures the spiritual life of students through exercises and helps aimed at deepening their personal commitments while formulating a philosophy that will guide them in their ministries.

2. Relation to Ministerial Sourcebook desired outcomes

- “A deep spirituality with an abiding sense of God’s call” is often addressed in this class.
- The “unquestioned integrity and honor” of the Christian minister is reinforced in this class.
- Students learn “self-discipline and self-control” in this class.
- Character issues are addressed in this class.
- Spiritual Formation comes through the course in Character Formation.
- Human development is touched upon in this class.
- The person of the minister is explicitly discussed in the courses in this class.
- “A working knowledge of the disciplines of the spiritual life” is gained in the Character Formation class.
- The minister’s ability to “**model** a godly life and vital piety” is taught through the Character Formation course.
- The ability to “**act** with integrity and honor in all relationships” is covered in this course.
- The “loving God with all the heart, soul, mind and strength and the neighbor as oneself as expressed in Christian holiness” is reinforced in the Character Formation class.

3. Relation to the program objectives

Students should be able to

- proclaim and exemplify the redeeming power of the Word of God;
- serve the church in this area of the world with deep and sacrificial commitment;
- sense the leading of God in their lives;
- develop programs of spiritual deepening for themselves and others; understand themselves;
- testify to the experience of regeneration and entire sanctification; and
- rely upon the Holy Spirit for life and service.

4. Intended outcomes

CONTENT (10%)

Students should be able to

- acquire working knowledge of the disciplines of the spiritual life.
- learn and appreciate different approaches to spirituality from different biblical perspectives.
- understand the biblical principles concerning individual and societal transformation.
- understand the dynamics of human life with all its perplexities and challenges.
- understand the various models of spirituality as seen in the history of Christianity with emphasis on how these models can be applied by today's Christian educators in the development of the church's spiritual life.

COMPETENCY (10%)

Students should be able to

- be involved in the planning of educational experiences appropriate for fostering spiritual formation.
- develop holistic approaches that facilitates personal, church and societal growth and transformation.
- teach and preach transformation both to lay people and professionals.
- create approaches to character formation in consideration of diverse contemporary social issues and challenges.

CHARACTER (70%)

Students should be able to

- understand and apply the "loving God with all heart, mind, soul, and strength" and "loving neighbor as oneself" in their lives.
- have a deep spirituality with an abiding presence of God's call.
- gain an unquestioned integrity and honor as a Christian minister.
- learn self-discipline and self-control.
- understand human development in relation to spiritual growth.

CONTEXT (10%)

Students should be able to

- apply biblical principles of Christian growth and maturity in the context they are ministering.
- effectively communicate Christian maturity with clarity using cultural worldviews.

- assess and counter counterfeit beliefs and practices in different cultures.

5. Assessment methods for intended outcomes

A. ATTENDANCE

Students are expected to be present and on time at each of the class sessions.

B. FOUR READING REPORTS

To fulfill the content and character objectives, students are required to READ AND STUDY CAREFULLY THE CHOSEN TEXTBOOKS, *The Upward Call* and the *Formation Guide for Becoming Spiritually Mature*, one book by either Muto/VanKaam or Nouwen, and one book on the topic of Prayer. These reports will include your personal reflection upon these reading materials. The Reading Report Forms are included in the complete syllabus.

C. JOURNAL

To fulfill the character and context objectives, students are to take seriously the assignment to keep a JOURNAL during the dates of this course. It is hoped that by doing this, you will find this a helpful spiritual discipline that the students will continue to do long after this course is completed. The JOURNAL may take many forms and some ideas will be discussed in class. The JOURNAL is to be briefly reviewed by the professor, (that is, students will need to show evidence that they have done this requirement consistently) by bringing the JOURNAL to class two times during this semester.

D. SPIRITUAL AUTOBIOGRAPHY

To fulfill the character objectives, students will write a brief SPIRITUAL AUTOBIOGRAPHY by describing three (3) major “intersections with God” in personal reflection paper of five (5) pages in length.

E. ACCOUNTABILITY GROUP

To fulfill the character and context objectives, each student will become part of a “Community Accountability Group” and this group will be given specific topics and questions to explore based on material and themes suggested in the textbooks. These groups will also help plan and articulate the basic review of themes presented from the six main principles taught in the “Becoming Spiritually Mature” videos and Guidebook.

F. QUIZZES AND EXAMS

To fulfill the content objectives, there will be unannounced quizzes over materials covered in class as well as the assigned reading material will be given as deemed necessary by the professor. These will take place usually during the first 15 minutes of the class and therefore students are expected to be in class on time to be able to take these quizzes. These quizzes will not be lengthy. The quizzes are intended to assist the student in the integration process of learning and more fully comprehending and reflecting upon the content of both discussion and reading experiences. There will be a Final Exam.

GRADING SUMMARY

Attendance	5%
Reading Reflection Reports (3 due)	20%
Journal	25%
Participation in CAG (Community Accountability Group)	20%
Intersection with God Reflection Paper	5%
Quizzes	15%
Final Exam	10%

TEXTS

Formation Guide for Becoming Spiritually Mature. Pittsburgh, PA: Epiphany Association, 1991.

Tracy, Wesley D., E. Dee Freeborn, Janine Tartaglia and Morris A. Weigelt. *The Upward Call: Spiritual Formation and the Holy Life*. Kansas City: Beacon Hill, 1994.

SUPPLEMENTARY

McGinn, Bernard, et al, eds., *Christian Spirituality*. 3 vols. New York: Crossroad, 1985-1989.

SYLLABUS SUMMARY

Worship Leadership

1. Course description

Examines the history, development, and theology of worship; involves students in collecting worship resources, planning services, handling the sacraments, and integrating the content of other courses into planning worship experiences. Deepens understanding of worship and examines how to strengthen it in various cultural settings.

2. Relation to Ministerial Sourcebook desired outcomes

- “An understanding of the significance, forms and place of Christian worship in the community of faith” is gained in the required course in Worship Leadership.
- The ability to “lead the people of God in worship, mission and service” is taught in this course.

3. Relation to the program objectives

Students should be able to

- find and use forms of worship conducive to communion with God.

4. Intended outcomes

CONTENT (20%)

Worship Leadership will examine the music and worship program of the church in all its facets focusing on its practical administration. The student will gain an understanding of the music and worship program possible in churches they will serve.

COMPETENCY (60%)

The concept of worship and the music that is selected for various services will be linked to the development of an effective music ministry. Students will be able to plan and implement an appropriate worship experience.

CHARACTER (10%)

The student will develop a sense of reverence and awe for God’s presence through worship. At the same time, the proper human attitude and response to music and worship is expected to be realized by each student. Through worship experiences, participants’ lives will be transformed.

CONTEXT (10%)

Students will develop indigenous worship programs and patterns using their native instruments and beats. A sense of respect for existing cultural standards and considerations will be touched, so that students will be challenged and learn to make use of cultural resources in worship planning and leading.

5. Assessment methods for intended outcomes

A. DAILY ASSIGNMENTS

To fulfill the content objectives, each student is required to read the daily assignments, listen to the listening assignments and take notes of the class including the assigned readings from the previous class and the material discussed. Assignments are 10% of the final grade.

B. EXAMS

To fulfill the content and competency objectives, a BRIEF TEST will be given at the beginning of each class over the material discussed. Collectively, the daily tests are to be 10% of the final grade. The final exam will be comprehensive and is 10% of the final grade.

C. REQUIRED READING

To fulfill the content objectives, students should be engaged in readings, as indicated on the course outline and schedule. The readings should be completed before each class session. 10% of the final grade.

D. LISTENING ASSIGNMENT

To fulfill the content and competency objectives, each student will be given a copy of a tape containing the listening assignments for this course. Additional tapes will also be on reserve in the library. Students will be expected to identify and describe the music selections on the tape in class and on the tests. The assignment enables the students to understand various styles and traditions in the Christian church. 10% of the final grade.

E. WORSHIP PLANS

To fulfill the competency and context objectives, students will submit five worship and conduct two worship services. At least one worship service will be witnessed in person by the instructor or someone designated by the instructor. Effort will be made for one of these to be implemented in an APNTS chapel or prayer meeting. 50% of the final grade.

TEXTS

Sing to the Lord. Kansas City: Lillenas, 1993.

Webber, Robert. *Planning Blended Worship: The Creative Mixture of Old and New.* Nashville: Abingdon, 1998.

SUPPLEMENTARY

Middendorf, Jesse C. *The Church Rituals Handbook.* Kansas City: Beacon Hill, 1997.

SYLLABUS SUMMARY

Christian Leadership

1. Course description

Considers the biblical, theological, psychological and sociological principles for leadership. Emphasizes theories, types, and principles of leadership. Discusses servant leadership as well as leadership by objectives.

2. Relation to Ministerial Sourcebook desired outcomes

- Students will possess “vision and commitment” through this course.
- “A clear understanding of the dynamics of Christian servant leadership, local church administration, and models of mission and ministry; and the similarities to and distinctions from secular models of leadership and management” is gained in this class.
- The ability to “**think** prayerfully about personal, familial and congregational development” is covered in this class.
- The ability to “**equip** the saints for the work of ministry” is nurtured in this course.
- The ability to “**articulate** clearly the mission of the congregation and the Church” is nurtured this course.
- The ability to “**assess** the effectiveness of programs and plans” is undertaken in the Christian Leadership class.
- Skills in management and leadership are covered in this course.

3. Relation to the program objectives

Students should be able to

- proclaim and exemplify the redeeming power of the Word of God;
- express the gospel and evangelize effectively through skillful and bold communication of the Word; direct the nurture of Christians in the faith;
- take positions of leadership in the church in this area of the world; encourage and cooperate with others in ministry;
- guide laypersons into responsible and truly Christian leadership roles in communities;
- serve the church in this area of the world with deep and sacrificial commitment;
- be confident of their leadership abilities and gifts; and
- rely upon the Holy Spirit for life and service.

4. Intended outcomes

CONTENT (10%)

Students should be able to

- acquire a clear understanding of the dynamics of Christian servant leadership, local church administration, and models of mission and ministry.
- gain insights by analyzing the similarities to and distinctions from secular models of leadership and management.

COMPETENCY (60%)

Students should be able to

- identify the characteristics of the various leadership styles that are practiced in Christendom today and be able to determine the appropriate style for a particular situation.
- articulate a personal vision for ministry and the values that would characterize their practice.
- clarify how to build a team, develop the competencies of co-workers, understand conflicts, and participate in decision-making.
- state their own definition of effective leadership and explain their style of leadership. The students should also be aware of their own strengths and weaknesses.

CHARACTER (20%)

Students should be able to

- develop a Christlike servant leadership character.
- have an unquestioned integrity and honor as a Christian leader.
- learn humility, gentleness and sensitivity to others.
- learn self-discipline and self-control.

CONTEXT (10%)

Students should be able to

- capture wisdom and discernment by applying their knowledge in practical situations in their respective cultures.
- consider cultural norms and standards in their leadership styles, procedures and programs.

5. Assessment methods for intended outcomes

A. PRE-COURSE ANALYSIS PAPER

To fulfill the content, context and competency objectives, students will write a paper on their understanding of leaders and leadership. They will name one or two leaders who they think were effective and name another one or two people who, in their opinion, were ineffective leaders; and, comparing and contrasting the approaches of these two groups of people to leadership. It must include the student's reason for their opinion, i.e. why was a particular approach effective or ineffective. What can be learned from the observation and reflection of these people and their leadership methodology? (10 %)

B. PERSONAL VISION STATEMENT

To fulfill the context and character objectives, each student will write a personal vision statement, which must include their goals in life for the ministry they are anticipating to be involved in the future. (20%)

C. READING REPORT

To fulfill the content objectives, students should keep an accurate reading report, which should include new insights gained and application from each reading assignment. A five-page reaction report to the reading must be submitted. (30 %)

D. INTEGRATIVE PAPER

Students will choose ONE of the following to fulfill the competency and context objectives:

1. An INTEGRATIVE PAPER briefly describing their development into the leader they are today, plans for further growth, and plans for developing other leaders. It must include a personal philosophy of leadership.
2. A CASE STUDY on an issue involving change, power or conflict. Students will have to get the instructor's approval for the case and only then begin to work on resolving it. They should use insights gained from the class in resolving this case. (40%)

TEXTS

Bower, Robert K. *Administering Christian Education*. Grand Rapids: Eerdmans, 1964.

Bowie, Audrey. *On Being God's Woman*. Singapore: Haggai Institute, 1993.

Bowling, John. *Grace-Full Leadership: Understanding the Heart of a Christian Leader*. KC: Beacon Hill, 2000.

Chua, Wee Hian. *Learning to Lead: Biblical Leadership Then and Now*. Downers Grove, IL: InterVarsity.

D' Souza, Anthony. *Leading Others*. Singapore: Haggai Institute, 1986.

Gangel, Kenneth O. *Feeding and Leading*. Wheaton, IL: Victor Books, 1989.

Haggai, John Edmund. *Lead On*. Waco, TX: Word Books, 1986.

Jurgensen, Barbara. *Men Who Dared*. Wheaton, IL: Tyndale House, 1967.

Lindskoog, Kathryn. *Creative Writing: For People Who Can't Write*. Grand Rapids: Zondervan, 1989.

Lupdag, Anselmo D. *In Search of Filipino Leadership*. Quezon City: New Day, 1984.

McKenna, David L. *Wesleyan Leadership in Troubled Times: Confronting the Culture, Challenging the Church*. KC: Beacon Hill, 2002.

Reed, Harold W. *The Dynamics of Leadership*. Danville, IL: Interstate, 1984.

Richards, Lawrence O. and Clyde Hoeldtke. *A Theology of Church Leadership*. Grand Rapids: Zondervan, 1980.

Swindoll, Charles. *Growing in the Seasons of Life*. Portland, OR: Multnomah, 1983.

White, John. *Excellence in Leadership: The Pattern of Nehemiah*. Downers Grove, IL: InterVarsity, 1986.

Youssef, Michael. *The Leadership Style of Jesus*. Wheaton, IL: Victor Books, 1986.

_____. *He-ism versus Me-ism*. Eugene, OR: Harvest House, 1987.

SYLLABUS SUMMARY

Church Administration

1. Course description

Surveys the administration and polity of the local church, including the conducting of local church board meetings.

2. Relation to Ministerial Sourcebook desired outcomes

- “A clear understanding of the dynamics of Christian servant leadership, local church administration, and models of mission and ministry; and the similarities to and distinctions from secular models of leadership and management” is gained in this class.
- The ability to “**organize** the local congregation as needed and appropriate” is covered in the Church Administration class.
- Skills in finance are covered in Church Administration.
- Skills in management and leadership are covered in this course.

3. Relation to the program objectives

Students should be able to

- administer adequately and facilitate the growth of local congregations;
- take leadership positions in the church in this area of the world; encourage and cooperate with others in ministry;
- serve the church in this area of the world with deep and sacrificial commitment;
- develop programs of spiritual deepening for themselves and others; understand themselves; and
- be confident of their leadership abilities and gifts.

4. Intended outcomes

CONTENT (10%)

Students should be able to

- interact with questions and implications of church administration for the church and mission today.
- consider theories, types, and principles of church administration.
- gain insight and give consideration to some Biblical, theological, and practical principles of church administration.

COMPETENCY (70%)

Students should be able to

- make or suggest practical applications of the knowledge and insights gained from course to present and future ministries.

CHARACTER (10%)

Students should be able to

- explore the relationship between character formation, especially emphasizing prayer and the Bible, to church administration.

CONTEXT (10%)

Students should be able to

- consider church administration by objectives, delegation, and accountability.

5. Assessment methods for intended outcomes

A. READING AND REPORTS

To fulfill the content and context objectives, students will read the required text, and one other book on church administration selected from the Library and approved by the instructor, and write a 5-page paper comparing and contrasting the two. Counts 15% of the final grade.

B. CLASS PARTICIPATION

To fulfill character and competency objectives, students are expected to be actively involved in class discussions. Preparedness and cooperation with the class assignments, enthusiasm for the Word, on-time completion of work are all expected and appreciated.

C. NOTEBOOK

To fulfill the content, character and context objectives, a NOTEBOOK will be kept. It should be organized to include sections for the various assignments, and must include sections for the syllabus, class notes, projects, research paper, and handouts. This is meant to be something students will keep as a resource for their ministry. A journal of church administration observations will be kept. It should have dates and specific explanations and/or analysis and interpretation of the observations. This will be included in your notebook (15%).

D. RESEARCH PAPERS

To fulfill the content and competency objectives, two research papers are required as assigned. The topic(s) will be assigned by the professor (2 @ 15% = 30%).

E. OBSERVATION AND REFLECTION

To fulfill the competency objectives, with the approval of a pastor, student should observe a local church board meeting, and submit a three-page reflection paper. 15% of the final grade.

F. INTERVIEW

To fulfill the context and competency objectives, students will interview a pastor of the student's denomination on the challenges he or she faces in administering the local church. 15% of the final grade.

G. FINAL EXAM

To fulfill the content objectives, a comprehensive final exam will be administered. This should be considered a significant part of the learning process.

GRADE SUMMARY

Notebook & Journal	15%
Book Report	15%
Observation/Reflection	15%
Interview	15%
Research Papers (2 at 15%)	30%
Final Exam	10%

TEXT

Engstrom, Ted W. *Your Gift of Administration*. Reprint, Manila: OMF, 1989.

SYLLABUS SUMMARY

Integrative Seminar

1. Course description

Enables students to synthesize and apply the various theological disciplines. Students develop philosophies of ministry and wrestle with case studies of issues relevant to ministry in Asia and the Pacific.

2. Relation to Ministerial Sourcebook desired outcomes

- “A deep spirituality with an abiding sense of God’s call” is often addressed in this class.
- The person of the minister is explicitly discussed in the courses in this class.
- Skills in analytical thinking are covered in the Integrative Seminar.

3. Relation to the program objectives

This course provides a forum for the integrative process. The construction of a philosophy of ministry will take place in a number of ways: (1) by student’s review and recollections of materials covered throughout the entire seminary life; (2) by critical synthesis of the assigned readings in this course; (3) by interaction other students, and (4) by application of what they learned during the interactive learning.

Students should be able to

- reflect theologically upon the task of ministry from a Wesleyan perspective;
- be guided by biblical precepts in their ministries;
- appropriate creatively and use the wisdom of the Christian church, past and present, for ministries in Asia and the Pacific;
- appropriate creatively and use the wisdom of the Christian church, past and present, for ministries in Asia and the Pacific; and
- interpret the Bible analytically for Asian and Pacific contexts.

4. Intended outcomes

CONTENT (10%)

- This course builds on what the students have learned throughout their seminary studies.

COMPETENCY (70%)

- Based on the intellectual foundation in biblical, historical and practical disciplines, students will develop their own philosophies of ministry.
- It is appropriate that all members of the class should project themselves to be professionals, demonstrating a high degree of knowledge or skill.

CHARACTER (10%)

- Students will apply their philosophy of ministry to life situations.

CONTEXT (10%)

- Students should be able to appropriate ideas from various courses in order to construct a philosophy of ministry that will guide their lives and ministries in the Asia and Pacific Region in the decades ahead.

5. Assessment methods for intended outcomes

A. ATTENDANCE

Since most of the learning process of this course is based on class discussions, attendance is necessary. Students are expected to interact with one another, exchange ideas, and argue (in a positive sense) whenever appropriate. Students are advised to be aware of the issues and insights raised by fellow students. To guide them in making their philosophy of ministry, students are advised to take notes during the forum in order to assist them in gathering pertinent ideas and concepts that will help them shape a philosophy of ministry.

B. READING, PRESENTATION, AND INTEGRATIVE FORUM

To fulfill the content and competency objectives, students will make a class presentation. Students will be assigned specific topics to present before the class. A copy of the synopsis will be distributed to all class members and the professor. This gives the rest of the class opportunity to read ahead and to prepare for meaningful class interaction. A student assigned or scheduled to present will begin by giving a significant quote from his or her paper. Then she/he will lead in prayer. A 20-minute presentation follows, then the student will lead the forum and discussion. Each student is expected to contribute (even without being asked) and quiz fellow classmates. The purpose is to assist fellow students to better articulate their mind regarding some issues and matters.

C. WRITTEN ASSIGNMENTS

To fulfill the content and context objectives, each student will write a ten-to-fifteen-page, double-spaced paper articulating his or her integrated philosophy of ministry. This is the ultimate goal of the class. The Philosophy of Ministry should have sound biblical, theological, and historical bases. It should also be contextually relevant and “urgent.”

GRADING SUMMARY

Synopsis	25%
Presentation, forum leadership and class participation	25%
Major Paper	<u>50%</u>
Total	100%

TEXT

Whitehead, James D. and Evelyn Eaton Whitehead. *Methods in Ministry: Theological Reflection and Christian Ministry*. Minneapolis: Seabury, 1980.

SYLLABUS SUMMARY

Supervised Ministry I

1. Course description

Provides monitored settings in which ministers-in-training can practice, explore, and reflect upon the profession. Through work with people in real situations of Christian service, exposes students to opportunities for developing professional competency in various Christian ministries.

2. Relation to Ministerial Sourcebook desired outcomes

- Students capture “wisdom and discernment” by applying their knowledge in practical situations in these courses.
- “Compassion, patience and perseverance” are emphasized in this course.
- “An awareness of cultural trends and influences in contemporary society including religious pluralism” is discussed in this course.
- The ability to “**equip** the saints for the work of ministry” is nurtured in this course.
- The ability to “**think** prayerfully about personal, familial and congregational development” is covered in this course.
- The capacity to “**respond** to others with the love of God” is nurtured in this class.
- The ability to “**lead** the people of God in worship, mission and service” is taught in this course.

3. Relation to the program objectives

Students should be able to

- appropriate creatively and use the wisdom of the Christian church, past and present, for ministries in Asia and the Pacific;
- direct the nurture of Christians in the faith;
- encourage and cooperate with others in ministry;
- serve the church in this area of the world with deep and sacrificial commitment; and
- be confident of their leadership abilities and gifts.

4. Intended outcomes

CONTENT (10%)

Students should be able to

- bring together the activities of thinking and acting theologically, along with allowing life to inform theology.

COMPETENCY (60%)

Students should be able to

- serve Christ and His Church while preparing for full time Christian service.
- gain and strengthen competency by successfully honoring ministry skills through practice, participation, peer interaction and supervisory review and oversight.
- baptize and administer Communion.

CHARACTER (20%)

Students should be able to

- develop an ongoing self –assessment process, utilizing self perception and feedback from others for the purpose of stimulating further growth.
- discover personal identity as a Christian minister.

CONTEXT (10%)

Students should be able to

- reflect creatively upon their broader context of ministry and issues of contextualization of ministry practice.
- apply ministry knowledge to his/her own specific ministry and/or cultural contexts.

5. Assessment methods for intended outcomes

A. ATTENDANCE

Students' time requirement must be met to pass the course – minimum of 200 hours.

B. REQUIRED READINGS

To fulfill the content objectives, students will read the *Ministry Reader* and *The Mediator* as assigned and make reports as directed.

C. NOTEBOOK

To fulfill the content and competency objectives, a NOTEBOOK will be kept. It will include a weekly journal of Supervised ministry experiences, observations, and evaluations. The notebook may be examined each week by the instructor. It should be organized to include sections for the various assignments, and must include sections for the syllabus, case study notes, major ethnographical study, and any handouts or extra materials. This is meant to be something students will keep as resources for their ministry.

D. FINAL EXAM

To fulfill the content and competency objectives, this will be an evaluation done through personal interview with the Supervised Ministry faculty committee.

E. PARTICIPATION

To fulfill the competency, character and context objectives, the students must be involved in active ministry during the semester. Among the ministry experiences, students will assist in the planning and administration of a baptism and/or Communion. The site and supervisor will be assigned and approved by the Director of Supervised Ministry. A minimum of 200 hours is required for this aspect of the course.

F. CRITICAL INCIDENT REPORTS

To fulfill the context, character and competency objectives, four of these are required. A form will be provided for each (see the Supervised Ministry manual).

G. CASE STUDY

To fulfill the character and context objectives, a major CASE STUDY is required (see the Supervised Ministry Manual for guidelines).

H. FOUR PAPERS

To fulfill the context and character objectives, students will write their personal and professional goals, their life, their religious development, and their work history early in the program.

I. MID-SEMESTER EVALUATION

To fulfill the content, character, context and competency objectives, a MID-SEMESTER EVALUATION is due from the students and a final evaluation. There are forms for both of these.

J. DISCIPLESHIP PARTICIPATION

To fulfill the character objectives, each student will participate in a small group discipleship activity throughout the semester. Each student will be assigned by the professor. A journal will be kept and made part of the notebook. This journal will be daily and will record the spiritual, evangelistic, and discipleship journey of the students. Each students will be expected to read and submit reports as directed. Each group will meet at least weekly, and each group will do the following during the week:

1. Pray each day at a designated time.
2. Pray for each one in the group.
3. Pray for the salvation of specific persons on a list (10)
4. Fast at least twice a week – suggestion: Wednesday and Friday for two meals – also Sunday for one meal.
5. Do at least one kind good deed or act of mercy daily.
6. Actively share your Christian faith in some way each week.
7. Seek to do good each week in one of the following ways: feed the hungry, give drink to the thirsty, pray for the sick, visit those in jail, visit the orphans and widows, give clothing to those in need, or similar works of charity.
8. Meditate upon the Word of God each day.
9. Seek the fullness of the Holy Spirit in your life continually.

10. Join other believers at least weekly in publically praising the Lord in word and song.
11. Partake of the Lord's Supper often.
12. Sing the psalms and hymns, and reflect upon their meaning for our lives; do this daily if possible.
13. Ask God to help you overcome a fault or weakness in your life. Work on this constantly.
14. Give of your money, time and talent each week as offerings to God.
15. Seek to encourage others each week.

GRADE SUMMARY

Notebook/Journal	20%
Peer discussion & evaluation	10%
Reading and reports (11)	10%
Participation	50%
Final Exam	10%

SYLLABUS SUMMARY

Supervised Ministry II

1. Course description

Provides monitored settings in which ministers-in-training can practice, explore, and reflect upon the profession. Through work with people in real situations of Christian service, exposes students to opportunities for developing professional competency in various Christian ministries. SUPERVISED MINISTRY II continues to allow students to practice, explore and reflect upon ministry through actual involvement.

2. Relation to Ministerial Sourcebook desired outcomes

- Students capture “wisdom and discernment” by applying their knowledge in practical situations in these courses.
- “Compassion, patience and perseverance” are emphasized in this course.
- “An awareness of cultural trends and influences in contemporary society including religious pluralism” is discussed in this course.
- The ability to “**equip** the saints for the work of ministry” is nurtured in this course.
- The ability to “**think** prayerfully about personal, familial and congregational development” is covered in this course.
- The capacity to “**respond** to others with the love of God” is nurtured in this class.
- The ability to “**lead** the people of God in worship, mission and service” is taught in this course.

3. Relation to the program objectives

Students should be able to

- appropriate creatively and use the wisdom of the Christian church, past and present, for ministries in Asia and the Pacific;
- direct the nurture of Christians in the faith;
- encourage and cooperate with others in ministry;
- serve the church in this area of the world with deep and sacrificial commitment; and
- be confident of their leadership abilities and gifts.

4. Intended outcomes

CONTENT (10%)

Students should be able to

- bring together the activities of thinking and acting theologically, along with allowing life to inform theology.

COMPETENCY (60%)

Students should be able to

- serve Christ and His Church while preparing for full time Christian service.
- gain and strengthen competency by successfully honoring ministry skills through practice, participation, peer interaction and supervisory review and oversight.
- baptize and administer Communion.

CHARACTER (20%)

Students should be able to

- develop an ongoing self –assessment process, utilizing self perception and feedback from others for the purpose of stimulating further growth.
- discover personal identity as a Christian minister.

CONTEXT (10%)

Students should be able to

- reflect creatively upon their broader context of ministry and issues of contextualization of ministry practice.
- apply ministry knowledge to his/her own specific ministry and/or cultural contexts.

5. Assessment methods for intended outcomes

A. ATTENDANCE

Students' time requirement must be met to pass the course – minimum of 200 hours.

B. READINGS AND REPORTS

To fulfill the content and competency objectives, students will read the *Ministry Reader* and *The Mediator* as assigned and make reports as directed.

C. NOTEBOOK

To fulfill the content and character objectives, a NOTEBOOK will be kept. It will include a weekly journal of Supervised ministry experiences, observations, and evaluations. The notebook may be examined each week by the instructor. It should be organized to include sections for the various assignments, and must include sections for the syllabus, case study notes, major ethnographical study, and any handouts or extra materials. This is meant to be something students will keep as a resource for their ministry.

D. FINAL EXAM

To fulfill the content and competency objectives, this will be an evaluation done through personal interview with the Supervised Ministry faculty committee.

E. PARTICIPATION

To fulfill the context and competency objectives, the students must be involved in active ministry during the semester. Among the ministry experiences, students will assist in the planning and administration of a baptism and/or Communion. The site and supervisor will be assigned and approved by the Director of Supervised Ministry. A minimum of 200 hours is required for this aspect of the course.

F. REPORTS

Critical Incident Reports – TO fulfill the character, context and competency objectives, four of these are required. A form will be provided for each (see the Supervised Ministry manual).

G. CASE STUDY

To fulfill the context and character objectives, a major CASE STUDY is required (see the Supervised Ministry Manual for guidelines).

H. FOUR PAPERS

To fulfill the context, character, and competency objectives, students will write their personal and professional goals, their life, their religious development, and their work history early on in the program.

I. MID-SEMESTER EVALUATION

To fulfill the content, character, context and competency objectives, a MID-SEMESTER EVALUATION is due from the students and a final evaluation. There are forms for both of these.

J. DISCIPLESHIP PARTICIPATION

To fulfill the character objectives, each student will participate in a small group discipleship activity throughout the semester. Each student will be assigned by the professor. A journal will be kept and made part of the notebook. This journal will be daily and will record the spiritual, evangelistic, and discipleship journey of the students. Each students will be expected to read and submit reports as directed. Each group will meet at least weekly, and each group will do the following during the week:

- a. Pray each day at a designated time.
- b. Pray for each one in the group.
- c. Pray for the salvation of specific persons on a list (10)
- d. Fast at least twice a week – suggestion: Wednesday and Friday for two meals – also Sunday for one meal.
- e. Do at least one kind good deed or act of mercy daily.
- f. Actively share your Christian faith in some way each week.
- g. Seek to do good each week in one of the following ways: feed the hungry, give drink to the thirsty, pray for the sick, visit those in jail, visit the orphans and widows, give clothing to those in need, or similar works of charity.
- h. Meditate upon the Word of God each day.
- i. Seek the fullness of the Holy Spirit in your life continually.

- j. Join other believers at least weekly in publicly praising the Lord in word and song.
- k. Partake of the Lord's Supper often.
- l. Sing the psalms and hymns, and reflect upon their meaning for our lives; do this daily if possible.
- m. Ask God to help you overcome a fault or weakness in your life. Work on this constantly.
- n. Give of your money, time and talent each week as offerings to God.
- o. Seek to encourage others each week.

GRADE SUMMARY

Notebook/Journal	5%
Class discussions	5%
Five Reports	15%
Participation	50%
Critical Incident Report	5%
Discipleship Reports	10%
Final Exam (Case Study)	10%

TEXTS

- Gibbs, Eddie and Ian Coffey. *Church Next: Quantum Changes in Christian Ministry*. Leicester, England: Inter-Varsity Press, 2001.
- Sine, Tom. *Mustard Seed versus McWorld: Reinventing Christian Life and Mission for a New Millennium*. London: Monarch Books, 1999.

APPENDIX I

%	COURSE OF STUDY
30	Content
	Biblical
	Theological
	Historical
25	Ministerial
	Competency
	Communication Skills
	Pastoral Skills
	Management Skills
10	Analytical Skills
	Leadership Skills
	Character
	Ethical, Spiritual & Personal Growth
	Incarnational Leadership
10	Commitment to God and Church
	Passion for the Lost
	Covenantal Life Style
	Context
	Information, System and Environments of Learning
25	Pluralism: Religious, Historical and Cultural
	Community Interface
	Social, Ethical, Legal & Judicial
	Church and Ministry
25	Undesignated - to be assigned as appropriate to the student and the setting

APPENDIX II

MINISTERIAL SOURCEBOOK

DESIRED OUTCOMES OF EDUCATIONAL PREPARATION

437.2. Education for service, as described above, will assist the minister in the process of “being”, “knowing” and “doing”. These outcomes need to be integrated into the four elements of ministerial preparation.

For the minister “**to be**”, the desired outcomes are expressed in:

1. loving God with all the heart, soul, mind and strength and the neighbor as oneself as expressed in Christian holiness
2. a deep spirituality with an abiding sense of God’s call
3. existence as a person in relationship to the community of faith
4. unquestioned integrity and honor
5. compassion, patience and perseverance
6. self-discipline and self-control
7. humility, gentleness and sensitivity to others
8. passion and courage
9. wisdom and discernment
10. vision and commitment.

For the minister “**to know**”, the desired outcomes are to have:

1. a thorough knowledge of the Holy Scriptures and methods of interpretation
2. a clear understanding of Christian theology and especially the place of Christian holiness within it
3. a solid grasp of the history of the Christian church and its mission through the centuries
4. a knowledge of the Wesleyan theological heritage and traditions
5. a working knowledge of the disciplines of the spiritual life
6. an understanding of the significance, forms and place of Christian worship in the community of faith
7. a firm understanding of Christian personal and social ethics
8. a knowledge of communication theory and skills, especially preaching and including teaching and interpersonal skills

9. a clear understanding of the dynamics of Christian servant leadership, local church administration, and models of mission and ministry; and the similarities to and distinctions from secular models of leadership and management
10. an awareness of the brokenness of the human condition - both personal and societal
11. an understanding of the dynamics of the human life, groups within the local church and society, including marriage and family
12. a grasp of the span of human history and culture, particularly of the minister's own context
13. an awareness of cultural trends and influences in contemporary society including religious pluralism
14. a knowledge of the operation of the polity and practice of the Church of the Nazarene
15. an awareness of the legal framework in the society in which the congregation functions.

For the minister “**to do**”, desired outcomes are to:

1. **model** a godly life and vital piety
2. **think** prayerfully about personal, familial and congregational development
3. **act** with integrity and honor in all relationships
4. **respond** to others with the love of God
5. **lead** the people of God in worship, mission and service
6. **equip** the saints for the work of ministry
7. **preach** the Word of God with clarity in a culturally appropriate fashion
8. **teach** by word and example
9. **evangelize** the lost, feed the flock
10. **articulate** clearly the mission of the congregation and the Church
11. **minister** to the brokenness of persons and society
12. **communicate** the truth in love
13. **listen** with care and discretion
14. **facilitate** the ministry of all the people of God at the local level
15. **organize** the local congregation as needed and appropriate
16. **assess** the effectiveness of programs and plans
17. **acquire** skills in information technology and other media essential for ministry and mission
18. **pursue** life-long learning.

APPENDIX III

SUPERVISED MINISTRY HANDBOOK

A. THE PHILOSOPHY OF SUPERVISED MINISTRY

It is the purpose of Supervised Ministry to provide supervised settings in which ministers-in-training can practice, explore, and reflect upon the profession of ministry. Through work with people in real situations of Christian service, the student is exposed to opportunities for developing professional competence in various Christian ministries. To insure quality supervised ministry experiences, students will be assigned to approved ministry sites by the Director of Supervised Ministry.

Supervised Ministry is an holistic approach to theological education seeking not only learning but formation in the lives of the students. Learning suggests the communication of techniques, skills, and methodologies. Formation, on the other hand, refers to the journey of development, enablement, and self discovery. Specifically, contextualization of ministry practice is encouraged. Thus, the Supervised Ministry Program seeks to form and transform the students' intellectual pursuits, technical skills, spiritual development, and theological astuteness.

The principle of learning by doing under supervision is an ancient and valued one. This was the method used by Christ in the training of the Twelve as well as the sending of the Seventy. Of the apostles it is written "And He chose Twelve that they might be with Him and that He might send them forth to preach" (Mark3:14). Thus, the Master prepared the Twelve by supervising them in the work of ministry. Asia-Pacific Nazarene Theological Seminary seeks to utilize this supervisory model in its Supervised Ministry Program.

B. THE GOALS OF SUPERVISED MINISTRY

1. To enable the seminarian to discover personal identity as a Christian minister.
2. To bring together the activities of thinking and acting theologically, along with allowing life to inform theology.
3. To relate students to a supervision process which will support personal and spiritual growth, critical reflection, shared ministry, and professional competence.
4. To develop within students an ongoing self-assessment process, utilizing self perception and feedback from others for the purpose of stimulating further growth.
5. To offer the seminarian an opportunity to serve Christ and His Church while preparing for full-time Christian service.
6. To encourage the seminarian to reflect creatively upon his broader context of ministry and issues of contextualization of ministry practice.

C. ACADEMIC REQUIREMENTS FOR SUPERVISED MINISTRY

A total of six credits in Supervised Ministries is required of Master of Divinity students for graduation. These are divided into two separate three credit courses. Other master's students have varying requirements (see the Catalogue and/or supplement). Adjustments are made accordingly. Generally Supervised Ministry courses will be taken toward the end of the degree program so that the seminarian will have already acquired biblical, historical, theological, and theoretical foundations for ministry before taking on an academic supervised ministry experience.

However, the student is encouraged to become involved in ministry as soon as possible while enrolled in the seminary.* In many cases that ministry will begin as participation and helping in some on-going ministry of the church or para-church organization. This history of ministry may help the student in securing a ministry assignment with more leadership responsibility for the purpose of Supervised Ministry. It will also provide a continuous "laboratory" to apply and test what is being learned in the classroom setting.

Supervised Ministry may be fulfilled by taking an approved six credit course in Clinical Pastoral Education (CPE). This (and all Supervised Ministry courses) require a minimum of 200 hours of participation for every three hours of credit. CPE is especially recommended for those contemplating pastoral ministry or chaplaincy. Some may wish to split their two courses between a local church and a non-parish setting such as hospital, jail, community development program, etc. Those interested in missions are strongly urged to take a cross-cultural assignment for at least one or both required courses.

Group seminars, ministry participation, verbal and written reflections and evaluations, reports, analysis, supervisory conferences, case study, and time commitment will all be part of the Supervised Ministry course experience. The course will be treated as other courses of the seminary curriculum with a high level of academic and professional performance expected. Grading will be according to the usual course grading scale.

D. ACADEMIC CREDIT FOR SUPERVISED MINISTRY

The emphasis at APNTS is upon field education, not field work. This means that the basic immediate purpose for the program is educational in nature; thus, credit is given only for supervised experience. While the seminary expects and encourages students to become actively involved in the work of ministry, this does not in itself constitute a basis for granting academic credit for this work.

No credit can be given for ministry experience prior to the completion of at least one full year of academic work for M.Div. students or 30 credit hours, and one full semester or 15 credit hours for MA or MST students. Normally students should take supervised ministry in the last year of study.

* Note: While students are encouraged to become involved in ministry participation, they are also strongly urged to be careful not to become overly committed to ministry so that studies suffer. Graduate studies are more time demanding than most undergraduate studies. Students should, therefore, make only light commitments for their first year to ministry participation so they can become better acquainted with the time demands of graduate seminary studies.

E. RESPONSIBILITIES OF THE SEMINARIAN

1. Understand the priority that must be given to your Supervised Ministries. Work commitments can not exempt the student from obtaining the prescribed field experience. Arrange your schedule so that work commitments and field educator experiences do not conflict.
2. Get acquainted with the your field supervisor as soon as your placement is approved by the Director of Supervised Ministry.
3. Become acquainted early with any other ministry personnel, church members or clients at your ministry site.
4. Work out a clear and specific learning contract and schedule of activities with your field supervisor.
5. Arrange with your field supervisor for regular supervisor-student conferences; these should be at least once each week. Seek and respect guidance in all matters that concern you; utilize his/her experience and willingness to share time with you. These meetings are crucial to the success of the program and your final grade.
6. Send complete reports to the APNTS Director of Supervised Ministry as prescribed in the syllabus.
7. Attend all meetings where your presence is expected. Be prompt, dignified, resourceful, teachable, dependable and diligent.
8. Continue to develop your personal devotional life; seek to grow spiritually during your supervised ministry experiences.
9. Remember that your primary responsibility during this relationship is to serve Christ and His Church.
10. Time responsibilities must include a minimum of 100 hours in the ministry setting (which you will log in a log book to be turned in at mid-term, and at the close of the semester by due date. The other time will be spent in weekly peer group and director of supervised ministry sessions.
11. Learning contracts will be turned into the APNTS Director of Supervised Ministry the week following your approved placement.
12. Since participation is essential to this class, attendance at all class sessions and field assignments is expected and required.
13. Complete the Mid-Semester form and turn it in by week 8.
14. Write out your personal and professional goals for this class, and how will continued training aid that process? Be specific. This will be submitted to the Director of Supervised Ministry early on as specified in the course syllabus.
15. Other papers will be submitted by the student to the Director of Supervised Ministry according to the schedule indicated:
 - A. "The Worldview of Street Children" - read and make two page response.
 - B. "Mustard Seed versus McWorld" - read and make one page response per chapter.
 - C. "Church Next" - read and make one page response per chapter.
16. Prepare and submit one case study. See the section on page nine on how to put together a case study.
17. One Critical Incident Report is required. See syllabus for due date.

18. Each student will submit a Final Evaluation form and may meet with the Supervised Ministry faculty committee for an view/examination that will assess the quality of learning perceived to have taken place during this supervised ministry experience.

F. RESPONSIBILITIES OF THE FIELD SUPERVISOR

1. Provide an opportunity at the earliest moment for you and the seminarian to become acquainted.
2. Work out with the seminarian a clear, specific learning contract and schedule. Help the student to acquire good work and study habits.
3. Remember that the student's Supervised Ministry requirement must be a priority. Work commitments do not excuse the student from getting the necessary prescribed field experience. With the student, construct the learning contract so there will be no conflict between the student's other work obligations and his or her Supervised Ministry requirements. During the semester, the student must complete a minimum of 100 hours of field ministry and these hours must be faithfully logged by the seminarian in a log book.
4. Arrange for regular supervisor-student conferences once each week; provide the seminarian a kindly helpful relationship. These meetings are crucial to the success of the program and the student's final grade.
5. Provide your student opportunities to share in some measure in every aspect of your ministry when possible.
6. Evaluate your student twice each semester: once at mid-semester, and at the close of the semester. Please use the prescribed forms.
7. Offer suggestions of improvement; commend when deserving; help him/her to develop as a responsible ministry person.
8. Remember that you are a key person in this important part of the seminarian's preparation for ministry.
9. Participate personally in the Field Supervisor's Informational Luncheon offered once or twice each year by invitation. This step is necessary for the students to receive academic credit under your supervision. It is necessary that all Field Supervisors be fully informed about the APNTS Supervised Ministry program. Questions may be directed to the Director of Supervised Ministry at 658-8590, local 108 or 241 or a message left with the Central Office at local 133.

CLINICAL PASTORAL EDUCATION (CPE)

CPE is a program offered through APNTS for academic credit. The CPE supervisor at present is an adjunct faculty member who is qualified to be a CPE Supervisor. This program requires additional fees, and a special application process. Students may apply to the Director of Supervised Ministry or be invited to an informational meeting when applications will be distributed. Only those selected by the CPE Supervisor, and approved by the Director of Supervised Ministry, will be allowed to enroll in CPE for academic credit. Students must have the recommendation of the DSM in order to take CPE for academic credit from APNTS.

The CPE program will require 400 hours of participation which will be divided between participation in a field ministry site, and peer and field supervisor sessions. CPE requires considerable report writing as well. Six hours of credit are given for the successful completion of the course. The course will normally be taken during the summer break, at which time normally no other course will courses will be taken.

CPE may be taken to satisfy the Supervised Ministry requirements of the M.Div. or other MA programs upon approval of the DSM. CPE may also be taken as an elective.

Those who are accepted and begin the program must understand that the course must be completed. Only under the most dire circumstances should a student possibly consider withdrawing after having begun the course. Those who have received scholarships and withdraw for any reason not acceptable to the DSM and the Academic Dean will be charged for the amount of the scholarship.

The highest personal and professional standards are expected of each CPE student. If problems should arise the CPE Supervisor and/or DSM have the right to terminate a student from the course.

The following are required of CPE students in addition to requirements of the CPE Supervisor:

- (1) Submit a copy of the CPE application to the DSM.
- (2) Submit a copy of the personal and professional goals required by CPE to the DSM.
- (3) Submit the Mid-Semester Evaluation form to the DSM by week 8.
- (4) Submit a Final Evaluation form to the DSM by the due date.
- (5) An interview/evaluation by the SM faculty committee. Questions will be asked concerning your Final Evaluation, and specifically what you have learned from your CPE experience.

The final grade for academic credit for CPE will given by the DSM, and will be a combination of the CPE Supervisor's evaluation, the Field Supervisor's evaluation, the evaluation of the DSM, and the SM faculty committee.

CASE STUDY OUTLINE

The person upon whom you are making a case study should be someone with whom you have a number of personal contacts. The more information you can gain about the person, the more it will be to your advantage in preparing the case study.

- I. **PERSONAL DATA.** A brief paragraph with specific facts about the person, such as sex, age, nationality, civil status, occupation, etc.
- II. **GENERAL APPEARANCE.** A word picture, describing the person as he or she appears to you.
- III. **HEREDITY, FAMILY BACKGROUND, AND INDIVIDUAL HISTORY.** Include all the information you can gain about the person. This should include the information concerning parents, grandparents, childhood, school, interest, work, family relationships, community relationships, attitudes towards God and religion, etc.
- IV. **COUNSELING OR OTHER CONTACTS.** Describe here your relationship to the person. The number of contacts you have had should be included as well as an evaluation of your relationship to the person and any understanding either of you has gained through this relationship.
- V. **DYNAMICS.** Give your interpretation of what made this person what he or she is; your perception of the person's feelings, needs, values, relationships. What are the basic problems of this persons?
- VI. **SUMMARY.** All the preceding information you have gathered should help you answer the following two questions:
 1. What could you as a Christian minister have done in an effort to help this person with his or her problems?
 2. If you were transferring the pastoral care of this person to another pastoral care minister, what would you say the future needs of this person will be? What would be your recommendations for pastoral care goals? What other suggestions, if any, would you offer to the one who is carrying on the responsibility for ministry in this situation?

FORM 1

SUPERVISED MINISTRY LEARNING CONTRACT

Length of Contract _____, 20__ to _____, 20__.

Name of Student _____ Degree Program _____

Date Submitted _____ Approved Field Supervisor _____

FIELD SETTING: (Include name of setting and address, phone number, e-mail address, cell phone number of Field Supervisor, and one paragraph description of the setting).

NATURE OF THE ASSIGNMENT: (A description of the ministry in which you will be involved plus a brief JOB DESCRIPTION).

GOALS: (There should be a minimum of 5 goals).

RESOURCES: (both external and personal).

TIME ALLOCATION: (Remember the minimum time you must fulfill for credit)!

Student signature

Date

Director of Supervised Ministry

Date

Field Supervisor

Date

FORM 2**MID-SEMESTER STUDENT'S EVALUATION FORM**

(Use separate paper for this report, which should be no less than 2 pages, nor more than 3 pages. Attach this page to the front of the other papers.)

NAME _____ Date _____ Degree Program _____

PAPER IS TO INCLUDE THE FOLLOWING CATEGORIES:**OVERVIEW**

Describe the ministry in which you are involved and your perception of accomplishments and failures. Look at each goal to see to what extent they are being fulfilled. Graph each goal according to degree of completion.

RELATIONSHIP WITH SUPERVISOR

Describe your supervisor's strengths and weaknesses. Is he/she helping you to reach your personal and professional goals and to fulfill the goals of the Supervised Ministry program as outlined in the *Supervised Ministry Manual*?

IDENTIFY GROWING EDGES

In what ways are you being prepared for ministry. Is the ministry assignment meeting your expectations? Are there areas of frustration which need to be addressed? At what point do you perceive that you are being challenged in terms of maturity and gift development?

GRADE

Please give yourself a mid-semester grade (A-F) for this course. Explain why you give the grade you do.

FORM 3**DATE** _____**MID-SEMESTER FIELD SUPERVISOR'S EVALUATION FORM**

(Please turn this completed form into the APNTS Director of Supervised Ministry by Week 8)

STUDENT'S NAME _____ Ministry Site _____

OVERVIEW

How do you feel the student is fulfilling his/her goals? Is the Learning Contract being honored? Are the expected hours being given to the ministry?

RELATIONSHIP WITH STUDENT

Describe your student's strengths and weaknesses.

IDENTIFY GROWING EDGES

Is the ministry assignment meeting your expectations? Are there areas of frustration which need to be addressed? How well do you feel the student is making progress in terms of maturity and gift development?

GRADE

Please give the student a mid-semester grade (A-F) for this course. Explain why you give the grade you do.

Signature of Field Supervisor

FORM 4**DATE** _____**MID-SEMESTER CPE SUPERVISOR'S EVALUATION FORM**

(Please turn this completed form into the APNTS Director of Supervised Ministry by Week 8)

STUDENT'S NAME _____ Ministry Site _____

OVERVIEW

How do you feel the student is fulfilling his/her goals? Is the Learning Contract being honored? Are the expected hours being given to the ministry?

RELATIONSHIP WITH STUDENT

Describe your student's strengths and weaknesses.

IDENTIFY GROWING EDGES

Is the ministry assignment meeting your expectations? Are there areas of frustration which need to be addressed? How well do you feel the student is making progress in terms of maturity and gift development?

GRADE

Please give the student a mid-semester grade (A-F) for this course. Explain why you give the grade you do.

Signature of CPE Supervisor

FORM 5**DATE** _____**FIELD SUPERVISOR'S FINAL EVALUATION FORM**

(Please turn this completed form into the APNTS Director of Supervised Ministry by Due Date)

STUDENT'S NAME _____

Ministry Site _____

What progress did the student make in reaching the personal and professional goals as indicated on the Learning Contract?

What progress did the student make in reaching the following objectives:

Ministerial identity:

Skill development:

Synthesis of "knowledge" and "performance":

Personal and spiritual growing edges:

Ability to critically evaluate his/her own performance:

What grade do you judge to be appropriate for his/her involvement this semester?

___ A ___ B ___ C ___ D ___ F ___ Incomplete

In your opinion, what is the student's potential for ministry?

Signature of Field Supervisor

FORM 6

DATE _____

CPE SUPERVISOR’S FINAL EVALUATION FORM

(Please turn this completed form into the APNTS Director of Supervised Ministry by Due Date)

STUDENT’S NAME _____

Ministry Site _____

What progress did the student make in reaching the personal and professional goals as indicated on the Learning Contract?

What progress did the student make in reaching the following objectives:

Ministerial identity:

Skill development:

Synthesis of “knowledge” and “performance”:

Personal and spiritual growing edges:

Ability to critically evaluate his/her own performance:

What grade do you judge to be appropriate for his/her involvement this semester?

___A ___B ___C ___D ___F ___Incomplete

In your opinion, what is the student’s potential for ministry?

Signature of CPE Supervisor

FORM 7**DATE** _____**STUDENT'S FINAL EVALUATION FORM**

(Please turn this completed form into the APNTS Director of Supervised Ministry by Due Date)

STUDENT'S NAME _____

Ministry Site _____

What progress did you make in reaching the personal and professional goals as indicated on the Learning Contract?

What progress did you make in reaching the following objectives:

Ministerial identity:

Skill development:

Synthesis of "knowledge" and "performance":

Personal and spiritual growing edges:

Ability to critically evaluate his/her own performance:

What grade do you judge to be appropriate for your involvement this semester?

____A ____B ____C ____D ____F ____Incomplete

In your opinion, what is your potential for ministry?

Signature of Student

FORM 8

DATE _____

CRITICAL INCIDENT REPORT FORM

Student's Name _____

Critical Incident Date: _____

Describe briefly:

Persons involved?

What was at issue in this particular incident (Healing, reconciliation, security, communication, etc.)

How did you relate theologically and biblically to this particular incident?

Were there other areas of expertise that enabled you to respond in this situation? If so, explain.

Evaluate your performance in this particular setting. In rethinking your response, what would you have done differently? State any intention or follow up that you have in mind for this situation.

Signature of Student