



Academic Catalog | 2014 – 2015

Biblical Theological Seminary

Main Campus: 200 North Main St., Hatfield, PA 19440

Extension site: 4455 N. 6th St., Philadelphia, PA 19140

www.biblical.edu

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NOTICE

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Inter Library Loan Services	Dave Evans	ill@biblical.edu	X113
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SCHOOL CLOSING INFORMATION

Inclement Weather and Emergency Announcements

Check the BTS website often for information about class cancelations.

Snow Emergency #1134

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1. Welcome to BTS

Message from the President



BTS is known as the missional seminary and I am rather protective of this reputation. It seems that everyone is now missional. An ever increasing number of seminaries, church-planting organizations, missionary agencies and churches, have now appropriated the term. Led largely by younger leaders, evangelicals have moved from suspicion to celebration of the missional turn. We are gratified that others have embraced the missional imperative, but we must not allow it to become a mere buzz-word or the latest Christian fad.

It is important to understand that missional is not a static proposition; rather it is a dynamic way of living the gospel in a culturally complex world. Missional requires a humble recognition of our own finitude and fallenness; it is a quiet confidence in the redemptive power of the mission-Giver; and it is always authentic and generous as it engages this muddled world. The missional mindset changes everything.

At BTS our faculty and staff understand that missional impacts every aspect of our institution. Our innovative curriculum is geared specifically to prepare women and men to engage our postmodern culture. To be missional means that we love the Bible and are committed to reading it with a penetrating honesty and with an ear to what it teaches about urban ministry, poverty, social justice, sex-trafficking, child abuse, violence against women and homosexuality. For us the missional outlook extends to every quarter of the globe and requires a new sensitivity to the resident cultural complexities and a commitment to work within such complexities.

To be missional takes courage. We invite you to join us on the missional journey as we *Follow Jesus into the World.*

Semper Reformanda (always reforming),

Frank A. James III
President

History and Governance

BTS began as the Biblical School of Theology in 1971 through the shared vision of Dr. Allan A. MacRae, former president of Faith Theological School, and Dr. Jack W. Murray, president of Bible Evangelism, Inc. Dr. MacRae and his colleagues became the founding faculty and classes began meeting in Hatfield, Pennsylvania. The Commonwealth of Pennsylvania granted the school the right to grant degrees in 1974. In 1978 the school's name was changed to Biblical Theological Seminary. BTS was accredited by the Middle States Association in 1990 and by the Association of Theological Schools in the United States and Canada in 1995.

In 1983 Dr. MacRae retired as president and was succeeded by Dr. G. Aiken Taylor, who went to be with the Lord after only a few months in office. Dr. David G. Dunbar was inaugurated as the third president in 1986. Dr. Dunbar served as president for twenty-seven years. In the spring 2014 Dr. Frank A. James III was inaugurated as the fourth president.

The Lord has richly blessed BTS in many ways: we have a dedicated faculty and staff, growing library, excellent programs and curricula, supportive constituency and board of trustees, great students, and successful alums. A community atmosphere is prominent among students and faculty and permeates the faculty's joint commitment to the seminary's philosophy of, and approach to, theological education.

BTS now serves more than three hundred students in our master of divinity, master of arts, and doctor of ministry programs. Today, over fourteen hundred of our graduates minister around the world. They serve in nearly three dozen countries, in urban centers, and in many other contexts. These men and women serve as pastors, evangelists, missionaries, teachers, counselors, business leaders, and in a variety of other ministry roles.

Mission, Vision, and Core Values

Mission

To prepare missional leaders who incarnate the story of Jesus with humility and authenticity and who communicate the story with fidelity to Scripture, appreciation of the Christian tradition, and sensitivity to the needs and aspirations of postmodern culture.

Vision

To be the first choice for training missional leaders for the church of the 21st century.

Ethical Core Values

The most important single element of our institutional culture is our value system. We have embraced five key institutional core values:

Integrity – 2 Corinthians 8:21
Mutual Respect – 1 Corinthians 12:21, 25
Humility – Mark 10:45
Excellence – 1 Corinthians 10:31
Charity – I Corinthians 13

Convictions Statement

BTS is an evangelical seminary committed to the gospel of Jesus Christ and a generously orthodox Christian faith for the purpose of preparing missional leaders to serve the church. We are intent on maintaining these convictions in the life and work of our community.

- The Missional Character of the Christian Church

We believe the life and witness of the church should be thoroughly shaped by its participation in the mission of God to reconcile the world to himself in Jesus Christ, and by the call of Jesus to be the people of God sent into the world to proclaim and live out the gospel.

We believe God's missional character is of primary importance to understanding the proper role of the church in God's purposes in the world. While the love shared by Father, Son, and Holy Spirit from all eternity past precludes any divine need, it is in God's nature to desire to extend this love and the fellowship that it fosters to others. This element of the divine character is manifest both in the social nature of God's being as well as in the creation of human beings in his image.

The subsequent fall of human beings threatened the pleasure, quality, and benefit of these divine purposes for creation, but it did not erase or destroy these purposes entirely. God's continued desire to pursue the other, his creatures, now in rebellion against him, is demonstrated throughout human history, and is climactically revealed in the sending of his Son to provide the only sufficient and appropriate means of reconciliation between God and human beings.

We believe the Father's sending of the Son, and the subsequent sending of the Spirit to reconcile the world to himself, provides the essential purpose of the church's existence and that this missional pattern should thoroughly shape our life and witness. For this reason we also believe that the mission of God should constitute the unifying motif of theological education.

- The Primacy of Scripture for Christian Faith and Life

We believe Scripture is inspired by God and as such is infallible and authoritative for the life and witness of the church throughout history and across cultures.

We affirm the Scriptures of the Old and New Testaments to be the inspired Word of God and believe the Bible is true and without error in all that it affirms. We also affirm the power of God's Word to accomplish his purposes.

The message of the Bible is addressed to all men and women, and through it the Holy Spirit still speaks today. He illumines the minds of God's people in every culture to freshly perceive its truth through their own eyes; and thus the Spirit discloses to the whole church ever more of the multifaceted wisdom of God. Therefore, we are committed to diligent, humble, and receptive study of Scripture that seeks to honestly and creatively appropriate its teaching in the contemporary context.

We are also aware of the limitations of our finitude that prevent us from a full discovery of God's truth. This awareness does not undermine our confidence in the authority of God's Word. Rather, we are humbled and made more cognizant of our dependence on the work of the Spirit and the need to subject even our best efforts at interpretation to the wisdom and counsel of the Christian community past and present.

- The Indispensable Significance of the Christian Tradition

We affirm the summary of Christian faith taught in the Apostles' Creed and the Nicene Creed and are committed to seeking wisdom from the history and traditions of the church. While church councils and creeds can never attain to the authority of Scripture or of Christ himself, they should not be dismissed or disdained. We believe that the illuminating work of the Spirit as the one who guides us into the fullness of truth is made manifest in the witness of the church.

We affirm the Apostles' and Nicene creeds as examples of this witness, and as setting forth the primary doctrines of the Christian faith. We subscribe to these statements because we value the historical interpretive work of the church and wish to identify with the great cloud of witnesses upon whose work we are dependent. We believe that by embracing and functioning within these ancient guidelines we can create a safe place for faculty and students to explore the mission of God in relation to contemporary culture.

Additionally, we identify ourselves as evangelical Protestants. In doing so, we thereby deliberately identify ourselves with the Protestant Christian tradition and the orthodox, Bible-believing constellation of Christians in North America and throughout the world. While we do not believe that evangelical Protestants are the only orthodox Christians, this identification provides our frame of reference and the acknowledged perspective of our work.

- The Necessity of Cultural Engagement

We are committed to ongoing engagement with culture and the world for the sake of our witness to the gospel, and to continual learning from Christians in other cultural settings. Being finite and fallible human beings, we recognize the limitations of our perspective and the need to broaden our horizon of understanding by interacting with persons (especially Christians) from other traditions and cultures in the belief that there too the Spirit of God is at work. We also recognize that our own cultural settings and assumptions can distort our interpretation of the Word of God. It takes both historical and cross-cultural interaction to be alerted to subtle cultural seductions and unbiblical assumptions that impact thinking and habits of life.

It is also true that God can work in a culture to surface issues of justice, equity, or mercy that the church has neglected. Therefore, culture is not only the context for our outreach as Christians; it is also a dialogue partner in the quest for truth. We also affirm the ways in which the gospel calls us to prophetic witness against cultural beliefs and practices that are contrary to the purposes of God. Thus we believe the most effective theological and ministerial training is carried on with constant awareness of our particular social and historical contexts.

BTS is committed to providing training that enables leaders to exegete culture as well as Scripture in order to engage and speak into our culture in ways that are faithful to the missional purposes of the God revealed in Scripture. Specifically, we are committed to preparing leaders for the task of establishing counter-cultural Christian communities for the common good.

About BTS

Degree Programs Offered

- Master of Divinity (Biblical Languages, LEAD, and Urban LEAD)
- Master of Arts in Counseling
- Master of Arts in Ministry
- Master of Arts, Biblical Studies
- Master of Arts, Missional Theology
- Doctor of Ministry

Library

BTS' library is housed on the second floor of the seminary with ample study areas and carrels, free wireless internet, photocopier, reference room, and café. The library holds more than 52,000 bound volumes, 420 periodicals, e-book collections, and other resources such as audio-visual materials, electronic indices, thesis collections, and archives. Library services include reference assistance, interlibrary loan, and delivery services to the extension site. Students have borrowing privileges at many other theological libraries in the region. BTS is a member of

the American Theological library association (ATLA). Unique holdings include copies of every publication and lecture produced by the Interdisciplinary Biblical Research Institute (IBRI).

Affiliations

Independent, interdenominational.

Accreditation

BTS is accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada, and the following degree programs are approved: MDiv, MA in Counseling, MA in Ministry, MA, and DMin. BTS is approved for a Comprehensive Distance Education Program.

The Commission contact information is:

The Commission on Accrediting of the Association of Theological Schools in
the United States and Canada
10 Summit Park Drive Pittsburgh, Pa 15275 USA
Telephone: 412-788-6505
Fax: 412-788-6510
Website: www.ats.edu

BTS is accredited by the Middle States Commission on Higher Education to offer: Doctor's - Research/ Scholarship, Master's, Doctor's - Professional Practice, Post-baccalaureate Certificate, Post-master's Certificate.

The Commission contact information is:

Middle States Commission on Higher Education
3624 Market Street, Philadelphia, Pa 19104 USA
Telephone: 267-284-5000
Fax: 215-662-5501
Website: www.msche.org

Licensure

BTS is licensed to grant degrees by the Commonwealth of Pennsylvania.

Non-Discrimination Policy

BTS does not discriminate on the basis of race, color, sex, age, disability, national origin, or ethnic origin in the administration of our educational policies, scholarship, loan programs, and other school-administered programs. BTS admits students of any race, color, sex, age, disability,

national origin, and ethnic origin to all rights, privileges, programs, and activities generally accorded or made available to students.

Formation and Seminary Studies

An important outcome of your seminary education is spiritual and ministerial formation. Your courses, collaboration with other students, and interaction with faculty contribute to your formation while in seminary. Your formation is enhanced as you integrate your seminary education with your personal life and ministry responsibilities. Your experience at BTS will be:

- rooted in a deep love of the Bible
- friendly and accepting
- innovative
- practical
- culturally aware
- missional

Student Demographic Profile

In 2013-14 BTS' 300 students were 66% men, 34% women; 41% Asian, 15% African-American. Over 30 denominations were represented.

Statement on Men and Women in Theological Education

In 2011 the Board of Trustees approved the following statement on men and women in theological education:

As the BTS community continues to live out its mission, it has become a diverse community of men and women of different races and from a variety of social, cultural, and denominational backgrounds, who seek to be faithful and obedient to Scripture. Within this diverse community there is a spectrum of views on the role of women in the church and a spectrum of practices. Some of our women students are missional leaders in their churches already—and at all levels. Others are pursuing theological education to prepare for such leadership responsibilities. For these, as for all of our students at different points on the spectrum, the BTS community aims to be a place of respect and affirmation where students can flourish and increase in the wisdom and knowledge of our God, His mission, and their part in it. We have found the Lausanne Movement's statement entitled "Men and Women in Partnership" to be a helpful expression of the charitable and grace-filled attitudes we seek to cultivate in our life together. The following material is excerpted from The Cape Town Commitment, which was drafted at the Third Lausanne Conference on World Evangelization, October 2010.

Scripture affirms that God created men and women in his image and gave them dominion over the earth together. Sin entered human life and history through man and woman acting

together in rebellion against God. Through the cross of Christ, God brought salvation, acceptance and unity to men and women equally. At Pentecost God poured out his Spirit of prophecy on all flesh, sons and daughters alike. Women and men are thus equal in creation, in sin, in salvation, and in the Spirit.

All of us, women and men, married and single, are responsible to employ God's gifts for the benefit of others, as stewards of God's grace, and for the praise and glory of Christ. All of us, therefore, are also responsible to enable all God's people to exercise all the gifts that God has given for all the areas of service to which God calls the Church. We should not quench the Spirit by despising the ministry of any. Further, we are determined to see ministry within the body of Christ as a gifting and responsibility in which we are called to serve, and not as a status and right that we demand.

We uphold Lausanne's historic position: We affirm that the gifts of the Spirit are distributed to all God's people, women and men, and that their partnership in evangelization must be welcomed for the common good. We acknowledge the enormous and sacrificial contribution that women have made to world mission, ministering to both men and women, from biblical times to the present.

We recognize that there are different views sincerely held by those who seek to be faithful and obedient to Scripture. Some interpret apostolic teaching to imply that women should not teach or preach, or that they may do so but not in sole authority over men. Others interpret the spiritual equality of women, the exercise of the edifying gift of prophecy by women in the New Testament church, and their hosting of churches in their homes, as implying that the spiritual gifts of leading and teaching may be received and exercised in ministry by both women and men (1 Timothy 2:12; 1 Corinthians 14:33-35; Titus 2:3-5; Acts 18:26; 21:9; Romans 16:1-5, 7; Philippians 4:2-3; Colossians 4:15; 1 Corinthians 11:5; 14:3-5). We call upon those on different sides of the argument to:

Accept one another without condemnation in relation to matters of dispute, for while we may disagree, we have no grounds for division, destructive speaking, or ungodly hostility towards one another (Romans 14:1-13); study Scripture carefully together, with due regard for the context and culture of the original authors and contemporary readers; recognize that where there is genuine pain we must show compassion; where there is injustice and lack of integrity we must stand against them; and where there is resistance to the manifest work of the Holy Spirit in any sister or brother we must repent; commit ourselves to a pattern of ministry, male and female, that reflects the servanthood of Jesus Christ, not worldly striving for power and status.

We encourage churches to acknowledge godly women who teach and model what is good, as Paul commanded (Titus 2:3-5), and to open wider doors of opportunity for women in education, service, and leadership, particularly in contexts where the gospel challenges unjust cultural traditions. We long that women should not be hindered from exercising God's gifts or following God's call on their lives.

2. Administration & Board of Trustees

Administration

President

Frank A. James III, DPhil, PhD

President's Cabinet

R. Todd Mangum, PhD, Academic Dean

Thom Skinner, Vice President for Development

J. David Viehman, MBA, MDiv, Chief Planning and Financial Officer

Pamela J. Smith, Vice President for Student Advancement

Board of Trustees

Officers of the Board of Trustees

Dr. Karen L. Sawyer, Chair, '91 (1994), Assistant Professor, Arcadia University

Mr. Timothy Hyungrock Haahs, Vice-chair (2008), Founding Pastor, Calvary Vision Church President and CEO, Timothy Haahs and Associates, Inc.

Mrs. Patricia Millen, Secretary, '07 (2010), Counselor, Women's Prison Ministry

Board of Trustees

Dr. James Arcieri, '85 (2010), Senior Pastor, Community Bible Fellowship Church

Ms. Rebecca Campbell (2012), Registered Nurse, Clinical Educator

Rev. Margaret (Nan) Clarke (2008), Associate Pastor, Ardmore Presbyterian Church

Dr. George R. Gunn, Jr. (2000), Vice Chairman and CEO (retired), ACTS Retirement-Life Communities, Inc.

Mr. Thomas D. Kern, '89 (2009), VP of Product Administration and Program Management, Harleysville Insurance Co.

Mr. Joseph S. Longo, '90 (2004), Broker-Salesperson, Keller Williams Realty

Mr. Richard W. McDaniel (2008), Emeritus Vice President, Cornell University and President, Collegiate Retail Alliance, Inc.

Mr. Merrill S. Moyer (2009), CEO (retired), Univest Corporation of PA

Dr. James E. Owen (2011), Clinical Psychologist and Church Consultant

Dr. Susan M. Post (2013), Executive Director, Esperanza Health Center

Mr. Gregory J. Tavalsky (2004), Vice President Solution Sales, IBM

Dr. Frank A. James III, President, BTS

3. Faculty

Frank A. James III, DPhil, PhD, President and Professor of Historical Theology

R. Todd Mangum, PhD, '88, '90, Academic Dean and Professor of Theology

Susan S. Baker, PhD, Visiting Professor of Urban Missiology & Culture

Derek Cooper, PhD, '02, '04, Assistant Professor of World Christian History

David G. Dunbar, PhD, '72, President Emeritus and Professor of Theology

David T. Lamb, DPhil, Associate Professor of Old Testament

Diane Langberg, PhD, Clinical Faculty

Bryan N. Maier, PsyD, Associate Professor of Counseling & Psychology

Philip G. Monroe, PsyD, Professor of Counseling & Psychology

Chang Hoon Oh, MDiv, '14, EdD, Assistant Professor of Intercultural Studies

Manuel Ortiz, DMin, Lester & Kathryn Clemens Visiting Professor of Missional Theology

Stephen S. Taylor, ABD, Associate Professor of New Testament

Dan K. Williams, DMin, '06, '10, Assistant Professor of Practical Theology

Charles H. Zimmerman, DMin, '85, Thomas V. Taylor Professor of Practical Theology

4. Student and Campus Life Policies

General Policies

Housing

Murray Hall is the residential campus and is located one block from our academic campus at 2748 Cowpath Road. The student advancement office maintains a list of housing opportunities and provides individualized assistance to students who anticipate moving to the Hatfield area. To apply for housing, download the housing application form on our website.

Closing Policy

Seminary offices and library do not automatically close when classes are canceled due to inclement weather. When inclement weather is expected or is in process, students should check our website for announcements. If the seminary cancels classes for inclement weather or other emergencies, the information will be posted on our website as well as on the main recording on our toll-free line: 1-800-235-4021. KYW-1060 AM radio will also be notified. Our school closing number is: 1134.

In such an event, students are required to check their E-campus course sites for instructions from their professor. Note: it may be necessary to reschedule a canceled class. Rescheduled sessions have the same attendance requirements as other sessions. The same policy applies for other school emergencies, e.g., power outages.

Student Photos

By accepting the offer of admission, students are confirming that they are in agreement with the policies and procedures of BTS in our catalog and website which include a photo I.D. From time to time BTS and its affiliates photograph and film our students and classes for promotional purposes. By accepting the offer of admission students agree to allow BTS to use your photograph as well as your appearance in any photograph or video for promotional purposes. BTS must be notified in writing by the student of any request for exception.

Student Referral Program

This program helps students who refer other students to BTS to earn financial aid discounts on their tuition. Current students who are mentioned on new student applications as the means of referral are notified of the financial award when the new student completes a minimum of six credits in their first term.

Employment

BTS desires to serve its students and alumni in their search for ministry opportunities, churches, denominations, and parachurch organizations contact us regularly seeking candidates for a wide array of ministry appointments. The student advancement office maintains an updated list of ministry and job listings. Job opportunities are also available in the ministry Web Directory posted on BTS' website. Résumé counseling for current students and alumni is available for a fee through the student advancement office and the counseling center.

Writing Center

The Writing Center exists to provide tutoring in writing to BTS students in all programs. The writing consultants are all master's or doctoral level graduates of seminary and/or accredited institutions of higher education. They enjoy writing and the process of tutoring others to improve their written work, such as response or reflection papers, journals, sermons, research papers, dissertations, PowerPoint presentations, and other seminary assignments.

Counseling Center

The Counseling Center exists to provide short- term pastoral counseling to BTS students, staff, and their families. BTS counselors are all master's or doctoral level graduates of seminary and/or Christian counseling programs, and all strive to provide biblically sound, Christ-centered, God-glorifying counsel.

Student Organizations

The Korean Student Fellowship is a campus organization organized by Korean students that includes such activities as an annual retreat and regular chapel services.

Textbooks

Students are encouraged to use online resources such as Amazon or Barnes and Noble to purchase textbooks. Required texts are listed in the syllabus for each course.

Children on Campus Policy

Children under the age of 18 must be supervised by an adult at all times and are not permitted to attend classes.

Animals on Campus Policy

Animals are not permitted on campus except when trained to assist those with a disability.

Emergency Notification Policy

Upon confirmation that there is a significant emergency or dangerous situation on or near the campus, BTS will notify, without delay, the faculty, staff, students, and the community. Steps are being taken toward adopting an emergency notification using automated software or cell phones. In the meantime, the website, Constant Contact, and phoning will be used to notify the seminary and larger community of the emergency. In the event of being notified of the emergency, individuals are responsible to stay away from the campus until the emergency situation has been mitigated. The notification system will be tested annually, announced or unannounced.

Main Campus Policies

Hours of Operation

The office hours and library hours are posted on the BTS website. Typically offices are open Monday-Friday from 8:30 a.m. to 4:30 p.m., with extended hours on Monday, Tuesday, and Thursdays when classes are in session. Offices and the library are closed on some federal holidays. Typically the library is open when classes are in session Monday-Friday and on Saturdays during the regular academic year. Please check the library web pages for current hours as they vary from term to term and during breaks (e.g., Thanksgiving, Christmas, spring, and summer breaks).

Parking

There is no charge for on-campus parking. Vehicles cannot be left in the seminary parking lot for extended periods without approval. Contact the director of the physical plant for details. Bicycles must be parked in the bike rack and secured with a lock. Bikes are not permitted in the building. The seminary is not responsible for loss or theft.

Elevator

An elevator is available for students or visitors with physical limitations or other special circumstances.

Studying on Campus

The student lounge, library, and cafeteria are the designated areas for students to study individually or in groups. Students are not permitted to study in classrooms or in other parts of the building without prior permission. Contact the executive assistant to the president for more details.

Student Lounge

The student lounge is located on the lower level of the main building next to the cafeteria. It is available during regular campus hours for the rest, relaxation, and enjoyment of students and visitors to the seminary.

Student Computer Lab

The computer lab is located on the upper level of the main building in the library area. It is available for use during regular library hours.

Library

The library is located on the upper level of the main building. Please check library hours posted on the website and in various locations around the main building. Study carrels are located in several areas of the library.

Cafeteria

The cafeteria provides vending machines and a refrigerator for student use. The cafeteria is open to students and visitors during normal business hours for individual and group study and for student activities, such as ping pong, foosball, and meals.

Student Communications

Student communications are typically sent electronically through the E-campus course site or through Constant Contact (email). The BTS website is regularly updated and is an important source of information for students about upcoming events, cancelations due to inclement weather, emergency alerts, and other information. Students are responsible to promptly read communications that come from the seminary offices.

Student Services

Students may drop by the student advancement offices for assistance with campus life, housing, spiritual counseling, or other needs.

Academic Services

Students needing assistance with their academic program and courses should visit the director of academic services in the academic office.

Recreation on Campus

Students are encouraged to use the basketball hoop, ping pong table, and foosball during normal business hours.

Food Services

Vending machines are located in the cafeteria. They dispense a variety of snacks, soda, and other beverages. The library café sells hot beverages and snacks. The cafeteria kitchen has one refrigerator for use by students.

Health Insurance for Students

Student health insurance coverage is available. The student insurance plan is through TransAmerica Life Insurance Company. A brochure describing the insurance benefits is available in the business office and the student advancement office. All students are strongly encouraged to have health insurance for themselves and their dependents. Students and their dependents without health insurance may be financially liable for medical expenses incurred through illness or injury. The United States does not offer free, universal health care coverage for its citizens or for residents who are not citizens. Residents of the Murray Hall Dormitory are required to have health insurance and must show proof of health insurance prior to moving into the dormitory.

Bulletin Boards

The bulletin boards located throughout the campus contain current information on academic issues, housing, employment opportunities, special events, and ministry opportunities. All notices must receive approval in the student advancement office prior to being posted.

Use of the Building by Students and Outside Groups

The seminary's facilities are available for outside groups as well as the seminary family. Use of the seminary facilities for other than class activity must be approved and coordinated through the executive assistant to the president.

Extension Site Policies

Hours of Operation

The BTS extension site in Philadelphia is a rental facility that the seminary uses for classes on Tuesday nights and once per month on Saturdays. Check the BTS website for current hours of operation.

Parking

Parking is available adjacent to the building and behind the building. Students are asked to use the parking lot rather than park on the street out of courtesy for the neighbors.

Food Services

Students may arrive before classes start and have use of the kitchenette for refrigerating lunches and beverages. No food items should be left in the refrigerator or kitchenette after class and students should clean up the rooms that they used prior to leaving the building.

Student and Library Services

Student services are available to students prior to class and appointments with the director of urban programs and the director of student services can be made in advance via email. Library services are available through the library website and through scheduled visits of a librarian at the extension site. Books and other materials can be delivered to students at our extension site in Philadelphia with prior arrangements with the librarian. See the BTS library website for details.

Student Life Policies

Disability Services Policy

BTS complies with Section 50 of the Rehabilitation Act (1973) and with the Americans with Disabilities Act (1990). The seminary will provide special accommodation to students accepted into a degree program and who have demonstrated mental and/or physical disabilities which substantially limit one or more major life activity. The procedure to request such accommodation formally is available from the academic office.

Standards of Conduct

BTS emphasizes scriptural principles that promote positive spiritual attitudes and actions while renouncing distortions of God's word. Students, faculty, and staff on or off campus are expected to demonstrate a Christian lifestyle and character that is true to the standards of Scripture. A Christ controlled life maintains a testimony that is exemplary in all areas including attitudes, words, and actions, manifesting such character qualities and habits as prayer, kindness, humility, compassion, forgiveness, hospitality, personal integrity, generosity to the poor, care for the oppressed, study of God's Word, accountability to one another, sharing our faith with others, recognition of the rights of others, commitment to justice, regular gathering for worship, and living in harmony.

BTS seeks to maintain liberty of conscience for the believer on matters not specifically proscribed in Scripture. The seminary also recognizes that there are commands and prohibitions binding upon every Christian. BTS stands within the global consensus of evangelical Christian belief in these matters (such as is represented by The Cape Town Commitment of the Lausanne Movement, section II. E., and the Statement of Faith of the World Reformed Fellowship, Section XI). Therefore, BTS prohibitions against destructive anger, malice, rage, sexual immorality (including use of pornography or other forms of sexual impurity), fornication, homosexual behavior, adultery, greed, idolatry, slander, profanity, drunkenness, dishonesty, thievery, and illegal activities apply to all in the BTS community.

In our community, we encourage the cultivation of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Members of the BTS community are to edify one another and avoid the use of gossip or derogatory words with racial, gender, ethnic, or sexual overtones. Expressions of sexual activity are limited to and appropriate only within monogamous heterosexual marriage. Students are expected to have impeccable academic integrity befitting a seminarian. Plagiarism, cheating, and intentional misrepresentation of another's position will not be tolerated.

Members of the BTS community are to seek to promptly meet all financial and academic obligations. If violations of these standards occur, the principles of Matthew 18:15-20 will be followed. Continuing violations of these standards will result in disciplinary action up to and including dismissal.

Grievance Policy

If a student has a grievance regarding a matter, he or she should follow these procedures in accordance with the BTS principles expressed in Matthew 18: Discuss the matter with the individual involved. If the matter remains unresolved, document your grievance and present it to the academic office. A seminary representative will review the grievance and accompany you as you present it to the dean of the faculty, or his representative. The student will receive a response within one week. The grievance will be presented to an *ad hoc* academic committee for resolution if a satisfactory solution is not reached. This committee will include the academic, or his representative, and may include other appropriate parties (e.g., a faculty member, academic office personnel, etc.). The decision of this committee shall be final.

Students appealing an academic policy decision shall present their appeal in writing to the academic office. The appeal will be presented to the academic dean, who will assemble an *ad hoc* committee (including himself, the director of academic services, a representative from student advancement, and any other seminary personnel deemed appropriate). The decision of this committee shall be final.

Drug, Alcohol, and Tobacco Policies

In compliance with The Drug Free Schools and Communities Act, BTS prohibits the unlawful possession, use, or distribution of illicit drugs and alcohol on the campus. BTS believes that the standards and sanctions that support the concern of the Drug Free Schools and Community Act regarding the use of illicit drugs and the abuse of alcohol are consistent with principles of Scripture given to us by God for our well being. In accordance with property insurance restrictions, smoking is prohibited on seminary property, including the dormitory. Links to prevention materials posted on our website are emailed annually to students.

Dismissal Policy: The law requires mandatory compliance with the standards of conduct listed. Therefore, the seminary will impose disciplinary sanctions on students and employees who violate them. First time offenders will be required to seek counseling at an approved center. Sanctions for second time offenders include dismissal from school or termination of employment.

Family Educational Rights and Privacy Act

Family Educational Rights and Privacy Act (FERPA) is a Federal law that is administered by the Family Policy Compliance Office (Office) in the U.S. Department of Education (Department). 20 U.S.C. § 1232g; 34 CFR Part 99. FERPA applies to all educational agencies and institutions (e.g., schools) that receive funding under any program administered by the Department.

BTS is required to comply with FERPA and desires to do so. The act provides that students attending any postsecondary educational institution which receives federal funds are entitled to have access to their education records kept by the institution in order to inspect and review those records. Students are entitled to request the amendment of any information in their education records which they believe is inaccurate, misleading, or otherwise in violation of their privacy or other rights.

FERPA generally prohibits the improper disclosure of personally identifiable information derived from education records. Thus, information that an official obtained through personal knowledge or observation, or has heard orally from others, is not protected under FERPA. This remains applicable even if education records exist which contain that information, unless the official had an official role in making a determination that generated a protected education record.

FERPA allows school officials within a school to obtain access to personally identifiable information contained in education records, provided the school has determined that they have legitimate educational interest in the information. School officials include parties such as professors, instructors, administrators, counselors, attorneys, clerical staff, trustees, members of committees and disciplinary boards, and a contractor, volunteer or other party to whom the school has outsourced institutional services or functions. Student information, such as address and phone number and other directory information, is public information and may be shared.

For more information about FERPA, go to www.ed.gov/policy or contact the director of academics services.

Sexual Harassment Policy

The seminary administration, faculty, staff, student employees, and volunteers are responsible for assuring that the seminary maintains an environment for work and study free from sexual harassment. Sexual harassment is unlawful and impedes the realization of the seminary's mission of distinction in education, scholarship, and service. Sexual harassment violates the dignity of individuals and will not be tolerated. The seminary community seeks to eliminate sexual harassment through education and by encouraging faculty, staff, student employees, and volunteers to report concerns or complaints. Prompt corrective measures will be taken to stop sexual harassment whenever it occurs.

Consumer Information

BTS maintains a consumer information web page on the BTS website that provides prospective students with current consumer information as specified by the requirements of the Federal Student Aid Program.

Annual Notifications to Students

The United States Department of Education requires that all higher education institutions annually provide notice regarding the availability of the consumer information listed below. This information is provided in compliance with the Higher Education Act of 1965 as amended, the Family Educational Rights and Privacy Act (FERPA), and the Student Right-to-Know Act. The following annual notifications will be made to all current students. Paper copies of the information below may be requested in writing from the vice president for student advancement.

- Constitution Day and Citizenship Day
- Crime log and statistics
- Drug and alcohol prevention materials
- Family Educational Rights and Privacy Act
- Firearms and Dangerous Weapons Policy
- Fire Safety Policy and Report
- Security report
- Voting information
- Sexual harassment information

Safety and Security

BTS maintains safety, fire safety, and security policies for the welfare of the faculty, staff, and students. Annual safety and security reports are posted in consumer information on our website.

Firearms and Dangerous Weapons Policy

No individual shall possess a firearm or other dangerous weapon on the grounds or in any buildings of the seminary's main campus, its housing units, or our extension site in Philadelphia with the exception of law enforcement officers or transfer agents licensed to carry weapons.

Peer-to-Peer Sharing Policy

BTS prohibits the unauthorized distribution of copyrighted materials via our E-campus or wireless network. Students, staff, and faculty are to refrain from unlawful copyright infringement on campus and at the extension site in Philadelphia, and in their work or coursework. The potential federal penalties are listed in this policy (on file in the academic office) and are not to be construed as an exhaustive list and do not include potential penalties of the Commonwealth of Pennsylvania.

Releasing Student Information in Case of Emergency Policy

BTS complies with the Family Educational Rights and Privacy Act. In case of emergency, student information will be released by permission of the director of academic services or the vice president of student advancement or their designee. The requester must submit the request for protected student information in writing (hardcopy) unless the nature of the emergency warrants verbal request.

5. Academic Policies

General Requirements for Admission

BTS welcomes men and women who have or are about to complete a bachelor's degree from an accredited college or university. The admissions committee assesses each applicant on the basis of academic ability, personal characteristics, and educational and ministry goals and objectives. Prior study in Bible or theology is not required. Applicants whose first language is not English must meet the minimum TOEFL score posted on our website. Note: The admissions requirements noted below are not exhaustive. Complete descriptions of admissions requirements are available from admissions.

Admission to Master's Degree Programs

To be considered for any of the master-level degree programs at BTS, the student must complete the application form, including all required elements of the application. The MDiv, MA, and certificate programs are open to students who have completed a bachelor's degree from an accredited college or university with a minimum cumulative grade point average of 2.0.

Admission to Master's Non-Degree Programs

Applicants must have an undergraduate degree. A non-degree student is limited to a maximum of three courses before submitting an application for a degree program.

Admission to Doctor of Ministry Program

Applicants must have the MDiv degree or its equivalent from an accredited institution and three years of ministry experience subsequent to the completion of the MDiv degree. The DMin certificate program is open to students who have the MDiv degree or its equivalent and at least three years of ministry experience.

Student Status Definitions

The seminary uses the following definitions of student status:

- **Matriculated student:** A student who has completed the formal application process and been accepted into a degree program.
- **Non-degree student:** A student who has an undergraduate degree and would like to begin his/her seminary experience with a certificate or who has an undergraduate degree and would like to pursue a master's degree, but is unsure which program would be a good fit. A non-degree student may also be a student who wants to take a course for personal enrichment. Non-degree students are

limited to a maximum of three courses before submitting an application for a degree program.

- Auditor: A student who attends a class as an observer. An auditor does not participate in discussions except by special permission of the instructor and does not submit homework or take exams.
- Stop-Out student: A matriculated or non-degree student who has allowed one or more spring and/or fall semesters to elapse without registering for a course.
- Transfer student: A student who matriculates into the seminary after taking credits at another accredited institution. Transfer credit may be granted to qualified students for courses completed at other accredited graduate institutions.

Applying to a Degree Program

The student advancement/admissions office accepts applications on a “rolling” basis. This means that the student may apply at any time during the year and can enter a degree program at the beginning of any of our three terms (or two semesters in the DMin program). We encourage the student to apply at least three months in advance of their desired enrollment date. International students who will be entering the U.S. on a student visa should plan to enter either at the start of our fall or winter terms and must complete their application files no later than July 1 for fall admission or November 1 for winter admission. Application procedures for all programs are described on the BTS website.

A person desiring to take courses as a non-degree student must complete an abbreviated application form and submit either a copy of a college diploma or a copy of a college transcript that indicates a completed bachelor’s degree. The student can take up to three courses before needing to either apply for a degree program or specify intent to complete a certificate.

General Admission Process

Information about credentials needed for applying to a degree program and application forms are on the BTS website. Students will be notified of admissions typically within one month of the completion of the application and receipt of the required credentials.

Students with Special Needs

Students with special needs should contact the director of academic services for information.

Transfer Credit Policies

Transfer credit may be granted to qualified students for courses completed at other accredited graduate institutions. When requesting transfer credit, students must provide official transcripts of prior work and may be asked to provide course descriptions from a catalog or syllabus. Grades must be C (2.0) or higher to be considered. Transfer credit is evaluated by the

director of academic services and is credited after the successful completion of 9 credit hours at the seminary.

BTS does not offer graduate credit for personal ministry experiences, including, but not limited to, missions trips sponsored by churches or other organizations.

When requesting transfer credit, a student must provide official transcripts of prior work and may be asked to provide course descriptions from a catalog or syllabus. Grades must be C (2.0) or higher and B (3.0) or higher for counseling courses to be considered. The following policies and procedures are followed:

- Transfer credit is evaluated by the director of academic services and is credited after a student has successfully completed one full term (at least nine credit hours).
- A student may not transfer more than one-half of the credits needed to complete a program.
- Master's degree students must take at least one-half of the courses in their field of concentrations, while MDiv students will normally be required to take at least one-half of the required courses in each of the major divisions (Old Testament, New Testament, Theology, and Practical Theology). LEAD and Urban LEAD MDiv programs allow a total of nine credits for transfer.
- All field work for the Master of Arts in Counseling Program must be done under the supervision of BTS and cannot be accepted as transfer hours.

Normally, transfer credit is accepted only for courses completed before matriculation to BTS. Certain programs (e.g., Urban LEAD) may limit transfer credit. Accepting transfer credit is at the discretion of the academic office.

Master of Arts in Counseling Program - See Section 1

Doctor of Ministry Program - See Section 13

International Students

Student diversity is a hallmark of the academic experience at BTS. Students will enjoy meeting and developing life-long friendships with men and women from around the neighborhood and around the world. BTS' aim is to make students' seminary experience as spiritually, academically, and culturally fulfilling as possible. To provide all students with a dynamic academic experience, the following are required for international student admissions: (more information is provided on the BTS website)

- Students, who are international applicants whose native language is not English, or, who have not received a bachelor's degree or its equivalent from an English-speaking institution, must send official results of the test of English as a Foreign Language (TOEFL) to the admissions office. BTS requires all prospective students to take the TOEFL internet-based test (TOEFL iBT). The minimum required score

is 20 for each of the four sections (speaking, listening, reading, and writing). The minimum total score is 80. For information on the TOEFL iBT test, visit www.ets.org.

- According to the Bureau of Citizenship and Immigration Services (BCIS, formerly INS), F-1 students must be both matriculated and enrolled full time (at least nine credits for fall and winter, and 3 credits for spring) except during the summer. In order to remain “in status,” F-1 students must maintain these requirements. Students must also be making satisfactory progress toward their degree program. In addition, international students who require an I-20 must provide evidence of documented financial support by submitting three forms: an I-20 Dependent Form, an F-1 Financial Form, and a fully notarized affidavit of support with original bank statements. Students coming from other institutions in the United States must also submit a transfer form. These forms may be obtained from the student advancement office.
- Students must also demonstrate that they have enough financial support to cover the first full year of seminary before admission can be granted. BTS reserves the right to request payment in full for the first enrollment year in an amount that covers full-time tuition and living expenses.
- Students who will be studying as students in the U.S. for the first time must also pay an initial status fee to the government before applying for a visa. For more info, see the international student info guide on our website or visit www.FMJfee.com.

Financial Aid Policies

The following is a brief summary of BTS policies for payment of tuition and fees. More information and forms are available in the business office and on the BTS website:

- Financial Aid Application Form
- In-School Deferment Request Form
- How to Apply for Financial Aid
- Financial Aid Handbook
- Quick Reference Guide for Choosing a Student Loan
- Federal Direct Stafford Loan Program Information
- Federal Loan Exit Guide

Payment of Accounts

All tuition fees are due in full before the start of class. A monthly payment plan is available by contacting the business office. At the end of each month a 1% late fee will be assessed on any outstanding balance.

Distinctive Arrangements for Two-Year Cohort Programs (e.g., counseling program)

Students in a two-year cohort program may prepay each term prior to the start of the session or may enter a two-year monthly payment plan through the NelNet Business Solutions Tuition Management System. Students in a three-year cohort program may prepay each term prior to the start of the session or may enter a three-year monthly payment plan through the NelNet Business Solutions Tuition Management System.

Refunds

Students' refund requests are subject to a 10-day waiting period. Students who withdraw from a traditional program during a term, or who drop individual courses but remain at BTS, may receive a refund of tuition fees based on the time of their dropout.

Financial Aid

Financial aid applications can be found on the BTS website. Please read the financial aid application carefully. A financial aid application will not be processed until all required documentation is submitted to the financial aid office.

Grants

Students with a demonstrated financial need who are enrolled in a degree program for at least three credit hours per term may be eligible for a grant.

Scholarships

From time to time scholarships become available which are managed through our financial aid grant application process. Students who receive scholarships are required to submit a new application form each year.

Entitlements

Students who serve as missionaries in the U.S. or in another country and who provide a letter from a recognized sending agency that indicates they are responsible for raising their own funds (50% or more) and that they are currently under the care and in good standing with the sponsoring organization are entitled to a 25% tuition discount. Courses offered in post-graduate certificates (e.g., GTRI and CAPC) are not eligible for tuition discounts.

Student Loans

Students with less than 72 credits at the undergraduate level are not eligible for federal loans.

BTS participates in the Federal Student Loan Program guaranteed by the federal government. Students who are enrolled at least half-time are eligible. For complete details, consult with one of our financial aid counselors.

Registration Procedures

Matriculation

Students who formally accept admission to the seminary are considered matriculated students. Once matriculated, students will be sent an email confirming their 5 digit student ID number, as well as information about logging into the E-campus, online new-student orientation, syllabi, and textbook order forms.

Registration by Program

Non-Cohort Programs: Students should complete registration forms available in the academic office or online and submit them to the academic office secretary. The registration fee (\$25) will be waived if students complete the form during the first week of registration. Registration will open in June for the following fall term, in November for the winter term, in March for the spring term, and in April/May for the summer.

Cohort Programs (MAC, LEAD or Urban LEAD MDiv): Since students follow a cohort model, they will be automatically registered for required classes each term. In the LEAD or Urban LEAD MDiv programs, elective classes are offered in November-December of the second and third years; students should contact the academic office if they do not want to be registered for those classes. Students should also contact the academic office if they wish to take the summer electives, or any other elective classes offered outside of their cohort program. MAC students should contact the academic office if they wish to register for counseling electives, which are offered at various times throughout the program.

Doctor of Ministry Program: Students should contact the academic office to register for DMin classes. In order to complete pre-course assignments, DMin students should register for their residency courses at least six weeks in advance of the residency week.

Academic Policies

Academic Policies and Student Responsibilities

Students are fully responsible to know and follow all seminary rules, regulations, program requirements, and deadlines published in “this academic catalog.”

Academic and General Integrity

As followers of Jesus Christ, students are called to integrity and Christ-likeness in all areas of life. In the academic realm this means that all assignments are to reflect the students' own work. Those found guilty of cheating or plagiarism will receive a grade of zero on the assignment and will follow the process outlined in the student handbook. When using sources—whether paper or electronic, whether quoted or paraphrased—you must fully cite the source according to accepted standards. Using another's intellectual property without citation to give the impression that it is your work is considered plagiarism.

Attendance Policy

Professors take attendance at the beginning of each class. Since classroom time in all degree programs is extremely important, students should make every effort to attend all classes.

Absence Policies

Non-Cohort Programs:

- Absences of one-third or less of a course – the faculty member, at his or her discretion, may deny the student admittance to the course or severely reduce a student's grade.
- Absences of one-half or more of a course – no credit will be given. If the student does not withdraw by the stated deadlines, a 50% or greater absence will result in failure of the course. All day Saturday classes count as two class sessions.
- Faculty has the right to lower grades due to absence or tardiness. Because of the nature of various assignments, it is possible that a teacher would not allow an assignment due at the missed class to be made up or submitted later.
- Students are fully responsible to obtain class notes or have someone record a class for them if they miss a class session.

Cohort Programs (MAC, LEAD or Urban LEAD MDiv):

- MAC cohort students who miss two or more sessions within a course will need to submit a written explanation to the MAC committee for review to be permitted to continue in the course.
- Cohort students who have missed three or more consecutive classes are considered missing students. See "Withdrawal and Re-entry in a Cohort Program" (below).
- Faculty have the right to lower grades due to absence or tardiness. Because of the nature of various assignments, it is possible that a teacher would not allow an assignment due at the missed class to be made up or submitted later.
- Students are fully responsible to obtain class notes or have someone record a class for them if they miss a class session.

Doctor of Ministry Program – See Section 14

Satisfactory Academic Progress

Master's Degree Programs:

- Students (both full-time and part-time) of all master's degree programs are evaluated after each term to make sure they are making satisfactory academic progress. Students whose cumulative grade point average (GPA) falls below "C" (2.00) after completing 9 or more credits will be placed on academic probation for the following term.
- Cohort students who skip over or fail a course will need to complete the course in another format (e.g., traditional format or online, if available) or at the end of their program in order to meet program requirements. All classes and requirement must be fulfilled by the summer of graduation in order to participate in commencement with the student's cohort.

Doctor of Ministry Degree Program – See Section 14

Academic Probation

Master's Degree Programs:

- The academic administration committee individually reviews all students placed on academic probation to determine whether or not they will be eligible to continue taking courses for credit toward their program. If they are deemed so eligible, the committee will set forth the conditions under which they may do so. Students who remain on academic probation for two consecutive terms are subject to academic dismissal.

Master of Arts in Counseling Program – See Section 13

Doctor of Ministry Program – See Section 14

Dropping and Adding a Course

All Programs:

- Joining the program:
 - Last day to enroll in program is prior to the second session of first course.
- Deadlines to drop classes:
 1. Cohort format classes:
 - Last day to drop classes without record is prior to third class session.
 - Last day to drop classes Withdraw Passing or Withdraw Failing is prior to fifth class session.

2. Non-cohort students should consult the posted add/drop schedule in the academic office.

- Tuition refund deadlines

Students dropping a class during a term will receive a refund of the tuition for the term based on the pro-rated schedule listed below.

<u>If you drop prior to this # of class sessions . . .</u>	<u>... you will receive this % refund of the term's tuition</u>
2	100%
3	75%
4	50%
5+	0%

Additional information

- Non-Cohort Programs:

- For courses dropped with the signed approval of the academic office past four weeks, the professor also becomes involved. Drop/add forms are to be filled out and submitted to the academic office; if the student is unable to fill out the forms, drops and adds are to be communicated orally to the academic office.
- Dropping a course without following the proper procedure will result in a failure (F) being recorded and averaged for the course. No new course may be entered after the first full week of classes during the fall and winter terms. The add/drop schedule for all terms is available from the academic office.

Cohort Programs (MAC, LEAD or Urban LEAD MDiv):

- Note that the deadlines for dropping are prior to the class. For Saturday classes, students will need to contact the seminary by 4 p.m. on Friday to meet the deadlines. Drop forms are available on the website. Since cohort students are automatically registered for each term, there is no need to register for classes. However, to drop a course or withdraw from the program, students must complete a drop/withdrawal form.
- Any course dropped within the first four weeks of the fall or winter terms will not be shown on the transcript. Any course dropped during the fifth through eighth weeks of the fall and winter terms will be shown on the transcript as withdrawn passing (W/P) or withdrawn failing (W/F). Courses dropped after the first eight weeks of these terms will be recorded and averaged as a failure.

Alternative Format Programs (includes Doctor of Ministry courses)

- Add/Drop schedules for the spring and summer terms (which include various types of class formats) will be posted on our website.

Course Evaluations

Students will complete online course evaluations for each of their classes. These evaluations *are extremely important to faculty as they help them to assess their course requirements, structure, and pedagogy.* Faculty use student evaluations to improve their courses for the future. Student evaluations are part of the class participation requirements for each course and are anonymous to faculty members. Course evaluation links are prominently posted on the course site on our E-campus and are available by request from the academic office via email. Failure to complete an evaluation within one week of the last day of class may result in an automatic grade reduction for the course.

Academic Standing

To remain in good academic standing in the master's degree programs, a student must maintain a 2.00 grade point average. To remain in good academic standing in the doctor of ministry degree programs, a student must maintain a 3.00 grade point average.

Grading and Grade Reports

Students are responsible to familiarize themselves with grading criteria or grading rubrics published in the syllabus or course site. Questions about grading in an individual course should be directed to the instructor. Final grades are normally available on the course site after professors submit their grades to the academic office (usually 2-3 weeks after the final week of class). Paper grade reports are available upon request and will be issued to students with no outstanding library fines and who have completed the final class evaluation. BTS grading scale:

Superior			
	A	4.00	96.0 – 100
	A-	3.67	94.0 – 95.9
	B+	3.33	92.0 – 93.9
Good			
	B	3.00	88.0 – 91.9
	B-	2.67	86.0 – 87.9
	C+	2.33	84.0 – 85.9
Fair			
	C	2.00	80.0 – 83.9
	C-	1.70	78.0 – 79.9
Poor			
	D+	1.30	76.0 – 77.9
	D	1.00	72.0 – 75.9
	D-	.70	70.0 – 71.9
Failing			
	F	0.00	00.0 – 69.9

Time Limits for Degree Completion

Master's Programs: MDiv students must finish their degree requirements within 10 years of their first course (an average of 9 credits per year). MA students must finish their degree requirements within 8 years of their first course (an average of 6 credits per year). Normally students will need to have completed one-third of their program by year 9 or two-thirds of their program before year 10 to complete the MDiv degree, and one-half of the program by year 8 to complete an MA degree.

Extension (variance) requests: Students who require more time must request an extension from the academic administration committee. If the extension is granted, the student will be charged a \$100 continuation fee at the beginning of each additional academic term (excluding summer) until the degree requirements are completed. Note: A student who previously received title IV aid will no longer be eligible for additional financial aid once the maximum time frame has been reached. Such students will be evaluated semi-annually and notified when they reach their last year of eligibility.

Students understand that all course withdrawals and course repeats potentially lengthen the time they will need to complete their programs. Course withdrawals and failures are counted as credits attempted but not earned. Students receiving Title IV assistance may only receive aid for a repeat class they have not passed before, and they may only receive aid once for such a repeat course.

Doctor of Ministry Program – See Section 14

Incomplete Grades and Course Extensions (Variance Requests)

Students who do not complete their work by the final due date for the course must submit a Variance Form in the academic office before the last day of class. Variance Forms are available in the academic office or on the web site. Faculty members are not authorized to grant extensions beyond the course due dates as specified in the syllabus.

Variance requests are not automatically granted, but are considered on a case-by-case basis by the academic administration committee. Emergencies are the only grounds for extensions and variances (e.g., death in the immediate family, personal serious illness or injury, etc.). All students face pressures from life and ministry, and these are not reasons for extensions. Should a student communicate an area of concern for the student's well-being in the reason submitted for a variance (e.g., medical, mental health conditions and/or abuse of any kind), BTS may recommend that a student seek treatment or professional support. In cases of severe conditions interfering with school success or the well-being of the student, BTS may require a temporary leave of absence for the student's benefit.

Approved extensions will be as short as deemed reasonable by the academic administration committee (normally limited to one week). If an extension is approved, the student will receive

a grade of “incomplete,” which will be converted to an “F” if the required work is not submitted by the extended due date, which would require the student to repeat the class if the course is not an elective. The decision of the academic administration committee is final.

Doctor of Ministry Program – See Section 14

Changing Program, Cohorts, or Emphasis

Non-Cohort Programs: Students are required to follow the academic program under which they were admitted. Students who wish to change programs must fill out a request for Change in Program form available on the website or in the academic office, showing the current and desired programs and reason for change. All changes are subject to the approval of the director of academic services. Students admitted without declaring a program (“non-degree”) must declare a program (through the admissions office) if they wish to continue beyond nine hours.

Cohort Programs (MAC, LEAD or Urban LEAD MDiv): Cohort students who drop out of their cohort have one term to re-enter another cohort at the same guaranteed tuition rate. Students who drop out for more than one term will pay the current tuition rate when they return.

Doctor of Ministry Program - See Section 14

Withdrawal/Reinstatement and/or Leave of Absence

Course requirements for degree programs are periodically reviewed and modified. Students who discontinue their program for one term or more (not including summer sessions) will be required to follow the most current requirements of their degree program. Stop-out students should meet with the director of academic services to review program requirements before resuming their coursework. The following provisions apply when students take a break from their studies:

Non-Cohort Programs:

- *Up to two years’ absence*
A student may register for classes up to two years after his or her last registered term without having to complete additional admissions requirements.
- *Two- to five-year absence*
A student absent from classes longer than two years but fewer than five years can resume course work after submitting the following credentials to the admissions office:
 - Letter explaining the reason for the absence
 - Current ecclesiastical reference
 - \$30 re-entry fee

- *An absence of over five years*
 - After a five-year absence, the individual must re-apply for admission. See admissions requirements for full details.

Cohort Programs (MAC, LEAD or Urban LEAD MDiv):

- To withdraw from the program without charge, students will need to withdraw between terms rather than during a term. Withdrawal forms are available on the website or from the academic office. Failure to complete the withdrawal form during the allotted time or to communicate withdrawal orally to the academic office means the student will be charged tuition for the entire term during which they stopped attending.
- In addition, when a student has missed three or more consecutive classes, the student is considered a missing student. The student will be contacted and expected to complete the withdrawal forms mentioned above. No response to the initial proactive communication will result in a letter being sent to the student with the withdrawal form and the following procedures will apply:
 1. If a student completes and returns the form by the due date given or communicates orally to the academic office:
 - The student will be dropped from any remaining courses not started within the term and will not be charged tuition, but will be charged a drop fee.
 - The student will be responsible for tuition on the current classes enrolled in which they are requesting to drop based on the Financial Office Policies.
 - The student can contact an admissions counselor at a later date to become re-activated/admitted as a student.
 - The student who changes cohorts will need to pay the current tuition rate of the new cohort he or she will be entering.
 2. If the student does not complete the form or communicate orally to the academic office:
 - Student will be charged tuition for the entire term during which they stopped attending and any drop fees.
 - In order to be considered for re-activation/admittance into the school, the student will need to meet with the program director or a student services representative. (Note: BTS does not guarantee re-admittance).
 - In addition, the student will need to pay all monies due including tuition from the dropped academic term, cohort transfer fee, drop fees and current tuition rate for the new cohort he or she will be attending.

Withdrawal and Re-entry in a Cohort Program

Students may find it necessary to withdraw from the program for a period of time for emergency reasons. Before withdrawing, a student must speak with an admissions counselor. Normally, a student will need to re-enter the program in a subsequent term joining a new cohort group. Withdrawal and re-entry forms are available on the website or from the academic office.

Doctor of Ministry Program - See Section 14

Shared Credit in Degree Programs

No more than one-half of the credits required for one degree program may be transferred into a second degree. Example: to earn both the MA and MDiv degrees, a student would need 90 credits for the MDiv degree and at least 24 additional credits (one half of the 48 hour MA degree) for a total of 114 credits for both degrees. All requirements for both degrees must be met. The same principle holds true of a degree earned at another accredited institution. No more than one half of the credits in that degree may be transferred and applied to a degree program at BTS.

Master of Arts in Counseling Students - See Section 13

Auditing

BTS encourages everyone to take advantage of the wide range of courses offered at the seminary. Most individuals enroll for academic credit in pursuit of a degree program. An auditor is extended the opportunity to enroll in classes for personal enrichment without receiving academic credit, as space allows, with the following exceptions:

- LEAD, Urban LEAD, and MAC courses delivered in a cohort format
- Advanced professional counseling courses
- Greek and Hebrew language courses, unless the specific course has already been completed for credit.

The level of participation by an auditing student is determined by the instructor. The auditing student may complete assignments and take any tests given to the class, but faculty members will not grade this work or provide any feedback.

Students who are not pursuing a degree may audit a class after completing a non-degree application from the student advancement office. Audit fees vary per program and can be obtained from the student development department or business office. There is no refund for dropped audits once the class has begun.

Students may sign up to audit a class at any point in the term (the audit fee remains the same). Those who wish to change from audit to credit must do so before the end of the first week of classes. In addition, advanced standing will not be granted for any course previously audited.

Academic Affairs

Director of Academic Services

The director of academic services (DAS) is the registrar. The DAS is available to answer questions about students' program, academic standing, transfer credits, variance requests, and other student concerns.

Academic Calendar – 2014-2015

*Some alternate format classes end earlier.

	Traditional/ACS	LEAD	MAC	DMin
Fall Term				
Classes begin	September 8 (Monday)	September 2 (Tuesday)	September 8 (Monday)	August. 1 (Friday)
<i>Thanksgiving break</i>	<i>Nov. 25-29</i>			
Classes/finals end	December 12 (Friday)	December 16 (Tuesday)	December 8 (Monday)	December 31 (Wednesday)
Winter Term				
Classes begin	January 5 (Monday)	January 6 (Tuesday)	January 12 (Monday)	
Classes/finals end	April 2 (Thursday)	April 21 (Tuesday)	March 30 (Monday)	
<i>Easter Break</i>	<i>Friday, April 3 - Friday, April 10 (Easter is April 5)</i>			
Spring Term				
Classes begin	April 13 (Monday)	April 28 (Tuesday)	Apr. 13 (Monday)	January 15 (Thursday)
Classes/finals end	June 30 (Tuesday)*	June 30 (Tuesday)	June 22 (Monday)	July 31 (Friday)
<i>Memorial Day Holiday</i>	<i>May 25 (Monday)</i>			
<i>Graduation</i>	<i>June 27 (Saturday)</i>			
Summer (elective) Term				
Classes begin	July 6 (Monday)			
Classes/finals end	August 21 (Friday)			

Academic Administration Committee

The academic administration committee adjudicates student variance requests, academic probation issues, and other student academic progress or conduct issues. The director of academic services is the committee chair. The committee consists of academic administration personnel, program directors, student advancement personnel, and possibly others at the discretion of the academic dean.

Class Schedules

Class schedules are posted on our website and are available in the academic office. Typically term schedules are available at least two months prior to the beginning of the term.

Course Prerequisites

Our cohort programs follow a general sequence of courses. The traditional MDiv and MA programs preserve some measure of sequencing through the use of prerequisite courses. Prerequisite courses are noted on registration forms and on the website course descriptions. Students in all programs must complete courses in the correct sequence when a particular order is required.

Bible Knowledge Exam

The Bible Knowledge exam is a required comprehensive exam for students entering a master's degree program in 2012-13 or thereafter, with the exception of the Master of Arts in Counseling Program. Students must pass the exam at least one full term prior to the term in which they are graduating. More information is posted on our website.

Senior Seminar

The Senior Seminar is a required capstone course for students in the master's degree programs, with the exception of the Master of Arts in Counseling Program. The Senior Seminar course consists of three major assessments: 1) comprehensive theology exam, 2) BTS-theological theme paper (research paper), and 3) personal, spiritual, and ministerial formation and reflection paper. The course typically is scheduled in the spring and is comparable in workload to other courses in their program. Students may review the course syllabus from the previous year posted on our website.

Faculty Advising

The student/faculty ratio at BTS has afforded students the opportunity to cultivate rich relationships with many of their professors. Students are assigned faculty advisors and are encouraged to pursue these one-on-one relationships with the faculty, and to seek them out for personal guidance. In situations where academic advice is needed for a program or an individual course, students should contact the director of academic services. The director will assist students when circumstances necessitate dropping or adding a course or when difficulty arises with course work or the program.

Orientation for New Students

In addition to orientation sessions the first day of class (which students should plan to attend, usually beginning approximately one hour before the first class session), new students are provided with online orientation before they begin their classes. Orientation is designed to help each new student adjust to seminary life. Students will receive online login information to view the orientation material, in which they will review information about seminary life, online learning, our information technology, and library resources, along with other important information about the seminary. All incoming students are required to review this information.

Graduation in Absentia

The commencement service is a community celebration of the students' completion of their programs. Students are expected to participate in commencement unless prohibited by unusual circumstances beyond their control. Students must notify the academic office of their inability to attend commencement in response to the graduation memo distributed in the winter term.

Transcript Requests

Transcripts will be issued upon receipt of a written request form (available online or in the academic office) from the student. Students should include all required information, including student ID number and Social Security number on the request. Official transcripts will be sent to schools or organizations. Students may request personal copies of their transcripts that will be unofficial (without the school seal and the signature of the director of academic services), although student classes and grades are available online. There is a \$5.00 fee for each transcript (\$5.50 if paid via credit card). No transcript will be issued for a student whose account is not current or who has overdue library books.

Verification of Student Status

Request forms for letters verifying student status are available in the academic office and on the website. There is a fee for each letter issued.

Proctored Exams

Occasionally students in hybrid and online courses will need to arrange for a proctor to supervise examinations that are taken off campus and/or online. Instructions for proctored exams are provided in the course materials at the beginning of the course. Students are responsible to know and to follow the instructions provided.

Independent Study Courses

Master's Programs: BTS occasionally allows students to take independent study courses. To qualify for an independent study, the student must have a minimum cumulative GPA of 3.1 and meet the prerequisites of the proposed course. The student must complete the independent study form available in the academic office, and fulfill all of the requirements of the professor. Independent studies are charged at \$100/credit above normal tuition.

Stipulations governing independent studies:

1. The number of credits a student may earn via independent study is limited to 1/6 of a degree program.
MAM, MT, OT, NT—8
MAC—9
MDiv—15
Certificate—none
2. Students may register for no more than one independent study per term.
3. Students may not take an independent study during their first term.
4. Required courses may not be taken as independent studies.
5. A course may not be taken as an independent study in the same academic year during which it is offered as a class.
6. Extensions will not be granted for incomplete independent studies. They will simply be dropped from the student's academic record if the work is not complete by the date listed on the independent study application.
7. BTS does not offer graduate credit for personal ministry experiences, including, but not limited to, missions trips sponsored by churches or other organizations.

Doctor of Ministry Program - See Section 14

Hybrid and Online Courses

BTS offers online courses that are part of master's degree programs, doctor of ministry degree programs, or certificate programs. BTS does not offer any online programs. Students taking online courses must have a computer system that meets or exceeds the standards posted in this catalog and on our website. Online courses may not be available to students in all US states. Check with the academic office prior to enrolling if you reside outside of Pennsylvania.

Authentication of Student Identity

Student identity is verified through the assignment of unique student identification numbers that are used to login into the authorized area of the website and into the E-campus. Students should not share their login and password.

Graduation Requirements

Master's Programs: In order to earn a degree from BTS the following requirements must be met:

- Fulfill all requirements for the particular degree.
- Maintain a cumulative grade point average (GPA) of 2.00 or above. MAC Students: see GPA requirements in Section 10.
- Earn the total number of credit hours required for the degree. Students who lack one or two courses needed to graduate in spring may participate in the graduation ceremony if they can complete the course during the subsequent summer session (no later than August 31).
- Satisfy any outstanding financial obligations to the seminary.

Doctor of Ministry Program - See Section 13

Graduation General Information

Commencement is held once per year, normally on the 4th Saturday of June, beginning at 11:00 a.m. at a local church. Students attend a graduation rehearsal and faculty reception at the seminary the evening before commencement. The academic office sends out memos throughout the year to advise students of details and ask for information pertinent to commencement.

Students who complete the requirements for their degree by the end of the fall term may receive their diploma in the winter. Students planning to graduate in winter must submit their request to the academic office by October 15, and indicate if they wish to participate in the commencement exercises the following June.

A diploma will be granted only upon the successful completion of all of the credit hours required for the degree. Diplomas will not be issued to students who owe library fees or whose accounts are not paid in full. Students with outstanding balances and no financial plan may not participate in the graduation ceremony.

6. Technology Policies

General Information

Helpdesk Information

The Helpdesk is open during the main campus operational hours posted on our website. The fastest way to get assistance is to email the helpdesk staff at helpdesk@BTS.edu.

BTS provides the Helpdesk to resolve issues related to seminary-owned or seminary-sponsored computers, including library and computer lab systems. Helpdesk service is also available to students for issues concerning the website, E-campus, and wireless connectivity.

Policy on Personal Computer Problems

The IT department has a strict policy regarding repair and service on non-seminary computers and is not available to assist with personal computer problems. Should a student experience hardware or software issues on his or her personal computer there are many local firms that are available to assist with specific issues.

BTS Website and Registered User Area

When a student logs in to the BTS website, the student enters the registered user side of the website with his/her unique student credentials. The website is updated frequently and students should check it regularly. During the winter, class cancellations due to weather will be posted on the website. Additionally, the website is a great place to find out what's happening in the larger BTS community.

E-Campus

BTS courses make use of the seminary's online learning system called the E-campus. Every student is setup with a BTS website/E-campus account upon registering for classes. Students may access the system from any computer that has a web browser, is connected to the internet, and meets our recommended computer system specifications.

E-Campus and Website Activity Reports

The BTS E-campus and website are password protected environments for faculty, staff, and students to use for educational purposes. All users should be aware that activity on the E-campus and website are monitored. The E-campus course site provides reports of student activity, including login dates and times, time-on-task, posting timestamps, and other information. The seminary expects usage of the E-campus for accessing course syllabus, grade

reports, and other activities as stated in the syllabus. Non-educational use of the website or E-campus will be investigated.

Website and E-Campus Login

Student E-campus login information will be sent to students in an email from “mindactive.com.” Students should check their junk mail if the email does not appear in their inbox. Once a student logs in at our website, the student will see a link to the E-campus displayed at the top right of our website home page.

Software Standards and Computer System Requirements

BTS uses the Microsoft Office 2007 suite of products (Word, Excel, and PowerPoint). It is the students’ responsibility to learn to use these programs and to submit properly formatted documents. Current Computer System Requirements are posted on the BTS website.

Online Courses

Online courses may have other software requirements. Please check the syllabi for any online courses for technology requirements.

Required Compatibility with MS2007

Most courses require assignments and papers to be submitted through the E-campus. BTS uses the Microsoft Office 2007 suite of programs. All files submitted through the E-campus should be in Microsoft Word 2007 (.docx), PowerPoint 2007 (.pptx), or adobe acrobat (.pdf) format. If the instructor cannot read a student’s file, it is the student’s responsibility to remedy the problem.

Technology Acceptable Use Policy for Students

- **Login Rights and Responsibilities:** Students are given a login account that allows use of the computer lab on the 2nd floor, and public computers in the library’s Bound Periodical Room. In addition, students are given a separate login account for the E-campus – our online learning system. Login accounts are for the sole use of the individual and are not to be used by family, friends, other students, etc. Guests who wish to use the computer facilities must speak with a member of the helpdesk staff, who will attempt to accommodate the need. Unauthorized use of an account or equipment is prohibited.
- **Storage of Created Files:** Electronic files that are generated for classes are the responsibility of the student. Storage of files on the school’s network is not permitted. If special circumstances arise, such as a required class activity,

network access may be granted by the IT director. Use of secondary drives to store files is permissible only after the device has been scanned and approved by helpdesk personnel.

- **Computers:** The computer lab is equipped with a variety of computers and software for student use. In addition, a document scanner is available and several of the machines have CD and DVD burning capability. Students are not permitted to install any software on the lab computers or modify any of the cabling or equipment configurations.
- **Printers:** Students may use the printers in the computer lab, as well as the printer in the Bound Periodical Room. Each student has a debit account for printing. At the beginning of the fall semester, each registered student will have their annual account balance reset to \$20.00 free of charge. Additional printing “top-off cards” may be purchased from it or the library. Use of any other printers is prohibited. Students are not permitted to add or remove paper from the printers. Printers are not accessible from the wireless network.
- **Printing Charges:** Printing is charged at 5¢ per image for black, or 20¢ per image for color (double-sided printing counts as two images). For the student’s convenience, their account balance is displayed on the desktop when they log in to one of the computers in the student lab. Prices are subject to change without notice.
- **Wireless Network:** For students with wireless-equipped laptops, our wireless network provides the ability to access the internet from most locations in the main building. The wireless network is a shared, limited resource. Access to streaming audio and video should be limited to academic necessity only. Use of peer-to-peer files sharing, such as, but not limited to, Kazaa, Morpheus, Bittorrent, etc. is prohibited. Students who violate this policy may be blocked from network access. All internet traffic is monitored by our IT staff. Repeated violations may result in additional disciplinary measures.

Technology Prohibited Use Policy

The following list of prohibited uses is representative and is not intended to be exhaustive. Students are not permitted to:

- Install, repair, configure, modify, rewire, move, or remove any equipment anywhere on campus without permission from the IT department.
- Download, install, and attempt to patch, upgrade, or enhance the existing software configuration of any computer maintained or owned by BTS.
- Log on to any classroom computers without permission from and direct supervision by the professor.
- Engage in any activity that is illegal under local, state, federal, or international law.

- Initiate or participate in unauthorized or personal mass mailings (including but not limited to chain letters, spam, floods, and bombs).
- Use or attempt to use an unauthorized user or network account, or any unauthorized equipment or facilities.
- Grant others, by password or other means, access to any user or network account including your own.
- Violate copyright, software license, and/or patent protection; for example, downloading or copying licensed software without the expressed written permission of the owner or in violation of the software license is prohibited. Peer-to-peer “sharing” of music, videos, and movies almost always violates copyrights and is strictly prohibited.
- Access or attempt to access inappropriate or offensive material (e.g. pornography).
- Intentionally create, modify, read, access, or copy data to or from any areas to which the user has not been granted access. This includes accessing, copying, or modifying the files of others without their explicit permission.

Masland Computer Lab

Computer Lab Hours

The computer lab is open during normal library hours of operation and is closed approximately fifteen minutes before the library closes. Current library hours are posted on our website as well as posted at the seminary’s main campus.

Computer Lab User Accounts

All students are given both a “computer lab account” and a “website/E-campus account.” Please be aware that these are two separate accounts! The computer lab account is used for logging into the computers in the computer lab and Bound Periodical Room only. A student’s website/E-campus account is used for the BTS website and E-campus.

Computer Lab Login

For login instructions, please ask the Helpdesk staff in the computer lab.

When Leaving the Computer Lab

Remember to log off before leaving the computer lab. Log off by clicking Windows Start icon and then log off. If a student sits down at a computer that is already logged on, it is the student’s responsibility to first log off the previous user, then log back on with his or her own account credentials.

Maintaining Security

For security reasons, students should change their password the first time they log in to the computer lab. They should also change their password periodically. Students may choose any password between 5 and 16 characters long. Passwords are always case-sensitive (i.e., BTS, BTS, and BTS are all different). If a student forgets his or her password, it can be reset by the helpdesk.

Changing Your Password in the Computer Lab

Changing a computer lab password does not affect the student's website/E-campus password. Students can only change their computer lab password from a PC in the computer lab. To change the password does the following:

- Log in using your existing password.
- Press ctrl-alt-del buttons to get the Windows log on screen.
- Select "change Password..."
- Type old password and new password where requested.
- Press enter and click OK after new password confirmation is received.

7. Tuition and Fees

Master of Divinity Programs – 2014-2015			
	Language MDiv	LEAD MDiv	Urban LEAD MDiv
Cohort	No	Yes	Yes
Program Length	Full time: 3-4 years Part time: up to 6 years	Three years	Three years
Program Credits	90	90	90
Cost per Credit	\$480	\$495	\$495
Program Cost	\$44,000 (estimated over 3-6 year; no retreats required)	\$44,550 (includes retreat costs)	\$44,550 (includes retreat costs)
Guaranteed Price	No	Yes	Yes
Missions Trip (additional cost)	No	Yes	Yes

Master of Arts Programs – 2014-2015			
	MA in Counseling (MAC) and Counseling Certificate	Advanced Professional Counseling Certificate (CAPC)	MA, Biblical Studies MA, Missional Theology MA in Ministry
Cohort	Yes	No	No
Program Length	2 years	2 terms	Full time: 2 years Part time: up to 4 years
Program Credits	52	10	48
Cost per Credit	\$495	\$480	\$480
Program Cost	\$25,740 (includes retreat costs)	\$4,800 (no required retreats)	\$23,400 (estimated over 204 years; no retreats required)
Guaranteed Price	No	Yes	Yes
Missions Trip (additional cost)	No	Yes	Yes

Certificates and Non-Degree Students – 2014-2015			
	Biblical Studies	Missional Theology	Advanced Pastoral Studies
Cost per Credit	\$480	\$480	\$687.50
Audit Fee	\$480 per 3-credit course		
Matriculation Deposit	\$100 (this fee is applied against tuition and is non-refundable)		
Textbooks	\$500-\$700 (estimated per year for 18 credits)		
Commencement Fee	\$100 (due before finals)		
Drop/Add Fee	\$15		
Registration Fee	\$25		
Transcript Request Fee	\$5 (each transcript, cash) \$5.50 (each transcript, credit card)		

Doctor of Ministry Degree Program – 2014-2015

Program Credits: 24	Cost: \$16,500 (estimated)
Application Fee	\$100
Matriculation Fee	\$100
Assessment Fee	\$95
Project Binding Fee	\$100
Commencement Fee	\$100
Continuation Fee (billed annually after year 4)	\$500

8. Biblical-Languages Master of Divinity Program

Director*: R. Todd Mangum, PhD, Academic Dean and Professor of Theology

Email: tmangum@biblical.edu

Director of Academic Services*: Rick Houseknecht

Email: rhouseknecht@biblical.edu

*Dr. Mangum serves as director of all original-language, academic, and research-oriented programs. For answers to questions regarding course scheduling, program requirements, graduation requirements, etc., contact Rick Houseknecht, Director of Academic Services.

Admissions and Program Length

Admission requirements for this program are listed in section 5 of this catalog. The program takes a minimum of three years to complete. Normally students progress through the program in four years.

Biblical Languages

Students take two terms each of biblical Hebrew and biblical Greek and have the option of pursuing advanced study in both languages. Students are encouraged to engage in language study in a devotional manner as they move through the rigors of learning a new language.

Purpose

To prepare missional leaders who incarnate the story of Jesus with humility and authenticity and who communicate the story with fidelity to Scripture, appreciation of the Christian tradition, and sensitivity to the needs and aspirations of postmodern culture.

Program Goals

Goal 1: Students will cultivate grace-based missional lives characterized by the fruit of the Spirit, and love for God and others.

Goal 2: Students will cultivate wisdom and skill in interpersonal relationships, conflict management, and living in community.

Goal 3: Students will demonstrate knowledge of the Bible and the ability to humbly interpret and apply it in light of history, culture, and genre.

Goal 4: Students will know the key persons, ideas, and movements in the history of theology and the Christian tradition and their significance today.

Goal 5: Students will demonstrate effective missional leadership based on biblical values and individual gifting, personality, call context, and relational skills.

Goal 6: Students will critically, constructively, and creatively engage our post modern culture with the hope of the gospel.

Curriculum

- Students beginning their program in 2012-13 and thereafter must pass the Bible Knowledge exam at least one full term prior to the term in which they are graduating.
- Course descriptions are listed in section 12.

COURSES	CREDIT HOURS
Biblical Studies	36
OT 510, 511 Hebrew 1 and 2	6
NT 510, 511 Greek 1 and 2	6
TH 525 Pursuing Authentic Biblical Interpretation	3
OT 501 Reading the OT Missionally	3
NT 501 Reading the NT Missionally	3
Take 5 of these 6 Book Studies: Pentateuch, Prophets, Wisdom, Gospels, Acts and Pauline, General Epistles	15
Theology	18
TH 521, TH602 Missional Theology 1 and 2	6
TH 531, TH532 World Christian History 1, 2	6
TH 533 World Christian History 3	3
TH 606 Christianity and World Religions	3
Practical Theology	18
PT 500 Formation and Mission	3
PT 550 Community and Mission	3
PT 600 Leadership Development	3
PT 505 Pastoral Counseling	3
PT 601 Homiletics	3
PT 615 Organizations and Change	3
Integrative	3
PT 603 Senior Seminar	3
Electives	15
TOTAL CREDIT HOURS	90

9. LEAD Master of Divinity Program

Director: Derek Cooper, PhD, Associate Professor of World Christian History

Email: dcooper@biblical.edu

Admissions and Program Length

Admission requirements for this program are listed in section 5 of this catalog. The program normally takes three years to complete.

Cohort and sequenced courses

The program is designed so that students move through their courses as a cohort. The courses are sequenced so that one year builds upon another.

Minimum cohort size

Cohorts need to be large enough to sustain themselves financially and to provide appropriate group dynamics. If a group drops to ten or fewer students, BTS reserves the right to merge that cohort into another group.

Purpose

To prepare missional leaders who incarnate the story of Jesus with humility and authenticity and who communicate the story with fidelity to Scripture, appreciation of the Christian tradition, and sensitivity to the needs and aspirations of postmodern culture.

Program Goals

- Goal 1: Students will cultivate grace-based missional lives characterized by the fruit of the Spirit, and love for God and others.
- Goal 2: Students will cultivate wisdom and skill in interpersonal relationships, conflict management, and living in community.
- Goal 3: Students will demonstrate knowledge of the Bible and the ability to humbly interpret and apply it in light of history, culture, and genre.
- Goal 4: Students will know the key persons, ideas, and movements in the history of theology and the Christian tradition and their significance today.
- Goal 5: Students will demonstrate effective missional leadership based on biblical values and individual gifting, personality, call context, and relational skills.

Goal 6: Students will critically, constructively, and creatively engage our post modern culture with the hope of the gospel.

Curriculum

- Students beginning their program in 2012-13 and thereafter must pass the Bible Knowledge exam at least one full term prior to the term in which they are graduating.
- Course descriptions are listed in section 12.

COURSES	LEAD
Biblical Studies	24
LEAD502 Pursuing Authentic Biblical Interpretation	3
LEAD522 Reading the OT Missionally	3
LEAD613 Reading the NT Missionally	3
Take 5 of these 6 Book Studies: Pentateuch, Prophets, Wisdom, Gospels, Acts and Pauline, General Epistles	15
Theology	18
LEAD611, LEAD711 Missional Theology 1 and 2	6
LEAD525, 526, 608 World Christian History 1, 2, 3	9
LEAD716 Christianity and World Religions	3
Practical Theology	18
LEAD500 Formation and Mission	3
LEAD612 Community and Mission	3
LEAD616 Leadership Development	3
LEAD527 Pastoral Counseling	3
LEAD615 Homiletics	3
LEAD714 Organizations and Change	3
Integrative	15
LEAD717 Senior Seminar	3
LEAD718 Intercultural Ministry Experience	7
LEAD550 Retreat	5
Electives	15
TOTAL CREDIT HOURS	90

LEAD MDiv Retreat Information

Program Requirements - Students must participate in five (5) retreats:

1. Three weekend retreats in the fall term (one credit each). The weekend retreats are one credit required courses taught by BTS faculty or adjunct faculty invited to speak on a particular topic. The retreats are scheduled at the same time every year at the same place so that students can reserve the date in advance. They are held on a Friday-Sunday (normally in November) at the National Christian Conference Center in Valley Forge, Pennsylvania.
2. Personal retreat (one credit). Students plan and implement their own retreat experience during their program. The experience is required and planned by the student. Students are required to submit a personal retreat approval form prior to going on their personal retreat. Personal retreats must be approved by the academic office. See Personal Retreat Guidelines below.

3. The IME retreat (one credit). The IME retreat is a required all day Saturday experience that prepares students and their IME leaders for the IME trip. It is normally scheduled in the term prior to the IME trip.

Weekend and IME Retreat Policies

1. *Students must be present at all of the sessions of the weekend retreat (Friday night through early Sunday morning) in order to receive credit for the retreat.* Students are responsible for assigned required reading before the weekend retreat, if applicable.
2. Students are required to attend the all day Saturday IME retreat prior to their intercultural ministry experience. *Students must be present for the entire session in order to receive credit for the retreat.* Students are responsible for assigned required reading before the weekend retreat, if applicable.
3. If a student is unable to attend a weekend retreat in the fall, a *variance form must be submitted to the academic office* at the beginning of the fall term. Typically, the student is then required to attend the MAC retreat in September or October, either the September/October before the LEAD retreat or in the following year. *Hence, postponing retreat attendance may adversely affect a student's program completion date.*
4. If a student fails to attend the weekend retreat without a variance, the student automatically receives an "F" for the retreat. In addition, a \$75 dollar administrative cancellation fee will be charged to the student's account if a student is expected at a retreat but does not show up or give at least a month's notice that s/he cannot attend.

Personal Retreat Guidelines

Planning your Personal Retreat

A personal retreat can be planned and scheduled for any time during the year. Students are required to submit a personal retreat approval form prior to going on their personal retreat. Personal retreats must be approved by the academic office. A personal retreat can be planned in basically three ways:

Option 1—Time alone with God in an appropriate setting conducive to prayer and reflection.

Length of retreat: 30 hours, not including transportation. Typically students choose to stay overnight at a retreat center where meals can be provided and where there are quiet places for prayer, reading scripture, writing, walking, and other activities planned by the student.

Students may choose other overnight locations, such as hotels close to a church building, park, or other facility that the student plans to use during the retreat. Some students choose to fast during their personal retreat, walk a labyrinth, sing or play music; it is a personal retreat, so students are encouraged to plan what is appropriate for their needs.

Option 2—Time alone with God and in the company of your spouse, who is also seeking to be alone with God.

Length of retreat: 30 hours, not including transportation. Students plan and implement their personal retreat with their spouse. A key to a successful retreat is to have an agreed upon purpose for the retreat, a schedule for prayer, worship, and silence, and arrangements for meals or periods of fasting, as appropriate. See Option 1 for more ideas.

Option 3—Attend a retreat sponsored by a Christian organization.

Length of retreat: 30 hours or more, depending on the retreat, not including transportation. Students should plan to attend the entire retreat as designed by the organizers. Students should choose a retreat that is designed for personal formation and growth (with or without their spouse). The topic should relate to deepening your spiritual maturity and personal awareness, such as prayer, discipleship, aligning your priorities, character development, and so forth. The retreat should not be a retreat where the student is leading or whose church is a sponsoring organization.

Personal Retreat Policies

Before the personal retreat:

1. At least 2 weeks before the retreat, submit your Personal Retreat Approval Form to the academic office. The form is posted on the BTS website and is available in the academic office.
2. Students must have approval for the retreat prior to attending the retreat. Students will not receive credit for the retreat if pre-approval has not been granted.

After the personal retreat:

3. Submit your Personal Retreat Report Form within four (4) weeks of the completion of your retreat to the academic office. The form is posted on the BTS website and is available in the academic office.
4. This will include a one or two page reflection paper. The paper will be reviewed by the student's faculty advisor and returned to the student promptly with a credit/no credit grade.

5. No credit is given when the report form has not been submitted within four (4) weeks or if the reflection paper lacks thoughtfulness and clarity.

Grade report

6. A credit/no credit completion will be reflected on your grade report for the term.
7. Students receiving no credit will be required to repeat the retreat and pay tuition for one (1) credit.

Intercultural Ministry Experience Information

Description of the IME

The intercultural ministry experience (IME) occurs in the spring of the second half of the lead program. It is taught by instructor(s) who have experience with cross-cultural ministry and leading groups on ministry oriented, global intercultural experiences. The purpose of this section is to provide students with the policies and procedures related to the IME.

The vision for the IME is for students to engage local incarnations of the body of Christ, to travel assuming an encounter with the holy (pilgrimage), and to open possibilities for individuals and communities to connect across language, culture, and class borders.

Purpose of the IME

The IME is an integrative part of the curriculum. It is based on the conviction that Christian leadership in a globally-connected age requires skill and savvy in missional and intercultural engagement. The purpose of the course is to explore leadership gifts for intercultural service, to engage travel and border crossing with purpose, and to gain insight into the global church.

Trip information and fundraising

Each year the professor(s) who lead the IME will develop the course syllabus. The IME is a for-credit experience with specific learning objectives, required reading and assignments, and a pre-trip retreat. Specific information about your IME trip will be released to the cohort in the fall prior to your trip or earlier, if possible. Students are encouraged to start fundraising and “prayer-raising” as soon as they receive basic information about the trip. Students will be given adequate information so that they can write their personal letters asking for support. Students can include information from the syllabus, such as the description, goals, and objectives as well as the destination.

Fundraising Policies for the IME

1. Students are encouraged to raise at least 50% of the cost of their trip through fundraising activities, such as letters to their friends, family, and church. Instructions on how to prayerfully do fundraising will be provided by the IME instructor. Students may supply the remaining 50% through self-funding.
2. Pooled fundraising as a cohort. Participation on the trip will be funded through a pooled account with the IME instructor's organization or a designated account in the BTS Business Office. Information about the procedures for submitting and tracking funds will be clearly announced to the cohort.
3. Students are responsible for fundraising. Each participant will be asked to raise approximately \$3500. The exact amount needed will be announced by September prior to the IME and may change due to fluctuations in airfare and other costs. The cohort will be notified of the amount to be raised or any changes when available.
4. Individual fundraising efforts will be tracked, however all funds will be deposited into a pooled/combined account per IRS regulations. The "extra" funds raised by one individual will help offset the "shortages" of others in the cohort.
5. Fundraising done with others in the cohort (e.g., through a yard sale) will be tracked as indicated by those who raised the funds (e.g., either equally divided or a certain amount dispersed to each person's name). The "extra" funds raised by the group effort will help offset the "shortages" of others in the cohort.
6. All fundraising communication to donors needs to include the concept of the pooled fund. For example, "My cohort and I are working together to raise the funds needed for my program's IME (Intercultural Ministry Experience)." It is incorrect to say "Your gift will help me pay for my IME."
7. No gifts are refundable under any circumstances (even if you raise funds and do not go on the trip), per IRS regulations.
8. The due dates for funds will be specified by the IME instructor based on such things as when airplane tickets or other purchases need to be made. A general rule of thumb is that 75% of the total amount due per participant should be raised by March 1 (or earlier for trips scheduled in mid-spring) of the year of the cohort's trip. 100% of the funds should be raised by the time of the trip; otherwise the deficit is added to the student's bill.
9. All gifts for the trip are to be mailed to the address designated by the IME professor or paid by credit card via a website, as applicable. It is important that each donor send a note or a

response card indicating whom they are supporting. Checks must be payable to the designated organization per instructions from the IME professor.

10. If sufficient funds are not raised for the trip, the IME leader's organization or the BTS Business Office, as applicable, will not deficit-spend. This could mean that individuals who were unable to raise the full amount requested may not be able to attend.
11. All students in the cohort are required to demonstrate to the IME leader and the academic variance committee their due diligence in fundraising and communication about their IME, such as providing a list of potential supporters who received at least two letters or other forms of communication from the student requesting donations; newsletters, speaking engagements, etc.
12. All students are required to consult with the IME leader prior to the fundraising deadlines if they are experiencing undue difficulty in raising funds, have personal problems related to raising funds, or other concerns.
13. As noted above, students are responsible for fundraising. The IME instructor informs them of their progress, but students should make an effort to know where they stand. If they anticipate or know that they are struggling to raise funds, they are responsible to contact the IME instructor for assistance.
14. All students are required to submit a variance form if they anticipate that their funds will not be at the full level by the deadline for the airline ticket purchase and the final due date before departure. Students will be asked to meet with their cohort faculty advisor and with the academic office regarding funding for the IME. Variances are not automatically granted and may affect a student's degree completion date.

Policies for Requesting an Exemption from the IME

Students may request an exemption from the IME by filing an IME Variance request Form with the academic office. A request does not guarantee approval of the exemption. In all cases, the cohort presidents' committee may seek additional information it requires either from the student, the academic office, the cohort's faculty advisor or the IME leader. Review the lists of appropriate and inappropriate reasons for requesting an exemption from the IME.

Appropriate Reasons for Not Participating in the IME

A request does not guarantee approval of the exemption. In all cases, the cohort presidents' committee may seek additional information it requires either from the student, the academic

office, the cohort's faculty advisor, or the IME leader. Appropriate reasons for filing an IME Variance request Form are:

1. Medical—if a student has a medical condition that prevents him or her from traveling and participating in the trip, the student may request a medical exemption. The student will provide a letter from a practicing physician describing the disability in sufficient detail to justify the request and allow the peer review committee (cohort presidents) to render an informed decision.

A medical disability shall not be considered an automatic exemption. Many fields have medical care that is as good as or better than that available in the US. The presidents have the right to seek information from the IME leader regarding the quality and accessibility of medical care, the rigors of the specified trip, and any other information pertinent to the situation. The presidents committee may also seek information from the IME leader regarding modifications to the proposed trip to accommodate the student's medical needs.

2. Legal restrictions—a student who is legally restricted from leaving the US or traveling to the specified country may request an exemption. Supporting documents are required.
3. Emergencies—this includes but is not limited to such emergencies as accidents, death, or serious illness in the student's immediate family. Emergencies by their nature are unforeseen, unavoidable exigencies in the student's life.
4. Birth of a child—if the student or student's spouse is expected to give birth at the time of the IME, the student may request an exemption with appropriate supporting documentation.

Inappropriate Reasons for Not Participating in the IME:

This is not an exhaustive list of unacceptable reasons for an exemption from the IME.

1. Work related concerns—by matriculating in the program, the student agrees to complete all requirements including the IME. Arrangements to take the necessary time off are the student's responsibility.
2. Field-related concerns—examples include fear of traveling, concerns about support raising, dislike of the chosen field or ministry, etc.
3. Family-related concerns—by matriculating in the program, the student affirms that he or she has the full support of his or her spouse to complete all requirements including the IME. Many students have children or other dependents at home; it is the student's responsibility to arrange for their care so the student can complete the IME.

4. Missions experience—those who have extensive missions experience will still participate in their cohort's IME. They may be of special help to those cohort members involved in their first overseas experience.

Procedures and Requirements for an IME Variance Request

1. Deadline—deadline for exemption (see IME Variance request Form below) must be received in the academic office as soon as possible and no later than December 1st for a trip scheduled for May or June in the following calendar year. Except in emergency situations, the student must apply for an exemption by the December 1 deadline. This allows time for processing the request prior to any costs being incurred by the IME leader's organization and/or BTS.
2. Refund Policy—if the student requests an exemption after the IME leader's organization or BTS has incurred nonrefundable costs (e.g. plane tickets, hotel deposits) plus a small administrative fee, BTS reserves the right to add these charges to the student's tuition bill.
3. Variance request Procedure—The student must complete the IME Variance request Form that is available in the academic office, attach supporting documents, and submit the form to the academic office by the December 1st deadline stated in #1 above.
4. Peer review Process—the academic office will send copies of the form and supporting documents to the cohort presidents and will ask one of them to serve as chair of the review committee. The chair of the committee will consult with the student and other presidents and set a time, date, and place to meet with the student. The chair will communicate this information to the academic office.
5. In advance of the meeting, the chair and the presidents will decide what their decision making policy will be, e.g., majority vote, 2/3's majority, consensus, etc. They will also decide what they will do in case of a tie vote. All parties are encouraged to pray about the meeting in advance and to seek God's wisdom.
6. The chair will moderate the meeting with the student and the cohort presidents. We encourage the group to begin with prayer. The chair will inform the student of their decision making policy. There is no set amount of time for the meeting; the committee and the student will discuss the matter until all parties have full understanding of the situation. The chair will then dismiss the student from the meeting, so the presidents can discuss the matter among themselves. The presidents may choose from the following options:
 - Denied – The student has not presented sufficient cause for exemption from the IME.
 - Granted – The student's request is approved.

BTS strongly encourages the student to accept the decision of his or her peers. The student does have the right, however, to appeal this decision to the academic administration committee within one week of the notification. The decision of the academic administration committee shall be final. The committee must render its decision within ten days of the meeting. If additional information is required (from the IME leader, BTS, or from the student, for instance), the committee will have an additional ten days once the information is received to process the request. The chair will notify the academic office of the committee's decision, and will return the signed and completed form to the academic office. The academic office will then notify the student of the decision.

The committee shall maintain the student's confidentiality at all times, and shall discuss the deliberations only with the parties directly involved. The chair will also return any supporting documents to the academic office where the copies will be shredded. The original forms and supporting documents will remain on file in the academic office.

Planning a Substitute IME Project

1. Procedures—the substitute IME project will be designed and supervised by a faculty or adjunct faculty member appointed by the academic office. Typically the student's IME instructor or the IME instructor for the other IME for the year (if applicable) will be appointed. If more than one student is granted a variance for the IME (or both of the IMEs, if applicable), the students will work together on the substitute IME project. The substitute IME project will be a cross-cultural experience with similar requirements to the student's original IME. Working with the IME project instructor, the student will write a learning contract for the field work and other requirements. The student will attend all pre- and post- trip class sessions, retreat, and debrief meeting.
2. Approvals and Grades—the learning contract must be approved by the IME project instructor, cohort presidents' committee, and academic administration committee. The student may be asked to meet with the committees to discuss the learning contract, if there are any questions. IME project will be graded by the IME project instructor upon successful completion of their learning contract.
3. Funding the Project—the student is responsible to raise the same amount of funding as his/her cohort and to adhere to the policies and deadlines for fundraising. Funds will be provided through the IME instructor's organization or BTS, as applicable, if the student has successfully raised the required funds with the rest of the cohort. Policies for insufficient funds apply.

10. Urban LEAD Master of Divinity Program

Director: Dan K. Williams, DMin, Assistant Professor of Practical Theology
Email: dwilliams@biblical.edu

Admissions and Program Length

Admission requirements for this program are listed in section 5 of this catalog. The program normally takes a minimum of three and a half years to complete.

Cohort and sequenced courses

The program is designed so that students move through their courses as a cohort. The courses are sequenced so that one year builds upon another.

Minimum cohort size

Cohorts need to be large enough to sustain themselves financially and to provide appropriate group dynamics. If a group drops to ten or fewer students, BTS reserves the right to merge that cohort into another group.

Purpose

To prepare missional leaders who incarnate the story of Jesus with humility and authenticity and who communicate the story with fidelity to Scripture, appreciation of the Christian tradition, and sensitivity to the needs and aspirations of postmodern culture.

Program Goals

- Goal 1: Students will cultivate grace-based missional lives characterized by the fruit of the Spirit, and love for God and others.
- Goal 2: Students will cultivate wisdom and skill in interpersonal relationships, conflict management, and living in community.
- Goal 3: Students will demonstrate knowledge of the Bible and the ability to humbly interpret and apply it in light of history, culture, and genre.
- Goal 4: Students will know the key persons, ideas, and movements in the history of theology and the Christian tradition and their significance today.
- Goal 5: Students will demonstrate effective missional leadership based on biblical values and individual gifting, personality, call context, and relational skills.

Goal 6: Students will critically, constructively, and creatively engage our post modern culture with the hope of the gospel.

Curriculum

- Students beginning their program in 2012-13 and thereafter must pass the Bible Knowledge exam at least one full term prior to the term in which they are graduating.
- Course descriptions are listed in section 12.

COURSES	CREDIT
Biblical Studies	24
LEAD502U Pursuing Authentic Biblical Interpretation	
LEAD522U Reading the OT Missionally	3
LEAD613U Reading the NT Missionally	3
Take 5 of these 6 Book Studies: Pentateuch, Prophets, Wisdom, Gospels, Acts and Pauline, General Epistles	15
Theology	21
LEAD501U Missional Church	3
LEAD611U, LEAD711U Missional Theology 1 and 2	6
LEAD525U, 526U World Christian History 1, 2	6
LEAD605U Theology, Ethnicity, and Gender	3
LEAD716U Christianity and World Religions	3
Practical Theology	30
LEAD500U Formation and Mission	3
LEAD612U Community and Mission	3
LEAD616U Leadership Development	3
LEAD527U Pastoral Counseling	3
LEAD615U Homiletics	3
LEAD714U Organizations and Change	3
Urban concentration track (Exegeting the City, Anthropology, Church Planting in an Urban Context, Justice/Mercy and Islam 1 and 2	12
Integrative	15
LEAD717U Senior Seminar	3
LEAD718U Intercultural Ministry Experience (7)	7
LEAD550 Retreat	5
TOTAL CREDIT HOURS	90

Urban LEAD MDiv Retreat Information

Program Requirements - Students must participate in five (5) retreats:

1. Three weekend retreats in the fall term (one credit each). The weekend retreats are one credit required courses taught by BTS faculty or adjunct faculty invited to speak on a particular topic. The retreats are scheduled at the same time every year at the same place so that students can reserve the date in advance. They are held on a Friday-Sunday (normally in November) at the National Christian Conference Center in Valley Forge, Pennsylvania.

2. Personal retreat (one credit). Students plan and implement their own retreat experience during their program. The experience is required and planned by the student. Students are required to submit a personal retreat approval form prior to going on their personal retreat. Personal retreats must be approved by the academic office. See Personal Retreat Guidelines below.
3. The IME retreat (one credit). The IME retreat is a required all day Saturday experience that prepares students and their IME leaders for the IME trip. It is normally scheduled in the term prior to the IME trip.

Weekend and IME Retreat Policies

1. Students must be present at all of the sessions of the weekend retreat (Friday night through early Sunday morning) in order to receive credit for the retreat. Students are responsible for assigned required reading before the weekend retreat, if applicable.
2. Students are required to attend the all day Saturday IME retreat prior to their intercultural ministry experience. Students must be present for the entire session in order to receive credit for the retreat. Students are responsible for assigned required reading before the weekend retreat, if applicable.
3. If a student is unable to attend a weekend retreat in the fall, a variance form must be submitted to the academic office at the beginning of the fall term. Typically, the student is then required to attend the MAC retreat in September or October, either the September/October before the LEAD retreat or in the following year. Hence, postponing retreat attendance may adversely affect a student's program completion date.
4. If a student fails to attend the weekend retreat without a variance, the student automatically receives an "F" for the retreat. In addition, a \$75 dollar administrative cancellation fee will be charged to the student's account if a student is expected at a retreat but does not show up or give at least a month's notice that s/he cannot attend.

Personal Retreat Guidelines

Planning your Personal Retreat

A personal retreat can be planned and scheduled for any time during the year. Students are required to submit a personal retreat approval form prior to going on their personal retreat. Personal retreats must be approved by the academic office. A personal retreat can be planned in basically three ways:

Option 1—Time alone with God in an appropriate setting conducive to prayer and reflection.

Length of retreat: 30 hours, not including transportation. Typically students choose to stay overnight at a retreat center where meals can be provided and where there are quiet places for prayer, reading scripture, writing, walking, and other activities planned by the student. Students may choose other overnight locations, such as hotels close to a church building, park, or other facility that the student plans to use during the retreat. Some students choose to fast during their personal retreat, walk a labyrinth, sing or play music; it is a personal retreat, so students are encouraged to plan what is appropriate for their needs.

Option 2—Time alone with God and in the company of your spouse, who is also seeking to be alone with God.

Length of retreat: 30 hours, not including transportation. Students plan and implement their personal retreat with their spouse. A key to a successful retreat is to have an agreed upon purpose for the retreat, a schedule for prayer, worship, and silence, and arrangements for meals or periods of fasting, as appropriate. See Option 1 for more ideas.

Option 3—Attend a retreat sponsored by a Christian organization.

Length of retreat: 30 hours or more, depending on the retreat, not including transportation. Students should plan to attend the entire retreat as designed by the organizers. Students should choose a retreat that is designed for personal formation and growth (with or without their spouse). The topic should relate to deepening your spiritual maturity and personal awareness, such as prayer, discipleship, aligning your priorities, character development, and so forth. The retreat should not be a retreat where the student is leading or whose church is a sponsoring organization.

Personal Retreat Policies

Before the personal retreat:

1. At least 2 weeks before the retreat, submit your Personal Retreat Approval Form to the academic office. The form is posted on the BTS website and is available in the academic office.
2. Students must have approval for the retreat prior to attending the retreat. Students will not receive credit for the retreat if pre-approval has not been granted.

After the personal retreat:

3. Submit your Personal Retreat Report Form within four (4) weeks of the completion of your retreat to the academic office. The form is posted on the BTS website and is available in the academic office.
4. This will include a one or two page reflection paper. The paper will be reviewed by the student's faculty advisor and returned to the student promptly with a credit/no credit grade.
5. No credit is given when the report form has not been submitted within four (4) weeks or if the reflection paper lacks thoughtfulness and clarity.

Grade report

6. A credit/no credit completion will be reflected on your grade report for the term.
7. Students receiving no credit will be required to repeat the retreat and pay tuition for one (1) credit.

Intercultural Ministry Experience Information

Description of the IME

The intercultural ministry experience (IME) occurs in the spring of the second half of the lead program. It is taught by instructor(s) who have experience with cross-cultural ministry and leading groups on ministry oriented, global intercultural experiences. The purpose of this section is to provide students with the policies and procedures related to the IME.

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Fundraising Policies for the IME

1. Students are encouraged to raise at least 50% of the cost of their trip through fundraising activities, such as letters to their friends, family, and church. Instructions on how to prayerfully do fundraising will be provided by the IME instructor. Students may supply the remaining 50% through self-funding.
2. Pooled fundraising as a cohort. Participation on the trip will be funded through a pooled account with the IME instructor’s organization or a designated account in the BTS Business Office. Information about the procedures for submitting and tracking funds will be clearly announced to the cohort.
3. Students are responsible for fundraising. Each participant will be asked to raise approximately \$3500. The exact amount needed will be announced by September prior to the IME and may change due to fluctuations in airfare and other costs. The cohort will be notified of the amount to be raised or any changes when available.
4. Individual fundraising efforts will be tracked, however all funds will be deposited into a pooled/combined account per IRS regulations. The “extra” funds raised by one individual will help offset the “shortages” of others in the cohort.
5. Fundraising done with others in the cohort (e.g., through a yard sale) will be tracked as indicated by those who raised the funds (e.g., either equally divided or a certain amount dispersed to each person’s name). The “extra” funds raised by the group effort will help offset the “shortages” of others in the cohort.
6. All fundraising communication to donors needs to include the concept of the pooled fund. For example, “My cohort and I are working together to raise the funds needed for my program’s IME (Intercultural Ministry Experience.” It is incorrect to say “Your gift will help me pay for my IME.”

7. No gifts are refundable under any circumstances (even if you raise funds and do not go on the trip), per IRS regulations.
8. The due dates for funds will be specified by the IME instructor based on such things as when airplane tickets or other purchases need to be made. A general rule of thumb is that 75% of the total amount due per participant should be raised by March 1 (or earlier for trips scheduled in mid-spring) of the year of the cohort's trip. 100% of the funds should be raised by the time of the trip; otherwise the deficit is added to the student's bill.
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10. If sufficient funds are not raised for the trip, the IME leader's organization or the BTS Business Office, as applicable, will not deficit-spend. This could mean that individuals who were unable to raise the full amount requested may not be able to attend.
11. All students in the cohort are required to demonstrate to the IME leader and the academic variance committee their due diligence in fundraising and communication about their IME, such as providing a list of potential supporters who received at least two letters or other forms of communication from the student requesting donations; newsletters, speaking engagements, etc.
12. All students are required to consult with the IME leader prior to the fundraising deadlines if they are experiencing undue difficulty in raising funds, have personal problems related to raising funds, or other concerns.
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14. All students are required to submit a variance form if they anticipate that their funds will not be at the full level by the deadline for the airline ticket purchase and the final due date before departure. Students will be asked to meet with their cohort faculty advisor and with the academic office regarding funding for the IME. Variances are not automatically granted and may affect a student's degree completion date.

Policies for Requesting an Exemption from the IME

Students may request an exemption from the IME by filing an IME Variance request Form with the academic office. A request does not guarantee approval of the exemption. In all cases, the cohort presidents' committee may seek additional information it requires either from the student, the academic office, the cohort's faculty advisor or the IME leader. Review the lists of appropriate and inappropriate reasons for requesting an exemption from the IME.

Appropriate Reasons for Not Participating in the IME

A request does not guarantee approval of the exemption. In all cases, the cohort presidents' committee may seek additional information it requires either from the student, the academic office, the cohort's faculty advisor, or the IME leader. Appropriate reasons for filing an IME Variance request Form are:

1. Medical—if a student has a medical condition that prevents him or her from traveling and participating in the trip, the student may request a medical exemption. The student will provide a letter from a practicing physician describing the disability in sufficient detail to justify the request and allow the peer review committee (cohort presidents) to render an informed decision.

A medical disability shall not be considered an automatic exemption. Many fields have medical care that is as good as or better than that available in the US. The presidents have the right to seek information from the IME leader regarding the quality and accessibility of medical care, the rigors of the specified trip, and any other information pertinent to the situation. The presidents committee may also seek information from the IME leader regarding modifications to the proposed trip to accommodate the student's medical needs.

2. Legal restrictions—a student who is legally restricted from leaving the US or traveling to the specified country may request an exemption. Supporting documents are required.
3. Emergencies—this includes but is not limited to such emergencies as accidents, death, or serious illness in the student's immediate family. Emergencies by their nature are unforeseen, unavoidable exigencies in the student's life.
4. Birth of a child—if the student or student's spouse is expected to give birth at the time of the IME, the student may request an exemption with appropriate supporting documentation.

Inappropriate Reasons for Not Participating in the IME:

This is not an exhaustive list of unacceptable reasons for an exemption from the IME.

1. Work related concerns—by matriculating in the program, the student agrees to complete all requirements including the IME. Arrangements to take the necessary time off are the student's responsibility.
2. Field-related concerns —examples include fear of traveling, concerns about support raising, dislike of the chosen field or ministry, etc.
3. Family-related concerns— by matriculating in the program, the student affirms that he or she has the full support of his or her spouse to complete all requirements including the IME. Many students have children or other dependents at home; it is the student's responsibility to arrange for their care so the student can complete the IME.
4. Missions experience—those who have extensive missions experience will still participate in their cohort's IME. They may be of special help to those cohort members involved in their first overseas experience.

Procedures and Requirements for an IME Variance Request

1. Deadline—deadline for exemption (see IME Variance request Form below) must be received in the academic office as soon as possible and no later than December 1st for a trip scheduled for May or June in the following calendar year. Except in emergency situations, the student must apply for an exemption by the December 1 deadline. This allows time for processing the request prior to any costs being incurred by the IME leader's organization and/or BTS.
2. Refund Policy—if the student requests an exemption after the IME leader's organization or BTS has incurred nonrefundable costs (e.g. plane tickets, hotel deposits) plus a small administrative fee, BTS reserves the right to add these charges to the student's tuition bill.
3. Variance request Procedure—The student must complete the IME Variance request Form that is available in the academic office, attach supporting documents, and submit the form to the academic office by the December 1st deadline stated in #1 above.
4. Peer review Process—The academic office will send copies of the form and supporting documents to the cohort presidents and will ask one of them to serve as chair of the review committee. The chair of the committee will consult with the student and other presidents and set a time, date, and place to meet with the student. The chair will communicate this information to the academic office.
5. In advance of the meeting, the chair and the presidents will decide what their decision making policy will be, e.g., majority vote, 2/3's majority, consensus, etc. They will also

decide what they will do in case of a tie vote. All parties are encouraged to pray about the meeting in advance and to seek God's wisdom.

6. The chair will moderate the meeting with the student and the cohort presidents. We encourage the group to begin with prayer. The chair will inform the student of their decision making policy. There is no set amount of time for the meeting; the committee and the student will discuss the matter until all parties have full understanding of the situation. The chair will then dismiss the student from the meeting, so the presidents can discuss the matter among themselves. The presidents may choose from the following options:
 - Denied – The student has not presented sufficient cause for exemption from the IME.
 - Granted – The student's request is approved.

BTS strongly encourages the student to accept the decision of his or her peers. The student does have the right, however, to appeal this decision to the academic administration committee within one week of the notification. The decision of the academic administration committee shall be final. The committee must render its decision within ten days of the meeting. If additional information is required (from the IME leader, BTS, or from the student, for instance), the committee will have an additional ten days once the information is received to process the request. The chair will notify the academic office of the committee's decision, and will return the signed and completed form to the academic office. The academic office will then notify the student of the decision.

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Planning a Substitute IME Project

1. Procedures—the substitute IME project will be designed and supervised by a faculty or adjunct faculty member appointed by the academic office. Typically the student's IME instructor or the IME instructor for the other IME for the year (if applicable) will be appointed. If more than one student is granted a variance for the IME (or both of the IMEs, if applicable), the students will work together on the substitute IME project. The substitute IME project will be a cross-cultural experience with similar requirements to the student's original IME. Working with the IME project instructor, the student will write a learning contract for the field work and other requirements. The student will attend all pre- and post- trip class sessions, retreat, and debrief meeting.

2. Approvals and Grades—the learning contract must be approved by the IME project instructor, cohort presidents' committee, and academic administration committee. The student may be asked to meet with the committees to discuss the learning contract, if there are any questions. IME project will be graded by the IME project instructor upon successful completion of their learning contract.
3. Funding the Project—the student is responsible to raise the same amount of funding as his/her cohort and to adhere to the policies and deadlines for fundraising. Funds will be provided through the IME instructor's organization or BTS, as applicable, if the student has successfully raised the required funds with the rest of the cohort. Policies for insufficient funds apply.

11. Master of Arts Programs

Master of Arts in Biblical Studies Program

MABS Program Description

The Master of Arts in Biblical Studies program is designed to educate students in the Bible as a whole and with focused studies on either the Old Testament or the New Testament and its original language. Students learn the nuances of the biblical narrative of God's mission of redemption through Jesus Christ. Students learn to use a missional hermeneutic to understand how to read and interpret the Bible and apply it faithfully in their ministry context. Students grapple with issues of interest to scholars, with translations from the original languages, and engage in research and reflection on topics of particular interest to them during their program.

Admissions and Program Length

Admission requirements for this program are listed in Section One. The MABS program takes two years to complete.

Purpose

To provide in depth biblical studies from a missional perspective based on the original languages.

Program Goals

Goal 1: Students will cultivate grace-based missional lives characterized by the fruit of the Spirit, and love for God and others.

Goal 2: Students will demonstrate knowledge of the Bible and the ability to humbly interpret and apply it in light of history, culture, and genre.

Curriculum

- Students beginning their program in 2012-13 and thereafter must pass the Bible Knowledge exam at least one full term prior to the term in which they are graduating.
- Course descriptions are listed in section 12.

COURSES	CREDIT HOURS	
	Old Testament	New Testament
Core Courses	15	15
Formation and Mission	3	3
Reading the OT Missionally	3	3
Reading the NY Missionally	3	3
Authentic Biblical Interpretation	3	3
TH606 Christianity and World Religions	3	3
Biblical Studies	15	15
OT 510, 511 Hebrew 1 and 2 or	6	
NT 510, 511 Greek 1 and 2		6
Pentateuch, Prophets, OT Writings Courses	9	
Gospels, Acts and Pauline, General Epistles Courses		9
Integrative	3	3
PT 603 Senior Seminar	3	3
Electives	15	15
TOTAL CREDIT HOURS	48	48

Master of Arts in Ministry Program

Admissions and Program Length

Admission requirements for this program are listed in Section 5.1. The Master of Arts in Ministry takes two years to complete.

Purpose

The purpose of the program is to prepare reflective practitioners to be missionally engaged in a variety of ministry settings.

Program Goals

- Goal 1: Students will cultivate grace-based missional lives characterized by the fruit of the Spirit, and love for God and others.
- Goal 2: Students will demonstrate effective missional leadership based on biblical values and individual gifting, personality, call context, and relational skills.
- Goal 3: Students will critically, constructively, and creatively engage our post modern culture with the hope of the gospel.

Curriculum

- Students beginning their program in 2012-13 and thereafter must pass the Bible Knowledge exam at least one full term prior to the term in which they are graduating.
- Course descriptions are listed in section 12.

COURSES	CREDIT HOURS
Core Courses	30
PT 500 Formation and Mission	3
OT 501 Reading the OT Missionally	3
NT 501 Reading the NT Missionally	3
TH 525 Authentic Biblical Interpretation	3
TH 521, 602 Missional Theology 1, 2	6
PT 550 Community and Mission	3
PT 505 Pastoral Counseling	3
PT 600 Leadership Development	3
PT 615 Organizations and Change	3
Integrative	6
PT 650 Ministry Internship Seminar	3
PT 603 Senior Seminar	3
Electives	12
TOTAL CREDIT HOURS	48

Master of Arts in Missional Theology Program

Admissions and Program Length

Admission requirements for this program are listed in Section One. The MAMT program takes two years to complete.

Purpose

To prepare missional leaders who incarnate the story of Jesus with humility and authenticity and who communicate the story with fidelity to Scripture, appreciation of the Christian tradition, and sensitivity to the needs and aspirations of postmodern culture.

Program Goals

- Goal 1: Students will cultivate grace-based missional lives characterized by the fruit of the Spirit, and love for God and others.
- Goal 2: Students will demonstrate knowledge of the Bible and the ability to humbly interpret and apply it in light of history, culture, and genre.
- Goal 3: Students will know the key persons, ideas, and movements in the history of theology and the Christian tradition and their significance today.

Curriculum

- Students beginning their program in 2012-13 and thereafter must pass the Bible Knowledge exam at least one full term prior to the term in which they are graduating.
- Course descriptions are listed in section 12.

COURSES	CREDITS
Core Courses	33
Formation and Mission	3
Reading the OT Missionally	3
Reading the NT Missionally	3
Authentic Biblical Interpretation	3
Missional Theology 1, 2	6
Christianity and World Religions	3
World Christian History 1, 2, 3	9
Senior Seminar	3
Electives	15
TOTAL CREDIT HOURS	48

12. Master of Divinity and Master of Arts Course Descriptions

Courses are offered in the hybrid course format unless stated otherwise in the course description. Course identification numbers that end in “A” are online courses (some of these courses will offer optional face-to-face meetings or class sessions).

Course descriptions are subject to change and not all courses are offered every year. Some courses are offered on an “on demand” basis only. For more information about a specific course, contact the director of academic services. Course descriptions are categorized by discipline [Old Testament (OT), New Testament (NT), Theology & History (TH), and Practical Theology (PT)] and by the LEAD program (LEAD) and Urban LEAD program (LEAD/U).

Old Testament Courses (OT)

OT 501 Reading the Old Testament Missionally

This course introduces students to the first part of God's plan of redemption, from creation to the return of Israel from exile. You will see an overview of God's mission as it is embodied in the Hebrew Scriptures, with attention to each of the biblical writings. *Three hours. Auditing prohibited.*

OT 510 Biblical Hebrew 1

In the OT, God spoke in and through culture by way of the Hebrew language. Studying Biblical

Hebrew helps us to understand (and appreciate) God's unique revelation of himself and his story to and through ancient Israel in its historical situation. . Hebrew 1 and 2 foster that understanding by studying the alphabet, vowel system, sounds, and vocabulary of Biblical Hebrew, as well as the systems of the noun and strong verb. *Three hours. Auditing prohibited.*

OT 511 Biblical Hebrew 2

Building on Biblical Hebrew 1, this course entails the systems of the weak verbs, vocabulary, and reading (translating) the biblical text, as well as an introduction to textual criticism and basic exegetical principles of biblical narrative. Prerequisite: Biblical Hebrew 1. *Three hours. Auditing prohibited.*

OT 522 Old Testament Pentateuch Book Study

The story of God's plan for his people and his planet starts dramatically with the creation of the cosmos, the blessing on Abraham's family and the nations, the deliverance from Egypt and the establishment of the covenant. Within this narrative, this course will focus on one book of the Pentateuch, examining in detail one aspect of God's redemption of his people. As a result, students will gain skills to enable them to not only profitably study the text but also to gain biblical perspective on their role in the story of the God's ongoing mission. Prerequisite: OT 511 for OT 522. *Three hours.*

OT 605 Old Testament Prophets Book Study

Prophets were the heroes of the Old Testament. They spoke for God, risking their lives to confront rulers and nations, and all the while anticipating a future Messiah. We read their story in the books of the Former prophets (Joshua-Kings) and their writings in the Major and Minor Prophets. This course will begin by looking at the literature of the prophets generally, but then primarily focus on one prophetic book specifically. Particular attention will be devoted to the unfolding of God's mission within the book and how it, along with other prophetic literature, impacted the writings of the New Testament. Students will thereby be equipped both to understand prophetic texts as well as to apply them into their pluralistic contemporary contexts. Prerequisite: OT 511 for OT 605. *Three hours.*

OT 606 Old Testament Writings Book Study

As an introduction to the Old Testament prophetic books this course examines the contents of these prophets with a view to set proper foundations for exegetical analysis (in translation) and relevance for application within our pluralistic contemporary context. Particular attention is devoted to the unfolding of God's mission in the prophets and how it, in turn, impacted the writings of the New Testament. Prerequisite: OT 511 for OT 606. *Three hours.*

OT 610 Hebrew Readings: Ruth & Jonah

This course gives students extensive opportunity to read (translate) the biblical texts of Ruth and Jonah, and introduces exegetical principles of some non-poetic genres. Prerequisite: Biblical Hebrew 2. *Three hours.*

OT 651 God of the OT: Angry? Racist? Sexist? Correcting Common Distortions

Why does the God of the OT have such a bad reputation? Based on certain texts Christians sometimes conclude that the OT God is angry, violent, legalistic, sexist or racist, and they struggle to reconcile this "mean" image of God with the "nice" image found in the NT. Thus, it appears that a version of the Marcionite heresy (the OT God is harsh while the NT God is loving) has survived in popular forms of Christianity. In order to correct this distorted view of the OT, we will examine texts that address these issues and discuss problematic aspects of the portrayal of God's character in the OT. While these tensions can never be fully resolved, understanding the broader purposes of God throughout Scripture will help us realize not only that there is in fact only one God, but also that Jesus helps us reconcile these two supposedly contradictory perspectives. We will also gain insight into how to address these problematic issues that the church struggles with today. *Three hours.*

New Testament Courses (NT)

NT 501 Reading the New Testament Missionally

This course provides a general orientation to reading the New Testament in a contextually sensitive yet theological rich manner. Students will learn to approach the NT from a missional perspective that appreciates its rootedness in and relevance to first-century culture, its complex story-like unity with the Old Testament and the story of Israel, and its multifaceted witness to the surprising and climactic nature of Jesus and his work. Students will discover in the New Testament a God whose missional hallmark is creative and costly faithfulness and who calls God's people to embody that same trait. This course is a prerequisite to all other NT courses except Biblical Greek 1 and 2. *Three hours. Auditing prohibited.*

NT 510 Biblical Greek 1

The Apostle Paul writes, "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that all God's people may be thoroughly equipped for every good work" (2 Timothy 3:16-17). This course is designed to help serious students of the Word learn the Scripture in more depth by introducing them to Koine Greek, the language of the New Testament. The course begins by examining the nature and constraints of language, and then moves to a study of the basic grammatical elements of NT Greek. Students will also practice the disciplines of Scripture meditation and journaling in order to be formed by the Word. *Three hours. Auditing prohibited.*

NT 511 Biblical Greek 2

By building on the first semester of Intermediate Greek, the second semester of Greek I will continue to build vocabulary, introduce the student to additional moods and grammar in preparation for additional translation exercises. This semester we will translate the following: 1 John, Revelation 1-3, Mark 13, Deuteronomy 30, The Didache – chps. 1 and 16, as well as more short stories. Continued attention will also be given to the following: 1) Basic Greek Grammar; 2) Morphology and function - morphosyntax - of participles, subjunctives, infinitives, imperatives, “mi” verbs, et al 3) frequency- used Greek vocabulary; 4) how to use various Greek resources for translations, interpretation, and exposition. Prerequisite: Biblical Greek 1. *Three hours. Auditing prohibited.*

NT 522 New Testament Gospels Book Study

If Jesus was the prophesied Messiah, why was he rejected by his own people and abandoned by his own disciples? Why did Jesus speak and act in such mysterious ways? Why did Jesus so often appear to act in tension with the Old Testament? Why are there four gospels that differ significantly from each other? Why do the gospels ignore so much of Jesus' life? As you focus on one of these gospels, you will tackle these and many other vital questions and in the process be confronted by the bewildering majesty of Jesus, challenged to a more radical discipleship, and instructed in how to read and communicate the gospels in missionally relevant ways. Prerequisite: NT 510 for NT 522. *Three hours.*

NT 605 New Testament Acts/Pauline Book Study

Paul the Apostle clearly understood the significance of what the God of Israel had done in sending Jesus and the Spirit “in the fullness of time.” When God chose to reveal his son, Jesus, in Paul to the first-century, Greco-Roman world, he inspired Paul to be both a missional and a theological trailblazer for the Christian movement. Thankfully we possess not only a second hand account of his career (Acts), but we also have a series of letters by him written in some very concrete and specific circumstances. We will be questing after a better understanding of Paul’s thought and practice by focusing on Galatians. Indeed, the central purpose of the course is to spark or deepen a love for this most polemical of Paul's letters; but in the process, students will be introduced to some of the major currents of Pauline studies, come to appreciate many of the findings of modern Pauline scholarship as enriching rather than threatening orthodox faith, and be challenged by Paul’s own vision of the gospel to more effectively bring that gospel to bear on the 21st century church and world. *Three hours.*

NT 606 New Testament General Epistles Book Study

By the early A.D. 60's the Early Church was beginning to experience some of the problems of adolescence. Key members of the original leadership team were passing from the scene; a demographic shift from culturally Jewish to culturally Gentile was accelerating among the Christian communities; social-cultural diversity within the Christian movement was contributing

to different and sometimes incompatible understandings of the faith; both Jewish and Roman authorities were beginning to perceive the Christian movement as something that transgressed the boundaries of traditional Judaism in worrisome ways; and a new generation of leaders within the Christian movement was being called to respond to these and other realities in creatively faithful ways. In this course, you will focus on the content of one of the biblical texts addressing this context with the goal of integrating and applying it to the pastoral and missional task facing the church in a 21st-century world. Prerequisite: NT 511 for NT 606. *Three hours.*

NT 590 The Book of Revelation

Perhaps no book of the Bible has proven so intriguing and interesting, but also so puzzling, as the book of Revelation. What exactly are the visions of Revelation intended to portray? This elective course will survey the interpretive options proposed through history by studied scholars and interpreters, and will seek to mediate debated points fairly and level-headedly. Students will be invited to propose their own assessments and proposals, with guidance and coaching (more than direction) from the professor. Offered on demand. *Three hours.*

NT 610 Greek Readings

Greek Readings continues the study of Koine Greek, the language of the New Testament, from Greek 1-2. The course provides an inductive approach to the study of New Testament Greek. Prerequisite: Biblical Greek 2. *Three hours.*

NT 612 Historical and Cultural Backgrounds of the New Testament

In God's providence, the second portion of the Christian canon arose out of a context strikingly different from the ancient near Eastern context which framed the Jewish Bible/Old Testament. The producers and earliest readers of the New Testament were Jewish and Gentile folk who belonged firmly in the Greco-Roman world. The various writings of the New Testament originally addressed issues and concerns arising from God's work in that world with language and concepts often foreign to ours. Through a series of primary source readings, this course aims to help students begin developing a first-century ear for the message of the New Testament and for the New Testament's use of the Old. Students who understand and appreciate the original historical and cultural context of the New Testament will better be able to bridge the gap to our own context. Offered on demand. Prerequisite: NT501/LEAD613/U. *Three hours*

NT/TH 632 History of Biblical Interpretation

Has the Church misread the Bible? Most assuredly and without equivocation, "Yes!" and "No!" This course will assist the student in understanding why that answer is the only possible correct one. Students will be asked to wade into the stream of Biblical interpretation not "upstream" from the Bible (Hebrew, Greek, historical and cultural backgrounds, etc) but rather "downstream" from the Bible: How has the church through the ages and scattered in various

locations tried to make sense of and apply what it received? How has the great variety of interpretive contexts led to wonderful discoveries and baffling betrayals of the message of the Bible? How can our contexts do the same thing? We will learn how as we sit at the feet of some of the greatest users and abusers of the Bible in the history of the Church. Offered on demand. Prerequisite: TH525/LEAD502/U. *Three hours*

NT 646 Paul and his Ancient Interpreters

The Church has been reading Paul almost from the very beginning. And for just as long it has pondered what he meant. In some ways, early readings of Paul differ markedly from the ways Paul has been read in Protestant circles since the Reformation. This should not surprise us; after all, it was St. Peter who confessed about Paul's letters, "There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction" (2 Peter 3:15). The goal of this course is to avoid being "ignorant and unstable" by learning from the success and failures of those who have preceded us in the great endeavor of understanding and applying "the revelation of the mystery" that Paul received (Rom 16:25). In this course we will read and discuss interpretations of Paul from the second century to the early modern period. Offered on demand. Prerequisite: NT501/LEAD613/U and NT605/LEAD617/U. *Three hours*

NT 647 Current Issues in Pauline Studies

The writings of Paul are central to Christian theology and self-understanding. Yet in the last 50 years the study of Paul has undergone real change. This course will give the motivated student a chance to explore in greater depth some of the key issues animating current Pauline scholarship and their implications for the missional church. Topics will evolve with the changing discussion and the needs of students, but in its current iterations the course will likely delve into some of the following: the New Perspective and post-New Perspectives on Paul, Paul, apocalyptic and salvation history, Paul's use of the Old Testament and his view of the Law, the Faith of Jesus Christ Debate, Paul and Empire, and Pauline Ethics. Offered on demand. Prerequisite: NT501/LEAD613/U and NT605/LEAD617/U. *Three hours*

Theology & History Courses (TH)

TH 521 Theology 1: Introduction, God, & Creation

Missional theology involves continual intellectual and imaginative reflection on the interaction between the Gospel and culture and the creative outworking of this activity in socially embodied forms of communal life. From this perspective this course provides an introduction to the discipline of missional theology along with critical and constructive reflection on Christian teaching concerning the doctrines of God and Creation. Topics to be covered include: the nature, task, and purpose of theology; Scripture and its relationship to tradition and culture; the Trinity; the character and actions of God; the created order; humanity; the nature of sin; and the human condition. Attention will be given to the biblical witness, historical

appropriation, and contemporary expression of these doctrines and their implications for missional Christian life and witness. *Three hours.*

TH 525 Authentic Biblical Interpretation

[Course title is subject to change.] Knowing what the Bible says, what it means, and how it can be applied to life is a challenge for every serious student of the Scriptures. This course seeks to develop a respect for proper biblical interpretation, a confidence in the student's ability to understand and apply Scripture, both to their own lives and to the lives of those among whom they minister. *Three hours.*

TH 531 World Christian History 1

World Christian History 1 examines and reflects upon the history, thoughts, experiences, liturgies, and cultural practices of the major Christian movements and traditions of the early church. Specifically, it explores the formation and expansion of global Christianity from the first century to the emergence of Islam and the ending of the last “Ecumenical Council” in the seventh and eighth centuries, respectively. Each of the three main branches of global Christianity, including the Eastern Orthodox, Catholic, and Oriental Orthodox churches, is discussed. *Three hours.*

TH 532 World Christian History 2

World Christian History 2 examines and reflects upon the history, thoughts, experiences, liturgies, and cultural practices of the major Christian movements and traditions of the medieval church. Specifically, it explores the development of global Christianity from the emergence of Islam in the seventh century to the beginnings of the Protestant Reformation in the early sixteenth century. Each of the major branches of global Christianity, including both its Eastern and Western incarnations, is discussed. *Three hours.*

TH 533 World Christian History 3

World Christian History 3 examines and reflects upon the history, thoughts, experiences, liturgies, and cultural practices of the major Christian movements and traditions of the modern church. Specifically, it explores the development and division of global Christianity from the renewal and worldwide expansion of Roman Catholic Christianity in the sixteenth century to the rise of the “New Christendom” in the global South and East at the end of the twentieth century. The expansion and development of the global church, including Christianity in Asia, Africa, Europe, and the Americas, is discussed. *Three hours.*

TH 602 Theology 2: Reconciliation & Redemption

A continuation of Missional Theology 1, this course will involve critical and constructive reflection on Christian teaching concerning the doctrines of reconciliation and redemption.

Topics to be covered include: the covenant; Israel; and the person and work of Christ; the Holy Spirit; salvation; the church; and eschatology. Attention will be given to the biblical witness, historical appropriation, and contemporary expression of these doctrines and their implications for missional Christian life and witness. Prerequisite: MT1. *Three hours.*

TH 605 Theology, Ethnicity, & Gender

The practice of theology is an inherently contextual enterprise. It always bears the marks of the social conditions from which it emerges and these conditions serve to differentiate various theological perspectives including those that share a common commitment to the authority of scripture. This course will examine the significance of ethnicity and gender in the task of theology and its implications for the life and witness of the church in the contemporary setting. *Three hours.*

TH 606 Christianity & World Religions

One particular emphasis of missional Christianity is appropriate interaction with non-Christians and non-Christian communities in informed and Christ-reflecting ways. In a postmodern era, in which religious convictions are taken seriously, dialogue and engagement are important. This course provides an introduction to faiths embraced in non-Christian religions. The goal is to understand the major tenets and values of the world's major religions in sympathetic and informed ways, and to build fruitful dialogue with believers of other faiths from a credible Christian perspective. *Three hours.*

TH 500 Seminar in the Christian Life

The Christian life involves personal spiritual formation and development, participation in the corporate life of the people of God, and social responsibility. This course examines each of these aspects of the Christian life (within both a practical and theological framing) and provides a discussion of selected contemporary ethical issues as well as the role of the church in society. Offered on demand. *Three hours.*

TH 529 The Practice of Generous Orthodoxy: Contemporary Issues in Theology & Ministry

This highly adaptable, elective course brings the student in dialogue with select contemporary issues in controversy in theology, biblical studies, apologetics, and practical ministry, with the goal of engaging these issues responsibly, biblically, and with a spirit of charity and generosity. The student is encouraged not only to come to biblically informed conclusions concerning these issues, but also is given tools and considerations that hopefully will enable the student to interact with those of a different viewpoint winsomely, authentically, and Christianly. Offered on demand. *Three hours.*

TH 570 Understanding and Engaging Culture

All biblical interpretation, theological reflection and ministerial practice take place in the context of particular social and cultural settings. These settings in turn shape and influence the ways in which these activities develop and are pursued. Christian leaders need to approach the tasks of proclamation, witness and ministry with a keen awareness of the particular setting(s) in which they are situated in order to be maximally effective in these tasks. Students in this course will study the nature of culture, the relationship of culture to forms of thought and practice, a theology of culture, various approaches to the questions of contextual theology, and the task of constructing local theologies in a pluralistic culture. In addition, students will develop approaches to the various tasks of ministry that are appropriate in their own particular contextual settings. Offered on demand. *Three hours.*

TH 630 Generous Orthodoxy and Justification by Faith

This course explores biblical teaching and current dialogues and controversies surrounding the doctrine of justification by faith, both within Protestantism and between Protestants (especially evangelicals) and Catholics. The student will engage in exegetical, biblical-theological, historical-theological and systematic-theological analysis with the goal of coming to biblically-based, historically-informed, and culturally-engaged conclusions, cultivating also a spirit of fair-mindedness, generosity and the ability to interact fairly and charitably with other viewpoints, both inside and outside evangelical Christian communities. Offered on demand. *Three hours.*

TH 634 The Gospel and Inclusivism, Pluralism, and Exclusivism

This course engages the student in a study of issues surrounding world religions and what is a proper Christian understanding of how Christian faith is similar to, different from, manifested in or diametrically opposed to the kind of faith or virtue fostered in other faiths. The student will evaluate arguments for and critiques of inclusivism, pluralism, and exclusivism, and will seek to establish a sound set of theological and personal conclusions regarding the “faiths” present in other religions. The goal is to come not only to sound conclusions rationally, but also establish a way of interacting with people of other faiths in a way that engages the real needs of people, and honors God and His Word. *Three hours.*

TH 654 Christian Social Ethics

This course explores the biblically-mandated role of the Christian and the Christian community in engaging the culture and society. This course will seek to develop a biblical responsible system of ethics, informed by current, historical, and philosophical discussions. The student will engage select contemporary ethical problems and dilemmas as he or she comes to biblically responsible decisions and as he or she develops a biblically-responsible system of ethics. Offered on demand. *Three hours.*

TH 657 Apologetics in a Postmodern Age

Christians in the 21st century U.S. culture find themselves in a new, post-Christendom world. Such a world represents both new challenges and new opportunities for the ministry of the church. This course explores the sociological, philosophical, and cultural factors that constitute the shift to postmodernism, and assess strengths and weaknesses of postmodern assumptions for the Christian faith. The course then offers an analysis of challenges posed by modern and postmodern culture for apologetics, examines relevant evidences for the truth of Christianity, and assists the student in developing appropriately contextualized strategies for engaging people not-yet-believing with winsome, compelling reasons to consider the Christian faith and to embrace Christ. *Three hours.*

TH 674 Hermeneutics and Sociology (Interpretation, Culture, and Context)

Interpretation — not just of the Bible, but of any kind — represents an activity composed of complex dynamics, consisting of variables and factors that occur often unconsciously in the interpreter. This course surfaces and examines these variables, so as to alert the Christian leader to all that is involved in his or her interpreting (texts, others, communication) and BEING interpreted. A primary goal of the course is to help students develop not only into better interpreters, but better communicators, and better leaders. Offered on demand. *Three hours.*

TH 710 Issues in Eschatology: The Doctrine of Last Things

This elective course takes the student through an even-handed presentation of biblical teaching, while presenting the viewpoints, biblical and theological arguments for and against various positions regarding the future and end-times. Historical, biblical, and theological analysis will be conducted both in class and in independent student research, which examines the controversies between pre-, post-, and a-millennialists, all with a view to emphasizing what is “most sure” and pursuing all along the Kingdom goals of the mission of God with confidence and hope, even while enduring resistance from the Enemy or hostility from the culture. Offered on demand. *Three hours.*

TH 750 Seminar in the Reformed Faith

This elective course will survey and explore historical and theological aspects, tenets, and people in that theocentric theological tradition that has come to be known as “Reformed.” Various individual topics will be taken up in the individual offerings of this course; e.g., the “five points of Calvinism,” the theology of the Westminster Standards, (American) Puritan theology, covenant theology; or prominent Reformed persons, such as John Calvin, Jonathan Edwards, Charles Hodge, or J. Gresham Machen. Offered on demand. *Three hours.*

TH 760 Issues in Dispensationalism and Covenant Theology

In the 1930s-1940s, a controversy erupted between exponents of these two Bible-believing, American evangelical systems of theology. Since that time, the points at issue between these two camps has often dominated intra-evangelical agendas and discussions (e.g., the timing of the “rapture,” whether Christ’s return will be pre-, post-, or a-millennial, the relationship between law and grace, Old Testament and New Testament). The issues in dispute have drawn in well-known figures like Charles Ryrie, John Walvoord, John MacArthur, J. Gresham Machen, R. C. Sproul, John Gerstner, Vern Poythress, Darrell Bock and Craig Blaising. The histories of prominent institutions have been affected by these controversies, as well; e.g., Cairn University, Dallas Seminary, Westminster Seminary, and our own Biblical Seminary. This elective course explores both the history and the issues involved and encourages the student, throughout, to be a peace-maker in the controversy, as he or she comes to his or her own conclusions on the specific issues in contention. Offered on demand. *Three hours.*

TH 770 American Evangelicalism and Fundamentalism

This elective course examines the history and issues that have largely shaped Bible-believing churches and Christian fellowships throughout the 20th-century. The confrontations with “liberalism” and “modernism” are given special attention. This course will encourage the student to recognize specific ways in which the great struggles of the recent past have affected and influenced our present-day Bible-believing Christian testimony and mission — positively and negatively. Some attention and discussion will also be given to how our agenda is, ought and/or ought not be affected by the principles and dynamics surfaced by this analysis. Offered on demand. *Three hours.*

Practical Theology Courses (PT)

PT 500 Formation & Mission

This course is designed to help students develop the lifelong process of becoming missional Christian leaders. You will examine and make a personal assessment of character, temperament, spiritual gifts, call to ministry, and other issues relevant to contemporary culture and ministry. You will use a variety of tools to help you know yourself better and be able to minister more effectively. Special attention will be given to the nurture of the Christian life through exposure to and practice of appropriate spiritual disciplines. *Three hours.*

PT 505 Pastoral Counseling

This course is designed to give an overview of the challenging psychological and psychiatric issues impacting individuals and families. A short-term model and crisis intervention model will be integrated throughout the course to provide pastors and leadership with skills for intervention. *Three hours.*

PT 550 Community & Mission

This course is designed to encourage you to continue to develop a missional Christian lifestyle. You will integrate biblical and theological principles of spiritual formation and missional living in the context of Christian community along with historical and contemporary expressions and applications. Each student participates in a small group, and is assigned the responsibility to engage in spiritual conversations outside of the classroom. Special attention will be given to the nurture of Christian community through exposure to the theory and practice of select missional communities. *Three hours.*

PT 600 Leadership Development

Missional leaders model, inspire, and invite others to: enter the conversation, to be imaginative, to experiment, and to innovate. Missional leaders are adaptive and grow comfortable with discontinuous learning and leading. This course explores the biblical, theological, philosophical, and methodological approaches to Christian leadership. Various paradigms, mental models, and strategies will be discussed with emphasis on leadership development in various contexts. Principles of assessment, organization, planning, delegation, and decision making will be examined and discussed. *Three hours.*

PT 601 Homiletics

Authentically living and skillfully communicating the gospel is integral to spiritual formation and missional engagement of a biblical community. There is both an art and a science to such proclamation. This course is designed to develop the skills and passion necessary to construct and present Christ-centered and culturally relevant sermons. The course includes in-class preaching experience in a context of peer and professor critical evaluation using oral and written feedback, videotapes, and private conference. Prerequisite: completion of 4 exegetical courses. *Three hours.*

PT 603 Senior Seminar

This summative course in the MDiv program revisits each of the program goals to ensure that they have been and are continuing to be achieved. Students will complete a capstone portfolio drawing together these six goals: to live grace-based missional lives increasingly characterized by the fruit of the Spirit and love for God & others; to grow in wisdom and skill in interpersonal relationships, conflict management, & living in community; grow in their ability to humbly interpret and apply it in light of history, culture and genre; to know the key persons, ideas, and movements in the history of theology and the Christian tradition & their significance today; to demonstrate effective missional leadership based on their gifting, personality, call and context; and to critically, constructively, and creatively engage our postmodern culture with the hope of the gospel. Students should leave this course and this program with a clear understanding of their readiness to be effective missional leaders for the emerging church in the postmodern context. *Three hours.*

PT 611 Contemporary Communication

Advanced training in the development and delivery of sermons focusing on biblical interpretation, cultural awareness and relevance, audience analysis, and appropriateness. The course also includes an internship component where knowledge and skills from the course must be implemented and practiced in a ministry context. Prerequisite: Homiletics. *Three hours.*

PT 615 Organizations and Change

What organizations think and say is often very different from what is actually happening in practice. As a result of this course, the student will be able to discern the delta that exists between perception and reality as it relates to the mission, vision, and values of the organization. Using your unique ministry culture and context, you will be able to use a variety of instruments to diagnose properly and then facilitate the preparations for making positive change(s) in an organization's culture in order to introduce/enhance/expand its missional impact. The students will aid their organizations by identifying blinding paradigms and stimulating a healthy and helpful culture of continuous organizational learning. These skill sets will be increasingly valued by ministry leaders as the co-mingling of the modern and postmodern cultures increases. *Three hours.*

PT 630 Pastoral Responsibilities & Church Leadership

This course is an exploration of the concept of the ministry and minister's responsibilities with an emphasis on church leadership, administration, pastoral service, and role in public worship. The course is designed to familiarize the entry-level minister with the primary requirements of the pastoral office. The course also includes an internship component where knowledge and skills from the course must be implemented and practiced in a ministry context. *Three hours.*

PT 650 Ministry Internship Seminar

A seminar for students presently engaged in ministry to develop and sharpen ministry skills through practice and application in a ministry setting. The student identifies the learning outcomes desired and, with the guidance of a site supervisor, pursues that learning objective. In review sessions students interact with a variety of ministry situations in consultation with a faculty mentor. Prerequisite: PT 500 and internship contract form submitted and approved. *Three hours.*

PT 730 Worship in Community

A study of the backgrounds, theology, history and practice of worship in community as it relates to ministry within the missional church. Particular attention will be given to the exegesis and implications of key New Testament texts, and to the planning and leading of corporate worship that is both biblically faithful and culturally relevant. Students will participate in a diversity of

worship experiences and be challenged to pursue personal holiness and effective shepherding as worship leaders. *Three hours.*

LEAD Courses (LEAD)

LEAD500 Formation & Mission

This course is designed to help students develop the lifelong process of becoming missional Christian leaders. You will examine and make a personal assessment of character, temperament, spiritual gifts, call to ministry, and other issues relevant to contemporary culture and ministry. You will use a variety of tools to help you know yourself better and be able to minister more effectively. Special attention will be given to the nurture of the Christian life through exposure to and practice of appropriate spiritual disciplines. *Three hours.*

LEAD502 Authentic Biblical Interpretation

[Course title is subject to change.] Knowing what the Bible says, what it means, and how it can be applied to life is a challenge for every serious student of the Scriptures. This course seeks to develop a respect for proper biblical interpretation, a confidence in the student's ability to understand and apply Scripture, both to their own lives and to the lives of those among whom they minister. *Three hours.*

LEAD522 Reading the Old Testament Missionally

This course introduces students to the first part of God's plan of redemption, from creation to the return of Israel from exile. You will see an overview of God's mission as it is embodied in the Hebrew Scriptures, with attention to each of the biblical writings. *Three hours. Auditing prohibited.*

LEAD523 Old Testament Pentateuch Book Study

The story of God's plan for his people and his planet starts dramatically with the creation of the cosmos, the blessing on Abraham's family and the nations, the deliverance from Egypt and the establishment of the covenant. Within this narrative, this course will focus on one book of the Pentateuch, examining in detail one aspect of God's redemption of his people. As a result, students will gain skills to enable them to not only profitably study the text but also to gain biblical perspective on their role in the story of the God's ongoing mission. Prerequisite: OT 511 for OT 522. *Three hours.*

LEAD524 Old Testament Prophets Book Study

Prophets were the heroes of the Old Testament. They spoke for God, risking their lives to confront rulers and nations, and all the while anticipating a future Messiah. We read their story

in the books of the Former prophets (Joshua-Kings) and their writings in the Major and Minor prophets. This course will begin by looking at the literature of the prophets generally, but then primarily focus on one prophetic book specifically. Particular attention will be devoted to the unfolding of God's mission within the book and how it, along with other prophetic literature, impacted the writings of the New Testament. Students will thereby be equipped both to understand prophetic texts as well as to apply them into their pluralistic contemporary contexts. Prerequisite: OT 511 for OT 605. *Three hours.*

LEAD525 World Christian History 1

World Christian History 1 examines and reflects upon the history, thoughts, experiences, liturgies, and cultural practices of the major Christian movements and traditions of the early church. Specifically, it explores the formation and expansion of global Christianity from the first century to the emergence of Islam and the ending of the last "Ecumenical Council" in the seventh and eighth centuries, respectively. Each of the three main branches of global Christianity, including the Eastern Orthodox, Catholic, and Oriental Orthodox churches, is discussed. *Three hours.*

LEAD526 World Christian History 2

World Christian History 2 examines and reflects upon the history, thoughts, experiences, liturgies, and cultural practices of the major Christian movements and traditions of the medieval church. Specifically, it explores the development of global Christianity from the emergence of Islam in the seventh century to the beginnings of the Protestant Reformation in the early sixteenth century. Each of the major branches of global Christianity, including both its Eastern and Western incarnations, is discussed. *Three hours.*

LEAD527 Pastoral Counseling

This course is designed to give an overview of the challenging psychological and psychiatric issues impacting individuals and families. A short-term model and crisis intervention model will be integrated throughout the course to provide pastors and leadership with skills for intervention. *Three hours.*

LEAD608 World Christian History 3

World Christian History 3 examines and reflects upon the history, thoughts, experiences, liturgies, and cultural practices of the major Christian movements and traditions of the modern church. Specifically, it explores the development and division of global Christianity from the renewal and worldwide expansion of Roman Catholic Christianity in the sixteenth century to the rise of the "New Christendom" in the global South and East at the end of the twentieth century. The expansion and development of the global church, including Christianity in Asia, Africa, Europe, and the Americas, is discussed. *Three hours.*

LEAD611 Theology 1: Introduction, God, & Creation

Missional theology involves continual intellectual and imaginative reflection on the interaction between the Gospel and culture and the creative outworking of this activity in socially embodied forms of communal life. From this perspective this course provides an introduction to the discipline of missional theology along with critical and constructive reflection on Christian teaching concerning the doctrines of God and Creation. Topics to be covered include: the nature, task, and purpose of theology; Scripture and its relationship to tradition and culture; the Trinity; the character and actions of God; the created order; humanity; the nature of sin; and the human condition. Attention will be given to the biblical witness, historical appropriation, and contemporary expression of these doctrines and their implications for missional Christian life and witness. *Three hours.*

LEAD612 Community & Mission

This course is designed to encourage you to continue to develop a missional Christian lifestyle. You will integrate biblical and theological principles of spiritual formation and missional living in the context of Christian community along with historical and contemporary expressions and applications. Each student participates in a small group, and is assigned the responsibility to engage in spiritual conversations outside of the classroom. Special attention will be given to the nurture of Christian community through exposure to the theory and practice of select missional communities. *Three hours.*

LEAD613 Reading the New Testament Missionally

This course introduces students to the second half of the drama of redemption, beginning with the coming of Christ, followed by the founding of the church, and continuing through the consummation. You will learn the story of the NT from a missional perspective. Through this lens you will learn the basic content of the NT and apply it to your life as a follower of Christ. Prerequisite: OT 501/LEAD522/U. *Three hours. Auditing prohibited.*

LEAD614 New Testament Gospels Book Study

If Jesus was the prophesied Messiah, why was he rejected by his own people and abandoned by his own disciples? Why did Jesus speak and act in such mysterious ways? Why did Jesus so often appear to act in tension with the Old Testament? Why are there four gospels that differ significantly from each other? Why do the gospels ignore so much of Jesus' life? As you focus on one of these gospels, you will tackle these and many other vital questions and in the process be confronted by the bewildering majesty of Jesus, challenged to a more radical discipleship, and instructed in how to read and communicate the gospels in missionally relevant ways. Prerequisite: NT 510 for NT 522. *Three hours.*

LEAD615 Homiletics

Authentically living and skillfully communicating the gospel is integral to spiritual formation and missional engagement of a biblical community. There is both an art and a science to such proclamation. This course is designed to develop the skills and passion necessary to construct and present Christ-centered and culturally relevant sermons. The course includes in-class preaching experience in a context of peer and professor critical evaluation using oral and written feedback, videotapes, and private conference. Prerequisite: completion of 4 exegetical courses. *Three hours.*

LEAD616 Leadership Development

Missional leaders model, inspire, and invite others to: enter the conversation, to be imaginative, to experiment, and to innovate. Missional leaders are adaptive and grow comfortable with discontinuous learning and leading. This course explores the biblical, theological, philosophical, and methodological approaches to Christian leadership. Various paradigms, mental models, and strategies will be discussed with emphasis on leadership development in various contexts. Principles of assessment, organization, planning, delegation, and decision making will be examined and discussed. *Three hours.*

LEAD617 New Testament Acts/Pauline Book Study

Paul the Apostle clearly understood the significance of what the God of Israel had done in sending Jesus and the Spirit “in the fullness of time.” When God chose to reveal his son, Jesus, in Paul to the first-century, Greco-Roman world, he inspired Paul to be both a missional and a theological trailblazer for the Christian movement. Thankfully we possess not only a second hand account of his career (Acts), but we also have a series of letters by him written in some very concrete and specific circumstances. We will be questing after a better understanding of Paul’s thought and practice by focusing on Galatians. Indeed, the central purpose of the course is to spark or deepen a love for this most polemical of Paul's letters; but in the process, students will be introduced to some of the major currents of Pauline studies, come to appreciate many of the findings of modern Pauline scholarship as enriching rather than threatening orthodox faith, and be challenged by Paul’s own vision of the gospel to more effectively bring that gospel to bear on the 21st century church and world. *Three hours.*

LEAD712 Old Testament Writings Book Study

As an introduction to the Old Testament prophetic books this course examines the contents of these prophets with a view to set proper foundations for exegetical analysis (in translation) and relevance for application within our pluralistic contemporary context. Particular attention is devoted to the unfolding of God's mission in the prophets and how it, in turn, impacted the writings of the New Testament. Prerequisite: OT 511for OT 606. *Three hours.*

LEAD713 New Testament General Epistles Book Study

By the early A.D. 60's the Early Church was beginning to experience some of the problems of adolescence. Key members of the original leadership team were passing from the scene; a demographic shift from culturally Jewish to culturally Gentile was accelerating among the Christian communities; social-cultural diversity within the Christian movement was contributing to different and sometimes incompatible understandings of the faith; both Jewish and Roman authorities were beginning to perceive the Christian movement as something that transgressed the boundaries of traditional Judaism in worrisome ways; and a new generation of leaders within the Christian movement was being called to respond to these and other realities in creatively faithful ways. In this course, you will focus on the content of one of the biblical texts addressing this context with the goal of integrating and applying it to the pastoral and missional task facing the church in a 21st-century world. Prerequisite: NT 511 for NT 606. *Three hours.*

LEAD711 Theology 2: Reconciliation & Redemption

A continuation of Missional Theology 1, this course will involve critical and constructive reflection on Christian teaching concerning the doctrines of reconciliation and redemption. Topics to be covered include: the covenant; Israel; and the person and work of Christ; the Holy Spirit; salvation; the church; and eschatology. Attention will be given to the biblical witness, historical appropriation, and contemporary expression of these doctrines and their implications for missional Christian life and witness. Prerequisite: MT1. *Three hours.*

LEAD715 Theology, Ethnicity, & Gender

The practice of theology is an inherently contextual enterprise. It always bears the marks of the social conditions from which it emerges and these conditions serve to differentiate various theological perspectives including those that share a common commitment to the authority of scripture. This course will examine the significance of ethnicity and gender in the task of theology and its implications for the life and witness of the church in the contemporary setting. *Three hours.*

LEAD716 Christianity & World Religions

One particular emphasis of missional Christianity is appropriate interaction with non-Christians and non-Christian communities in informed and Christ-reflecting ways. In a postmodern era, in which religious convictions are taken seriously, dialogue and engagement are important. This course provides an introduction to faiths embraced in non-Christian religions. The goal is to understand the major tenets and values of the world's major religions in sympathetic and informed ways, and to build fruitful dialogue with believers of other faiths from a credible Christian perspective. *Three hours.*

LEAD714 Organizations and Change

What organizations think and say are often very different from what is actually happening in practice. As a result of this course, the student will be able to discern the delta that exists between perception and reality as it relates to the mission, vision, and values of the organization. Using your unique ministry culture and context, you will be able to use a variety of instruments to diagnose properly and then facilitate the preparations for making positive change(s) in an organization's culture in order to introduce/enhance/expand its missional impact. The students will aid their organizations by identifying blinding paradigms and stimulating a healthy and helpful culture of continuous organizational learning. These skill sets will be increasingly valued by ministry leaders as the co-mingling of the modern and postmodern cultures increases. *Three hours.*

LEAD717 Senior Seminar

This summative course in the MDiv program revisits each of the program goals to ensure that they have been and are continuing to be achieved. Students will complete a capstone portfolio drawing together these six goals: to live grace-based missional lives increasingly characterized by the fruit of the Spirit and love for God & others; to grow in wisdom and skill in interpersonal relationships, conflict management, & living in community; grow in their ability to humbly interpret and apply it in light of history, culture and genre; to know the key persons, ideas, and movements in the history of theology and the Christian tradition & their significance today; to demonstrate effective missional leadership based on their gifting, personality, call and context; and to critically, constructively, and creatively engage our postmodern culture with the hope of the gospel. Students should leave this course and this program with a clear understanding of their readiness to be effective missional leaders for the emerging church in the postmodern context. *Three hours.*

Urban LEAD Courses (LEAD/U)

LEAD522U Reading the Old Testament Missionally

In his book *The Mission of God*, Christopher Wright poses an interesting question which frames that book's basic orientation: should we talk about a *biblical basis for mission*, or is it more appropriate to speak of a *missional basis for the Bible*? Put another way, does the one, grand narrative of the Bible, finding its culmination in the story of Jesus Christ, provide for us not just good stories for moral lessons, or bits and pieces of doctrine to put together under different headings, but does the whole Bible present the God of Israel's one, continuous, unfolding and relentless mission to set to rights what was destroyed in creation's rebellion? If so, then one's hermeneutical approach to any specific passage must take in to account where that passage fits in this great sweeping narrative of God's reclamation of all of creation through Jesus Christ. Further, as we will see in the course of the semester, this hermeneutical approach will by necessity touch on every area of life, in every corner of creation – nothing is beyond the redeeming scope of the gospel of the kingdom! A "missional" hermeneutic is thus *historically*

sensitive to the time, nature and circumstances of the biblical text, *hermeneutically centered* on God's work in Jesus Christ, and all the while *holistically oriented* to (re)engage and (re)align the reader, whether a follower of Jesus Christ or not, to the *missio Dei*. This course will therefore go beyond merely a survey of the biblical material and attempt to sensitize all of us to our *hermeneutical* assumptions in reading the Scriptures. *Three hours. Auditing prohibited.*

LEAD523U Old Testament Pentateuch Book Study

Oppression. Deliverance. Liberation. Divine Presence. Worship. These concepts lie at the heart of humanity's struggle for freedom, and then what to do, how to live, within an accomplished freedom. The book of Exodus, recounting one of the most significant events in the life of ancient Israel, addresses just these issues. This course provides us the opportunity to engage in a close reading of the book of Exodus, but not to stop there! Faithful to the contours of Scripture, and the several ways subsequent biblical authors, particularly the prophets, pick up on the exodus narrative, we will set the exodus events in the broad scope of the history of redemption and the *missio Dei*. We will work towards understanding the exodus narrative finding its culmination in the liberating and reconciling work of Jesus Christ. In particular, we will take the opportunity to do reading in liberation theology, as this theology arises from the book of Exodus. Specifically, we will have the opportunity to explore how the exodus narrative underscored the Civil Rights movement in the United States. Prerequisite: OT 511 for OT 522. *Three hours.*

LEAD524U Old Testament Prophets Book Study

The prophetic books are among the least understood, and possibly most ignored portions of Scripture. Why? For one, as presented in these books the prophets themselves are enigmatic figures. They speak often in cloudy terms, using all sorts of images and metaphors – some of which we aren't real comfortable with. They do all sorts of strange things (see Isa 20:3, Jer 27:2, Ezk 4:12). Sure, we enjoy the prophets at Christmas and Easter, but what do we do with the prophets when reading them in April and May? This course will begin to provide interpretive grids through which to engage the prophetic books with the ultimate goal of placing these books within the *missio Dei*. Rather than attempting to cover all the prophetic books – which would take a lifetime! – we will use the book of Jeremiah as our particular book for this course. Building on a close reading of portions of Jeremiah, we will talk about the prophets as imaginative communicators, the prophetic books as rich and complex literature, prophetic theology as generative of missional living, and prophetic trajectories as fulfilled in Jesus Christ. Prerequisite: OT 511 for OT 605. *Three hours.*

LEAD613U Reading the New Testament Missionally

This course introduces students to the second half of the drama of redemption, beginning with the coming of Christ, followed by the founding of the church, and continuing through the consummation. You will learn the story of the NT from a missional perspective. Through this

lens you will learn the basic content of the NT and apply it to your life as a follower of Christ. Prerequisite: OT 501/LEAD522/U. *Three hours. Auditing prohibited.*

LEAD614U New Testament Gospels Book Study

This examination of the Gospel according to Matthew in English translation is primarily an exploration of Matthew's narrative, hermeneutical method, and thematic consistency. Due attention will be given to introductory issues, such as the book's formation (in relief against the other gospels), its 1st century backgrounds, and its immediate impact upon the fledgling body of Christians. Matthew was written in a tumultuous period in which Christianity's identity as a movement was still being formed in the Jewish context, and the teaching, person and work of Jesus needed to have a central, unifying presence in the development of the church. Because the book is a proclamation of Jesus' life, teachings, and authority, the desired outcome is to see modern interpreters be able to re-appropriate this message for proclamation in their own ministry context, whether this is in the form of preaching, teaching, counseling, or another outlet of spiritual formation. Prerequisite: NT 510 for NT 522. *Three hours.*

LEAD617U New Testament Acts/Pauline Book Study

Paul the Apostle clearly understood the significance of what the God of Israel had done in sending Jesus and the Spirit "in the fullness of time." When God chose to reveal his son, Jesus, in Paul to the first-century, Greco-Roman world, he inspired Paul to be both a missional and a theological trailblazer for the Christian movement. Thankfully we possess not only a second hand account of his career (Acts), but we also have a series of letters by him written in some very concrete and specific circumstances. We will be questing after a better understanding of Paul's thought and practice by focusing on Galatians. Indeed, the central purpose of the course is to spark or deepen a love for this most polemical of Paul's letters; but in the process, students will be introduced to some of the major currents of Pauline studies, come to appreciate many of the findings of modern Pauline scholarship as enriching rather than threatening orthodox faith, and be challenged by Paul's own vision of the gospel to more effectively bring that gospel to bear on the 21st century church and world. *Three hours.*

LEAD712U Old Testament Writings Book Study

In this course we will study biblical poetry, briefly looking at wisdom literature, but focusing specifically on the Psalms. We will examine key texts, translating the Hebrew and noting the structure of Hebrew parallelism. We will explore the various genres of the Psalms: lament, praise, thanksgiving, history, wisdom and royal. We will then discuss the potential impact of this emotive and provocative literature on our own lives, on our congregations and on the communities we seek to reach. Prerequisite: OT 511 for OT 606. *Three hours.*

LEAD713U New Testament General Epistles Book Study

By the early A.D. 60's the Early Church was beginning to experience some of the problems of

adolescence. Key members of the original leadership team were passing from the scene; a demographic shift from culturally Jewish to culturally Gentile was accelerating among the Christian communities; social-cultural diversity within the Christian movement was contributing to different and sometimes incompatible understandings of the faith; both Jewish and Roman authorities were beginning to perceive the Christian movement as something that transgressed the boundaries of traditional Judaism in worrisome ways; and a new generation of leaders within the Christian movement was being called to respond to these and other realities in creatively faithful ways. In this course, you will focus on the content of one of the biblical texts addressing this context with the goal of integrating and applying it to the pastoral and missional task facing the church in a 21st-century world. Prerequisite: NT 511 for NT 606. *Three hours.*

LEAD501U Missional Church

Christians in the 21st century U.S. culture find themselves in a new, post-Christendom world. Such a world represents both new challenges and new opportunities for the ministry of the church; new models of ministry are called for. This course serves as an introduction to the theological curriculum at Biblical Seminary. Groundwork is laid for understanding the current context and for lighting a passion in the student for ministering effectively to people needing the message of Christ, whether inside or outside the walls of the traditional church. *Three hours.*

LEAD611U Theology 1: Introduction, God, & Creation

This course allows students to learn, wrestle, and reflect on the nature and purpose of theology. Specifically, it contends that theology is something to be done, not just learned. Also, at the heart of theology, students will find a missional God in Scripture, which pushes us to pursue how we can understand God's holistic mission and participate in God's Kingdom that continues to erupt into our world. To that end, Jesus is understood as the Revelation of God to humanity, through whom we meet the Father, and therefore is indispensable for theological reflection. Students will reflect on what it means to be on mission in God's Creation. Finally, students will consider how the gospel of Jesus is incarnated in our world and contextualized in specific, concrete societies and cultures. All together, this is understood as doing missional theology. *Three hours.*

LEAD502U Authentic Biblical Interpretation

By the work of the Holy Spirit, God speaks through the Bible and uses it as a potent instrument for forwarding His message, His vision, His character and His mission in His world. The Bible is a vital component of life and ministry for any effective Christian leader. This course provides a general orientation to various skills and disciplines related to understanding the Bible and appropriating and communicating its missional message. Students will learn to read the Bible with a missional hermeneutic that understands Christ as the proper focus of Scripture. Students will also appraise what postmodern insights into the nature of textual communication impact the task of biblical interpretation. Through the course, students will grow in their ability to

engage the message of Scripture in conjunction with their growth in understanding and interpreting contemporary culture. Consequently, students will grow in their ability to communicate the message of the Bible within the context in which they live – appropriately, competently and responsibly, with biblical wisdom, godliness and truth. *Three hours.*

LEAD525U World Christian History 1

World Christian History 1 explores the formation and expansion of worldwide Christianity from the first century to the end of the fifteenth century. This course examines and reflects upon the history, thoughts, experiences, worship practices, and theology of the Christian movement prior to 1500 AD. The focus is on global Christianity. *Three hours.*

LEAD526U World Christian History 2

World Christian History 2 examines and reflects upon the history, thoughts, experiences, liturgies, and cultural practices of the major Christian movements and traditions of the medieval church. Specifically, it explores the development of global Christianity from the emergence of Islam in the seventh century to the beginnings of the Protestant Reformation in the early sixteenth century. Each of the major branches of global Christianity, including both its Eastern and Western incarnations, is discussed. *Three hours.*

LEAD500U Formation & Mission

This course is designed to help students develop the lifelong process of becoming missional Christian leaders. You will examine and make a personal assessment of character, temperament, spiritual gifts, call to ministry, and other issues relevant to contemporary culture and ministry. You will use a variety of tools to help you know yourself better and be able to minister more effectively. Special attention will be given to the nurture of the Christian life through exposure to and practice of appropriate spiritual disciplines. *Three hours.*

LEAD518U Exegeting the City

We most often think of, and are taught about exegeting the Scriptures, reading out of the Word, not into it. In this course the student will learn how to read their context, the urban environment, and the ways in which Scripture informs the specifics of where they minister. The course will include many practical ways that the student can learn how and why their city functions as it does. *Three hours.*

LEAD519U Anthropology

This course will introduce students to the utilization of anthropology for the work of mission. Students will learn how anthropology plays a vital role in the advancement of the gospel in cross-cultural settings. *Three hours.*

LEAD527U Pastoral Counseling

This course is designed to give an overview of the challenging relational and psychological issues impacting individuals, marriages and families. Attention will also be given to the biblical and counseling insight needed to provide intervention within the context of the church's ministry. *Three hours.*

LEAD612U Community & Mission

This course is designed to encourage students to continue to develop a missional Christian lifestyle. Biblical and theological principles of spiritual formation, missional living in the context of Christian community along with historical and contemporary expressions and applications are examined. Each student participates in a small group, and is assigned the responsibility to engage in spiritual conversations outside of the classroom. Special attention will be given to the nurture of Christian community through exposure to the theory and practice of select missional communities. *Three hours.*

LEAD616U Leadership Development

This course is designed to equip the student to do a thorough self-assessment of his or her leadership style and identify areas of strengths to maximize, and areas of weaknesses to address and correct. The foundation of the assessment will be based on an understanding of the nature and function of leadership in a ministry context. *Three hours.* Notation: Many of the components of this course involve the student making brief presentations. Much of the value of Organizational Leadership training is transferred to others within an organization through sharp, well prepared presentations at staff meetings, etc. The ability to take a concept and reduce it to easily transferable principles and then communicate it clearly in casual or more formal settings will serve both the recipients and the communicator well.

LEAD615U Homiletics

Authentically living and skillfully communicating the gospel is integral to spiritual formation and missional engagement of a biblical community. There is both an art and a science to such proclamation. This course is designed to develop the skills and passion necessary to construct and present Christ-centered and culturally relevant sermons. The course includes in-class preaching experience in a context of peer and professor critical evaluation using oral and written feedback, videotapes, and private conference. Prerequisite: completion of 4 exegetical courses. *Three hours.*

LEAD607U Church Planting in an Urban Context

It has often been stated that the best way to do evangelism is through planting churches. This course is taking the mandate give to us by God in Matthew 28 seriously as actually one to plant churches throughout the world. Our concerns are certainly God's concerns--that the Christian

community should be involved in God's redeeming work—so we will learn how to join God in redeeming the lost world through the establishment of new communities of faith. This course will review difficulties faced in this endeavor as well as ways to maximize the sustainability of new church plants. It will include discussions of a church planting movement in Philadelphia as well as researching church planting movements in the 2/3's World. *Two hours.*

LEAD711U Theology 2: Reconciliation & Redemption

A continuation of Missional Theology 1, this course will involve critical and constructive reflection on the Christian teaching concerning the doctrines of reconciliation and redemption. Topics to be covered include: the covenant; Israel; and the person and work of Christ; the Holy Spirit; salvation; the church; and eschatology. Attention will be given to the biblical witness, historical appropriation, and contemporary expression of these doctrines and their implications for missional Christian life and witness. Prerequisite: MT1. *Three hours.*

LEAD715U Theology, Ethnicity, & Gender

The aims of this course are two-fold. It seeks to create a space for hearing theological voices and perspectives that are typically marginalized or ignored because of their race, ethnicity, or gender. It is also designed to allow the student to reflect on the inherently contextual nature of all theology, recognizing there is no such thing as an objective and neutral theology, but that in reality all theology is located and is performed from a vantage point. This awareness is not meant to reduce the task of theology to merely a personal choosing of concepts that one finds most appealing because it is all subjective, but rather points towards a humble reality that the Church must learn to speak and listen dialogically with its brothers and sisters in Christ towards understanding, unity, and solidarity in faith. In some sense it is concerned with not only the content of theology but it also seeks to theologially analyze the performance of theology as well, in relation to power. We do not all have to agree, but in Christ, everyone should be truly heard and taken seriously. *Three hours.*

LEAD716U Christianity & World Religions

A particular emphasis of missional Christianity is appropriate interaction with non-Christians and non-Christian communities in informed and Christ-reflecting ways. In a postmodern era, in which religious convictions are taken seriously, dialogue and engagement are important. This course provides an introduction to faiths embraced in non-Christian religions. The goal is to understand the major tenets and values of the world's major religions in sympathetic and informed ways, and to build fruitful dialogue with believers of other faiths from a credible Christian perspective. *Three hours.*

LEAD719U Justice and Mercy

This course will provide an understanding of mercy ministry and community development, from a theological and sociological perspective. Demography, as an applied science, will assist the

student in understanding the issues facing many people groups in our urban centers. This research will also uncover personal and systemic causes that bring about pain and suffering. The primary context of study will be Philadelphia. *Two hours.*

LEAD720U Islam

This course takes a look at the world of Islam, its beginning, its growth and the doctrines of its major divisions. The current movements and stresses in the global Muslim community are examined along with the challenge they pose to the church. This study surveys the development and demographic profile of various American Islamic communities in the U.S. as well as their international connections. It examines the Muslim immigrants, the American born descendants of these immigrants as well as the American converts to Islam. This course also explores reasons behind the rapid growth of Islam today among Americans without a Muslim background. In addition this course suggests ways the church can meet today's Islamic challenge. *Two hours.*

LEAD717U Senior Seminar

This summative course in the MDiv program revisits each of the program goals to ensure that they have been and are continuing to be achieved. Students will complete a capstone portfolio drawing together these six goals: to live grace-based missional lives increasingly characterized by the fruit of the Spirit and love for God & others; to grow in wisdom and skill in interpersonal relationships, conflict management, & living in community; grow in their ability to humbly interpret and apply it in light of history, culture and genre; to know the key persons, ideas, and movements in the history of theology and the Christian tradition & their significance today; to demonstrate effective missional leadership based on their gifting, personality, call and context; and to critically, constructively, and creatively engage our postmodern culture with the hope of the gospel. Students should leave this course and this program with a clear understanding of their readiness to be effective missional leaders for the emerging church in the postmodern context. *Three hours.*

13. Graduate School of Counseling

The overall purpose of the Graduate School of Counseling (GSOC) is to equip students to provide wise comfort for hurting people, along with a hope for lasting change. Counseling ministries take many forms so our courses and programs are generalist in nature and applicable in a wide variety of contexts from ministry to professional settings. To ensure that what we teach is up-to-date, courses are taught by faculty who are actively providing counseling services in a variety of settings.

Master of Arts in Counseling (MAC) Degree Program

Director: Philip G. Monroe, PsyD, Professor of Counseling & Psychology

Email: pmonroe@biblical.edu

MAC Program Overview

The centerpiece of the BTS counseling curriculum is its 52 credit hour MAC degree program. The program is delivered in a cohort format for the benefit of the working student interested in completing graduate education in counseling in a timely fashion. This format also provides spiritual and collegial support and the assurance that classes build one upon another.

As an integral part of this curriculum, students will complete 700 hours of field work experiences in real world settings of their choice. In addition, this program provides regular assessment of students' growth in skill and character. Tools used to assess student learning include faculty, peer, and supervisor evaluations, clinical counseling exam and review of counseling transcripts.

Students find that they grow not only in professional skill, but also in Christian character through personal spiritual growth and maturity. Students' growth as Christians and as counselors will be influenced by their willingness to disclose and work on issues that God has revealed. Personal information revealed by students in the program to professors and other cohort students will be kept in strict confidence by others except in matters of personal safety laws.

Since many students are interested in licensure, the MAC curriculum has been shaped to help students achieve most of the credits they need for eventual licensure as professional counselors. Since no graduate program can guarantee licensure, the Graduate School of Counseling encourages students to consult the appropriate licensing agency as soon as possible to determine if the MAC program meets their specific needs.

Admissions and Program Length

The MAC degree program is open to students who have completed a bachelor's degree from an accredited college or university with a minimum cumulative grade point average of 3.0. Students must complete all elements of the application forms and process.

The degree program is delivered in a cohort setting where students follow a designated path, enabling them to complete their degree within 24 months. Normally MAC courses include one Saturday class per month. The MAC program includes two required Saturday retreats in the fall.

MAC Program Mission Statement

To prepare Christian counselors for professional and nonprofessional ministry who love people in all their God-given diversity, who engage science and culture with wisdom and discernment, and who skillfully apply the grace and truth of the Gospel first to their own lives and then to their counselees.

MAC Program Goals

Goal 1: Students will live grace-based lives characterized by wisdom, the fruit of the Spirit, and love for God and others.

Goal 2: Students will demonstrate commitment to humble, learner-oriented ministry in a world marked by cultural, theological, and philosophical diversity.

Goal 3: Students will grow in knowledge of the Bible and the ability to humbly interpret and apply it in light of history, culture, and genre.

Goal 4: Students will demonstrate effective counseling skills in light of each student's gifting, call, and context.

Program Committee

The committee overseeing the MAC program is the Graduate School of Counseling (GSC) Committee (formerly the MAC Committee). It consists of the MAC program director, assistant director, fieldwork coordinator, and program professors. Also participating at times are the academic dean and the cohort presidents. All correspondence needs to go through the assistant director. The functions of the committee are to review the success of the program and if it is meeting its goals, to review course syllabi and to settle disputes.

Curriculum and Course Order

	COURSES	CREDIT HOURS
Year 1		27
Fall	MAC 510 Helping Relationships	3
	MAC 501 Counseling and the Biblical Text 1	3
	MAC 500 Human Development and Change	3
	Retreat – required; non-credit	n/a
Winter	MAC 512 Psychopathology	3
	MAC 704 Models of Counseling	3
	MAC 511 Counseling and the Biblical Text 2	3
Spring	MAC 520 Practicum and Professional Orientation	3
	MAC 521 Counseling and the Biblical Text 3	3
	MAC 602 Counseling & Physiology	3
Summer	Advanced Topics (1 & 2 credit courses)	
Clinical Counseling Exam (MAC 512 & 520) & Internship Readiness Approval		
Year 2		25
Fall	MAC 600 Internship and Professional Seminar 1	3
	MAC 601 Marriage and Family Therapy	3
	MAC 502 Counseling and Theology: Cultural Issues	3
	Retreat Required; non-credit	n/a
Winter	MAC 610 Internship and Professional Seminar 2	3
	MAC 611 Counseling and Theology: God and Human Beings	3
	Advanced Topics/Electives: MAC 805 Group Counseling (prerequisite: CAPC acceptance)	
Spring	MAC 621 Child and Adolescent Counseling	2
	MAC 620 Advanced Marital Therapy	2
Summer	Advanced Topics (1-2 credit courses)	
	Electives	6
TOTAL CREDIT HOURS		52

Program Overview

The purpose of this section is to be an extended resource for students, staff, and faculty. The MAC program follows BTS' academic policies except where the nature of the MAC program requires modification. This section usually describes only those policies and procedures that differ from those in the earlier sections of this catalog. In the case of any conflicting information, the earlier sections take precedence.

Please note that students are fully responsible to know and follow all seminary rules, regulations, and deadlines and all requirements concerning their degree programs as published in the academic catalog.

Orientation

Student orientation is an online "course." New students who have matriculated (paid the \$100 fee) will be given access to the orientation course (NC100) on the e-campus. In addition, MAC students must take the online MAC orientation course on the e-campus called MAC100. Within the MAC100 course you will find program information like this supplement that you will need

to review. It is your responsibility to review and become familiar with the policies and procedures of the MAC program as listed on the MAC100 course site.

Other Requirements

Note: MAC student files are web based in an ePortfolio. The individual student and MAC program staff and faculty have access to these files during the student's program. Students will pay a one-time fee for access for up to 3 years.

Background Checks

Each student will need to get a recent criminal and child abuse background check prior to being accepted and admitted into the program. This is in preparation for fieldwork placement. No student will be permitted to start in the program or move forward into fieldwork without a recent background check. Background checks can be submitted in paper form or uploaded to the ePortfolio.

Consent Form

Each student must sign a consent form, which outlines the programs policies. Please complete in the student ePortfolio before the first night of class.

Reference and Information Release Forms

Each student must complete reference and information release forms, which allows for faculty and staff to release information on a student's academic and/or clinical performance. Any time a student wishes to utilize a faculty or staff member as a reference for obtaining a fieldwork placement or employment, the student must notify and gain permission first. Please complete in the student ePortfolio before the first night of class.

Liability Insurance

Each student is required to maintain liability insurance while participating in fieldwork placement.

Personal Counseling

Each student is required to seek personal counseling of at least 6 sessions while in the program. BTS has a counseling center or you may find a counselor outside of the school.

MAC Retreat Information

MAC students must attend 2 retreats while in the program. Two **weekend retreats** are sponsored by the seminary. These will be held in the fall usually in October and usually at the Ave Maria Retreat House in Doylestown, PA. Note: You must attend at least one MAC retreat weekend in order to graduate.

Weekend Retreat Policies

Students are required to attend the seminary sponsored retreat in the fall and must be present at all of the sessions (Friday night through noon on Sunday morning) in order to meet the requirement. Retreat speakers may assign work prior to the retreat. The Retreat is pass/fail and a non-credit event.

If a student is unable to attend a seminary sponsored retreat in the fall, a variance form must be submitted to the GSOC Committee at the beginning of the fall term.

Missed retreats are required to be made up with the following:

- First Year MAC students- MAC550 Personal Counseling Retreat only
- Second Year MAC students- **personal retreat** or attend a LEAD retreat usually held in November.
- Students are required to submit a personal retreat approval form (see below) prior to going on their personal retreat. Personal retreats must be approved by the MAC Committee. See Personal Retreat Guidelines, Policies and Report Form below.
- Students who wish to attend a LEAD retreat need to notify the GSOC Committee and contact LEAD program director for dates, times and registration information.

Note: Postponing retreat attendance/missing a retreat or make-up retreat may adversely affect a student's program completion date. If a student fails to attend the retreat without a variance, the student automatically receives an "F" for the retreat. In addition, the full retreat cost (room & board) will be charged to the student's account if a student is expected at a retreat but does not show up or give at least a month's notice that s/he cannot attend.

Personal Retreat Guidelines

A personal retreat can be scheduled for any time during the year. It can be planned in basically three ways:

1. Isolated time alone with God. You plan and implement your own formation retreat. You stay at a retreat center, vacation house, hotel, etc. The place you stay should help you fulfill your retreat goals, rather than be a distraction. You use your time meeting with God, reading scripture, prayer, and meditation. Your meals are simple or provided by the retreat

center. You may choose to fast for a period of time. Length of retreat—30 hours, not including transportation.

2. Time alone with God and in the company of your spouse, who is also seeking the presence of God. You plan and implement your formation retreat with your spouse. This kind of retreat can be conducted in a retreat center or vacation house, hotel, etc. The place you stay should help you fulfill your retreat goals, rather than be a distraction. The key is to have an agreed upon purpose for the retreat, a schedule for prayer, worship, and silence, and arrangements for meals or periods of fasting. Length of retreat—30 hours, not including transportation.
3. Attending a retreat sponsored by a Christian organization on a formation topic. You choose to attend a retreat that is designed for spiritual formation with or without your spouse. The topic should relate to deepening your spirituality, such as prayer, discipleship, aligning your priorities, Christian meditation, using a labyrinth for prayer, being a friend of God, etc. You may attend with your spouse, a friend, or alone. Retreats where you serve in leadership or have other responsibilities are not eligible for the personal retreat credit. Length of retreat—at least two days (for example, Friday night-Sunday morning or all day Friday-Saturday afternoon).

Personal Retreat Policies

Approval for Your Personal Retreat is a Requirement: At least 2 weeks before the retreat, submit your *Personal Retreat Approval Form* to the GSOC Committee. *Students must have approval for the retreat prior to attending the retreat.* (Note: You may not count a retreat you are leading).

Personal Retreat Report Form

Submit your *Personal Retreat Report Form* within 4 weeks of the completion of your retreat to the GSOC Committee. This will include a one or two page reflection paper. Your paper will be reviewed by your faculty advisor and returned to you promptly with a pass/fail grade. Retreat requirement will not be fulfilled if the report form has not been submitted within 4 weeks or if the reflection paper lacks thoughtfulness and clarity. Students who fail the personal retreat will need to repeat it or attend a LEAD retreat.

Field Work

The purpose of the practicum and internship is to expose students to the field of counseling. The experience will give students an opportunity to work with clients that you are reading about in the classroom. The field work is designed to provide the student with experiences enhancing knowledge and skills while meeting MAC program learning outcomes: diversity, professional identity, ethics, and grace-filled biblical counseling with a commitment to humility.

Practicum and Professional Orientation

The purpose of the practicum is to introduce students to professional counseling settings. This is accomplished through placement in a counseling center, church or organization where appropriate supervision is provided.

Practicum is an important part of the MAC program. Beginning in the spring term, first year students will begin acquiring hours towards their fieldwork requirement.

The MAC program requires 100 hours of practicum to be completed before moving on to internship portion of the fieldwork (a minimum of 40 direct and 60 indirect, which also includes 10 supervisory hours). As part of the practicum experience students will attend a seminar class where practicum experience and current counseling issues are discussed. The practicum will include 15 hours of class time, and faculty involved precepting group experience.

Students need to complete at least 90% (36 hours) of direct counseling by August 31 of the first year in the program in order to be approved to start internship. Practicum consists of observing and participating in counseling activities in a recognized practicum site.

Practicum approval requires the following to be met by students:

- Clearance on criminal and child abuse background checks
- Meets or exceeds criteria for 6 month evaluation
- Positive course assessment from the Helping relationships professor
- Completed 12 credits of coursework including: Helping relationships, Human Development, Models of Counseling, and Psychopathology
- Overall average of 3.0 in counseling courses and in Bible/Theology courses
- Provide liability insurance certificate
- Signed and completed practicum placement form and practicum contract form

Once the checklist is complete, the fieldwork coordinator will submit the Practicum readiness approval via email to the student. Any request for exceptions to the policy must be submitted in writing to the fieldwork coordinator and the GSOC Committee. Exceptions will be considered on a case-by-case basis.

Internship

The internship presents students with the opportunity to gain knowledge and skill in providing counseling services in a supervised setting. This will allow students to experience how theories of change learned in the classroom come to life during counseling. Students will seek to develop a variety of skills and techniques used to provide humble and wise counsel.

The internship consists of 600 total hours of fieldwork (a minimum of 240 direct and 360 indirect, which includes 30 supervisory hours). While acquiring hours students will be in the internship 1 and 2 courses. Practicum students will remain in practicum status but can accrue

hours until internship approval is given. Due to the timing of certain requirements, an internship cannot officially start until July or later.

Program Completion

Requirements for Graduation

- Successful completion of at least 52 hours (3.0 or higher average in counseling courses and 2.0 or higher in all other courses)
- Successful completion of required fieldwork hours (including recommendations from supervisors, fieldwork coordinator, and professional seminar professors)
- Recommendation of BTS' resident faculty

Student Assessments

Student ePortfolio

The student ePortfolio is created from evaluations from professors, mentors, and peers, plus students own self- evaluations. It will also include on-going projects, videos, practicum, and internship evaluations, case presentations and clinical counseling exams.

Student Performance Evaluations

This assessment is designed to track student's growth in the 4 MAC Program Goals.

- *Self-Evaluations*
Basic self evaluations consist of personality profiles, areas of gifting, areas of growth noted, clinical and field work, and audio/visual reviews.
- *Peer Evaluations*
Selected peers will complete an evaluation on a student. This allows for a more comprehensive evaluation process. Students will gain the perspective of those they have encounter and interacted with on a regular basis.
- *Course Evaluations*
Each student will evaluate every course in the curriculum and its instructor after completion of that course. This is an important and required part in assessing success and effectiveness of course materials and areas for needed improvement.
- *Faculty Evaluations*
All instructors will complete an evaluation for each student in the class at the completion of the course. Students will receive a summary of course reviews at their 6, and 18 month review unless the instructor deems otherwise.

- *Mentor Evaluations*
By your first retreat you need to have selected and started meeting with a mentor. Someone who can guide you spiritually and be a support you while you are in the program. Your mentor will need to turn in confirmation that you have been meeting for your 6 month and final review.
- *Supervisor Evaluations*
During the practicum and internship your supervisor will evaluate your progress and complete an evaluation form.
- *Clinical Counseling Exam - CCE*
During year one in the MAC512 and MAC520, the finals in these courses will constitute the clinical counseling exam. These are given in order to assess the student's level of skill and knowledge prior to the start of the internship.
- *Mock and Video Counseling Reviews*
During MAC510 and MAC600 students will be reviewed on their counseling skills.
- *Case Presentations*
During fieldwork course (MAC 520, 600, and 610) students will participate in preceptor groups and present two current cases.

MAC Academic Policies

MAC Workload

MAC program courses require additional work outside of class in exchange for less class time. Students should plan for 20-25 hours per week of homework in addition to class time. This homework will include internet based work, so please prepare accordingly. Note: all information and material utilized in the MAC program is subject to change at the discretion of the MAC director.

GPA Policy

The MAC Program has the following GPA requirements:

All counseling courses must average to a 3.0 (B) GPA. No student can start their practicum field work in the first year of the spring semester unless at a 3.0 or higher.

Any individual counseling course where a grade is lower than a 2.0 (c- or 79.9 or below) will be considered a failing grade and the student will be subject to any or all of the following:

- Obtaining permission from the student's advisor to remain in the program
- Probation, if lasting for more than two consecutive semesters, may be cause for dismissal from the program.

- Need for remedial work or retaking of the course.
- Delays in starting field work experiences and/ or graduation.
- All Bible and Theology courses must average to a 2.0 (C) GPA. These courses include: MAC501, 502, 511, 521, and 611.

Grading

A	4.00	96.0 – 100
A-	3.7	94.0 – 95.9
B+	3.3	92.0 – 93.9
B	3.00	88.0 – 91.9
B-	2.7	86.0 – 87.9
C+	2.3	84.0 – 85.9
C	2.0	80.0 – 83.9
C-	1.7	78.0 – 79.9
D+	1.3	76.0 – 77.9
D	1.0	72.0 – 75.9
D-	.7	70.0 – 71.9
F	0.0	0.0 – 69.9

Grievance/Appeals

A grievance is a complaint of either an interpersonal nature between two or more people or against the school or program policy. If it is an interpersonal concern the parties involved should follow BTS’ student grievance policy in accordance with Matthew 18 (see Academic Catalog). If it is a grievance related to the policies of BTS or the MAC program then the student needs to refer to the variance or program dispute instructions below.

For variance issues a student must complete a variance form, which is available on BTS’ website. For dispute issues a student must address the concern orally and in written form with the professor (in the case of grades or missed classes), your advisor (in the case of below baseline expectations or missed retreats) or the MAC fieldwork director (in the case of issues with the practicum or internship). After addressing the grievance with the other party involved (e.g., professor, etc.), if the student still feels unheard or disagrees with the other parties decision, the student can appeal to the GSOC Committee. All paperwork and information must be brought to the assistant director for review by the GSOC Committee. A written response will be received within a week after the GSOC Committee meeting. The committee’s decision is final.

Licensure Disclaimer

Biblical has designed its MAC degree program to educate students in professional counseling from a distinctly Christian perspective. Course titles and content have been chosen to address key professional counseling areas of study while still maintaining a biblical and ministry focus. Many of our students have interests in becoming licensed as professional counselors in their own states. Because no graduate program can guarantee licensure upon graduation, we encourage students to consult the appropriate agency to determine whether our program will meet their specific needs.

Note for Students Seeking Licensure

Biblical has no control over your state's licensing board and in particular what course(s) will or will not be accepted towards licensing. The MAC program has developed this new curriculum towards Pennsylvania's requirements, but does not guarantee their acceptance, especially courses that we accept as transfers for other institutions. Transferred courses that are replacing approved state and MAC courses will show on transcript as such. For example, Biblical Interpretation transferred in to replace MAC501 Counseling and the Biblical Text 1.

Missing Class Policies

See section 5 for Absence Policies for Cohort Programs.

Non-MAC Student Policies

Students not in the MAC program who wish to complete core counseling classes [note: this does not limit Bible and theology counseling courses) are limited to certificate level courses. These courses include: Helping Relationships, Human Development, Psychopathology, Models of Counseling, Counseling and Physiology, and some summer electives.

Students desiring to take advanced counseling classes as part of the certificate (e.g., the elective course), such as Marriage and Family Therapy or Child and Adolescence Counseling must first successfully complete Helping Relationships (or Pastoral Counseling plus receive the recommendation of the professor).

Students desiring to transfer into the MAC program must first complete Helping Relationships (successful completion of triads, mock counseling and the video assignments). Those students who completed the Pastoral Counseling course must audit Helping Relationships and successfully complete the above assignments. For more details see Transfer Credits and Independent Studies below.

Students need to be reviewed before they are permitted to transfer fully into the MAC program, but they can be taking courses listed above.

Students below Baseline Expectations

In God's glorious design, we live in a community of believers. This community exists for God's glory and our growth. From time to time we all need correction, encouragement, training, and rebuke (2 Tim 4:2). When students exhibit struggles (whether academic, personal or spiritual) we wish to come along side to support and help you grow to your God-given potential. Some concerns will require observation, while others may require temporary or permanent hiatus from the program. Students with performance evaluation concerns can expect to meet with their advisor or one of the program directors to: identify the problems, challenges and concerns of the student.

Discuss Options

Temporary withdrawal from the program, counseling for personal concerns, guidance and training for academic challenges/ deficiencies, etc.

Develop an action plan

Reevaluate after a period of time not to exceed two semesters in length.

Reasons for Not Progressing in the Program

- Does not meet GPA requirements/failing of course(s)
- Lack of professionalism
- Disregards deadlines (including paperwork, academic work etc.)
- Leaves fieldwork site without warning (e.g. not discussing and/or receiving approval from GSOC staff)
- Does not correct problems noted in the 6 month, 12 month or final review
- Impaired while a student/intern
- Does not appear to acknowledge or understand the problematic behavior when presented with feedback about it
- Problematic behavior is not a simple skill deficit (training will not resolve it)
- Consistently provides service that is negatively affected from the problem area(s)
- Problematic behavior spans across several areas of professional functioning
- Problem area has potential for ethical or legal consequences if not resolved.
- Supervisor and others spend a disproportionate or unusual amount of time addressing the student/ counselor/supervisee
- Does not improve with feedback, remedial efforts, or time
- Behavior negatively affects the public image of the institution (counseling agency and seminary)

Transfer Credits and Independent Studies

Transfer credit may be granted to qualified students for appropriate program related courses completed at other accredited graduate institutions. When requesting transfer credit you must fill out a credit transfer request form and provide official transcripts of prior work. In addition you may be asked to provide course descriptions from a catalog or syllabus. Grades for each course must be B (3.0) or higher to be considered. Any grade below a 3.0 will not be suitable for transfer.

Students who have already completed or are in process of completing another degree program at BTS (i.e., MDiv, MAM, etc.) may transfer in courses in which a 3.0 (B) or better was attained. If the course grade is below 3.0, then the student will be required to retake those courses within the cohort. In addition, a 3.0 GPA must be obtained and maintained by the start of the practicum (April of the first year). Note: you are required to attend the cohort course until you are given approval for transfer and have been dropped from the course. Forms to request transfer can be found on the e-campus on the MAC100 course.

Transfer credit is evaluated by the GSOC Committee and the academic office and credit is given after you have successfully completed one semester (9 credit hours) at BTS. Students may transfer in a total of 25 credits based on the following:

- Bible and Theology- 6 credits
- Counseling core- 9 credits
- Advanced counseling/electives- 10 credits
- Fieldwork- no transfers/no credit
- 6 of the 25 credits can be from non-accredited schools or courses

Transfer credits from non-accredited institutions (like CCEF) may be transformed to graduate credits pending approval from the MAC director and the academic office. Please make requests to the academic office.

Independent study is an option in the MAC program with a maximum of 6 credit hours (and no more than 2 credits for conferences or seminars) and meeting of the following requirements:

- Cumulative grade point average of 3.0 or higher
- Approval by MAC director/ GSOC committee
- Only one independent study per semester
- Follow all the steps for the MAC independent study
- Cannot be used in place of required courses
- No extensions/variances granted

Certificate in Advanced Professional Counseling (CAPC)

The Certificate in Advanced Professional Counseling is a post-master's program. Students who complete the 52 hour Master of Arts in Counseling (MAC) degree program and the 10 credits of the certificate in advanced professional counseling (CAPC) will acquire 62 graduate hours in counseling training. The certificate in advanced professional counseling is an excellent way for those with a completed graduate degree to develop advanced counseling competencies.

Admissions

Students must have a completed the MAC degree program with a minimum grade point average of 3.0. Students who have not completed the MAC program at BTS or at another institution should contact the GSOC office for details about taking these courses for transfer into a degree program.

Curriculum

All courses are online except for group counseling. All courses are two credits (with permission of the MAC program director, students may take courses for three credits [extra assignments and tuition apply]). Total credits: 10

- Psychological Assessment
- Research & Program Evaluation
- Career & Lifestyle Development
- Group Counseling
- Social & Cultural Foundations of Counseling

Licensure

The primary license for master's level counselors in the Commonwealth of Pennsylvania is the licensed Professional Counselor (LPC) credential (enacted in 1998). To obtain this license, individuals need to complete 60 graduate hours in a counseling related program of study, 3000 hours of postgraduate supervised work, and pass a national counseling exam. Details can be found at: <http://www.pacode.com/secure/data/049/chapter49/chap49toc.html>

The practice and testing requirements for licensure will be the student's responsibility after graduation. While BTS makes every effort to stay abreast of licensing changes, our primary goal is to train and educate wise, godly counselors for kingdom work. Those seeking licensure in their jurisdiction need to take personal responsibility to ensure that our program meets their needs.

Certificate in Christian Counseling

The Certificate in Christian Counseling Program is designed for students who desire seminary-level education but who are not pursuing a degree at this time. It is an excellent way for those with a completed undergraduate degree to develop basic counseling competencies. The certificate program provides an opportunity for those in a wide range of ministry service to bring current counseling skills to their ministries that will help people to grow and change.

In addition to those who wish to examine the possibility of a future MA in Counseling degree, others who will benefit from the certificate courses include pastors, church leaders, pregnancy counseling volunteers, crisis hotline personnel, educators, home school directors, those in a social service environment, and anyone with a desire to explore counseling from a BTS perspective.

To qualify for the certificate, students must complete twelve (12) credit hours with a minimum grade point average of 2.0. Since the certificate program requires a completed undergraduate degree, students may transfer appropriate completed required courses into a degree program.

Admissions

Students are required to have a completed undergraduate degree from an accredited college or university.

Curriculum

All courses are on Monday nights. Some electives are alternative format (Friday-Saturday) courses offered in the summer. Total credits: 12

- Helping Relationships
- Psychopathology
- Human Development & Change
- Counseling electives (3 credits); options are: Models of Counseling; Counseling and Physiology; summer electives (topics vary)

Certificate in Global Trauma Recovery (GTRI)

The Graduate School of Counseling provides high quality continuing educational resources, skills training, and case consultation for mental health clinicians, ministry leaders, and professionals interested in addressing the needs of psychosocial trauma victims in the United States and around the world. Trauma is the mission field of the 21st century. Trauma disrupts life, dissolves relationships, and hinders faith development wherever it is experienced. As an expression of the gospel, missional Christians follow Jesus into the world to care for the least of these suffering the effects of trauma.

Continuing Education for Licensed Professional Counselors (CE)

The Graduate School of Counseling offers pre-approved continuing education contact hours for professional counselors (based on Penn. Code 49.36 (a)(3)). Professional counselors are required to complete 30 contact hours of continuing education every 2 years, including at least 3 hours focused on the area of ethics. Holders of the LPC are eligible to audit courses and receive a certificate verifying the contact hours and course titles completed. LPCs seeking CEs must register and pay in advance, provide BTS with a current license number, attend all sessions (signing in and out) and complete a course survey to be eligible to receive their certificate. Auditors do not need to complete out of class assignments and will not receive a grade for the course. Audited course would not be eligible for transfer into any program at BTS as auditors are not matriculated students.

On February 1, 2013 the Graduate School of Counseling was approved to offer Online Continuing Education by the National Board of Certified Counselors (#4562). This is in addition to our approval to offer live on-site continuing education, which was granted on June 1, 2011.

Graduate School of Counseling Course Descriptions

Courses are offered in the hybrid course format unless stated otherwise in the course description. Course identification numbers that end in "A" are online courses (some of these courses will offer optional face-to-face meetings or class sessions).

Course descriptions are subject to change and not all courses are offered every year. Some courses may be offered on an "on demand" basis only. For more information about a specific course, contact the Graduate School of Counseling office. Course descriptions are organized into two categories: Counseling and Psychology (MAC) and Global Trauma Recovery (GTR).

Counseling & Psychology Courses (MAC)

MAC500 Human Development & Change

This course explores how humans grow, learn, and mature across the life-span. We will be surveying common developmental periods of life while considering how the issues within each developmental stage relate to counseling practice and ministry. Special attention will be given to identifying developmentally specific challenges and how to address them from a Christian perspective. Each student will engage in a personal exploration project. *Three hours.*

MAC501, 511 & 521 Counseling & the Biblical Text I, II & III

Counselors from the Christian tradition recognize the value and influence of the Scriptures in shaping worldview and clinical practice. These three courses provide a general orientation to the biblical texts and to the various skills and disciplines needed to read, interpret, apply, and communicate the text to their life and professional work. Students will also engage the questions of postmodernism and contemporary culture as they impact the task of biblical interpretation application. *Three hours each.*

MAC502 Counseling & Theology: Cultural Issues

This course addresses the question of what it means to think theologically about counseling in our contemporary setting. Christian counselors should reflect on how to fulfill their calling in the light of the teaching of the Bible, the history of Christian tradition, and the specific opportunities and challenges presented by contemporary culture. *Three hours.*

MAC510 Helping Relationships

Based on the Biblical model of love, the nature of persons, problems and means of change, and informed by clinical research, students in this course will explore and practice the elements, skills, and character qualities needed to build effective helping relationships. *Three hours.*

MAC512 Psychopathology

Based on a deep understanding of human suffering, students in this course will explore the multi-faceted experience of those struggling with common psychological maladies. Effective interventions will be identified and practiced. Students will also critique a variety of taxonomies used to classify pathology. *Three hours.*

MAC520 Practicum & Professional Orientation

Based on previous coursework, students will begin to develop their professional identity and skills. The course provides a supportive learning environment for students to assess strengths

and weaknesses as a counselor. Small group sessions will provide instruction on how to get the most out of the practicum experience, group consultation on counseling cases, and discussion of problems and issues relating to the life and work of the counselor. Students will reflect on how counseling impacts their own understanding and relationship with God. This course will also explore the ethical issues related to particular counseling environments. During this course students will complete 100 hours of practicum and gain professional experience at an approved practicum site. *Three hours.*

MAC600 & 610 Internship & Professional Seminar I & II

The purpose of these courses is to orient students to the internship experience and to assist and encourage them in their clinical work. They will focus on how to get the most out of internship experiences, counselor identity, group consultation on counseling cases, discussion of problems, and theological and ethical issues related to particular counseling environments. During these courses students will be in the process of completing 600 hours of internship at an approved setting. *Three hours each.*

MAC601 Marriage & Family Therapy

This course will focus on the theories and practices of marriage and family counseling. Students will be encouraged to think through the major causes of marriage problems and how to skillfully address these issues in the counseling context. *Three hours.*

MAC602 Counseling & Physiology

Building upon the foundation of a biblical anthropology, this course will develop practical approaches to counseling issues having physiological manifestations, particularly those which affect intellect and mood. In addition, the course will include an introduction to psychopharmacology and will provide criteria for medical and/or psychiatric referral. *Three hours.*

MAC611 Counseling & Theology: God & Human Beings

This course examines Christian beliefs, practices, understanding and teaching concerning the being and character of God, his works in the world, the nature of human beings, the nature and implications of sin, and the identity and mission of Christ. This course also addresses the identity and mission of the Holy Spirit and the nature and mission of the church in history and at present. Attention is directed to the biblical teachings, historical appropriations, and contemporary expressions of these beliefs along with their implications for the Christian life. *Three hours.*

MAC620 Advanced Marital Therapy

This course explores advanced skills needed for competent couple's therapy, specifically in the

Christian context. Students will learn a variety of theories and skills from different perspectives. The primary marital challenge addressed in this course is the issue of infidelity and how to help couples both cope and prevent further unfaithfulness. Other marital challenges will also be addressed. *Three hours.*

MAC621 Child & Adolescent Counseling

This course will focus on the theory and practice of child, adolescent, and family counseling. Assessment tools unique to these populations will be identified and special focus will be given to the corresponding sections of the DSM. Distinctive treatment strategies such as play therapy will also be highlighted in the course. Finally, this course will also explore where these ideas fit within a Christian framework. *Two hours.*

MAC704 Models of Counseling

Classical and current theories of counseling will be studied and evaluated in light of Scripture, psychological sophistication, and practical relevance. Classic psychoanalysis, current psychodynamic theories, behaviorism, and humanistic theory will receive major focus. *Three hours.*

MAC801A Psychological Assessment

This course gives you theoretical and practical training in clinical assessment as a mental health professional. You will be introduced to the science and art of assessing and reporting client functioning (interviewing, testing, interpretation, and writing). The course will pay particular attention to proper ethical and cultural aspects of assessment. *Two hours.*

MAC802A Research & Program Evaluation

The focus of this course is on the philosophic foundations, overall value and generally accepted practices of both research design and methodology in the behavioral sciences, specifically as it applies to program evaluation. *Two hours.*

MAC803A Social & Cultural Foundations of Counseling

This course builds on a prior coursework in professional ethics and identity formation by exploring more deeply the importance of multi- and cross-cultural counseling competencies. Students will explore historical and philosophical foundations of professional counseling, examine and critique underlying assumptions and develop population specific counseling interventions. The goal for all is to be prepared to work effectively and ethically in a complex and diverse social world. *Two hours.*

MAC804A Career & Lifestyle Development

The principles of counseling for career and lifestyle development apply both in secular and in ministry environments. This advanced level course supports the Pennsylvania state requirement that those interested in pursuing licensure must have studies that provide an understanding of career development and related life factors. The course will address theories and their application in formal and informal settings. Students will receive instruction through video and required WebEx discussions, assignments including a choice of site visitations for a project, a case study, and application of their learning by providing career counseling to a client of their choice. *Two hours.*

MAC805 Group Counseling

This course is a comprehensive study of the major theories and techniques used in group psychotherapy and in other small group settings. Special focus will be on the dynamics of group process including the formation, stages and challenges of groups. *Two hours.*

Global Trauma Recovery Courses (GTR)

GTR801A/B Introduction to Global Trauma Recovery

Counselors have nearly instant access to staggering accounts of human suffering around the world. Moved by compassion, many are willing to travel to remote areas in order to provide therapeutic care for those having experienced wars, rapes, abuse, genocide, natural disasters, and many other forms of traumatic experiences. Good intentions notwithstanding, some efforts to heal trauma harmed more than have helped. Utilizing multimedia presentations, guided readings, forum discussions, live case consultation and skill practice, this continuing education course introduces students to trauma in international settings and provides guide for how Western counselors and caregivers can encourage healing in a culturally sensitive manner.

GTR802A/B Advanced Global Trauma Recovery Practices

Building on the introductory trauma course, participants will deepen their understanding of the developmental impact of complex trauma as well as the role of culture and religion in both trauma formation and recovery. Participants will explore particular forms of trauma, responses to shame, as well as their own theology of spiritual warfare. Using case studies and live practice, students will focus on strength-based assessments, cross-cultural communication, trauma interventions for destabilized communities, and practical scripture engagement.

GTR803A Facilitating Global Trauma Recovery: Immersion Course

Building on both the introductory and advanced courses, this continuing education course prepares participants to facilitate trauma recovery in an international setting. Participants will

deepen their understanding of the developmental impact of complex trauma as well as the role of culture and religion in both trauma formation and recovery. Participants will explore particular forms of trauma, responses to shame, as well as their own theology of spiritual warfare. Using case studies and live practice, students will focus on strength-based assessments, cross-cultural communication, trauma interventions for destabilized communities, and practical scripture engagement.

14. Doctor of Ministry Program

Director: Derek Cooper, PhD, Associate Professor of World Christian History

Email: dcooper@biblical.edu

Program Length

The ordinary time for completion of the Doctor of Ministry (DMin) program, including the applied research project and oral review, is three to four years from the date of the student's first course. The maximum length is six years. The length of study leading to the degree will vary significantly among students. Students are expected to enroll in courses and/or project modules continuously throughout their program, with no more than one semester of absence from taking courses or project modules. The program takes a minimum of three years and a maximum of six years to complete.

Purpose

To prepare men and women for effective missional leadership that develops and sustains faithful Christian communities.

Professional Orientation

The DMin program is a professional program intended for men and women actively engaged in full-time Christian ministry. Unlike a PhD program's academic orientation, the DMin program is oriented to professional competence in the practice of ministry.

Core Student Learning Goals

Goal 1: Students will examine the primacy of mission in shaping Christian thought and practice.

Goal 2: Students will develop an advanced understanding of Christian theology in relation to the practice of ministry.

Goal 3: Students will develop a plan for ongoing personal development in spiritual formation.

Goal 4: Students will develop the skills and competencies necessary for ongoing interaction of the gospel and culture and to critically engage their own cultural contexts.

Curriculum

- Course descriptions are listed at the end of this section.
- Core and track courses are not offered every academic year.

- Courses are offered in a residential course format unless stated otherwise in the course description. Course identification numbers that end in “A” are online courses (some of these courses will offer optional face-to-face meetings or class sessions).

COURSES	CREDIT HOURS
Core Courses	12
DM 911 Mission of God – Mission of Christ’s Church	3
DM 912 Missional Theology	3
DM 913 Missional Leadership Formation	3
DM 914 Culture Interpretation and Engagement	3
Organizational Leadership Track Courses	12
DM 922 Change Dynamics: Leading an Organization Through Change	3
DM 923 Re-Missioning the Established Church	3
DM 931A, 932A Project Modules	4
DM 933A Project Completion Module	2
Urban Missiology Track Courses	12
DM 918 Mission in Global Cities	3
DM 919 The Church and Mission in an Urban Global World	3
DM 926, 927 Urban Project Modules	4
DM 929 Urban Project Completion Module	2
Total credit hours (12 core, 6 track, 6 project credit hours)	24

Specialized Tracks

Students will earn a DMin degree in a specialized track that will empower and equip them to become effective ministry leaders so that they can develop and sustain faithful Christian communities.

Organizational Leadership Track

Purpose

This track provides students with the skills and competencies needed to turn around, reinvigorate, and propel established churches and organizations into more effective ministries that are strategically positioned for missional engagement in the 21st century.

Student Learning Goals

Goal 1: Students will develop an advanced understanding of organizational change and generating missionally-focused change in congregations and Christian organizations.

Goal 2: Students will develop skills and competencies necessary to turn around and missionally reinvigorate established churches and organizations.

Goal 3: Students will integrate the core goals of the program into an advanced project in their chosen track of specialization.

Urban Missiology Track

Purpose

This track challenges students to develop a theology of cities based on the Scriptures. Students will discover how migration, global technology, and the removal of residential barriers have flattened how we view the world. Students will expand their cultural exegesis as they explore urban communities both locally and globally.

Student Learning Goals

Goal 1: Students will develop a theology of global cities based on the Scriptures and expand their cultural exegesis of urban communities.

Goal 2: Students will develop skills and competencies necessary for responding effectively to the changes in global cities.

Goal 3: Students will integrate the core goals of the program into an advanced project in their chosen track of specialization.

Applied Research Project

The DMin project is a professional paper that has an applied or field-based component, hence the name “applied research” project. The research for a DMin project focuses on scholarly and professional literature relevant to the project’s topic and goals. The dissertation (or project report) discusses the biblical, theological, theoretical, and contextual issues related to the project and reflects the student’s mastery of selected viewpoints concerning the issues being discussed. The dissertation concludes with recommendations to other ministry leaders that result from the research.

DMin Project Compared to the PhD

In contrast, the PhD dissertation is a theoretical study that focuses on specific research questions, hypotheses, and data collection. The research for a PhD project focuses on what is known and not known about the topic and establishes the significance of the study. The dissertation discusses the theory, the research methods, and implications of the findings to further research, rather than practical implications and meanings for ministry settings.

Location of Project Modules

With the exception of the urban track modules (see next paragraph), project modules are online courses that are self-directed and require the students to monitor their own pace toward completion of the course requirements. Students taking online modules must have high-speed broadband access and equipment that meets or exceeds seminary standards as posted in the Academic Catalog. DMin urban track students will be taking their modules at the Philadelphia location, unless otherwise notified.

Whether taking modules online or in class, project module instructors may be contacted by phone, email, and in person throughout the module. All students must be able to access the e-campus course site on a regular basis and are responsible for all materials posted on their module site. These materials should be carefully reviewed at prior to the residency class or during the first week of the online module.

Three or Four year Plan for Completing the Program

	Fall Semester		Spring Semester	
Year 1	First track course	3 credits	core course (February)	3 credits
	First project module	2 credits	core course (June)	3 credits
Year 2	Second track course	3 credits	core course (February)	3 credits
	Second project module	2 credits	core course (June)	3 credits
Year 3	Third project module	2 credits	oral review & graduation	
Years 5 & 6**	Program continuation (if needed), extension fee each year			

*Students may take courses or complete their project in year 4 without additional fees.

**Students incur a continuation fee each year if they need additional time beyond year 4 of their program to take courses or project modules or need to complete their applied research project and oral review.

Sequence of Courses and Project Modules

The DMin program is structured in semesters (fall and spring). The curriculum is made up of four required core courses, two courses in the student’s chosen track, and three applied research project modules. Students typically begin their first track course and their first project module at the same time in their first fall semester. This arrangement helps students choose an appropriate project topic and develop their project learning proposal. Students may also choose to begin their program in the spring semester in February or June, and then take their

first project module and first track course in the following fall semester. Students starting in the spring semester with the February course may also take the June course.

Educational Assumptions of the Program

Self-reliant Learners

DMin education is best done by self-reliant learners within the context of active ministry. In keeping with this conviction, the program has both on-campus and off-campus components, with great stress placed on the initiative of the student as a self-starter in the learning process.

Action-Reflection Approach to Learning

DMin education is built on the action-reflection approach to learning. In keeping with this, the program de-emphasizes in-sequence classroom learning, characteristic of the methods traditionally associated with the MDiv degree sequence.

Contextual Learning

Learning is best achieved in the student's active context of ministry. In keeping with this, every effort is made to keep studies related throughout the program to the individual needs and ethno-cultural setting of the student.

Communal Context of Learning

Learning is a communal process. In keeping with this, students are required to develop peer support and advisory groups in addition to the regular participation of the DMin faculty in the learning process. The congregation or supporting agency of the student is also asked to commit themselves to the program, at its initiation, as much as feasible. Depending on the nature of the DMin project, student may also be encouraged to take course work in universities or seminaries to supplement their research.

Project Related Educational Assumptions

Educational assumptions related particularly to the DMin applied research project build on the above educational assumptions with the following additions:

Self Designed Learning Approach

The applied research project is a self-designed project, with the faculty functioning in a consultative role.

Integrative Approach

The applied research project integrates the student's studies in the DMin courses with a very specific area of study in the student's ministry context. The completion of the DMin applied research dissertation is structured around the project and the studies – theological, biblical, socio-anthropological, personal, and pastoral – that feed specifically into it.

Academic Policies

Transfer Credit

Typically no credits from other institutions may be transferred into this program.

Independent Studies

Typically no independent studies are permitted in place of core or track courses.

Semester System and Academic Year:

The DMin program is structured in two semesters—fall and spring semesters. The semesters extend across several months as follows:

- Fall Semester: August 1–December 31
- Spring Semester: January 15–July 15

Registering for Courses and Project Modules

Students may register for their courses and project modules prior to the semester's start by contacting the academic office. Course syllabi are available on the BTS website in the registered user area (login required). Students who want to view syllabi for courses or project modules offered in prior years can request them from the academic office if they are not posted on the website.

Submitting Assignments

When students have completed their pre- and post- residency assignment, they should post them electronically on the e-campus course site or in the manner indicated in the syllabus. If students encounter difficulty posting assignments, they should email the helpdesk. Students should include their name and student ID# in the body of the email.

Deadlines and Extensions for Course Work

Residency course work is typically due by midnight on the due date. Pre-residency assignment is typically due on the Monday before the residency week (or one full week before the course meets). Post-course work is due by six weeks to two months after the course ends. Specific dates for all assignments are listed in the course syllabus. Students should retain a copy of their work for their files. All course deadlines will be strictly enforced. No extensions will be granted for the completion of course work without a written variance form submitted in a timely manner in the academic office. Submit as much work as is complete by the due date.

Attendance and Missing Classes during Residency Weeks

Students should make every effort not to miss any residency class sessions. Students are fully responsible to obtain class notes or have someone record a class for them. It is possible, however, because of the nature of various assignments that an instructor would not allow a missed assignment to be made up later. The instructor has the right to refuse to accept late assignments and to lower your grade due to absence or tardiness. Students will not earn credit for any course that they have missed 30% or more of class time.

Applied Research Project Learning Proposal

The applied research project learning proposal is a binding agreement between the student and the seminary for a particular project as proposed by the student and approved by the DMin committee. Students who want to change their proposal after it is approved must submit a variance form requesting the change. Changes are not automatically granted. If a change is granted, students must retake the first project module, and any project modules they had previously taken, and pay the current tuition for the module(s).

Satisfactory Academic Progress

The ordinary time for completion of the program, including the project dissertation and oral review, is three to four years from the date of the students' first course. Students are expected to enroll in courses and/or project modules continuously throughout their program, with no more than one semester of absence from taking courses or project modules. Students should abide by the leave of absence procedures below if they anticipate not taking courses or project modules for two or more semesters in a row.

Program Extensions beyond Year Four

If students find that completing the six courses and/or completing the project will extend beyond four years after their first course, an extension fee for each additional year beyond year four will be charged. Requests for extension beyond four years from their first course must be submitted in writing to the director of academic services, who then forwards it to the DMin advancement committee for approval. Extensions are not automatically granted.

Six Year Statute of Limitation for Program Completion

Students should be aware that there is a six year statute of limitation on the length of a student's DMin program established by the association of Theological Schools (ATS). year one begins at the time of the student's first course (semester and year). Students approaching year five of their program should work closely with their advisor to establish a timetable that makes it possible to complete their courses and/or their project dissertation and oral review within the six year limitation for completion of their program. Students who exceed or expect to exceed the six year limitation for program completion should meet with the DMin associate director immediately. Failure to meet with the DMin associate director results in automatic withdrawal from the program.

Leave of Absence

There are those unavoidable circumstances that occur when work on the courses and project modules must be discontinued for an extended time. A leave of absence may be requested students when prolonged circumstances prevent them from making satisfactory progress through their programs. Such circumstances are: severe health problems, unexpected family circumstances, unexpected language study requirements, severe financial, personal, or employment difficulties, or military service. This is not an exhaustive list of possibilities, but they represent the kind of difficult circumstances that warrant a leave of absence request.

When to Apply for a Leave of Absence

After students have not taken any courses or project module for one semester and are unable to take courses during the following semester, they must submit a variance form requesting a leave of absence. Variances are not automatically granted. Failure to submit a variance form prior to an absence of two semesters: Students who are absent from the program by not taking courses for two consecutive semesters are considered unexcused and are placed on academic probation. Students missing three or more semesters in a row are automatically withdrawn from the program.

Maximum Length of the Leave of Absence

Ordinarily no more than one such leave is granted during the program and for no longer than one year from the time of the variance request.

Provisions of the Leave of Absence

The seminary suspends the student's progress through the program and any applicable fees. For example, if a student suspends his or her program at the beginning of year three for one year, he or she restarts his or her program at the point where it was suspended (the beginning of year three). Fees for continuing past year 4 would be applicable when he or she reaches the end of year four based on the restart date. While the student's program is suspended, the

student no longer has the privileges associated with being a student. The student notifies the director of academic services if there is a change of contact information, such as the student's address, preferred email address, or phone number. When the expiration date of the leave of absence is approaching, the student submits a letter of intention to restart the program to the director of academic services prior to enrolling in courses or project modules and/or prior to re-contacting his or her project advisor. Failure to abide by the provisions of the leave of absence stated above results in automatic withdrawal of the student from the program.

Program Reinstatement for Unexcused Absence

Students must reapply for admission to the DMin program. Note that not all courses or project modules are guaranteed to be transferable into the student's program at the time of reinstatement. Fees apply.

Graduation Requirements

Students must notify the academic office in February regarding their intention to graduate in June or in October regarding their intention to graduate in December. Commencement is held once per year in June. To complete the requirements for the degree, a student must: 1) successfully complete and pass the six courses with GPA of 3.0; 2) successfully complete each project module and qualify for advancement to the next module or oral review; 3) successfully complete the applied research project oral review and satisfy any outstanding requirements for the project after the oral review, and 4) satisfy any outstanding financial obligations to the seminary.

Performance Expectations and Policies

Grading

Students are responsible to be familiar with grading criteria or grading rubrics published in the syllabus and/ or posted on the course site. Questions about grading in an individual course should be directed to the instructor. Grading policies in the DMin program varies between the courses and the project modules, as indicated below:

Courses

Course assignments are graded using the grading system in the Academic Catalog. Course syllabi will typically include grading criteria for each assignment. Students must achieve a grade of B or higher in their DMin courses in order for them to count towards their degree. Students who fail a course are placed on academic probation and must meet with the DMin associate director before registering for additional courses or project modules. Students who fail two courses are released from the program.

Project Modules

Course assignments are graded using the grading system below. Students must earn a minimum of B on the final assignment in each of the project modules to progress to the next project module or oral review. Course syllabi will typically include grading criteria for each assignment.

Students who do not achieve a grade of B or higher in their first project module will be placed on academic probation and are not permitted to enroll in courses or the next project module until the probation has been lifted. Students will be notified of their probationary status and are required to meet with a DMin director. Reinstatement to the program is not guaranteed.

Students are reinstated to the program only if they can demonstrate proficiency in writing, research, and project planning as required in the first project module. Typically students will be required to take a course in writing or work with a tutor in order to improve their skills. Reinstated students are required to retake the first project module.

Students who fail to achieve a B on the final assignment after retaking the module are released from the project portion of the program and may request to continue with courses under the certificate of applied Pastoral Studies (CAPS) program. Letters of request are submitted to the director of academic services.

Incomplete Grades and Extensions (Variance Requests)

If a student is unable to complete an assignment by the due date posted in the syllabus, a variance request must be completed and submitted to the academic office. Variances are not automatically granted and are considered on a case by case basis. Variance forms are posted on the website and in the academic office.

Standards for Written Work

Written work must be written in clear, Standard English and must be free from all grammatical, syntactical, spelling, and typographical errors. Students should use gender-specific language and avoid use of language with reference to human beings that expresses an inherent predominance of one sex over the other.

Proofreading and Editing

Proof-reading and editing are not the responsibility of faculty, project advisors, or project readers. If one of these readers of a student's work discovers numerous or persistent errors in the reading of ten pages at random, he or she will cease reading the manuscript and return it to the student without comment or indicating where the errors appeared. The student should

correct the errors or submit it to a qualified editor (see editorial assistance below). The responsibility for presenting correct copy belongs to the student and to no one else.

Editorial Assistance

Students may want to obtain, at their own expense, an editor to insure that coursework and project dissertation meet the formatting and editorial requirements of the program. If this is done, proper credit must be given to the editor(s) in the final version of the paper or project dissertation. The program does not maintain a list of approved editors. If, after the completion of the first two project modules, the student's advisor determines that the student's work does not meet the formatting and editorial requirements of the program, the advisor may require a student to submit to outside editorial assistance.

Registering for Courses and Project Modules

Students are encouraged to register for their courses and project modules at least six weeks prior to the residency week. Register for your courses and project modules by phoning the academic office or emailing academic@biblical.edu. The business office will contact students with billing information.

Locations for Courses and Project Modules

Core course residencies are typically conducted at the main campus in Hatfield, Pennsylvania. Urban track courses and modules are conducted at the Philadelphia location. Other track modules are conducted as hybrid courses. Students will be notified in advance if a residency course or a portion of the course is scheduled to be held off-campus. Contact the housing coordinator in the student advancement office for questions about lodging and restaurants.

Administration and Supervision

Students in the DMin program carry out their program with the advice, guidance, consultation, support, and/or evaluation of the following people or groups:

DMin Director

The DMin director directs and maintains the integrity of the program and the tracks at a level above the minimum standard set by ATS. They are available for consultation with students regarding their program. The DMin director with the academic administration committee adjudicates variance requests and other issues.

BTS Faculty

Students should feel free to consult and make use of BTS faculty members in connection with the appropriate parts of their studies. Background studies and/or chapters in the project dissertation may be prepared with the advice of such faculty. Students can receive information regarding bibliographical data, suggestions for exegetical and theological research, or supplementary historical studies from faculty in these research areas. The preparation of the project learning proposal, the annotated bibliography, and the research tutorial in the first project module afford an excellent opportunity for seeking such help.

Director of Academic Services

Students may contact the director of academic services for unofficial transcripts and questions about program requirements and policies. Variance forms for course extension, leave of absence, and reinstatement requests are submitted to the director of academic services. Variance forms are available on Biblical website and in the academic office.

Academic Office Administrative Assistant

The academic office administrative assistant is available to register students for their courses or project modules.

Library Reference Staff

The seminary's full library resources are available to DMin students. Librarians are available to help students and by appointment for more lengthy assistance or orientation to the library's resources and catalogs. Students should become familiar with the library's online catalogs and processes for accessing materials online and via the mail from the seminary's library and from a large number of other theological libraries. Students should also take time to look at bound DMin projects in the library.

Doctor of Ministry Course Descriptions

Core Courses

DM 911 Mission of God, Mission of Christ's Church

This seminar examines the ongoing conversation concerning the primacy of mission for Christian thought and practice and provides an orientation for further advanced reflection in missional theology and leadership. *Three hours.*

DM 912 Missional Theology

The impulse for a missional approach to theology arises from the notion of mission as a central aspect of the character of God. The actions of the triune God are reflective of this missional character and explain the primacy of mission that is at the heart of the biblical narratives concerning the work of God in human history. This missional perspective involves continual intellectual and imaginative reflection on the interaction between the Gospel and culture and the creative outworking of this activity in socially embodied forms of communal life. This course will introduce a missional approach to theology through an examination of the following topics: the God of mission; the mission of God; the church in the mission of God; and the nature, task, and purpose of a theology for the mission of God. *Three hours.*

DM 913 Missional Leader Formation

Using reflection on Jesus' ministry priorities, missional distinctives, and various assessment profiles, the student will deepen self-understanding of his/her personal story and develop a plan for ongoing personal development addressing spiritual formation issues, ministry team building, and maintenance of healthy life and ministry balance. *Three hours.*

DM 914 Cultural Engagement

This course explores the different perspectives that have a bearing on the task of interpreting culture and approaching it with engaging Christian ministry and the message of the gospel. Students examine their assumptions and predispositions in order to develop the necessary understandings and skills to be missional leaders in their context. *Three hours.*

Organizational Leadership Track Courses

DM 922 Change Dynamics: Leading an Organization through Change

This course explores leader formation and change dynamics in organizations facing change or needing to change. Ecclesiology, missional culture formation, assessment of readiness for change, change dynamics management, and the establishment of appropriate benchmarks for the creation of healthy, reproducing Christian communities will be addressed. *Three hours.*

DM 923 Re-missioning the Established Church

Re-missioning projects start with appropriately skilled leadership and a restoration of values and purposeful action in the local congregation. This course examines the issues and models of restoration for churches that have lost a sense of the importance and value of the local church and its ministry. *Three hours.*

DM 931A Project Proposal Module

The purpose of this online course is to familiarize doctor of ministry students with the requirements of the applied research project and provide a starting point for choosing their topic, planning their project, and identifying resources. *Two hours.*

DM 932A Project Research Module

The purpose of this independent study course is to provide a framework for candidates to develop their project proposal. *Two hours.*

DM933A Project Completion Module

The purpose of this independent study course is to provide a framework for candidates to complete their project and dissertation. *Two hours.*

DM 934A Project Continuation Module

The purpose of this independent study course is to provide a framework for candidates to complete their project and dissertation. *No credit/Fees apply.*

Urban Missiology Track Courses

DM 918 Mission in Global Cities

Globalization has spread throughout the world at a speed no one could have imagined twenty years ago. Although almost all corners of the globe have been affected by this phenomenon, cities have felt the most impact. Many sources use the term “global city” to mean those cities interconnected through high levels of finance and commerce, cities such as New York, London, and Tokyo. However, for our purposes we are using the term “global city” to make a statement about all cities—that they are becoming more and more global. This course will utilize historical, sociological, anthropological, and missiological insights in order to develop a frame within which we can all become more effective in the mission to which God has called us. *Three hours.*

DM 919 The Church and Mission in an Urban Global World

The urban global world is complex and missional leaders need contextual theology and contextual praxis. This course provides an overview of contextual theology, models of contextual theology used today, and elenctics: how to approach other religions that co-exist in the urban centers. *Three hours.*

DM 926 Urban Project Proposal Module

The purpose of this course is to familiarize DMin Urban Track students with the applied research project and to provide a starting point for choosing their topic, planning their project, writing their proposal, and identifying resources. *Two hours.*

DM 927 Urban Project Research Module

The purpose of this independent study course is to provide a framework for candidates to develop their project proposal. *Two hours.*

DM 928 Urban Project Completion Module

The purpose of this independent study course is to provide a framework for candidates to complete their project and dissertation. *Two hours.*

DM 929 Urban Project Continuation Module

The purpose of this independent study course is to provide a framework for candidates to complete their project and dissertation. *No credit/Fees apply.*

15. Non-Degree Certificates

Note: Counseling related non-degree courses and certificates are listed in the Graduate School of Counseling.

Certificate in Advanced Pastoral Studies (CAPS)

The Certificate in Advanced Pastoral Studies provides an excellent opportunity for ministry leaders to continue study at the doctoral level. Qualified students with the MDiv degree who wish to continue their studies at the completion of the CAPS may apply for the Doctor of Ministry Program.

Admissions

Students must have completed a graduate ministerial degree (e.g., MDiv, MA in Ministry) or have completed an academic MA in religious studies and have at least three years of ministry experience.

Curriculum

All courses are three credits and are offered as one week residency courses. The courses typically have pre- and post-residency assignments. Total credits: 12

- Mission of God – Mission of Christ's Church
- Missional Theology
- Missional Leadership Formation
- Culture Interpretation and Engagement

Certificate in Biblical Studies

Students will grow in their knowledge of the Bible and its missional perspective and their ability to humbly interpret and apply it in light of history, culture and genre.

The Certificate in Biblical Studies Program was designed for students who desire seminary-level education but who are not pursuing a degree. This program is an excellent way for those with a completed undergraduate degree to strengthen their biblical foundation for Christian life and ministry.

The certificate program meets the requirements of many mission boards for candidates who have not had formal Bible education and of Christian schools for teachers needing continuing education. The program also provides an opportunity for spouses of students in degree programs to pursue biblical studies without pursuing a full degree.

To earn the certificate, students must complete eighteen credit hours with a minimum grade point average of 2.0. Since the certificate program requires a completed undergraduate degree, students may transfer appropriate completed certificated courses into a degree program.

Admissions

Students are required to have a completed undergraduate degree from an accredited college or university.

Curriculum

All courses are three credits and offered at various times during the year. Total credits: 18

- Reading the New Testament Missionally
- Authentic BTS Interpretation
- Electives

Certificate in Missional Theology

The Certificate in Missional Theology was created to be a tool to assist missional Christians who desire to enhance their awareness of how they are a part of the mission of God to bring righteousness, justice, and peace to those they serve. Courses are taught for application to ministry.

The certificate offers each student the opportunity to interact and dialog with both faculty and fellow students in the program, enhancing both intellectual and vocational growth. Students completing this certificate may transfer credits into an on-campus degree program. Courses are offered on campus. Some courses may occasionally be available online.

Admissions

Students are required to have a completed undergraduate degree from an accredited college or university.

Curriculum

All courses are three credits and offered at various times during the year. Total credits: 15

- Reading the Old Testament Missionally
- Reading the New Testament Missionally
- Missional Theology 1: God and Creation
- Authentic Biblical Interpretation
- Elective

16. Advanced Cultural Studies

Director: Chang Hoon Oh, EdD, Assistant Professor of Intercultural Studies and ESOL

Email: coh@biblical.edu

Advanced Cultural Studies (ACS) is designed to provide training for graduate level students in need of focused academic training in the English language, cultural awareness, and theological terminology in addition to regular program courses at BTS. Courses focus on theological English, American culture, and spiritual formation.

Admissions

Students in ACS must meet certain requirements on the TOEFL test and/or in the admissions interview and application process completed with the ACS director.

Category A – Students with a completed undergraduate degree from an accredited college or university who need an I-20.

Category B – Students who have completed two or more years of college or university (60 credits or more) and who do not need an I-20.

Placement

The required TOEFL iBT score minimum requirement is 60.

- 60-69: three terms are required.
- 70-79: two terms are required.
- 80 and above: selected courses may be recommended.

Curriculum

All courses are two credits and are offered at various times during the year. Course offerings are subject to change. Sample course titles:

- Introduction to American Culture
- Introduction to American History
- Theological Terminology
- Reading the Bible Missionally
- Topics in Christian Counseling
- Critical Writing Skills

Student Learning Outcomes

- Goal 1: Demonstrate competency in using comprehensive English skills for academic success in their graduate-level study.
- Goal 2: Demonstrate competency in theological terminology, missional theology, biblical literacy, and research skills.
- Goal 3: Demonstrate the ability to show cultural competence, multicultural awareness, interpersonal communication, and conflict management in diverse communities.
- Goal 4: Demonstrate capacity to maintain spiritual, intellectual, and emotional health by managing their daily life, studies, and social activities in a Christian environment.